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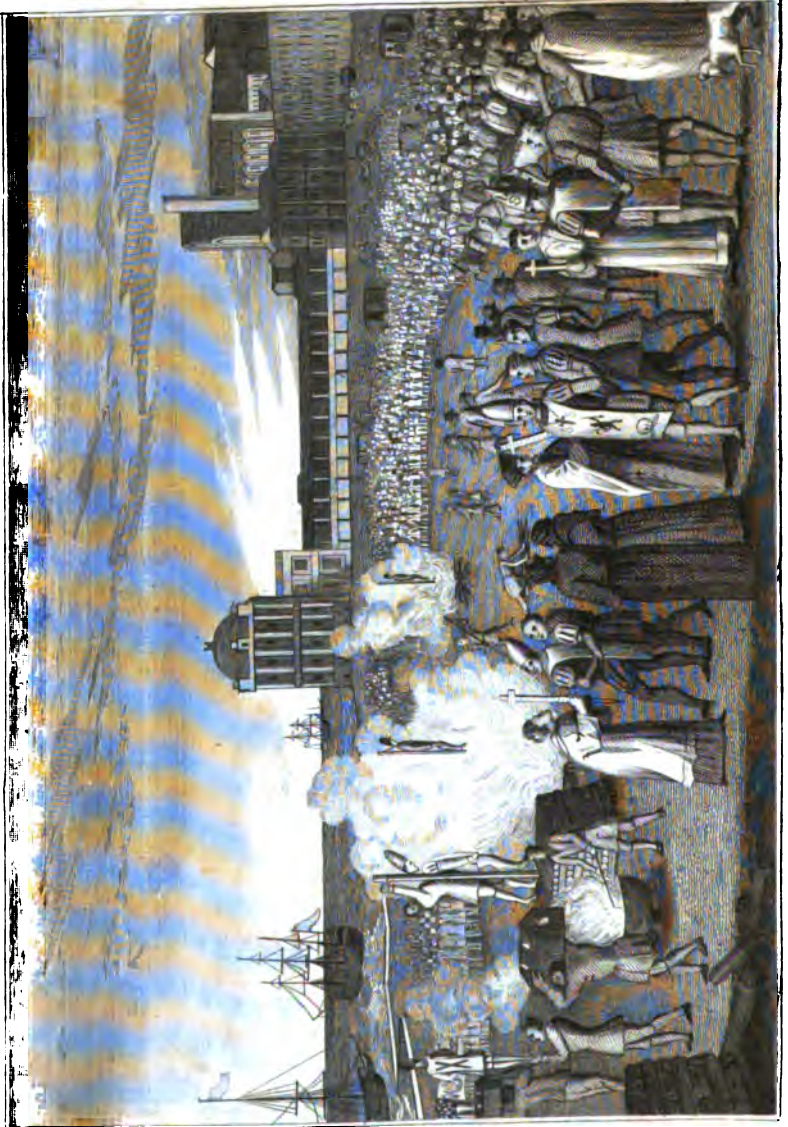












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THE  
**PROTESTANT.**

  
**ESSAYS**

ON THE  
PRINCIPAL POINTS OF CONTROVERSY  
BETWEEN THE CHURCH OF  
**ROME AND THE REFORMED.**

BY WILLIAM M'GAVIN, ESQ.

WITH AN  
**INTRODUCTORY ESSAY;**

AND  
**AN APPENDIX;**  
ILLUSTRATING JESUITISM; MONACHISM; AND  
**Papery in America.**

—  
"THE MYSTERY OF INIQUITY!" PAUL.  
—

SECOND AMERICAN FROM THE NINTH GLASGOW EDITION.

**Volume II.**

  
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# THE PROTESTANT.

## CHAPTER CV.

PAPAL USURPATION. BISHOP HAY'S CATECHISM. HIS DOCTRINE OF THE SUPREMACY OF PETER, AND OF THE POPE AS HIS SUCCESSOR, REFUTED. CONTRARY TO HIS ASSERTION, MANY OF THE POPES WERE WICKED MEN; AND MUCH FALSE DOCTRINE HAS BEEN IN-  
CULCATED BY THEM. WITNESS THE CREED OF POPE PIUS IV. REFLECTION UPON IT.

SATURDAY, July 15th, 1820.

THE concluding number of my last volume, traced the progress of papal usurpation, from the time of Constantine the great till the year 756, when the pope became a temporal prince. The means by which he obtained his greatness, and the instruments that helped him to it, were such as the god of this world usually employs, for carrying on his work of deceit and violence, in order to effect the ruin of both the bodies and souls of men. This fact alone should convince every Christian, that popery is not of God, but of the devil; that it is not Christianity, but the opposite of it, and its irreconcilable enemy. As there is no evidence, either in scripture or credible tradition, that the pope of Rome was divinely appointed head of the church, it might have been expected, that such modern Papists, as possess a portion of common sense, would have been very tender of the subject, and cautious how they brought it forward for public discussion. But as it is the main pillar of their system, they must give it a prominent place in all their books of controversy, even at the risk of being considered destitute of common sense.

In Bishop Hay's "Sincere Christian Instructed from the written Word," we have the following catechetical exercise: "Q. Who are the successors of St. Peter as head of the church? A. The bishops of the city of Rome, of which St. Peter was the first bishop, and suffered martyrdom in that city for the faith of Christ, leaving his successors there the heirs of all his power and authority." To this statement I have only one objection;—namely, it is not true: It is one of those palpable lies by which Satan deceives those who love darkness rather than the light; and I again defy the church of Rome to produce a particle of evidence, that Peter transmitted his power and authority to any man whatever. "Q. Wherein," continues the catechist, "consists the power of the bishop of Rome, as head of the church? A. As he is appointed by Jesus Christ, to be the supreme head and pastor of the church under him, to be the spiritual father and teacher of all Christians, with full power to feed and govern the whole flock; therefore he is the supreme judge and lawgiver, in all things relating to religion,

whether as to faith, manners, or discipline. The primacy, both of honour and jurisdiction, over all other bishops, belongs to him: and all the members of the church are obliged to pay the greatest respect, veneration, and obedience, to his decrees and orders, in all things belonging to religion.—Q. How is the head of the church commonly called? A. He is called *the pope*, which word signifies father, and is given to the head of the church: because, being the vicar of Jesus Christ, he is the common spiritual father of all Christians.” One of the first things we should expect to find in a spiritual father is, that he be a spiritual man; but it is notorious to all the world, that the greater part of the popes were merely carnal men, and more taken up with the cares of this world, than with things spiritual and eternal. And if we could suppose a pope to be a spiritual man, in the Bible sense of the words, he would have more modesty and more humility, than to pretend to be the “common spiritual father of all Christians;” which title, as he would know, belongs to God alone.

I long ago maintained, that the head of the Catholic or universal church, must be infallible, otherwise there would be no security against defection; but Bishop Hay seems not to be quite certain whether the pope be infallible or not, though he seems rather inclined to believe that he is. He puts a question, and gives an answer thus:—“Q. When the head of the church emits any decree concerning faith or morals, to which he requires submission from all the faithful, is he himself infallible in what he there teaches? A. This is not proposed as an article of divine faith, nor has the church made any decision concerning it. Great numbers of the most learned divines are of opinion, that in such a case the head of the church is infallible in what he teaches; but there are others of a contrary opinion, who think that his decree is not to be considered as infallibly certain, till the body of the bishops receive it, either by their express approbation, or by their tacit submission to it, by which it becomes a decree of the whole church, whose infallibility is undoubted.” Chap. xii.

By the admission of the reverend prelate at the beginning of the above answer, he furnishes materials for overthrowing his own doctrine. If the infallibility of the pope be not a matter of divine faith, and if the great and learned divines of the church be not agreed about it, what has become of the boasted unity of the church of Rome, in all matters of faith? and how does it appear, that the pope was appointed head of the church, for the very purpose of maintaining unity of doctrine, when the members of the body are not agreed about a most fundamental doctrine, namely, the seat of that infallibility which is held undoubtedly to be in the church? I shall suppose that the pope gives out, or, to use the bishop's own language, “emits a decree concerning faith, and that the subject of it is his own infallibility, which he commands to be believed by all the faithful; great numbers of the most learned divines would require no more than his own word for it; because they are of opinion, that the head of the church is infallible in what he teaches: but there are others of a contrary opinion. Then there is a schism in the church; and that too, in relation to a point of vital importance; for if the opinion of the first class of divines be the true one, then, whatever the pope decrees, ought to be instantly and implicitly accepted and obeyed; and those who refuse are guilty of rebellion against the au-

thority of the holy see, which, in a Papist's esteem, is the same thing as rebellion against God.

On the other hand, if the true and Catholic doctrine be, that a decree of the pope "is not to be considered as infallibly certain, till the body of bishops receive it, either by their express approbation, or by their tacit submission to it," then, those who receive such decrees on the authority of the pope alone, and obey them, are guilty of contemning the whole "body of bishops," and setting at nought their authority, though it be admitted that they are the same as the whole church. This must be a very grievous error; for it is maintained, that their sentence, being that of the whole church, is undoubtedly infallible. The infallibility of the pope alone is not so undoubted, for there are some who deny it; therefore, those who believe in it, and act upon it, must be in a most dangerous condition; I might even call it damnable, if I were to adopt the language of the *holy* council of Trent.

Again, if no decree of the pope is to be considered infallible, or to be received with a divine faith, till the "body of bishops," meaning, I suppose, all the bishops in the world, receive it by their express approbation, or tacit submission, then it may be a hundred years, and more, after a decree is *emitted* by his holiness, ere it can be lawfully received by his spiritual children; for they may not, during all that time, have received sufficient evidence, that the "body of bishops," in all parts of the world, have approved of such decree. It is some hundreds of years since the pope pretended to be infallible, as he ought most certainly to be, if he be Christ's vicar, and head of the church; but it seems, at this very day, the "body of bishops" are not agreed about it; and what confidence then can the people, in general have in it? The truth is, Papists are trusting in a broken reed, that will do more than disappoint them in the day of trial. It will pierce and wound every hand that leans upon it.

Bishop Hay, as I have said, seems inclined to adopt the opinion of those, who think that "the pope himself, when he speaks to all the faithful, as head of the church, is infallible in what he teaches;" and he says, that for this opinion there are "several very strong reasons, both from scripture, tradition, and reason." He introduces his proof from scripture as follows: "Because this privilege of the particular direction and assistance of God, in teaching true doctrine, was given to the high priest of the old law, and the synagogue being only a figure of the law of grace, and of the church of Christ, the same privilege must certainly be given to the high priest of the church also, otherwise the figure would have been more perfect than the thing figured, the shadow more privileged than the substance." I do most readily grant, that the same, and greater privilege, is granted to the high priest of the church under the law of grace, as the bishop calls it, though I believe what he calls the old law, was as really a law of grace as the new. But the question will occur, who is the high priest, of whom the high priest of the old law was a figure? the bishop will have it to be the pope of Rome; and because the high priest of the Jews was infallible in what he announced as the mind of God, (which, however, may reasonably be doubted,) therefore the pope of Rome is infallible in all his decrees. This is popish episcopal logic of the highest order; and if all men are not thereby persuaded to fall down and worship



the pope as the great high priest of the Christian profession, the guilt of disobedience must rest upon their own heads.

Now it appears evidently from the New Testament, that the high priest of our profession, of whom Aaron and his sons were a figure, is no other than the Lord Jesus Christ himself; (Heb. iii. 1, 2.) and that he is infallible there can be no doubt among Christians; but to ascribe this office, and this infallibility, to the pope of Rome, is such an instance of impiety and presumption, as we shall search for in vain, except in the writings of such men as Bishop Hay, who are determined, at all hazards, to support the usurpation of him who sitteth in the temple of God, and who exalteth himself above all that is called God, and that is worshipped.

The other scripture proofs relate to Peter, as the rock on which the church is built; and Christ's words to Peter, "I have prayed for thee," &c., which I have already considered. The proofs from tradition, are the mere ravings of ghostly fathers, whose authority is not the weight of a straw, in relation to a matter that ought to rest upon divine authority, if it is to command the faith of Christians. The proofs from reason are partly as follow, for I have not room for them all; but such as I give will afford as fair a specimen of popish lying and impudence as any man could wish to see.

"The proofs from reason," says Bishop Hay, "are founded on facts, and on principles received by all members of the church as divine truths; for, (1) There never was an instance of any pope who proposed any doctrine to be believed by the church, that was contrary to the sacred truths of faith revealed by Christ; for, though there have been a few, and only a few popes, that were bad men in their own practice, yet the most inveterate adversaries of the Catholic faith could never yet show that any pope taught bad doctrine. (2) Never yet did any pope emit any decree concerning the truths of faith or sound morality, but was received by the great body of the bishops, as containing the most solid and wholesome doctrine. (3) Many different heresies that have arisen in different ages in the church, have been proscribed and condemned by the authority of the head of the church alone, both before the first general council was held, and since. (4) In all controversies of moment that have arisen in the church about points of faith, the bishops have always had recourse to the head of the church, as the supreme tribunal for settling them; and, if the obstinacy of the party condemned by him made it advisable to have recourse to general councils, these councils never were found to do any thing else, after the most mature examination, but to confirm the sentence already passed by the head."—*Sincere Christian, &c., chap. xii.*

I question if there was ever so much downright falsehood contained in so small a space, as in the first of these four particulars which Bishop Hay gives as facts. It is false, that no pope ever yet taught bad doctrine; for, not to speak of others, the creed of Pope Pius IV., as we shall see by and by, is error and nonsense throughout. It is false, that only a few popes were men of bad lives, for very many of them were monsters of wickedness. This must have been very well known by Bishop Hay, unless, indeed, his moral perceptions and feelings, like those of other Papists, were so depraved, that the grossest wickedness practised by great ecclesiastics, did not make them, in his esteem, "bad

men in their own practice." He must have known, that very many of the popes were habitually guilty of such crimes as would have entitled them to the appellation of bad men among the virtuous part of the community. He cannot, therefore, be acquitted of the crime of writing a falsehood, knowing it to be such. I request the reader not to take this sweeping accusation against the holy fathers of Rome upon my bare word, for I admit, that standing alone, it is of no more authority than that of the bishop. But let him read attentively the most respectable ecclesiastical histories, even those written by Papists, and he will find that the assertions of Bishop Hay are directly opposed to truth. That "the body of the bishops" received the decrees of the pope, and that they appealed to him as head of the church, are matters of no importance, for after they had become dependent upon him, as they all were, when their election was declared invalid without his confirmation, they would readily lick up any thing that he was pleased to "emit."

But suppose I were to admit the fact, that the popes never taught bad doctrine, and, that very few of them led wicked lives, this would not prove the pope to be infallible; because the same thing may be affirmed of hundreds and thousands who never made so high a claim. Yes, in the churches of England and Scotland, and among dissenters of different names, there are many pastors who cannot justly be accused of teaching error, or leading wicked lives; but it would require a logician like Bishop Hay, to prove them all infallible.

In opposition to Bishop Hay's assertion, that "the most inveterate adversaries of the Catholic faith could never yet show that any pope ever taught bad doctrine," it might be enough to assert, that every enemy of popery, that ever lifted a tongue or a pen, has most abundantly shown this very thing. Every pope has taught bad doctrine, and nothing else, ever since he began to teach that he was head of the church, and the vicar of Christ. Pope Pius IV., whom I have already mentioned, was at the pains to draw up, or order to be drawn up, a digest of the errors of the church of Rome, which had accumulated by his time; he proposed them to be believed by all the faithful as infallible truths; and they are at this day received and held by all sound Papists, as of equal authority with the word of God. As I think this document ought to be generally known, in order to show what bad doctrine the pope teaches, I shall give it here entire.

"I most firmly receive and embrace the apostolical and ecclesiastical traditions, and the rest of the observances and constitutions of the church.

"I do also receive the holy scriptures in the same sense that holy mother church does, to whom it belongs to judge of the true sense and interpretation of them; neither will I receive nor interpret them otherwise, than according to the unanimous consent of the fathers.

"I do likewise profess, that there are seven sacraments of the new law, truly and properly so called, instituted by Jesus Christ our Lord; and that they are necessary to the salvation of mankind, though not all of them to every one, namely, baptism, confirmation, the eucharist, penance, extreme unction, orders and matrimony; and that they confer grace; and that of these, baptism, confirmation, and orders, may not be repeated without sacrilege. I do also receive and admit the received

and approved rites of the Catholic church, in the solemn administration of the abovesaid sacraments.

"I do embrace and receive all and every thing that hath been defined and declared by the holy council of Trent, concerning original sin and justification.

"I do in like manner profess, that in mass is offered a true, proper, and propitiatory sacrifice for the quick and the dead, and that in the most holy sacrament of the eucharist, there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ, and that there is a change made of the whole substance of bread into the body, and of the whole substance of wine into the blood, which change the Catholic church calls transubstantiation.

"I believe also, that under one kind only, a whole and entire Christ, and a true sacrament, is taken.

"I do firmly maintain that there is a purgatory, and that the souls there detained, are relieved by the prayers of the faithful.

"I do likewise believe, that the saints reigning together with Christ, are to be worshipped and prayed unto, and that they do offer up prayers for us, and that their relics are to be worshipped.

"I do most firmly assert, that the images of Christ, and of the mother of God, always a virgin, and of the other saints, ought to be had and retained, and that due honour and veneration is to be given to them.

"I also affirm, that the power of indulgences was left by Christ in the church, and that the use of them is very beneficial to Christian people.

"I do acknowledge the holy, catholic, apostolic, Roman church, to be the mother and mistress of all churches, and do promise and swear true obedience to the bishop of Rome and successor of St. Peter, the prince of the apostles, and vicar of Jesus Christ.

"I do also, without any doubt, receive and profess all other things which have been delivered, defined, and declared, by the sacred canons and general councils, and especially by the holy council of Trent: and all things contrary thereto, and all heresies whatsoever, condemned, rejected, and anathematized by the church, I do likewise condemn, reject and anathematize."

To make the matter as sure as possible, an oath is subjoined to the above creed, to be taken by all the clergy. Having made profession of their faith, they add, "This is the true Catholic faith, without which no man can be saved, and which at this time I freely confess and truly embrace; and I will take care, by the help of God, that the same be retained and firmly professed, whole and inviolate, as long as I live, and as much as in me lies; that it be held, taught, and preached, by all those that are under my power, and by such as I shall have charge over in my profession, thus I, N. N. do promise, vow, and swear; so help me God, and these his holy gospels."

Such is the famous creed of Pope Pius IV., which is understood to express the whole faith of a Papist, in addition to the twelve articles in what is commonly called the apostles' creed. It is made the basis of several catechisms, which are in my possession. The above is a translation of it, as given by Mr. Bennett in his Memorial of the Reformation, 2d edit. chap. i. I have given it at length, not for the purpose of making an exposure of its errors at present, as I have exposed most

of them already ; but for the purpose of exposing the impudence of such writers as Bishop Hay, who assert that no enemy of popery could ever yet show that any pope ever taught bad doctrine. It may safely be left in the hands of any child who can read the Bible with understanding ; and I have no doubt that any such child would soon perceive its doctrine to be bad in the extreme.

On this creed, and the solemn oath with which it is swallowed, I only remark farther at present, that it binds every Romish priest to believe both parts of a contradiction, and to abstain from every attempt to understand the word of God. He swears to believe all that has been delivered by general councils, especially the council of Trent ; and that he will never receive or interpret the holy scriptures otherwise than according to the *unanimous consent* of the fathers. Such unanimous consent never existed, and when a priest swears that he will never receive the scriptures *otherwise*, it is the same as to swear that he will never receive them at all ; and from the manner in which some of the priests speak and write of the Bible, we may charitably believe that they are true to their oath. Besides, it is well known that there are many contradictions in the decrees, canons, and definitions of general councils. How then can a man swear to receive and obey them all, without an absolute surrender of his reason and his conscience ? I know that Papists think very lightly of surrendering their reason, for it is what they do openly and avowedly every day, when they worship a piece of bread as the God that made them. But they do not yet so explicitly surrender their conscience ; though it is virtually done by their avowal of implicit belief that a thing is and is not at the same time ; or, for instance, that the pope is above a council, and that a council is above the pope, are both true.

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## CHAPTER CVI.

### THE POPE'S EXCOMMUNICATION OF THE FRENCH EMPEROR.

SATURDAY, July 22d, 1820.

THE infallibility of the pope does not imply foreknowledge, which is one reason why the holy father commits so many blunders, both in his teaching and administration. It is in the recollection of many of my readers, that, about twenty years ago, the pope blessed Bonaparte as his dear son in the faith, and even consented to set the imperial crown on his head. The holy father seemed even to glory in this dear son, as if he had been another Elijah, who had restored the true religion, after it had been subverted by the Jezebel goddess of reason. But the father did not foresee the future perversity of this son ; and that the dignity and power, to which he had contributed to raise him, would be employed against himself. Such, however, turned out to be the case. Bonaparte was as great an oppressor of the holy see, as the king of the Lombards had been. It does not, however, appear that the present pope had so much interest in heaven as his predecessor Stephen had ; or, that the Virgin Mary and St. Peter interposed on his behalf, either by word or writing. Indeed, so far as appears, he might have been calling upon these for help till this day, and with as much earnestness as the priests

of Baal called upon their god, and he would have called in vain, had it not been for the persevering and successful exertions of a government and people, whom he curses and excommunicates every year on Holy Thursday.

The pope could not bring any thunder from heaven, to bear upon his relentless oppressor, but he made the best use he could of that which he professed to have on the earth, as the reader will see from the following authentic document. I shall give it entire, for the sake of preserving it for the use of future historians, and writers on the popish controversy. It is a great deal too long; and it will occupy the remainder of this, and half of the next number. Like the writings of almost all Papists, from the head of their church downwards, it is remarkable for its profuse *wordiness*, which arises, I suppose, from the want of distinct conception; for when a writer has an idea distinctly in his own head, he will easily be able to convey it to others in few words. It would be impossible to do justice to this document, in the way of abridging it; and, therefore, I hope, the reader will bear with it, though it should try his patience, for the sake of the historical, and the other curious matter which it contains.

*The Excommunication of the French Emperor and his adherents, by the Pope.*

The following curious paper is translated from the Latin original, which was sent over by Mr. Hill, the British minister, in Sardinia. A translation in French has been circulated by the British government, for the information of the Catholic world.—We copy the present translation, which we believe to be correct, from the Literary Panorama for March.

*“Apostolic Letters, in form of brief,*

“Whereby are declared excommunicated, and *de novo* are excommunicated, the authors, the active agents, and the partisans of the usurpation on the state of Rome, and on the other states appertaining to the holy see.

“PIUS PP. VII.—*Ad Perpetuam rei Memoriam:*

“When, on the memorable 2d of February, 1808, the French troops, after having invaded the other and the richest provinces of the pontifical state, with a sudden and hostile *impetus* entered Rome itself, it was impossible that we could bring our mind to attribute that outrage simply to political or to military reasons, reported among the people by the invaders; that is to say, to defend themselves in this city, and to exclude their enemies from the territories of the holy Roman church; neither did we see in it merely the desire of the chief of the French nation to take vengeance on our firmness and constancy, in refusing to acquiesce in his requests. We saw instantly, that this proceeding had a much more extensive view than a temporary occupation, a military precaution, or a simple demonstration of anger against ourselves. We saw revive, and again glow, and again burst out on all sides, those fraudulent and impious plots, which appeared to be, if not subdued, at least repressed; which originated among those men deceived and deceiving ‘by philosophy and vain deceit, introducing damnable heresies,’ and who had long planned, and formed parties to accomplish, the destruction of

our holy religion. We saw that, in our humble personage, they insulted, they circumvented, they attacked the holy see of the most blessed prince of the apostles, in order that they might by any means overthrow it from its very foundation; and with it the Catholic church, although established on the most solid rock, by its divine Founder, in this holy see.

“ We had thought, we had also hoped, that the French government, taught by experience the evils in which that most powerful nation had involved itself by unreined impiety and schism, and convinced by the unanimous declarations of by far the greater part of its citizens, was truly and heartily persuaded, that its own security, as well as the public happiness, was deeply interested in the free and sincere restoration of the exercise of the Catholic religion, and in its defence against all assailants. Moved by this opinion, and excited by this hope, we, unworthy as we are, who upon earth represent the God of peace, scarcely perceived any prospect of repairing the disasters of the Gallican church, when—the whole world is our witness! with what alacrity we listened to proposals of peace, and how much it cost us, and the church itself, to conduct those treaties to such a conclusion as it was possible to obtain: but, immortal God! in what did our hopes terminate! What has been the fruit of our so great indulgence and liberality! From the very promulgation of that agreement, we have been constrained to complain, with the prophet, ‘Behold, in peace my bitterness becomes most bitter.’ This bitterness we have not concealed from the church, nor from our brethren the cardinals of the holy Roman church, in our allocution to them in consistory, May 24, 1802. We then informed them, that to the convention we had made, were added several articles *unknown to us, and disapproved by us the instant we knew them*. In reality, by these articles, not only was the free exercise of the Catholic religion withheld, in points of the greatest consequence and interest to the liberty which had been verbally assured, stipulated, and solemnly promised, as introductory to the convention, and as its basis; but also, in several of these articles, the doctrine of the gospel was closely attacked.

“ Nearly the same was the result of the convention concluded by us with the government of the Italian republic. Those very articles were interpreted in a manner altogether arbitrary, with highly perverse and peculiar fraud, as well as injury; against which arbitrary and perverse interpretation we had guarded with the utmost solicitude.

“ Both these conventions being violated in this manner, and disfigured in whatever had been stipulated in favour of the church,—the spiritual power also being subjected to the will of the *laic*; so far were the salutary effects that we had proposed to ourselves following these conventions, that other and still greater evils and injuries to the church of Jesus Christ, we saw growing and spreading daily.

“ We shall not here enumerate particularly those evils, because they are sufficiently known in the world, and deplored with tears by all good men: they are besides sufficiently declared in the two consistorial allocutions, which we made March 16, and July 11, 1808; which we caused to be made public, as much as our state of restraint admitted. From those all may know, and all posterity will see, what at that time were our sentiments on so many and great injuries suffered from the government of France, in things appertaining to the church: they will know



with what longsuffering and patience we were so long silent,—with what constancy we maintained the love of peace; and how firmly we retained the hope, that a remedy adequate to such great evils might be found, and that an end might be put to them; for which cause we have deferred from day to day the lifting up of our apostolic voice. They will see what were our labours and anxieties,—what our endeavours, deprecations, protestations, sighings, (incessant have they been!) that the wounds of the church might be healed,—while we have entreated that new sufferings might not be inflicted upon her: but, in vain have been exhausted all the powers of humility, of moderation, of mildness, by which hitherto we have studied to shield the rights and interests of the church from him, who had associated himself with the devices of the impious to destroy it utterly; who, with that spirit had affected friendship for her, that he might more readily betray her,—who had feigned to protect her, that he might more securely oppress her.

“Much and often, even daily, have we been bid to hope, especially when our journey into France was wished for and solicited; but from that period our expostulations have been eluded by bold tergiversations and cavillings; and by answers given purposely to prolong the matter, or to mislead by fallacy. At length they could obtain no attention. As the time appointed for maturing the counsels already taken against this holy see, and the church of Christ, approached, we were assailed, we were harassed perpetually, and perpetually were demands, either exorbitant or captious, made; the nature of which showed clearly enough, and more than enough, that two objects, equally destructive and ruinous to this holy see and church, were kept in view; that is to say, either that by assenting to them we should be guilty of betraying our office, or that if we refused, occasion might from thence be taken of declaring against us an open war.

“As we could in nowise comply with those demands made upon us, they being contrary to conscience, from thence a pretext was formed to send, in a hostile manner, military forces into this holy city: they seized Fort Saint Angelo; they occupied stations in the streets, in the squares; the palace itself, in which we resided, the Quirinal palace, was threatened with all the horrors of war and siege, by a great body of infantry and cavalry: but we, being strengthened by God, through whom we can do all things, and sustained by a conscientious sense of our duty, were nothing alarmed, nor dejected in our mind by this sudden terror, and this display of the apparatus of war. With a peaceful, an equable mind, as we ought, we performed the sacred ceremonies, and the divine mysteries appropriated to that most holy day, with all becoming solemnity; and neither through fear, nor through forgetfulness, nor by negligence, were any of them omitted, which were appointed as our duty in such a situation of things.

“We recollected, with Saint Ambrose, (de Basilic. tradend. No. 17.) that the holy man Naboth, the possessor of his vineyard, when called by demand of the king to surrender his vineyard, in which the king, after having rooted up the vines, might plant a vile garden of herbs, he answered him, ‘The Lord forbid that I should give the inheritance of my fathers to thee!’ Much less could we suppose it was lawful for us to deliver up so ancient and sacred a heritage, (i. e. the temporal sovereignty of this holy see, not without the evident appointment of divine

Providence, possessed by the Roman pontiffs, our predecessors, for so long a series of ages,) or even by silence to seem to consent, that any should obtain this city, the metropolis of the Catholic world, where, after disturbing and destroying the most holy form of discipline, which was left by Jesus Christ to his holy church, and ordained by the sacred canons under the guidance of the Spirit of God, he should in its stead substitute a code, not only contrary to the holy canons, but in opposition and even repugnant to the precepts of the gospels, according to his custom, and to the new order of things of the present day, which manifestly tends to confound by consociation all superstitions, and every sect with the Catholic church.

“Naboth defended his vineyard, even with his own blood, (St. Amb. *ibid.*) Could we, therefore, (whatever in the issue might befall us,) decline from defending the rights and possessions of the holy Roman church, which, to promote as far as in us lay, we had bound ourselves by the most solemn of religious obligations? or, could we refrain from vindicating the liberty of the apostolic see, which is so intimately combined with the liberty and utility of the universal church?

“How extremely fit, and even necessary these temporal principalities are to secure to the supreme head of the church the safe and free exercise of his spiritual functions, which, by the divine will, are committed to him over all the world, may be from the present occurrences (were other arguments wanting) already too clearly demonstrated. On this account, although we affected not this temporal sovereignty, either for grandeur, or for wealth, or for dominion,—an unwarrantable desire, equally distant from our natural disposition and our most holy character, which from our earliest years, we have always regarded,—yet we have strongly felt that it was due to the indispensable duty of our office, from the very day of the 2d of February, 1808, to the utmost of our power amidst such constraints, to issue by our cardinal, secretary of state, a solemn protestation, by which to render public the cause of the tribulation under which we suffered, and to declare our resolution to maintain whole and entire the rights of the apostolic see.

“When, in the meanwhile, the invaders obtained no advantage by threats, they determined to act towards us on another system. By a certain slow, but most vexatious and even most cruel kind of persecution, they attacked, with intention to weaken, by little and little, our constancy, which they had not been able to shake by sudden terror. Therefore, while they held us in custody in our palace, there passed scarcely a single day from the said second day of February, which was not marked by some new injury to this holy see, or by some new vexation to our very soul. All the troops which had been employed by us to preserve civil order and discipline, were taken from us, and mixed with the French bands. Our very body guards, men the most select and most noble, were imprisoned in the castle of St. Angelo; there they were detained many days, then they were dispersed, and their companies dissolved. At the gates, and in other places of this most celebrated city, *corps de garde* were posted. The post-office, and all printing-offices, especially that of our apostolic chamber, and that of the Congregation *de Propaganda Fide*, were subjected to military force and orders; by which we were deprived of the liberty of printing, or of directing others to print what we desired. The regulations for

administering public justice were disturbed and hindered. Solicited by fraud, by deceit, by every kind of evil artifice, to swell the mass of what they called national guards, our subjects became rebels against their lawful prince. The most audacious and most abandoned of them accepting the tri-coloured French and Italian cockade, and protected by that as by a shield, with impunity spread themselves every where,—now in bodies, now single; and, either by command or by permission, broke out into every enormity against the ministers of the church, against the government, against good men. Journals, or, as they call them, *Feuilles Periodiques*, in defiance of our complaints, were printed at Rome, and circulated among the populace and in foreign parts, filled with injuries, sarcasms, and calumnies, decrying either the pontifical power or dignity. Sundry of our declarations, which were of great moment, and signed with our own hand, or by that of our first minister, and by our order affixed in the customary places,—these by the hands of the vilest satellites (amid the greatest indignation and lamentation of all good men) were torn down, torn in pieces, and trod under foot. Ill-advised youth, and other citizens, were invited, elected, and inscribed in suspicious conventicles, although such were most strictly prohibited, under the penalty even of anathema, by laws, both civil and ecclesiastic, enacted by our predecessors, Clement VII. and Benedict XIV. Many of our administrators and official agents, as well of the city as of the provinces, men of the greatest integrity, and fidelity, were insulted, were thrown into prison, were exiled to great distances. Searches after papers and writings of every kind, in the private repositories of the magistrates of the pontificate, not even excepting those of the first minister of our cabinet, were made with violence. Three of our first ministers, secretaries of state, whom we had been obliged to employ one after the other, were carried off from our own residence; and at last, the majority of the most holy cardinals of the sacred Roman church, our fellows and fellow-labourers, were torn from our side, and transported afar off by military force.

“These facts, and others not less contrary to every right, human and divine, wickedly attempted and hardily perpetrated, are so well known by the public, that there is no necessity to recount them numerically, or to expatiate on them at large. Neither have we omitted (that we might not so much as seem to connive at them, or in any manner to assent to them) to expostulate sharply and strongly according to the duty of our place.

“Despoiled in such a manner, as it were, of all the ornaments of dignity and supports of authority,—deprived of all the accessories to the fulfilment of our office, and especially of those in which all the churches were interested,—suffering injuries of every description,—vexed by all kinds of terrors and excruciations,—oppressed so extremely, that even the exercise of both our powers was daily farther impeded,—after the singular and evident providence of God, the best and greatest which has supported our fortitude, we are beholden to the prudence of such of our ministers as remained, to the fidelity of our subjects, and to the piety of the faithful, that any semblance of those powers is yet remaining.

“But, if our temporal power were reduced to a vain and empty appearance, in this city and in the adjoining provinces, it was in the most flourishing province of Urbino, of March, and of Camerini, at the same

time absolutely taken away. Wherefore, we did not fail to issue a solemn protest against this manifest and sacrilegious usurpation of so many states of the church; as also to admonish our beloved against the seductions of an unjust and illegitimate government; nor did we omit to address an instruction to our venerable brethren, the bishops of those provinces.

“That government, however, was not slow! How speedily did it prove by facts, and furnish decisive evidence, that in that instruction we had foretold what religion had to expect from it! The occupation, the plunder of the patrimony of Jesus Christ, the abolition of religious houses, the expulsion of the holy virgins from their cloisters, the profanation of churches, the allowance of unbridled licentiousness, the contempt of ecclesiastical discipline and of the holy canons; the promulgation of a code, and of other laws, contrary not only to those holy canons, but also to the precepts of the gospels and to the divine rights; the abasement and oppression of the clergy; the subjection of the sacred power of the bishops to the power of laymen; the force in many ways put upon their consciences; the violent displacing of them from their cathedrals, and sending them away, with other equally nefarious, equally sacrilegious atrocities against the liberty, the immunity, and the doctrine of the church in those our provinces, committed instantly, as before in all those other places which had fallen under the power of that government,—these, these, are the wonderful rewards!—these the illustrious monuments of that astonishing attachment to the Catholic religion, which, even at this day, is incessantly boasted of and promised!

“For us, who experience so many bitternesses on the part of those from whom we could least expect them, already filled with them, and afflicted by them on every side, we grieve not so much for the present as for the future state of our persecutors:—‘for if the living Lord be angry with us a little [*while*, Eng. tr.] for our chastening and correction, yet shall he be at one again with his servants: but thou, who hast been the author of all mischiefs against the church [the Hebrews] how shalt thou escape the hand of God? God will not forgive any, neither will he respect the greatness of any: for he made both the small and great; and to the most powerful he has reserved the most powerful punishment.’\* Moreover, we desire, that by whatever means, even by our own life, the eternal perdition of our persecutors might be prevented, and their salvation ensured!—for still we love them; and never have we ceased to love them! We desire never to depart from that spirit of charity, that spirit of meekness † which nature has imparted to us, which our will has exercised, and that we might in future, as we have hitherto, spare the rod, which has been given to us, together with the charge of the whole flock of the Lord, in the person of the most blessed Peter, from the prince of pastors, for the correction and the punishment of wanderers, and of obdurate sheep, and for making them an example and a salutary terror to others.

\* 2 Macc. vii. 33, 34.

† 1 Cor. iv. 21.

## CHAPTER CVII

EXCOMMUNICATION OF THE FRENCH EMPEROR, CONTINUED. REMARKS ON THIS INSTRUMENT.

SATURDAY, July 29th, 1820.

"**BUT** this is not the moment for lenity. Every one who beholds cannot but see, unless he be wilfully blind, to what such atrocities tend, if they be not opposed in some manner, while it may be done. On the other hand, there is none who does not see, that there remains no hope, in any shape, that their authors, either by admonitions, or by counsels, or by entreaties, or by expostulations, may be rendered friendly to the church. To those means they have left no access: they neither hear them, nor answer them, but by accumulating injuries upon injuries;—nor can it be pretended that they submit to the church as sons to a mother, or as disciples to their mistress,—by those who devise nothing, who do nothing, who attempt nothing, but with intention to subject her as a servant to her master, and by subjecting her to overturn her very foundations.

"What then remains for us to do, unless we would incur the reproach of negligence or slothfulness, or perhaps even that of having wickedly deserted the cause of God!—except to lay aside all reference to terrestrial things, to renounce all fleshly prudence, and to follow the precept of the gospel, 'If he will not hear the church, let him be to thee as a heathen man, and a publican.'\* Let them once again understand that, 'by the law of Christ, their sovereignty is subjected to our throne: for we also exercise a sovereignty; we add also, a more noble sovereignty, unless it were just that the spirit should yield to the flesh, and celestial things to terrestrial.† Many great pontiffs, illustrious by their doctrine and holiness, by one or other of those crimes which are subjected to anathema by the sacred canons, have been reduced to equal extremities in behalf of the church, against kings and contumacious princes. Shall we fear to follow their example even in this, after so many crimes, so nefarious, so atrocious, so sacrilegious, so universally known, so openly manifest to all? Should not our fear be greater, rather to have justly deserved the accusation of having so done too late, rather than too early; especially, when by this last crime, the most wicked of all that have hitherto been perpetrated against our temporal sovereignty, we are warned, that from henceforth we shall not be more free to discharge those so weighty and necessary duties of our apostolic ministry?

"Wherefore, by the authority of Almighty God, and of the most holy apostles Peter and Paul, and by our own, we declare all those who after the invasion of this holy city, and the ecclesiastical dominions, and the sacrilegious violation of the patrimony of the blessed Peter, the prince of the apostles, by the Gallic troops, (outrages complained of by us in the aforesaid two consistorial allocutions, and in many protests and reclamations published by our order in the said city, and states of the church,) against the immunity of the church, against the church itself, and the rights of this holy see, and its temporal authority, perpe-

\* Matt. xvii.

† St. Greg. Naz. Orat. xviii. ad Maur.

trated either by themselves or by others, together with all their abettors, advisers, adherents, or others in any manner concerned in the furthering of the aforesaid violences, we decree that they have incurred the **GREATER EXCOMMUNICATION**, with the other censures, and penalties inflicted by the sacred canons, by the apostolic constitutions, and by the general councils; especially by that of the council of **Trent**; (Sess. xxii. cap. xi. de Reform. ;) and if need be, we do anew excommunicate and anathematize them; we declare that they have incurred, as penalties, the loss of all and every kind of privilege, grace and indulgence, in whatsoever manner granted to them, whether by us, or by the Roman pontiffs our predecessors; neither from this censure can they be liberated or absolved by any, unless by us, or by the Roman pontiff for the time being, unless in the article of death; and then falling again under the same censures in case of recovery: and further they are incompetent and incapable to obtain the benefit attending on absolution, until they have publicly retracted, revoked, annulled, and abolished, to the utmost possible, all and every kind of outrage; and have effectually reinstated all things, or otherwise have made condign satisfaction to the church, and to us, and to this holy see, in the premises aforesaid.

"Wherefore we decree and declare by these presents, that all those, and likewise all others, deserving of the most special mention, together with their successors in office, shall never, under any pretence, be in any degree relieved from the detraction, revocation, annulling, and abolition of all the outrages above-mentioned; but shall be bound to make adequate, real, and effectual satisfaction to the church, to us, and to the said holy see, according to these presents; yea, they are always bound under these obligations, and shall so continue, in order to the validity of whatever benefits they may obtain from absolution.

"But, while we are constrained to draw from its scabbard the sword of church severity, we do not in the least forget, that, unworthy though we be, we hold the place of him who, when he exercises his justice, does not forget mercy. Therefore, we direct and command, first our own subjects, and also all Christian people, in virtue of holy obedience, that none of them on occasion of these letters, or by any pretext derived from them, should presume to hurt, injure, prejudice, or damage in any manner whatever, the said parties, their property, rights, or prerogatives. Even while inflicting those punishments which God has put in our power, for so many and so great injuries to God, and to his holy church, we propose to ourselves, above all, 'that those who now trouble us should be converted, and be troubled with us,' (St. Aug. Ps. liv. 1.) if haply it might prove that 'God should give them repentance to the acknowledgment of the truth.'"

"For these causes, lifting up our hands to heaven in the humility of our heart, we do again remit and commend to God, whose, rather than ours, is that most just cause which we support; and again by his grace assisting us, we profess our readiness to drink to the very dregs, on the behalf of his church, that cup which he himself first of all condescended to drink for her. We beseech and entreat him by the bowels of his mercy, that he would not despise nor reject the prayers and deprecations addressed to him by us, day and night for their recovery. Cer-



tainly, no day so bright or equally joyful, could shine for us, as that on which it were granted us by the divine mercy to see our sons, now the cause of so much tribulation and grief to us, again taking refuge in our paternal bosom, and speedily returning to the sheepfold.

“ We decree that the present letters, and every thing in them contained, or deducible from them, may not at any time, (even under the parties before-mentioned, or any others interested in the premises, in whatever manner, or of whatever state, degree, order, pre-eminence, or dignity they may be, or otherwise; or who ought to be mentioned individually, or specially, by any other expression or term of dignity, by pleading that they have not consented, or that having been called, cited, and heard, that they have not been sufficiently convinced of the verity and justice of the occasion of these presents, or for any other cause, colour, or pretext whatever,) we say, may not at any time be impeached of subreption or obreption, or nullity, or want of intention on our part, or want of consent of the parties interested, nor of any other defect whatever: neither shall they be held, impugned, infringed, refracted, questioned, or reduced to terms of right; neither shall any remedy lie against them by special pleading, or by restitution to the import of the whole, or by other evasion of right, of fact, or of grace; neither shall this remedy, having been solicited, granted, and issued of our knowledge and plenitude of power, be questioned in judgment, or out of judgment; but the present letters shall always continue firm, valid, and efficacious, and shall maintain and obtain their full and entire effect; and by those whom they concern, and for so long as they concern them, they shall be held inviolable and unshaken: so, and not otherwise, shall they be taken by all judges, ordinary, or delegate; also by the auditors of causes of the apostolic palace, and by the cardinals of the holy Roman church, also by the legates *a latere*, and by the nuncios of the said see, and by all others enjoying or to enjoy whatsoever pre-eminence, or power; depriving them and each of them, whoever he be, of the power, faculty, and authority of otherwise judging of them, and interpreting them: declaring null and void whatever may be attempted against them by any one, whether by authority, and of knowledge, or by ignorance.

“ Notwithstanding the foregoing, and so far as need be, our rule, and that of the apostolic chancery, *de jure quasito non tollendo*, and the other apostolic constitutions and appointments, and whatever other statutes and customs established by oath, or by apostolic confirmation, or by any other corroboration and establishment,—notwithstanding all usages and styles from time immemorial, all previous privileges, indulgences, and apostolic letters;—notwithstanding all other, or whatsoever persons, and with whatever dignity resplendent, whether ecclesiastical or worldly, and however qualified, and requiring specially to be expressed, under whatever tenor and form of words,—notwithstanding, also, whatever clause derogatory of derogatories, or other efficacious of most efficacious, or insolite, or irritating, and all other decrees, purporting to be of motion, of knowledge, and of full power, whether consistorial, or otherwise, in whatever manner, contrary to these premises granted, yielded, made, and often repeated, and however often they may have been seen, approved, confirmed, and renewed,—from all and singular of them in the present instance, we derogate;—from their

whole tenor general and special, specific, express, and individual, word by word, and not only by general clauses, under whatever form expressed,—according to the tenor of these presents, as if they were here inserted and explained word for word, formally, and nothing of them omitted; taking them as if they were wholly and sufficiently expressed and inserted in these presents; which notwithstanding, shall still continue in their full strength and primary effect for this special purpose; and we do expressly derogate from whatever is contrary to them; and our will is that such be derogated from.

“And whereas these present letters cannot be safely published, especially in those places where there is the greatest need, as is a notorious fact, our will is that they, or copies of them, be affixed and published at the doors of the church of the Lateran, of the Basilica of the prince of the apostles, also of the apostolic chancery, of the general court of the *Monte Citorio*, and in the square of the *Campo di Fiore* in this city; and that, being so affixed and published, they should be binding on all and singular who are concerned in them, as if they had been served on each of them nominally and personally.

“And further our will is, that to the same letters, or otherwise printed copies of them, subscribed by the hand of some notary public, and furnished with the seal of some person of ecclesiastical dignity, faith be given, in every place, and among every people, as well in judgment as out of judgment, wherever they may be exhibited, as if these presents themselves were here exhibited and shown.

“Given at Rome, at the church of Santa Maria the major, under the Fisherman's Ring, the 10th day of July, 1809, in the tenth year of our pontificate. Pius, PP. VII.”

“This curious paper, which will be memorable in the annals of ecclesiastical history, needs no comment. We may, however, readily suppose, from the well known disposition of the French emperor, that this bold act of his holiness would be warmly resented. We are informed, by the public papers, that the pope had been escorted, under a strict guard, to Savona, where he had been kept in close confinement several days. He was then removed to Grenoble, with a design, as it was supposed, of being taken farther into France; but the people flocked with such eagerness from all parts to pay homage to the unfortunate pontiff, increasing in numbers in proportion to his progress, that the French general deemed it prudent to return with him to Savona, till further orders were received from Paris. No person is permitted to see him, but those to whose care he is intrusted.

“It is also added, that before he left Rome, aware of the dreadful measures to which the French ruler might have recourse, in order to extort from him what measures his policy might require, he had in conjunction with the body of cardinals, chosen his coadjutor and successor to the pontificate, who is said to be the archbishop of Palermo.”  
*Religious Monitor for Aug. 1810.*

I have inserted this document rather for preservation, than with a view to the exposure of its impieties. Yet there are some things in it that show the cloven foot as distinctly as if it had been the work of the Alexanders and the Innocents, of a period before the reformation. With some remarks on these I shall occupy the remaining pages of this number.

The holy father is pleased to proclaim, in one short sentence, both his littleness and his greatness—"We, *unworthy as we are*, who upon earth, *represent the God of peace*."—(See chap. cvi. page 11.) It is difficult to imagine greater impiety and presumption, than for one who is *unworthy*, to give himself out as God's *representative*! God never had a representative in the world but one, and he was infinitely worthy. God was represented, or to speak more properly, manifested in the person of Jesus Christ, who in his life and doctrine, gave a true representation of the divine character. And Christ, as mediator, has received from the Father sovereign authority over all persons and things in earth, and also in heaven. In the exercise of this authority, he may be called the representative of the Father. He received the kingdom from him, and will deliver it up to him again. (1 Cor. xv. 24.) But for a sinful creature to usurp the authority, and assume the title of representative of God on earth, is such shocking impiety, that we can scarcely suppose the idea to have originated with man, depraved as he is. It must have proceeded from the angel of the bottomless pit.

Nothing can more plainly point out the man of sin, spoken of by the apostle Paul, (2. Thess. ii. 3, 4.) than this assumption of the style of representative of God. It implies, not merely a claim to be regarded as a God; but to be regarded, obeyed and worshipped as the *substitute* of the only living and true God. Thus the inspired apostle expounds it. He "opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God;" and the application of this to the pope of Rome, is proved by the fact, that he is, on certain occasions, especially on his being raised to the pontificate, the object of humble and prostrate adoration by the cardinals, inferior clergy, and all whom he is pleased to admit to the "august ceremony of the adoration."

I am not speaking of the popes who reigned five hundred years ago, and who gave laws to the world during the dark ages. I am speaking of the sovereign pontiff, who reigns in Rome at this very day. He claims to be the representative of God on the earth; and as such he virtually gives himself out, as the God whom all men on earth ought to worship. The true God hath declared that he will not give his glory to another. There is nothing of which he is so jealous as of the worship that is due to him. Let our modern Papists think of this; and let them consider how they will be able to answer at the last day, when the great idol who deceived the nations of the world, and all who were deceived by him, and who fell down to worship him, shall be called to give an account of their idolatries, and other abominations.

Intimately connected with this, is the claim which his holiness asserts over all temporal and earthly thrones. He refers immediately to that of France, but, as his language is general, and in the plural, it is evidently meant to apply to all the kingdoms in the world. "Let them once again understand," says he, "that by the law of Christ, their sovereignty is *subjected to our throne*; for we also exercise a sovereignty; we add also, a more noble sovereignty, unless it were just that the spirit should yield to the flesh, and celestial things to terrestrial." We know one, and only one, who can say with truth, "By me kings reign, and princes decree justice. By me princes rule, and nobles, yea all the judges of the earth." (Prov. viii. 15, 16.) We know

no other "throne," or power to which the princes of this world are subject: but there is a silly priest in Rome, called the pope, who modestly gives himself out as occupying the throne of the King eternal, immortal, and invisible; and who therefore claims to have authority over the princes of this world. I again request my readers to remember, that this is not the language of a monk of the dark ages. It is the language of the man, who, at this moment, presides over what is called the Catholic church,—of the man, to whom every popish priest in Britain and Ireland, has sworn implicit obedience and subjection. He does not at present mention the British throne by name, as subject to his throne; but it is implied in his general reference to all temporal thrones. He did formerly declare the British throne to be subject to his. He has never yet withdrawn the claim; and the army of priests who have sworn allegiance to him, are watching their opportunity of again asserting the sovereignty of their spiritual head, who was never yet known to relinquish a claim of power and authority which he or his predecessors had made.

Let us reflect then for a moment, what would be the consequence, if we had one or two hundred Papists in our houses of Parliament, and, perhaps, a dozen of them in the privy council. Every one of them would be the humble servant of his priest and confessor, and every priest is the sworn vassal of Pope Pius VII., who publicly declares, that he has a throne that is above all earthly thrones, and therefore, above that of Great Britain; whose predecessors excommunicated and deposed our sovereigns at their pleasure, and gave the kingdom to others; the right and authority of doing which, has never, by the popes, been relinquished but by the present pope, re-asserted in the deed which I have under consideration. Then surely, every Papist who should have power, would feel it to be his bounden duty to re-establish the glory of his church, and of the head of his church, in this kingdom, which he must, and really does consider, as having been unjustly and most wickedly separated from the dominion of the holy see of St. Peter.

It will be replied, that our English Papists declare upon oath, that the pope of Rome hath no civil power or authority in Great Britain or Ireland; but this declaration is of no value, seeing the pope himself has not made it. Innocent III. excommunicated and deposed King John, and laid England under an interdict. Both Clement VII. and Paul III. excommunicated Henry VIII. Pius V. excommunicated queen Elizabeth, and commanded her subjects to rebel against her; and there is scarcely a kingdom in Europe whose sovereign did not at one time or other suffer the same indignity. Now the pope has never yet said, that the throne of Britain is not subject to his throne. He has never condemned the deeds of his predecessors, who excommunicated and deposed our sovereigns. He is just as ready to urge his claim of sovereignty over Britain as over France, when he shall see a favourable opportunity: and let his subjects swear what they will, there is a prior and more sacred oath, which at least every priest has sworn, which binds him above all earthly things, to obey, and promote the interest of the holy see. The binding obligation of this oath cannot be set aside by an oath of allegiance to any secular prince, or by any declaratory oath with regard to the authority which the pope has or

ought to have in this kingdom. It binds him to support every measure that shall promote the honour of the pope, and the interest of popery, if it should even be the setting up of a popish pretender to the crown. I do not say that this is likely to happen in our day; but let Papists get into power, and it will not be their fault if it do not happen: nay, they are under the most solemn obligations to bring it about if they can; and from a speech by Dr. Dromgoole, one of their Irish demagogues, we learn that they are not without the hope of seeing it at no very distant period. See *PROT.* vol. i. p. 217.

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## CHAPTER CVIII.

REMARKS ON THE EXCOMMUNICATION CONTINUED. INTRIGUE IN THE ELECTION OF A POPE. CASE OF SIXTUS V. MODE OF ELECTING A POPE. CHANGING THE NAME OF THE POPE—ORIGIN OF THE PRACTICE. SUMMARY VIEW OF THE CHARACTER OF A NUMBER OF THE POPES. CRUELTY OF SIXTUS V.

SATURDAY, August 5th, 1820.

IT was not because Bonaparte was a usurper and a wholesale and retail murderer, that the pope denounced against him the dreadful sentence of excommunication which occupies the greater part of my last two numbers. He might have gone on plundering and massacring the nations of Europe one after another, and yet have enjoyed full communion with the holy see, in all the spiritual privileges which belong to it. It was his invasion of the holy see itself, and of the city of Rome, that was the heinous offence that brought upon his head the thunder of the Vatican. "Therefore," says the pope, "by the authority of Almighty God, and of the most holy apostles Peter and Paul, and by *our own*, we declare all those who, after the invasion of this *holy city*, and the ecclesiastical dominions, and the sacrilegious violation of the patrimony of the blessed Peter, the prince of the apostles," &c. &c., "we decree, that they have incurred the **GREATER EXCOMMUNICATION, &c.**"

I need not inquire what Peter or Paul had to do with such paltry patrimony as a few thousand acres of Italian ground, after they had obtained the crown of life, and an inheritance incorruptible, undefiled, and that fadeth not away: but it is worth while to point out the gross impiety of his *holiness*, in interposing the authority of the Almighty in the manner he has done. He seems to have the same notions of the true God as the Syrians had; "He is the god of the hills but not the god of the valleys." He is the god of Italy and of the ecclesiastical dominions, but not the god of Holland, or of Prussia; else why not be called upon to interpose on behalf of these kingdoms, when they were invaded and plundered by the French troops? The Almighty is the God of the whole earth; and Bonaparte's depredations upon the Netherlands must have been as offensive to him, as the invasion of the ecclesiastical dominions; but the *unworthy* representative of God on the earth, as the pope modestly styles himself, took no interest in the misery of other countries; he did not think of applying his spiritual power for the correction of the invader, until his ambition began to affect himself, and his dominions. Then, indeed, it was a different matter. He could

"*spare the rod*" no longer. The rod, he says, was given to him "with the charge of the whole flock of the Lord, in the person of the most blessed Peter, from the prince of pastors, for the correction and the punishment of wanderers, and of obdurate sheep." But it appears that Bonaparte was not looked upon by his holiness as a wanderer from the right path, or an obdurate sheep, notwithstanding his manifold crimes, till he invaded the dominions of the holy see. From that day, he was unworthy of the communion of the faithful; and he fell of course to be excommunicated.

As it is time to be drawing the subject of the pope and his supremacy to a close, I shall endeavour to comprise what I have farther to say within the present number. It would be easy to show from the mode of electing men to be popes, and from the conduct of the greater part of them after they were elected, that there is nothing heavenly or divine in the system; but that the whole is tainted by the most disgusting of this world's politics. I refer to the life of Pope Sixtus V., written in Italian by Gregorio Leti, and translated into English by Ellis Farnsworth, as affording a full view of the mode of electing to the holy chair; and such a scene of caballing and deceit will not readily be witnessed in those who conduct the affairs of the worst secular government in the world. The moral character of Sixtus was superior to that of most of his predecessors; yet he acquired the pontificate by means of a system of cunning and falsehood, practised for many years. By his talents and address he raised himself from being a swineherd, to the dignity of a cardinal; and then, by seeming to renounce all the cares of this world, by affecting the feebleness of an old man, with one foot in the grave, and the other lifted up to follow, he succeeded in procuring himself to be elected to the pontificate. He had long foreseen, that when the chair should become vacant, it would be difficult to fill it, as the cardinals were divided into different parties almost equally balanced. He saw that none of the parties were sufficiently confident of their own strength, and that they would probably unite in the choice of some crazy old man, merely to keep the chair occupied for a few months, each party expecting to gather more strength before the old man should die. Such a crazy subject appeared the Cardinal Montalto, for that was the name he bore in the conclave.

"During the ten days that the funeral ceremonies of the deceased pope lasted," says the biographer of Sixtus V., "they that had any pretensions to the papacy were carrying on their schemes and intrigues, running about to solicit the suffrages and interest of their friends; whilst Montalto did not seem to give himself the least trouble or concern. He took so uncommon a road to it, that nobody suspected he had any design at all of the kind. Some of the cardinals out of contempt called him the Ass of La Marca, (which he pretended not to hear, or take notice of,) looking upon his faculties and intellects as entirely gone; and others seeing him bent down with disease and old age, did not in the least dream of his ever being elected. But we must take notice, by the by, that he was the youngest of all those who aspired to the pontificate; and though he often used to say, that an old fellow of seventy, was fit for nothing in this world; it is certain, that at that time, he was only in his sixty-fourth year. Indeed, hardly any one could have imagined, that the cardinals would turn their eyes upon a person that could

scarcely stand upon his legs, whom they thought little better than a dotard and a driveller; as the government of the holy see requires a man of sound and strong faculties, both of body and mind. Yet it was to these very failings that Montalto owed his exaltation." p. 172. When he was incidentally mentioned as having as good a chance as any other, he replied, "The cardinals would be very wrong-headed, indeed, to think of such a poor object as him, who had it not in his power to do any one thing but wish well to his patrons and friends." When the thing was more seriously proposed to him, he fell into such a violent fit of coughing, that his friends thought he would have died upon the spot, and he said, as soon as he could speak, "that his reign would be but of a few days; that, besides the continual difficulty with which he drew his breath, he had not strength enough to support such a weight; and that his small experience in affairs, made him altogether unfit for a charge of so important a nature, except he could depend upon the assistance of others." They answered, that God would give him strength sufficient to govern his church; to which he replied, "that he never would accept of it upon any terms whatsoever, except they would all three promise not to abandon him, but take the greatest part of the weight off his shoulders, as he was neither able, nor could in conscience pretend, to take the whole of it upon himself." The other cardinals (three in number) assuring him that they would, he said, "If you are resolved to make me pope, it will only be placing yourselves upon the throne; we must share the pontificate; for my part I shall be content with the bare title; let them call me pope, and you are heartily welcome to the power and authority." Afterwards he told his brother cardinals, "Let me conjure you not to think of choosing me, except you will be content to bear the whole burden of the government yourselves." This was just what these cardinals wanted, and they determined to support him in the election.

The election of a pope is performed in one of three ways; by *scrutiny*, which resembles what we call ballot; by *access*, which is thus explained:—When one of the cardinals proposes a name, those who are for the same person rise from their seats; and go to the place where the proposer sits. The third way is by *adoration*, and is thus performed: "That cardinal who is the candidate's chief friend, goes up to him, and making a low reverence, cries out, A pope, a pope! when it happens that two-thirds of them do the same, he is then acknowledged as such; but if there wants only one of that number, the election is void." Thus after a pope elect has been adored, it is sometimes necessary to make a scrutiny, to ascertain whether he has had the requisite number of adorers. "Whilst they were crowding towards Montalto to congratulate him, he sat coughing and weeping, as if some great misfortune had befallen him. But when the Cardinal Dean ordered them to retire to their respective places, that they might proceed to a regular scrutiny, he drew near to St. Sixtus, and whispered in his ear, "Pray take care that the scrutiny is of no prejudice to the adoration;" which was the first discovery he made of his ambition. It was observed, that after the scrutiny was begun, Montalto walked backwards and forwards, and seemed to be in great agitation of spirit; but when he perceived there was a sufficient number of votes to secure his election, he threw the staff with which he used to support himself, into the middle of the

chapel, stretched himself up, and appeared taller, by almost a foot, than he had done for several years, hawking and spitting with as much strength as a man of thirty years old. The cardinals, astonished at so sudden an alteration, looked at him with amazement, and Farnese, observing by some signs that St. Sixtus and Alexandrino already began to repent of their forwardness in this election, said aloud, "Stay a little, softly, there is a mistake in the scrutiny." But Montalto, with a stern look, boldly answered, "there is no mistake, the scrutiny is good, and in due form;" and immediately thundered out the *Te Deum* himself, in a voice that made the chapel shake.

The first master of the ceremonies came to him, as is usual, and said, "My Lord Cardinal Montalto, your eminence is duly elected pope; the holy college desires to know whether you please to accept the papacy;" to which he replied, somewhat sharply, "It is trifling and impertinent to ask, whether I will accept that which I have already accepted, as I have sufficiently shown by singing the *Te Deum*. However, to satisfy any scruple that may arise, I tell you that I accept it with great pleasure, and would accept another, if I could get it; for I find myself strong enough, by the divine assistance, to manage two papacies.

Farnese who stood near him, hearing this, said to St. Saverino, "The gentlemen that took upon them to conduct this election, thought to have engrossed the whole administration of affairs to themselves, by choosing a fool and idiot; but I plainly see, we have got a pope that will make fools and idiots both of them and us." St. Severino only shrugged up his shoulders, and said, "Lord have mercy on us all." Thus the poor frogs had chosen a serpent for their king, and they were not able to shake him off.

When he was asked what name he would take, he answered, Sixtus V., which he did in honour of Pope Sixtus IV., who had been a monk of the same order. It was observed, that whilst the cardinals were putting on his pontifical robes, he stretched out his arms with great vigour and activity; upon which Rusticucci, who was surprised by such a metamorphosis, said to him in a familiar way, "I perceive, holy father, the pontificate is a sovereign panacea, since it can restore youth and health to old sick cardinals;" to which he replied, in a grave and majestic manner, "So I find it." The very moment the scrutiny was ended, he laid aside that appearance of humility he had so long worn; and instead of his former civility and complaisance, he behaved with great state and reserve to every body; but, more particularly to them to whom he had been most obliged for his exaltation.

Dressed in his robes, and seated on the pontifical throne, the cardinals advanced two and two to adore him. His holiness gave them, separately, the kiss of charity on both cheeks; and then admitted every body who was in the conclave to the honour of kissing his feet. It is said, when Farnese came among the rest, to perform that ceremony, he did it with great reluctance, and showed particular signs of disgust at prostrating himself before a person of his mean birth. Some people thought he said in his heart, "*Non tibi, sed Petro*," "Not to thee, but St. Peter." Be that as it will, when he beheld him sitting so erect, and with so much majesty upon the throne, he said to him, "Your holiness seems a quite different sort of a man from what you were a few hours ago." "Yea," said he, "I was then looking for the



keys of paradise, which obliged me to stoop a little; but now I have found them, it is time to look upwards, as I am arrived at the summit of all human glory, and can rise no higher in this world."

After the adoration was finished, and other customary ceremonies performed, the cardinal deacon caused a window to be broken open, and then proclaimed to the people, "Behold, I bring you glad tidings of great joy, the most illustrious Cardinal Montalto is chosen pope, and has taken the name of Sixtus V." See book iv. *Life of Sixtus V.*; in which are many things interesting, impious, and ludicrous, which I am obliged to omit. Sixtus ruled both the cardinals and the people for several years, with a rod of iron; but as the cardinals could not deny that he had been chosen by the Holy Ghost, and them, the moment the election was declared, they were irrevocably bound to him as their holy father. There was no possibility of getting quit of him in a lawful way; but it was suspected that he died by poison, as many other popes are supposed to have done.

I have been thus particular in describing an individual case, and that of a pope of comparatively good moral character, that the reader may be able to judge what title these holy fathers have to be called the successors of Peter, the vicars of Christ, and the representatives on earth of the God of peace.

Cardinal Joyeuse, writing to King Henry IV., May 19th, 1605, gives the following character of a cardinal, whose election to the papacy he found it necessary to promote. "The Cardinal Aldobrandini, and the Cardinal Montalto, (nephew, I believe, of Sixtus V.,) came to us, desiring us to join with them to make Cardinal Tosco pope. After we had discoursed a great while on this affair, we had much ado to resolve upon it; because the said cardinal was looked upon as a man who had lived a life not too exemplary, very apt to be choleric and angry, who had always in his mouth unchaste and immodest words, and who was given to other customs, unbecoming not only the head of the church, but any person whatever, who had but the least advantage of an honest education. In short, he was a man, from whom the world could expect no good to the church; the election of whom would go against the consciences of many pious persons of the college, and might perhaps gain us nothing but disgrace and reproach from all the assembly of cardinals. Nevertheless, the little hopes that we had of having a pope to our mind, the fear of falling on one of those who were excluded by your majesty, the desire of not displeasing the Cardinal Aldobrandini, and the opinion which we had, that this man would be inclined to favour the affairs of your majesty, made us resolve to assure Aldobrandini, that we gave our full consent to this election." *Clarendon's Religion and Policy, or Papal Usurpations, chap. ii.* This requires no comment.

It is usual for the cardinal, who is raised to the papacy, to assume a new name. This is said to have originated in the year 844, with one whose name was *Bocco di Porco*, that is, hogs-face, or swine-snout. When he came to the dignity of pope, being ashamed of it, he assumed the name of Sergius. It has ever since been the custom, though there have been some exceptions, for him who is raised to the papacy to assume a new name. For this, the following reasons are given by popish writers: First, because Christ, when he called his apostles,

changed some of their names. Secondly, to signify, that as they changed their names, they should change also their nature. Lastly, that he who is chosen to so excellent an estate, should not be disgraced by a vile name.

Polydore Virgil, in his 4th book, *De Inventione Rerum*, cap. 10, thus writes: "The bishop of Rome hath one peculiar prerogative or privilege, which is, that when he is once created bishop of that see, he may alter and change his name at his pleasure. As, for example, if perchance he hath been heretofore an evil-doer, he may call his name Bonifacius, that is to say, well-doer. If he have been a coward, or timorous sheep's-head, he may call himself Leo, (that is, lion.) If he be a clown, he may call himself Urbanus, (a polite gentleman.) Instead of lewd, or wicked, he may call himself Pius, or Innocent. If he have been a scandalous fellow, he may assume the appellation of Benedictus, that is, well spoken of: to the end, that the sovereign bishop, at least in name, may be an ornament and honour to the dignity of the papacy." See this, and a great deal more to the same purpose, in *The Weekly Packet of Advice from Rome*, vol. ii. pp. 309, 310.

In this work we have the following summary of the personal character of a number of popes, which I adduce in opposition to Bishop Hay's assertion, that only a few of them were bad men in their own practice. "Some popes have been excessively covetous; as Boniface VIII., Calixtus III., John XXIII. and Boniface IX. Some puffed up with Luciferian pride; as Bennet XII., Adrian IV., Celestine III., Innocent IV., Alexander III., Gregory XIII., Clement V., VI., and VII., Boniface VIII., Paul II., John XXIII., and many others; indeed, who was not that ever wore the triple crown? Divers popes have been conjurers, as Silvester III., and all his successors, for nine or ten popes together; others sold themselves by league to the devil; as Silvester II., and Alexander VI. So many notorious whoremongers have filled the chair, that it would be too tedious to name them. Famous cheats have been popes;—Alexander III., Boniface VIII., Celestine V., and Benedict X. Murderers were Pius IV., Gregory VII., Stephen VIII., Sixtus V., Gregory XIV., and Honorius II. Poisoners of one another;—Damasus II., Victor II. and III., Celestine IV., and Paul III., &c. &c." Vol. ii. pp. 251, 252. By sorcerers we may understand their being, at least, pretenders to the art of magic; and by having sold themselves to the devil, we may infer that such was the popular belief, and perhaps the belief of the author, founded upon the monstrous and diabolical wickedness of these *holy* fathers, who are called by the title of *holiness* itself. Perhaps the idea of men's selling themselves to the devil may have originated in the words of Elijah to Ahab, (1 Kings xxi. 20.) "Thou hast sold thyself to work evil in the sight of the Lord." But, in order to this, it is not necessary that there be a personal contract, or league, between the devil and them.

In the above summary, I find Sixtus V. classed among the popes who were murderers; but I do not recollect any incident in his history that entitles him to this, except what was common to him with all tyrants in power. He made very little account of human life, and ordered men to be destroyed at his pleasure. The following incident affords a view of his cruel decision of character, though it did not extend to actual murder: Pasquin (the statue so called, on which what were called pas-

quinades, were stuck) was dressed, one morning, in a very dirty shirt; and being asked by Marforio, "Why he wore such dirty linen?" answered, "He could get no other, for the pope had made his washer-woman a princess." Meaning Donna Camilla, the pope's sister, who had formerly been a laundress. This stinging piece of raillery was carried to his holiness, who ordered strict search for the author, but to no purpose. He issued a proclamation, offering the author 1000 pistoles, and promising to spare his life, if he would discover himself; and threatening to hang him if he was found out by any body else. The poor author was so tempted by the offer, as to go, and make full confession to the pope, who ordered the 1000 pistoles to be immediately paid. "We promised you your life, and 1000 pistoles," said his holiness, "you have received both, and say you are satisfied: but we reserved to ourselves the power of cutting off your hands, and boring your tongue through, to prevent your being so witty for the future." Which was directly executed: Sixtus declaring, "that he did not deserve the punishment so much for the pasquinade, as for being so audacious as to avow it." *Life of Pope Sixtus V.*, p. 395.

On the wickedness of the popes there is matter for many volumes, but it is time that I take up another subject. To those who wish to read in detail what I have given in the gross, I recommend the following works, some of which I have not seen, but they are recommended by a learned correspondent, who has been long engaged in the same warfare. Welch's Compendious History of Popes, London, 1759. The History of Popery, 2 vols. 4to., London, 1735. Another History of Popery, 2 vols., London, 1679; entitled also, Weekly Packet from Rome. This is a work of both arguments and facts, and it contains a great deal of curious matter. Bower's History of the Popes, 7 vols. 4to., London, 1750-66. Lord Clarendon's Papal Usurpations, or Religion and Policy, 2 vols. 8vo., Oxford, 1791. Foulis's History of Romish Treachery and Usurpations; and the Romish Horse-Leech; besides such histories as Mosheim, Milner, &c., which are known to all.

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## CHAPTER CIX.

NUMBER OF CATHOLICS IN ENGLAND, AND THEIR RANK. CONSEQUENCES THAT WOULD FOLLOW THEIR ADMISSION INTO PARLIAMENT. PROBABLE INTRODUCTION OF CHRISTIANITY INTO BRITAIN. WALES. MORALITY OF PAPISTS IN GREAT BRITAIN.

SATURDAY, August 12th, 1820.

At the conclusion of my 107th number, I requested the reader to consider what would be the consequence, if we had one or two hundred Papists in our houses of parliament. It has been said, that this is putting a case that could not be realized, even supposing "Catholic emancipation" were granted in all the extent that is demanded; because, it is said, there are not so many Papists qualified, or eligible to seats in parliament, though they were laid open to them. This, I am persuaded, is a mistake; and I have not a doubt, that if they were made eligible, upwards of a hundred would be found in the first parliament that should meet after the privilege was extended to them.

Ireland sends just a hundred members to the house of commons. Papists boast that their number there is to that of Protestants, as five to one; but I will take it as only four to one; and taking this as proper data by which to calculate the number of representatives, the Papists would return eighty of the hundred. And then there are the popish peers in both England and Ireland who would claim seats in the upper house; besides the English commoners whose return might be effected by the Papists in England. That Papists would elect none but men of their own faith cannot be doubted; and such is the influence of the priests over the people, that the ghostly fathers would be virtually the electors. This indeed I am informed on good authority, is, in some measure, the case already. Since the Papists in Ireland obtained the privilege of electing members of parliament, though they can elect none but Protestants, the priests have risen amazingly in importance; because the Protestant candidates must pay court to them, in order to secure the votes of the people; and we may easily imagine, that few will be found hardy enough to give a vote contrary to the mind of the priest, seeing he is believed to hold the fate of every soul in his hand. We cannot be surprised that many of the Irish members are advocates of what is called "Emancipation," seeing their election may have depended upon their declaring themselves on that side; but if they were not very short-sighted they might see, that the parliament that shall concede, what is demanded with so much clamour, will be the last parliament for them. In vain would they apply to the people, or to the priests to be returned again, unless they should become Papists; for no Papist would vote for a Protestant, if there remained a qualified Papist in the three kingdoms. If Ireland should not contain a sufficient number of persons so qualified, there are great plenty to be found among the sons of popish peers, and the inferior gentry of the same communion in England and Scotland, who would be as eligible to be returned for Ireland, as if they belonged to that kingdom.

For the information of the reader, I insert the following statement of the number and condition of the adherents of Rome, in England, in the year 1813. It is given, on the authority of the Dublin Evening Post, in the Orthodox Journal for January 1814. It is said to have been obtained through the channel of a Liverpool gentleman "of eminent character and intelligence;" but as it is evident that the writer belongs to the body about which he writes, and to which he may be supposed a little partial, we ought to receive his account of the respectability, and superior morality of his brethren, with some grains of allowance.

### ENGLISH CATHOLICS.

FROM THE DUBLIN EVENING POST.

The extraordinary progress which the cause of the Catholics of Ireland has made within the last few years, through the talent and prudence of its leaders, has incidentally brought forth the Catholics of England to public notice. This body of men has not yet thoroughly recovered from the languor and depression inflicted by the penal laws; and their apparent *inertio* may be accounted for by the habits of despondency, which frequent insults and aggressions had wrought upon them.

Events, however, are now dissipating this gloom: and the approaching session is likely to render their movements a subject of general attention.

Our anxiety to procure useful and authentic information for our readers, upon every subject connected with the cause of religious freedom, has led us to a diligent inquiry into the present condition of the English Catholic body, and we have been fortunate enough to obtain, through the channel of a correspondent in Liverpool, of eminent character and intelligence, the following statement, upon which we can perfectly rely.

The subject is somewhat new and original—the ground hitherto unbroken—and the matter various and detailed.

The total number of Catholics in England and Wales is computed to exceed 300,000. The principal Catholic counties are Lancashire, Yorkshire, Staffordshire, Warwickshire, and Northumberland. These, with Durham, Cheshire, Norfolk, Suffolk, Kent, and Worcestershire, (the next in number,) contain about 200,000. London and its suburbs, with Surrey and Middlesex, are rated at 50,000. The remaining 50,000 are thinly scattered throughout the other counties and cities—but chiefly in Bristol, Bath, Portsmouth, Plymouth, Southampton, Exeter, Gloucester, and a few watering places.

Some compute the total number at 400,000, and this we cannot positively contradict; but we rely with more confidence upon the proportionate population of the respective districts, as above given, than upon our computation of the aggregate amount.

Their classes are three—clergy, nobility, and commoners—and each forms a venerable, though decayed, monument of ancient worth and respectability!

I. CLERGY.—They have ceased, during upwards of two centuries, to possess any regular hierarchy. There are no bishops or priests, as in Ireland, officiating in appropriate diocesses or parishes. They are governed, in spirituals, by four superiors, called vicars apostolic; these vicars are deputed by the pope, and exercise vicarial powers revocable at pleasure. They are, indeed, bishops in the Catholic church, but do not enjoy episcopal authority in Britain; their sees are little more than nominal, or "*in partibus*," as it is termed—as *Centurien Castaballa*, &c. Each vicar has a district, therefore, assigned to him, not a see.

Thus, Dr. Gibson in the northern; Dr. Milner in the midland; Dr. Poynter in the London; and Dr. Collingridge in the western district.

In like manner each priest has a separate district; not, however, any particular parish, but a "mission," and he is termed a "missionary!" He acts by virtue of a faculty, granted by the apostolic vicar of the district, and is removeable at his pleasure.

In Ireland, on the contrary, where the regular succession has been preserved, no bishop is removeable at the mere will of the pope—nor is any parish priest removeable at the mere will of his bishop. To effect such removal, there must exist a canonical cause, an accuser, a regular trial, sentence, and ratification.

It will be recollected, that Lord Redesdale, (in his speech in the lords, in May, 1803,) took upon him to state roundly, that the Catholic clergy in Ireland were wholly dependant upon the pope; and in

England, quite independent; a proof, amongst many, of his lordship's incaution and want of knowledge.

In every county of England there are Catholic chapels and congregations. Altogether there are about 900 chapels, mostly erected within the last twenty-five years; and generally clean, commodious, and well built. Lancashire alone counts upwards of one hundred Catholic chapels. Moreover, most of the Catholic country gentlemen of fortune maintain chapels in their houses. Service is performed daily in the private chapel, and the traveller is freely admitted to assist at the office.

In the summer 1813, Dr. Smith, (the vicar-assistant to the venerable Dr. Gibson,) in the northern district, confirmed the following numbers of Catholic children, in three towns alone:

In Manchester	-	-	-	-	-	800
— Liverpool	-	-	-	-	-	1000
— Preston	-	-	-	-	-	1200

Hence some estimate may be formed of the Catholic population of England.

II. PEERS.—The Catholic peers are seven in number, namely:

	<i>Created.</i>
Earl of Shrewsbury, premier and Earl of Waterford and Wexford in Ireland	1442
Viscount Fauconberg	1643
Baron Stourton	1448
Baron Petre	1603
Baron Arundel	1605
Baron Dormer	1615
Baron Clifford	1672

The presumptive heir to the dukedom of Norfolk\* is also a Catholic. In Scotland there are two Catholic earls—Traquair and Newburgh.

The Catholic baronets of England are seventeen in number, namely:

	<i>Created.</i>
Sir Wm. Gerard, Lancashire	1611
Sir Edward Hales, Kent	1611
Sir Henry Englefield, Berks	1612
Sir G. Jerningham, Norfolk	1621
Sir Henry Tichborne, Hants	1628
Sir John Throckmorton, Berks	1641
Sir Edward Blount, Shropshire	1642
Sir Windsor Hunloke, Derbyshire	1643
Sir Carn. Haggerston, Lincolnshire	1643
Sir Thomas Webbe, Wiltshire	1644
Sir R. Smythe, Warwickshire	1669
Sir Richard Bedingfeld, Norfolk	1661
Sir T. Massey Stanly, Cheashire	1661
Sir Thomas Gage, Suffolk	1662
Sir John Lawson, Yorkshire	-
Sir H. Maire, Lawson, Yorkshire	1665
Sir Piere Mertyn, Flintshire	1670

The principal names which have dropped off lately, either by deaths or conformity, have been those of Howard, Duke of Norfolk; Browne, Lord Montague; Roper, Lord Teynham; Favasour, Curzon, Acton, Mannock, Gascoigne, Fleetwood, Swinburne—all peers or baronets.

\* The present duke.

Amongst the English Catholics are many ancient families, of name and renown in English history. Their present heads are mostly country gentlemen, retired, reserved: of sedentary, and nearly secluded habits of life. Such are the names of Constable, Clifford, Weld, Howard, Plowden, Townley, Jones, Stapleton, Carey, Stonor, Eyre, Heneage, Stanley, Turberville, Selby, Browne, Tunstall, Eyston, Errington, Chichester, Chomley, Giffard, Tasborough, Biddulph, Eccleston, Huddleston, Berrington, Charlton, Dalton, Sheldon, Perrers, Canning, Berkely, Manby, Riddall, Darell, Fermor, Trafford, Weston, &c. &c. &c.

There are about five hundred of these Catholic families, not inferior to many in the British peerage in ancient, pure, and noble lineage—some, who can boast the legitimate Plantagenet blood—several who enjoy landed estates, lineally transmitted since the Norman days, and even the Saxon era. These, though not now titled, may be classed by the herald amongst nobility. The heads of these families mostly live retired upon patrimonial incomes, varying in annual value from 1500*l.* to 25,000*l.*

It may appear curious to those who know the name of Giffard in Ireland only, that the parent stock in England is wholly Catholic. The Giffards of Chillington, in Staffordshire, possess landed estates of 8000*l.* a year, and upwards; and of this family is Sir John Throckmorton's lady, the elegant and accomplished correspondent of the pathetic poet, Cowper.

III. COMMONERS.—We have spoken of the clergy, nobility, and higher classes of the English Catholic body. The inferior orders are little distinguishable from the corresponding classes of their Protestant neighbours, (or *churchmen*, as they are termed.)

Here the broad features of distinction almost disappear—Industry, association, necessity, obliterate the characteristic traits. Generally speaking, they are little farmers, shopkeepers, artists, and labourers—decent, humble, timid, shy, and careful. It is supposed that they are rather more moral, regular, submissive, and inoffensive, than their neighbours; and also of a more sedate and stationary habit of life. Emigrations from their parishes, pauperism, and crimes, are said to be rare amongst them.

There may be some foundation for this eulogium; but, whether it is due to the control of vigilant censors, to a guarded purity of deportment, to a more moral system of education, to the virtuous precepts of their religion, or to accident, we do not venture to determine.

Wales affords but few Catholics—a singular fact of a race, in lesser points, obstinately wedded to ancient usage.

Wales, separated from England only by hedges and streams, remains profoundly ignorant of the English language, and clings to her own, with all the jealousy of national pride.

Yet, Wales ceded her ancient religion (without scruple or hesitation) to a people, whose language she still disdains to understand. She drinks, with delicious rapture, of every stream that flows from English eccentricity; and neither the mummery of the Jumpers, nor the frenzy of the Ezekielites, renders the spiritual potion too muddy for the ardent and enthusiastic Welchman.

The author of the above statement considers it “a singular fact,” that “Wales affords but few Catholics,” while the Welch are said to be—a

race in lesser points, obstinately wedded to ancient usage." Now, perhaps, this is the very circumstance that accounts for the fact. The "ancient usage," with regard to religious worship, in Wales, was certainly not popish worship, or any thing like popery. The religion of Rome was a mere novelty in that ancient principality. It could not have existed there many centuries before the reformation; and, therefore, when the reformation delivered the Welch from the thralldom of the ghostly intruders, in the form of Romish priests, they would gladly return to their more ancient usages.

Britain, there is reason to think, was favoured with the light of Christianity as early as the first century. I do not state this as a matter of absolute certainty; but as one of great probability; and I have never seen any thing that renders it incredible. There is extant a writing ascribed to Clemens, the fellow-labourer of the apostle Paul, in which he says that Paul in preaching the gospel, went to the *utmost bounds of the west*. (*To ἄρρηκτος ὄριος, terminum, finem occidentis*, the extremity of the west,) which may very properly apply to the British isles, which were the western extremity of the Roman empire. The expression does not necessarily mean the most western part in point of longitude; but the most remote part in a western direction. Eusebius, in the fourth century, says, that the gospel was preached in the British isles by some of the apostles. He, of course, could not speak from his own knowledge; but he must have had such evidence as satisfied him of the fact. Tertullian, in the second century, says, that before his time Christianity had extended itself to parts of Britain, inaccessible to the Roman arms. These must have been the mountainous parts of Wales and Scotland, into which the Romans were not able to penetrate. Gildas says, that the gospel was preached in Britain *before the defeat of Boadicea*, which took place in the year 61; and the British Triads state, that the knowledge of Christianity was brought to Britain by the father of Caractacus, who was liberated from his detention at Rome seven years after the defeat of Caractacus, that is, A. D. 58 or 59, the time in which (according to Eusebius, Jerome, Petavius, Scaliger, &c.) Paul was set at liberty from his first confinement at Rome. See the Bishop of St. David's Protestant Catechism, section viii.

These things are not asserted as divine truths. They are not so certain, as that we can build an article of faith upon them, as the church of Rome builds her monstrous fabric upon the assertion that Peter was the first bishop of that city, of which there is much less evidence than that Paul preached the gospel in England. But though we cannot assert the above as matters of divine record, they are credible articles of history, and sufficiently authentic for my present purpose, which is to show that popery was not the religion of the ancient Britons from whom the Welch are descended.

Assuming the above facts as matter of credible history, (and they have never been shown to be fabulous,) the learned prelate above mentioned, in a letter to Lord Kenyon, 1819, writes as follows:—"To the labours and preaching of the great apostle of the Gentiles, we are indebted for the first introduction of the gospel. Of its existence to the beginning of the fourth century, we have the testimony of Tertullian, Origen, and Gildas. Public councils and synods, and religious institutions, attest its continuance in the fourth, fifth, and sixth centuries.—



The rejection of the pope's authority (by the church of England) in the seventh century, stamps the first feature of its *Protestant* character. Its observance of Easter, its aversion to image worship, and its vernacular version of the scriptures, show its independence on the church of Rome during the Saxon government, down to the Norman conquest." pp. 2, 3.

Now, long before this period, the ancient British had been driven by their Saxon invaders, to take refuge among the mountains of Wales. They carried their language and their religion with them. Considering their many disadvantages, it is not to be supposed that they preserved, or professed Christianity, in every point, pure as it was received from the apostles; but it was long ere they submitted to Rome. Popery was a novelty to them; and though forced upon them for a time, they readily threw it off when they were favoured by the light of the reformation. This is what our popish eulogist calls ceding their ancient religion, without scruple or hesitation, to a people whose language they still disdain to understand. It was rather throwing their idols to the moles and to the bats, and returning to the religion of their remote ancestors.

If it shall be replied, that St. Wenefride is a Welch saint of great antiquity, and that she belonged to the church of Rome; I answer, we have no credible evidence of this. That which we have as her life, was written hundreds of years after the period in which she is said to have lived; and when nothing of her character or history could be known with certainty. I will not deny, that there may have lived a noble lady of that name, distinguished for piety and benevolence; and that her memory may have been held in veneration for ages. Some idle monk taking advantage of this, would collect all the stories that were current among the people; and, with the aid of a lively imagination, he could easily dress up such a legend as that which we have under the title of the Life and Miracles of St. Wenefride. Scott of Dunse, commonly called Duns Scotus, was, no doubt, a learned and great man in his day; but among the common people in the south of Scotland, he is known only as Michael Scott the *warlock*, (*wizard*), and as such is the subject of many silly and absurd stories, which are as remote from real history, as the miracles of Wenefride, *the saint*.

It may be true, that some extravagance is exhibited in the worship of certain sects in Wales, which every sober Protestant will lament and condemn: but I venture to affirm, that the folly of the Jumpers and Ezekielites, be they who they may, is not greater than that of many in the church of Rome, who have been canonized, and who are at this day worshipped as saints.

If we may judge of the morality of Papists, from that which comes under our own eye in this city and neighbourhood, we shall be very far indeed from supposing, like the writer of the foregoing statement, "that they are rather more moral, submissive, and inoffensive, than their neighbours; and also of a more sedate and stationary habit of life." In every point, the very reverse of this is the truth, except, perhaps, in the article of being submissive, in which so far as regards submission to their priests, we must yield to them the superiority. Candour, however, requires me to admit, that Glasgow does not afford a specimen, by which we can fairly judge of the morality of Papists in

the southern part of the island, or even of the north. We have few, if any, of native growth. Where men are born, and grow up, and settle in life, there are certain ties of neighbourhood, and acquaintanceship, and friendship, which form a kind of check upon their conduct. No one can become notoriously wicked, without danger of being cast off by his more respectable neighbours, and of being obliged to leave the place. Perhaps not one in ten of our popish population have this advantage of old local acquaintanceship. The increase of our manufactures, and the demand for labour in building, during the rapid enlargement of our city, attracted thousands from the sister island. These were generally of the poorest class, without the knowledge of any thing, beyond a few articles of their wretched superstition; who had the fewest inducements to remain at home, and who have the fewest motives to distinguish themselves by superior good conduct. By the influx of such, our poor's rates have been grievously augmented; and the morality of the lower orders, the very reverse of being improved.

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 CHAPTER CX.

NUMBER OF PAPISTS IN GLASGOW. DISINGENUOUSNESS OF A WRITER ON THIS SUBJECT.  
 REASONS WHY A PRIEST WILL NOT WRITE AGAINST A LAYMAN. TWO LETTERS TO  
 THE PROTESTANT.

SATURDAY, August 19th, 1820.

REMARKING upon the statement in my last number, relating to "English Catholics," and the allegation, that they are, in respect of morals, superior to their neighbours, I observed it was otherwise in this part of the kingdom; but I admitted that it was not quite fair to judge of the English stock, by the Irish sample which is exhibited to our view in this city and its neighbourhood. Where families have been long settled, and where circumstances are more favourable, we reasonably expect to find a more respectable body: but even, where circumstances are most favourable for insuring good conduct, and where the adherents of Rome have the advantage of good education, and of intercourse with enlightened society, I will not admit that they are more moral than Christians of any denomination whatever. It is customary to call those who have no religion at all, of the established religion, whatever it may be. Thus a great proportion of our population are called Protestants who have no right to the appellation; it is not even thought worth while to deny it to the most sensual and profligate part of the community, though *heathens* would be a more appropriate term; for they are idolaters in the grossest sense of the word—"whose god is their belly." It may be admitted, that the morality of Papists in England, like that of every other sect whose numbers are comparatively small, in the midst of an enlightened population, will be superior to that of persons whom no Christian sect would acknowledge. If we would make a fair estimate of the moral effects of the two systems, we must look at the mass of the people where each predominates; and, I am sure, Britain, with all its faults, will not shrink from a comparison with France or Italy, or any popish country in the world:—not even with "Catholic Ireland," "the island of saints."

An inclination to magnify their numbers is a vice of which Papists are notoriously guilty. Thus a writer in Glasgow, who took the signature of Julius, and who writes very much like Amicus Veritatis, in a letter in the *Orthodox Journal*, for March last, made an indecent attack on Mr. Cleland, for giving, as he said, an unfair statement of the number belonging to his communion in this city and suburbs. Mr. Cleland published first the census of the city alone, in which he gave the number of "Roman Catholics," (for he was polite enough not to call them Papists,) at 3997. This was avowedly given as the number within the royalty only: but Julius published it as the number given for both city and suburbs; and triumphantly boasted, that instead of between 3000 and 4000, there were near 15,000 Catholics in Glasgow and its vicinity. This was answered, in the newspapers, by one of the committee, under whose direction the census had been taken, who stated, that after the enumeration of the suburbs had been completed, the total number in both city and suburbs was found to be 8245. This was far from satisfying Julius; for he soon after published a letter in the *Glasgow Courier*, in which he asserted the number to be 20,000; and referred to the Rev. Mr. Scott, by name, whom, he said, he had often heard, both in public and private, declare this to be the number; and, moreover, referred to lists of names in Mr. Scott's possession, as a proof of the fact. The reverend gentleman, however, authorized the editor to contradict this assertion, which was done in the *Courier*, for May 11th, and to declare, that if ever he used the expression 20,000, in reference to persons of his communion, he must have included Lanarkshire, Renfrewshire, Dumbartonshire, Stirlingshire, and Linlithgowshire; and that the list of names in his possession, of persons belonging to all these counties, never exceeded from 2000 to 3000. Julius was silent, for he had not the grace to acknowledge his error, though exposed by his own priest.

But, contrary to usual practice, the writer of the statement in my last number, I think, estimates the number of his communion in England and Wales sufficiently low, in 1813, at 300,000; and as there were 900 chapels, there must have been an average of only 333 souls, or about 200 grown persons to each, according to Mr. Cleland's tables of the population here, which exhibit about one person under 12 years to every three and a fraction. There must, therefore, have been little occasion for building more chapels; and yet we know that several large ones have been built since the above date, among which are those in Glasgow, and Moorfields, London; which two would contain the fiftieth part of the adult popish population of England and Wales, according to the above statement.

After all that I have written against the church of Rome, I find there are but few of the children of that holy communion, who are willing to stand forward in her defence. If she were the only true church, or even the mother and mistress of all churches, for she gives herself out under both characters, it might be expected, that some of her benefited and well qualified sons would endeavour to defend her from the attacks of an arch heretic of the nineteenth century. She is plainly and explicitly by him held up to the world, as the mother of abominations; and yet her consecrated sons, who have the greatest interest in throwing a veil over her bloated countenance, and in repre-

senting her as all fair, without one spot or blemish, are quietly sitting still, without so much as making an attempt to wipe off the stain that is every week thrown upon the character of their holy mother. A priest was once interrogated on this subject, and asked why he did not write an answer to THE PROTESTANT? he replied, with great *humility*, that he did not consider that gentleman, (who has the misfortune to be only a layman,) as his equal; and that, therefore, it would not be honourable in him to enter the lists with him; but, if any clergyman were to write against the "Catholic faith," he would perhaps write a reply. It so happened, that soon after, a minister of the established church preached in this city, and afterwards published, an admirable discourse, which struck at the very foundation of the Romish faith, by proving it to be the right and the duty of all to read the word of God. I refer to a sermon by the Rev. Dr. Hodgson of Blantyre, of which the popish priest did not think it becoming his rank or dignity, at least not convenient, to take any public notice. Now I do wish, with all my heart, that some of our clergymen would take up the controversy upon a broader scale; not because I wish to lay it down; but that our popish priests might have no apology for their silence. They, it seems, in the true spirit of knight-errantry, will fight with none but knights like themselves. Forty years ago there was not a Protestant minister in Scotland, Episcopal or Presbyterian, whose heart was not interested in the subject, and who did not make it his business, by preaching or writing, or both, to expose to his people the wickedness of popery and the danger that would attend its increase; but now, when popery is making a more imposing appearance than it did forty years ago; and when nothing less will satisfy the subjects of the pope, than *admission* into our houses of parliament, and *admissibility* to the throne itself, most of our clergy show, by their silence, that they feel no great interest in the subject. This is not because they are more popishly inclined than their predecessors. It is not because they are less hostile to what is idolatrous, and superstitious, and subversive of our civil and religious liberties. It is because they have a vague imagination that popery is not so bad as it was; at least, that Papists are not such deceivers and persecutors as they were two hundred years ago. But let them expose the errors and the wickedness of Rome, as their fathers did; and if any popish priests shall make a reply, they will find the very same spirit of lying, and misrepresentation, and the same persecuting malevolence, as were exhibited in the practice of Papists when they had power in their hands. Seeing the priests will not write against me, because I am not their equal, I must be content to contend with mere laymen like myself. I have a suspicion, indeed, that my Galloway "Friend to Fair Dealing," is a priest, though I am not certain of the fact; and therefore I am not entitled to boast of the honour of having a consecrated antagonist. My London lay opponent is disavowed by his own ghostly fathers, some of whom forbid their people to read his writings; because, to use a vulgar expression, he *blabs out* from time to time, the real principles, and the real spirit of popery, in language too plain to be misunderstood; and thus makes disclosures which are extremely prejudicial to the cause of "emancipation." He has indeed written nothing against THE PROTESTANT since the month of December; and as I have promised him the honour of a chapter to

himself, when I have done with every thing else, I must again pass him over, and attend to the communications of meaner men, of which I have received only two from popish correspondents since my last notice. The first is, *verbatim et literatim*, as follows:

Greenock, March 27.

Dear

Sir you no When Mar Andreus was vindicating the Catholic religion of wich you are writing a Ganast you promest to a tak him as soon as you ar done With the important Matter that you are at i hope you will be as good as your word to perfrom it in due tim hover if Eney man of Jugment At all wold serch eney of your numbers they WOULD not find ane worb of troch in eney of them you may say What Ever you chouse but i WOULD not bleve one word that you Wold say becas you are lare and a inventar of laes i wonder that you ar not affirad that the Ground on Witch you Stand dos Not open & Swlio you up rate ono More a Ganst the Catholic Church for she is the pillirs and Ground of truth for Cursed is he that denietit thou May Throw as Much Durt, at hir as you Chuse but thou are oneley Ading more Sin to your Self i Wold wich you to Stop as sone as you ar done with mars Andreus  
---- Rit a Anser to this if you can

I am your humbile Servint  
a liover of truth.

I dare say the writer of the above learned epistle, has long ago concluded in his own mind, that I really was not able to answer it, seeing I have allowed nearly five months to elapse without taking any notice of it. He must have derived great pleasure from the idea of having written a letter which THE PROTESTANT could not answer; and as I have no wish to deprive him of the happiness which he enjoys, I shall leave it unanswered, and proceed to insert a letter from my old Edinburgh correspondent, W. D. I give it also *verbatim*, but not *literatim*, as I do not choose to impose upon myself or my compositors the hardship of copying any more of such orthographical eccentricities. Justice, however, requires me to say, that W. D. is not quite so eccentric as the "liover of truth." From the rank which his letter will be esteemed to hold, as a literary composition, I might, perhaps, be excused from inserting it; but it is my wish to give my opponents every fair opportunity of being heard in their own defence, and therefore I insert it at length, though it contains a good deal of irrelevant matter, especially mutilated extracts from the writings of Luther, which have no relation to the present subjects of controversy.

#### LETTER II. TO THE PROTESTANT.

"EDINBURGH, 15th July, 1820.

"SIR:—In writing a second epistle, I deem it reasonable to adopt a subject of some importance, in order, if possible, to throw some light upon a point which it appears you have treated with a good deal of abuse and falsehood, in that ever memorable work, entitled, THE PROTESTANT, in the LXXXVII. No. page 610. Speaking of the degrees of sin, we are led to believe that those very crimes, the thought of which ought to make a Christian shudder with horror, are only venial in the eyes of poor stupid Papists. After the seven deadly

sins, comes the six sins against the Holy Ghost, to wit: despair of salvation—presumption of God's mercy—to impugn the known truth—envy at another's spiritual good—obstinacy in sin—final impenitence; after those, follow the four sins that cry to heaven for vengeance; these are, wilful murder—sin of Sodom—oppression of the poor—to defraud servants of their wages; these ten species of sin are, as I believe, greater sins than those which are denominated deadly sins; or to speak more proper, the six sins against the Holy Ghost are more heinous than the seven deadly sins, and the four sins which cry to heaven for vengeance, are more grievous than the other thirteen; but you have the kindness to tell us that they are only venial, because they are not classed along with the deadly sins: really, sir, I believe you were the first man that ever discovered this mystery; yet suppose you made this foolish statement, I humbly trust that none of your readers will ever see these sins in the same light as you hold them forth. But this is only one statement which shows the venomous spirit with which you treat the Roman Catholic religion, out of thousands of other ridiculous nonsense with which you amuse your readers. Had I as much time and leisure, I would devote some of my very limited talents to show that you mistake Catholics as much as any reformer that went before you; nor can I say that you are excusable, because you have of late quoted some of the principal Catholic works that are common among us; but miserable must the state of that religion be, that is obliged to throw out such abuse and slander, lies, and misrepresentations of every description, to keep its ground. But Papists need not be surprised at such dealing, for it seems to be a peculiar principle of all the reformers, together with their successors, since the beginning of Protestantism, to make use of the same kind of scurrilous abusive language; if such practice be a sin, I am afraid, sir, that you will have a heavy account against you at the last day. You tell us plainly, that every sin deserves God's wrath and curse; pray sir, what part of the Bible do you find this doctrine? Look your New Testament, sir, and you will find there is a sin unto death, and a sin not unto death. If you would take the trouble of reading, with some attention, the 5th, the 7th, and 12th chapters of St. Matthew's gospel, you will find the degree of sin and the punishment due to them, laid down very plainly. By your late exposition of the doctrine of sin and transubstantiation, I am inclined to think that you have studied the scriptures much the same as the renowned Martin Luther. I shall give you a few of his words concerning the interpretation of the scripture:—'If,' says the reverend doctor, "If God foresaw that Judas would be a traitor, Judas of necessity became a traitor, neither was it in the power of Judas, or of any other man, to do otherwise, or to change his will.' De Servo. Arb. tom. 2. fol. 460. 2.—'This is the highest degree of faith, to believe God to be just, though by his own will he lays us under the necessity of being damned, and in such a manner too, as if he took delight in tormenting the miserable.' Fol. 434. 1.—'Man's will is in the nature of a horse, if God sits upon it, it tends and goes as God would have it go; if the devil rides it, it tends and goes as the devil would have it; nor can it choose which of the riders it will run to, or seek, but the riders themselves strive who shall gain and possess it.' De Serm. Arb. tom. 2 fol. 342. 2.—'A person that is baptized cannot, though he

would, lose his salvation by any sins how grievous soever, unless he refuses to believe. For no sin can damn him but unbelief alone.' Cap. Bap. tom. 2. fol. 74. 1.—' Let this be your rule, where the scripture commands the doing a good work, understand it in this sense, that it forbids thee to do a good work because thou canst not do it.' Tom. 3. fol. 171. 2.—This is no doubt a most excellent rule to interpret the sacred scriptures, and I suppose Dr. Martin was the first inventor of it. You seem to think by a letter you got from a 'Friend to Fair Dealing,' and Mr. Andrews likewise, and all others, I suppose, that has said any thing against your own opinion, wishes to divert you off your plan, and turn your attention to something else, for THE PROTESTANT has a plan laid down which he intends to follow without interruption; pray sir, when did you form this plan? At the beginning of your publication you promised to follow them (the Papists) through all their windings and turnings, but lo! when THE VINDICATOR came forth, behold THE PROTESTANT has got a plan which he must follow; for my own part, and I dare say I may say in the name of others, I would not wish, by any means, to take you off your plan; take up any point of catholic faith, and I shall be ready to contest it with you to the last, if you keep within the bounds of reason. I am really surprised, sir, that you would make use of such fabulous nonsensical stories as you generally do. Only look back to the beginning of the subject of purgatory, and look at the fable about purgatory bridge being broken; really, sir, if this story be true, I am very sorry for it, and as I am informed that you are a man of charity, I trust you will contribute your mite to have the bridge repaired again; or if it were rather dear, perhaps a good steam-boat would answer the purpose equally well, if the renowned Wallace, or the celebrated Rob Roy could be conveyed over, it would be doing a good and charitable turn for poor Papists, to get them over dry shod; perhaps you will think my remark foolish, but truly, I can think of none better to answer the admirable statement. Now, sir, I wish to have an earnest word with you, and then I will close; in your remarks upon my last letter, you mentioned so far, as that you 'expected some good of this person,' (myself.) I most cordially thank you sir, and I hope you will not be disappointed; but you have not as yet brought me sufficient proof, that the church of Rome was guilty of all these bloody tricks of which you accuse her; nor have you ever told me who invented the doctrines she holds, or when she ceased from being true and genuine; this, sir, I am afraid you cannot answer; you seem to question, if ever I saw the writings of the fathers which I quoted in my last, or if I could even read them; indeed, sir, I never did see their writings, and I am sure I could not read them, although I did see them, and I question if you could read them either, that is to say, the manuscripts which they wrote with their own hands; I might question you the same, when you quote the Bible or the ten commandments, I might ask if you ever saw the parchment upon which the prophets and patriarchs wrote them, and even suppose you saw them, how could you demonstrate that they wrote them? You believe the ten commandments to be given to Moses upon two tables of stone by Almighty God himself, but did you ever see these tables, or did you see God write them? I suppose not, but tell me, are they less true, suppose you nor I never saw them; I have seen what is said to be wrote by them, in print, and

I believe any thing of that kind when I have good authority for it: but yet I do not put any writings, whatever, on a level with the Bible, I believe every word of it, from the first of Genesis to the end of the Revelations, to be the infallible word of God; you was good enough to give me your good advice to return to the church of Scotland; but why to the church of Scotland more than any other? More than the church to which you belong yourself? If you be in the right, the church of Scotland must be wrong, for if there be a word of truth in the holy scriptures, there can only be one true church on earth among the thousands that are spread among us; for it is merely impossible that Almighty God should reveal one religion to one people, and a contrary one to another: that is a mystery I shall never be able to swallow, suppose I hear it very often from men of good education, and even from the pulpits. I hope, sir, if you give any notice to what I have said, that you will be so good as to give me your advice which church to adopt as my guide, in which I am to serve my Maker here on earth, as the most certain foundation, and likewise your reasons for advising me to follow one more than another. It appears that you discovered in my last, that I did not possess a quiet conscience in the church of Rome; I cannot understand how you could discover this to be the case, for I only said, that 'if you can prove the church of Rome to be in an error in any one point of faith, I shall leave her as soon as I see my proof,' and you may rely upon it I shall keep my word, but I cannot say that I have seen that proof as yet, nor do I expect to see it, but if I shall, I will keep my promise good. I presume that I discovered an error in one of your numbers sometime ago, in giving us some of the regulations of a certain society in Ireland, about praying for the dead; there was a passage quoted from St. John, which I suppose was misquoted by the composers of the rules, it was as follows:—'let us not love in word nor in tongue, but in deed and in truth;'" these words was not given from the right chapter and verse, indeed, but you made a note in the margin to contradict this passage, saying, 'in vain shall the reader look for such a passage in the common English Bible,' look your New Testament, sir, which is of equal authority, and you will find it in the 3d chapter, and 18th verse, of the first epistle of St. John the divine. If you publish this letter, I wish to correct a word which was wrong in my last, speaking of predestination in the seventieth number of **THE PROTESTANT**, instead of 'why are we in the esteem,' read 'why are we denied the esteem.' I am sorry want of room prevents me from saying any more at present.—Farewell,

WM. D."

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## CHAPTER CXI.

REMARKS ON W. D.'S LETTER. PRETENDED QUOTATIONS FROM LUTHER NOT WORTHY OF CREDIT. NO REAL UNITY IN THE CHURCH OF ROME. JESUITS AND JANSENISTS.

SATURDAY, August 26th, 1820.

I HAD not room, in the last number, for any remarks on the communication of W. D.; but, in the present, I hope to be able to answer every thing that requires particular notice. Though he be only a recent con-



vert from the church of Scotland, as he told us in his former letter, he can misquote and misrepresent as expertly as if he had been born a Papist. In my eightieth number, page 567, I inserted a popish advertisement, with this motto, "Let us love not in word or in tongue, but in deed and in truth, 1 John, 10 ch. 18 v.," and inserted as a note, "The reader will look in vain for such a *chapter and verse* in the common English Bible;" that is, he will look in vain for the 18th verse of the 10th chapter of 1 John. But W. D. gives as my words, "in vain shall we look for *such a passage* in the common English Bible." He says, I "made a note in the margin to *contradict this passage*;" and he gravely tells me where to find it, supposing I did not know that there were such words in the New Testament. Now I appeal to W. D. himself, whether this be not barefaced imposition? and if he has the effrontery to misquote my own words to my own face, what dependence can we have upon the accuracy of his quotations from so scarce a book as the works of Luther? This book, I am persuaded, he never saw. The few extracts which he gives must have been taken from some popish writer, who had taken them from some other, so that they may have come through twenty hands since they were taken from the original; and no dependence can be placed upon the veracity of any one of the reporters. In my second number I showed how Amicus Veritatis had garbled the words of the same reformer, so as completely to misrepresent his meaning; and I have since found, that what Amicus Veritatis gave as a discovery of his own, was a mere copy from other books. His very words are to be found in a book published in England, about ten years ago;\* and I find the very same misquotation of Luther's words in a book published in the reign of James I. Yes, the very "*adveniat ancilla*," with a period instead of a comma, and the entire omission of that part of the sentence which explains the author's meaning, may be seen not only in the above modern publication, but also in the work of one Francis Walsingham, printed 1609, in which the garbled half sentence is given in English, as the entire and fully expressed doctrine of the reformer. Perhaps fifty later popish authors have taken it upon the authority of the said Walsingham; and so the lie has passed from one to another, till it fell to the lot of THE PROTESTANT to detect it, by reference to the authentic publication of Luther, in the library of our University. The same detection may, indeed, have been made by other authors whose writings I have not seen.

But we need not be surprised that such writers as W. D. should misquote and misrepresent the words of other people, for he actually does the same injustice to his own, in order that he may disengage himself from a dilemma into which he had fallen, by an expression in his former letter. He says, at the conclusion of his second:—"It appears that you discovered, in my last, that I did not possess a quiet conscience in the church of Rome. I cannot understand how you could discover this to be the case, for I *only* said, if you can prove the church of Rome to be in error in any point, I shall leave her as soon as I see any proof."—Here he breaks off in the middle of a sentence of his own, and leaves out that part of it on which my remark was founded, which was this:—"for I am but a late convert from the church of Scotland, in which I

\* A Vindication of the Remarks on the Charge of the Bishop of Durham, page 46.

was educated from my youth, and if I thought *it possible to obtain salvation in any other*, (i. e. than the church of Rome,) *I would not be another day in her communion,*" &c. It was upon his words, which I have here printed in Italics, that I founded the remark, that W. D. was heartily tired of the communion of his church, seeing he would not remain in her another day, if it *were possible* to obtain salvation in any other. If any man were to say, I would not lodge another day in this house, if it were possible to obtain another to accommodate my family, who would not infer that he was heartily tired of his present residence?

There are several things in my correspondent's letter too trifling to require an answer; such as, when did I form the plan of my work? It is of more importance to attend to his promise; or what, perhaps, he means as a threat, in these words, "Take up any point of Catholic faith, and I shall be ready to contest it with you to the last, if you keep within the bounds of reason." Now I must give my correspondent a piece of information which will surprise him:—It never was my intention to contest with him, or any body else, any point of "*catholic faith*;" that is, any doctrine which the universal church of Christ,—the whole body of real Christians, in all ages, have derived from the word of God. This is what is properly called catholic faith; and so far from contesting, it is my purpose to maintain it to the last. It requires no small degree of effrontery in the vassals of Rome, to call themselves Catholics, and their sect the Catholic church: yet, through mere indifference, this has been conceded to them by most Protestants, in writing and conversation, for half a century. This has given them a vast advantage in their endeavours to corrupt ignorant persons, with whom names have often more weight than things. It is one of their tricks to turn up what is called the apostles' creed, which is acknowledged to be a composition of great antiquity, to quote the words, "*holy catholic church*," in which Protestants profess to believe; and triumphantly to appeal to the language of our own profession, as an admission that the church of Rome is the true church. Ignorant people, who never hear the word *catholic* applied to any church but that of Rome, are very apt to stumble and be deceived by this inconsistency in the language of Protestants, and the advantage which Papists take of it. I hope this most teasing and tormenting work of mine, to give it no worse name, will have this among other important effects, to restore the legitimate word *papist* to its place in our vocabulary. It was used by popish writers themselves, without scruple, a hundred and fifty years ago; and it would be so still, if they did not wish to conceal from Protestants, the real nature of their dependence upon the pope.

I am aware, however, that W. D. means the faith of Rome; but then, what becomes of his promise, or threat, to contest every point with me? He speaks as if I had not yet entered upon the controversy; as if he were waiting till I should begin, that he might begin his defence. Now he certainly knows, that I have taken up, and at least endeavoured to refute, many a point of Romish faith. Under the heads of transubstantiation, and purgatory, the supremacy of Peter, and of the pope, &c. &c., I have endeavoured to expose some fundamental articles of the faith of Rome, as no better than the invention of the devil. Why is it that he has not entered upon the contest, as he says he is ready to do? He makes a condition, indeed, by which, perhaps, he will justify him-

self; that is, if I "keep within the bounds of reason;" but he must prove that I have exceeded these bounds, before he can lawfully declare off. This he has not done, nor even attempted to do. I insist, therefore, upon his fulfilling his engagement, to "contest every point with me to the last;" and he must do something more than merely assert that I misrepresent the faith of his church; and that misrepresenting has been the practice of all the reformers. I know it has been the practice of all Papists to say so; but if it really were so, nothing could be easier than to prove it. It is sometimes difficult to expose a quibble or a sophism, in intelligible language; but a misrepresentation may be exposed in a moment, by any person who understands the subject of it. If, for instance, it were a misrepresentation to say that a Papist worships, as his God, that which his eyes and other senses tell him is but a piece of bread, in the form of a wafer, it could instantly be corrected by giving the real doctrine of the church as laid down by her authorized standards; and so with regard to any other point: but neither W. D. nor any other writer, has yet shown, by a single example, that I have so misrepresented the faith of Rome. I hold it then as good as admitted, that I have given a true representation of it.

He objects to my statement and remarks upon the different degrees of sin, as taught in the Douay Catechism; but does little more than state an objection. He adduces neither argument nor fact to prove that I had mistaken the meaning of the catechism, in which we have a list of seven sins which are called deadly, and two classes of other sins which are distinguished from those that are deadly. What could I infer from this, but that those which are distinguished from deadly sins are not deadly ones? W. D. tells me that it is not so understood by him and his brethren; but then I must tell him that he does not understand the meaning of words. I might as well say that when Papists are spoken of as distinguished from Protestants, it is not understood that the one class of persons is different from the other. He tells us, indeed, that the sins which are distinguished from the deadly, are more heinous and more grievous than the deadly ones. I did not know before that there was any thing worse than deadly; any thing beyond the eternal death which sin deserves. I have seen no such doctrine in any of the authorized standards of his church; and must suppose it is merely a private opinion of W. D., which is of no authority whatever.

I do certainly maintain that every sin is deadly in its own nature, and by the righteous judgment of God. The smallest deviation from the divine law is disobedience as really as the greatest. Yet I believe there is no sin so deadly as that the mercy of God cannot pardon it, or that the blood of Christ cannot cleanse from it. Without pretending to speak peremptorily on a difficult subject, I am inclined to think, that our Lord's words, with regard to the sin against the Holy Ghost, had a special reference to the malignant rejection of the Saviour, by the Jews, after they had seen his miracles, and witnessed the effects of the descent of the Holy Spirit after his resurrection. Be this as it may, we are warranted from the whole tenor of the gospel to say, that no sin which any man has committed shall not be forgiven, if he shall come to Christ for forgiveness. Final impenitence is a deadly sin, in every sense of the expression, though the church of Rome has not put it into that list; for he that is guilty of it, shuts himself up, absolutely and for

ever, out of the reach of mercy. W. D. cites the words of the apostle John, (1 Epist. v. 17.) "There is a sin unto death, and a sin *not* unto death," to defend the popish distinction between venial and mortal sins. If the apostle had said there is a sin that does not deserve death, or is not in its nature deadly, he would have given countenance to the popish doctrine; but this was impossible, for it would have been contrary to the whole tenor of the word of God, which cannot contradict itself. What the apostle says, is true of every sin for which a sinner obtains repentance,—it is not unto death; but sin unrepented of, is unto death; and as such, is not to be prayed for, according to the words of the same apostle, in the immediately preceding verse. Final impenitence or impenitence to death, is, I suppose, the only thing which fellow-creatures are warranted to call sin unto death: and the apostle's injunction not to pray for it, is a strong testimony against the popish doctrine of purgatory and prayers for the dead, which perhaps he may have had in his eye, for that was one of the errors that appeared in the church at a very early period. Though impenitence, in the case of any individual, should not be final, it effectually bars forgiveness while it continues; and we have no warrant to pray for the pardon of the sins of an unbeliever, or impenitent person, but in the way of his being first brought to faith and repentance. I hope W. D. will not take it amiss, that I recommend to him the serious consideration of these things. He may rest assured that he is more likely to profit by the contemplation of every sin, as deserving God's wrath and curse, than by endeavouring to impose upon the words of an inspired apostle, a meaning that would countenance the error, that some sins are so trifling as not to deserve punishment in the next, as well as in the present world.

I advised W. D. to return to the church of Scotland, because, by his own account, he had left it under an erroneous impression of the doctrine held by that church. I did not hold up the church of Scotland as the only true church, or as the best of all possible churches, as Papists foolishly hold up theirs; but I maintain it as a principle of equity and common sense, that if a man leaves any church from a mistake with regard to any of its principles, he ought to return and confess his mistake, as soon as it is pointed out to him, unless he had found a better, which, it is very evident W. D. has not done.

My correspondent, by an indefinite use of the word church, bewilders himself, as all other Papists do. They hold it as a first principle, that the universal church of Christ is a visible organized body; and that it must be under one visible head, such as the pope. But nothing can be more unlike the pattern exhibited in the New Testament. When apostles speak of *the* church of Christ, in the singular number, they mean the whole company of believers, gathered together as one body in Christ, who is their only Head, Lord, and Lawgiver. In this sense, I admit that there can be only one true church; but then it is not a church exclusively on the earth; the greater part of it is in heaven. When the word church is used in reference to the associations of Christians in this world, so far from its being true that there can be only one true church on earth, there may be a thousand of them,—all true churches, and all living by faith in their divine Head, as separate members, but all belonging to the general body, and united to him of whom the whole family in heaven and earth is named. Thus we

read, in the New Testament, of the church in Jerusalem, the church in Antioch, the seven churches in Asia, and the churches in Galatia, of which the number is not mentioned. It never occurred to inspired writers, when speaking of organized bodies of Christians, that there was only one true church in the world. This folly was reserved for the pope of Rome and his blinded adherents in later times; and it is worthy of remark, that the apostle Paul, when addressing the Christians in Rome, does not call them a church. Addressing those in Corinth, once and again, he speaks to them in their collective capacity, as "the church of God which is at Corinth." In like manner, several other churches are addressed; but his epistle to the Romans is addressed "to all that be in Rome, beloved of God, called to be saints," (chap. i. v. 7.) as if they had been so many unconnected individuals; and then, from the 16th chapter, we are led to infer that there were at least three churches in that city. In v. 3—5, speaking of Priscilla and Aquila, it is said, there was a church in their house. In the 14th verse salutations are sent to Asyncritus, and others, "and *the brethren which are with them*;" and in the 15th verse, Philologus, and two or three more are mentioned, "and *all the saints which are with them*." These small bodies of Christians, meeting in different places, perhaps compelled to meet in private houses, not being allowed greater publicity, would no doubt have a bond of union among themselves, so as to acknowledge, and have fellowship with one another, as they had opportunity; but it is a fact, that they are nowhere in scripture called the church of Rome. Yet, without the shadow of a foundation in the New Testament, a monster has arisen under this title, boasting itself to be the only true church on earth, and the mother and mistress of all churches.

If I could get my correspondent to understand what a visible organized church is, he would see that it does not necessarily follow, from the circumstance of one church being right, that another must be wrong. Every church is in the right that holds the faith once delivered to the saints; and every church is wrong that corrupts or denies this faith, of which the church of Rome has been notoriously, and above all others, guilty, for fifteen hundred years: and as for differences in government, discipline, and forms of worship among Protestant churches, though it would be foolish to say they are all alike agreeable to the word of God, yet the difference between the most opposite extremes, is not equal in importance to many doctrinal differences in the church of Rome. I admit, that it is "impossible that God should reveal one religion to one people, and a contrary one to another;" and when W. D. says that he hears this "very often from men of good education, and even from the pulpits," I must tell him, in plain English, that I do not believe it. Unless he is content to sit down under the odious imputation which this implies, he will tell me from what pulpits he heard such a sentiment expressed, and who were the speakers.

Though there is much to be deplored in the divisions which exist among Protestants, their separation into different communions is a proof of their honesty and sincerity; but the pretended union of doctrine in the church of Rome proves her insincerity and falsehood. The former are so ingenuous and candid, that they cannot profess to be all of one mind, when they are not; hence their separation into dif-

ferent communities, each holding what they understand and believe to be the truth; in general, agreeing in the profession of those fundamental truths by which sinners are saved, and therefore acknowledged by one another as true churches; and differing chiefly with regard to government and modes of worship, which do not so affect the vitals of Christianity as to justify the members of one communion in withholding the appellation of Christian from another.

The Dominicans and Franciscans, the Jansenists and the Jesuits, and many others, were as directly opposed to one another, as any Protestant sects can possibly be, not on matters of form and discipline merely, but upon the most fundamental points of doctrine; yet the holy and infallible "head of Catholic unity," acknowledged them all as branches of his family, and bestowed upon them many extensive privileges. The Franciscans stoutly maintained that the Virgin Mary was born immaculate, while the Dominicans asserted that she came into the world under original sin, though its effects were soon removed. Thus the two great parties were not agreed about the original character of one principal object of their worship; and by their quarrel, the peace of Europe was disturbed for many a day. In later times the Jesuits and the Dominicans had a furious contest, on the subjects of fate and free-will; the latter "contending as stoutly, and at as great length in favour of God's eternal unconditional decrees, and the absence of all moral ability in the part of man, as the rankest predestinarian, at whose heresy" W. D. and other modern Papists "affect to sneer." Other subjects of dispute between the Jesuits and other orders were, "the extent of the jurisdiction and power of the pope,—the Jesuits maintaining his infallibility, the others opposing it; the extent and prerogatives of the church; the natural powers of man, and God's eternal decrees; the nature, efficacy, and necessity of divine grace; the doctrines of morality, and rules of practice," &c. See a well-written pamphlet, just published, at Cork, entitled, *Six Letters to the Right Honourable Charles Grant, &c.* By SIMPLICIUS.

"Before I conclude," says this able writer, "this notice of the parties which have met and fought in the very bosom of that church which alone possesses *unity*, I would slightly allude to the Jansenists, the most upright and useful body of its day as connected with Rome. Their contentions with the Jesuits, on the old topic of *grace and freewill*, continued from 1642 to 1705. The press aided both parties, producing at one time, "The torch of St. Augustine," and at another, "Snuffers for St. Augustine's torch," and finally, "A gag for the Jansenists;" which gag, through the Jesuitical influence at Rome, was so effectually applied by the bull "unigenitus," as to effect the demolition of the most pure and practical body of Christians (notwithstanding some superstitions) that belonged to the church of Rome, since it became papal."

So much for the unity of the holy and infallible church. Different sects within its bosom teach the most opposite doctrines; and they hate one another with a perfect hatred. Nothing can exceed the abhorrence with which the Jesuits speak of Jansenists, to this very day, of which see an example in the *Orthodox Journal* for July, 1820. The editor takes the part of the Jesuits; the more moderate and respectable of his brethren in England he calls Jansenists, and as such he abuses them, as if they were no better than the most detestable heretics.

## CHAPTER CXII.

REMARKS ON W. D.'S LETTER CONTINUED. W. D. NOT SINCERE IN ASKING FOR COUNSEL. NO CHURCH OUGHT TO BE ADOPTED AS A GUIDE, LEAST OF ALL THE CHURCH OF ROME. REASONS FOR QUESTIONING WHETHER A MAN CAN HONESTLY SERVE CHRIST IN THAT CHURCH. SHE ESTABLISHES INIQUITY BY LAW. INTERESTING EXTRACT FROM THE LIFE OF JOHN CRAIG, A CONVERT FROM POPYERY.

SATURDAY, September 2d, 1820.

Not being able to finish my remarks on W. D.'s letter in my last number, I am obliged to continue the subject in the present one. The reader will have seen that my correspondent charges me pretty freely with lying, slander, and misrepresentation; and he thinks the Protestant religion must be in a miserable state, seeing its advocates have recourse to such means of defence. If it were worth while to retort upon this writer, it would be easy to show, that the accusations which he brings against Protestants, and against **THE PROTESTANT** in particular, more truly belong to himself and to his sect. In the very letter on which I am remarking, he misquotes my words, misrepresents my meaning, and falsely asserts that I had written a note to contradict a passage in the New Testament. (See the latter part of his letter, No. 110, and the first paragraph of No. 111.) This is a glaring instance of his being guilty of the very thing of which he accuses me; but he has not pointed out a single instance of the kind on my part. He admits that I have of late "quoted some of the principal Catholic works that are common among" them; but he does not say that I have misquoted a single word, or misrepresented the meaning of a single sentence. In his charges of slander, lying, and misrepresentation, he fixes upon nothing definite; he adduces no instance to support his general accusation, unless it be the story of purgatory bridge, which he calls a fable, as it really is, but I did not give it as a fact, but as a fable of priestly invention; and many such lies the priests have invented in order to raise money. The story of the bridge is not more absurd and ridiculous than the fable of purgatory itself, which, no doubt, W. D. believes with all his heart; and doing this, he ought to have no difficulty in swallowing the story of the bridge.

I cannot but reflect with great satisfaction on such a communication from such a correspondent. He has been searching every page of my two volumes, with the eye and the mind of an adversary, in order to find something against me, and he has discovered nothing that he can refer to, as an example of departure from the straight rule of truth and sincerity; and therefore he has recourse to a mere general charge of the venomous spirit with which I treat his religion, and the thousands of other ridiculous nonsense with which I amuse my readers. I could desire no greater testimony in my favour, than the silence of an adversary as to any specific charge, while his hostility leads him to deal in general and undefined accusations.

He has read many a plain and scriptural exposure of the errors of his church, on the subjects of transubstantiation, sacrifice of the mass, auricular confession, purgatory, &c., and to all this he does not reply a single word. His holy mother must sit down under all the accusations which I have brought against her; and he has nothing to say in

her behalf; except to assail her antagonist with scolding and hard words; and to assert that he has not yet seen any proof that she is in error in any one point of faith. It would have been more to the purpose, had he attempted to show that the things which I have exposed are not errors, but truths founded upon the divine word. This he has not thought proper to do; and it may be presumed, that few beside himself will be satisfied with his bare assertion, that he has not yet seen what any man who does not shut his eyes may see.

W. D. seems, at first view, to be in earnest when he requests my advice, which church to adopt as his guide, in which he may serve his Maker here on earth, as the most certain foundation, and likewise my reasons for advising him to follow one more than another. I have already advised him to return to the church of Scotland, and have given my reason for doing so; but it seems very evident from the tenor of his letter, that he does not really want any advice on the subject. He has made up his mind already. He not only has not seen any proof that his church is in error, but he tells us plainly that he does not expect to see it. He has shut his eyes, and he is determined to keep them shut. He has adopted that fundamental principle of popery, "I believe as the church believes." This leaves no room for inquiry, or the exercise of private judgment. W. D. therefore, cannot be really in earnest in asking advice, what church to adopt as his guide, seeing he has already adopted an infallible one. But he would gladly get me to engage in a discussion of the merits and demerits of different Protestant churches; and thus draw me away from the weekly exposure of the deformity of that of Rome, which it appears he can neither defend nor conceal. He has thrown out a bait, once and again, to hook me away from my purpose. In his first letter, by an attack upon the Shorter Catechism; and in his second, by extracts, real or pretended, from the works of Luther, he throws out a sort of challenge to engage in a discussion of the doctrine of the divine decrees, which I am sure is beyond both his depth and mine; and is, I suppose, chosen by him on this very account, knowing that if we were to begin, we would "find no end, in wandering mazes lost."

But whether he be really desirous of advice or not, I shall take the liberty of telling him, and my other readers of his communion, that they ought not to adopt any church as their *guide*. Every Christian church itself is subject to a guide that is above it. This is the word of God contained in the holy scriptures, which is the only infallible guide of churches collectively, and of Christians individually; and I request them to consider farther, that it will be of little avail for persons to belong to any church, unless they belong to the Saviour, and be united to him as his members, which is the blessed condition of all who believe his gospel and submit to his authority, and of no others, though they should belong to the purest church in the world. To belong to Christ, in the sense of being his members, it is necessary to accept of salvation, as the gift of free grace, upon the footing of his righteousness alone, to the entire exclusion of self-righteousness, as well as the merits of any saint, or of all the saints put together. To belong to Christ, it is also necessary to be born again by the influence of the Holy Spirit, to become a new creature, and to live a new life; that is, a life of devotion and obedience to the will of God.



To such submission to the righteousness of God, and such obedience to the will of God, the principal Protestant churches present no obstruction; at least, nothing to hinder any individual from living by faith in Christ alone as his Saviour and intercessor, and from practising all the duties of a holy life. Some churches may afford greater helps than others for promoting a life of faith and obedience; but I know of none that holds the true Protestant faith, in which a Christian would be authoritatively prevented from living the life of a Christian. But it is otherwise in the church of Rome. The errors which she teaches by authority, strike at the root of the true faith and of holy practice. It is impossible for a member of this church to profess the faith of the gospel in its divine simplicity and purity, without incurring the punishment of heresy. Yet to profess the faith of Christ is as really a duty binding upon a Christian as to believe in him. "As with the heart man believeth unto righteousness, so with the mouth confession is made to salvation." Rom. x. 10. Now suppose a member of the church of Rome to confess Christ, and say that he trusts in him alone for salvation from first to last, without regard to his own works and deservings; that he has not, and never can have any merit to plead in the sight of God; and that all the merit of the saints in heaven could not serve the purpose of his salvation, or contribute to it in the smallest degree, he would be in danger, if within reach of the Inquisition, of being burnt to death for his heresy. Thus the very first principle of the Christian life meets with positive, powerful obstruction in the church of Rome; and the confession of the truth, which is the first duty of one who believes it, is authoritatively interdicted.

Should a man set his heart to worship God alone, in the name of the *one* Mediator, he would meet with a thousand obstacles in the church of Rome. The priests would be incessantly thrusting themselves between him and the object of his worship, and diverting his mind from every devout contemplation. Should he express gratitude to God for the sanctifying grace of the Holy Spirit, the priest would command him to think of the virtues of his holy water. Should he confide in the intercession of Christ in heaven, as sufficient to maintain his cause before God, the priest would command him, under pain of *anathema*, to apply to the Virgin Mary, and fifty other intercessors, before he should venture to go to the Saviour himself. Should he express humble confidence in approaching the throne of divine mercy, with confession of his sins, and the hope of forgiveness, the priest would let him know, that he must confess his sins to him, and look to him for absolution. Should he endeavour to regulate his life according to the precepts of the divine law, his ghostly guide would enjoin upon him a course of austerities, and pilgrimages, and fastings, on certain days of the week, and at certain times of the year, for which there is no precept in the word of God, but attention to which would effectually divert his mind from the divine commandments. And if he should think of worshipping God as a Spirit, in spirit and in truth, he would be distracted by the exhibition of images of Christ, and of the Virgin Mary, and other saints, presented as helps to his devotion, though he knew them to be no better than vain idols.

I shall make one other supposition, which might be realized at any time in the church of Rome. Suppose one of her members, deeply

affected by Christ's sufferings and death, and professing to view this as a complete atonement for sin, should express his gratitude to God for for this all-perfect sacrifice, and his confidence in that Saviour, whom the heavens have received, whom therefore he does not see with his bodily eyes, or expect ever to see in this world, agreeably to the words of the apostle Peter, "whom having not seen ye love, in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory;"—Suppose, I say, one making these professions, and about to express his gratitude to God accordingly, a priest steps forward, and tells him that there was nothing particular in the sufferings and death of Christ, but what he exhibits every day in the sacrifice of the mass; and that he is mistaken in supposing that Christ is not now to be seen in this world, for he takes out of a box a consecrated wafer, and assures him that that is the very Christ that was born of the virgin, that was crucified, rose from the dead, and sat down at the right hand of God. Who, on receiving such information from his priest, whom he is taught to consider his divinely appointed instructor in the faith, would not feel his devotion effectually marred, by such a representation of Christ and his atoning sacrifice? Yet, without the least exaggeration this is the true import of what the church of Rome teaches; and a genuine Papist will give up every article of divine revelation, sooner than he will part with the dogma, that the consecrated wafer is the real body and blood, soul and divinity of Jesus Christ; and that the mass is a real propitiatory sacrifice for the living and the dead. Where this is constantly maintained, as it is in the church of Rome, there must be an insurmountable obstacle to every act of divine worship, that can be called a reasonable service.

W. D. expresses a wish to be informed in what church he may serve his Maker here on earth, as the most certain foundation. From what I have said above, I hope every enlightened reader will perceive, whether W. D. does so or not, that he cannot serve his Maker in the church of Rome; that supposing him to receive the truth of the gospel in purity, he would not be permitted to honour his Maker by publicly professing it; because that church has authoritatively condemned the gospel of the grace of God, which brings salvation to the guilty, solely upon the footing of Christ's perfect obedience and atoning sacrifice; has set up the merits of saints and the mass of sacrifice to be trusted in; has commanded all her members, under pain of anathema, to regard the mass as the very sacrifice of Christ, and to believe that the bread and wine in the mass are the very Christ himself, and to worship them as such. Obedience to the church of Rome, in this article alone, is absolutely incompatible with that undivided worship which the Almighty claims for himself, and with that trust in Christ alone for salvation, without which no sinner can serve his Maker here on earth, or hope for happiness in the world to come. Whether, therefore, other churches serve God or not, I tell my correspondent plainly, it is impossible for him to serve his Maker in the church of Rome, without renouncing her fundamental doctrines, which would virtually be renouncing the church, and becoming Protestant.

The sum of the matter is this:—The church of Rome establishes iniquity by law. She makes it imperative upon her members to believe error, and to practise idolatry. To obey her is to disobey God.

Protestant churches condemn such blasphemous tenets, and such idolatrous practices. They make it imperative upon no man to believe error, or to worship a creature, but recommend the word of God to all. In them, therefore, men may serve their Maker; in the church of Rome they cannot. I shall be told again, that Papists disavow all idolatry, and that they curse all idol worshippers; but they do not deny the fact, that they render divine worship to the consecrated host, which every man who trusts his senses knows to be nothing but a bit of bread. I must therefore repeat my reply to the often repeated disavowal; if this be not idolatry, there never was such a thing in the world, and the words "idol worshipper" have no meaning.

I am afraid my readers will think I have wasted more time and paper in my reply to W. D. than his letter is entitled to; and indeed I have gone beyond what I at first intended; but as it is my wish to meet fully and fairly every objection to the Protestant religion, that is of any importance, or that has a plausible appearance, I could not avoid going into detail upon some points on which Papists lay great stress, and by which they attempt to justify their obstinate adherence to such an anti-Christian communion. In order to set the matter as broadly before their eyes as possible, I have made some repetitions, which the intelligent reader will excuse, for the sake of those who require line upon line.

I shall conclude the present number with an extract from the Life of our countryman, Mr. Craig, who was some time colleague of John Knox in the ministry, in Edinburgh, which will illustrate what I have said in this number with regard to the impossibility of making a profession of the truth, and serving God in the church of Rome. I quote from the Christian Instructor, for July, 1811.

"Mr. Craig, in early life, had some scruples about certain articles of the Romish faith, which made him suspected of heresy; but these were removed by conversation with the famous Cardinal Pole, who was one of the most popular Romish ecclesiastics of the day. Mr. Craig, captivated by his affability, and admiring him for his learning and good moral conduct, so entirely yielded himself to his arguments and instructions, that he became, in his own opinion, and in the opinion of all others, a confirmed Papist. He was a friar of the order of St. Dominick. He was recommended by the cardinal to the convent of that order in Bononia, (now Bologne,) where he so distinguished himself, that he was appointed rector of the great school in that city, by which he became connected with the university, which was then one of the most considerable in Europe.

"Being one day, in the year 1557, turning over some books in the library of the Inquisition, he observed amongst them a copy of Calvin's Institutes of the Christian Religion. He never had read that book, though the first edition of it was printed in the year 1536. Perhaps he had hitherto been afraid to read it, lest it should revive in his mind those scruples from which he had been relieved by Cardinal Pole. But his curiosity now prompted him to look into it, perhaps thinking that he was so well established in the popish religion, as to be secure against any change. He first noticed that the diction was elegant Latin. This attracted him to read some parts, and these he found so interesting, that he resolved to take home the book, and to give the

whole of it a serious perusal. Every paragraph, as he went on in his reading, and compared it with the sacred scriptures, flashed conviction on his mind: He beheld the errors of the church of Rome exposed, and the sure grounds pointed out, on which the doctrines of the reformers were founded. It is sufficient to say, that, by the time he had finished his serious reading, he was become, through the blessing of God, a sincere and well enlightened convert from popery.

“ But he was presently at a loss how to regulate his after conduct, so as to satisfy his conscience on the one hand, and on the other to avoid the danger of persecution. He knew no Protestant in Bononia to whom he could open his mind. But there was an old friar, with whom he had loved to converse, and who was greatly respected for his sanctity, and his humble behaviour. In this good man, he thought he could place some confidence. He therefore engaged him in a long and serious conversation, in the course of which the doctrines of the reformers were mentioned. But Mr. Craig spoke of them so favourably, and with so much feeling, that the friar immediately suspected he had changed his principles, and charged him with it. He could not deny the charge; and then, to his utter astonishment, the friar, instead of upbraiding him, said, ‘ Brother, it is now many years since I embraced these opinions, but *I have kept the belief of them secret in my own breast; and my advice to you is to do the same, for you know that the times are perilous.*’ If Mr. Craig had followed the advice given him by the old man, he would have avoided the persecution which he afterwards met with. But he was a sincere and zealous convert, and felt a strong desire that others should be brought as he had been, to the knowledge of the truth.

“ Mr. Row, in his manuscript history, which was written a long time before the publication of Spottiswood’s History, tells us, that the following words of our blessed Saviour were powerful in Mr. Craig’s mind, (Matt. x. 32, 33.) ‘ Whosoever shall confess me before men, him will I also confess before my Father who is in heaven; and whosoever shall deny me before men, him will I also deny before my Father who is in heaven.’ He understood these words in a more extensive meaning than the friar seems to have done. He considered them as connected with a similar declaration, (Mark viii. 38.) ‘ Whoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.’ He therefore thought himself bound, not only to profess himself a Christian in general, but also, to whatever danger he might thereby be exposed, explicitly to confess, and to assert in his character of a public teacher, every doctrine and precept, which he believed to be contained in the gospel of our Saviour. He urged his new principles in his conferences with the friars, and seems also to have stated them favourably in his sermons. The Romish zealots in the convent were highly offended. They failed in bringing him back to his former persuasion; and at last loudly complained of him as an obstinate heretic. He was thereupon seized and cast into prison. But as he had many friends in Bononia who loved him, it was thought most expedient that he should be sent to the Inquisition at Rome, where he would meet with a more impartial judgment. Accordingly, Nov. 18th, 1558, he was conveyed as a pri-

soner to Rome; and Archbishop Spottiswood tells us, that at Rome he lay in great misery, in the prison of the Inquisition, nine months. In all the rigorous examinations to which he was subjected, he was enabled to be constant in his profession. At last, August 18th, 1559, he was brought before his judges, to hear sentence pronounced upon him. The sentence was, that the next day, namely, August 19th, he should be publicly burnt as a heretic. Mr. Row informs us that there were some other persons condemned to suffer along with him.

“While he and his companions, expecting to be executed the next day, were spending the night in prayer, in godly conference, and in singing of psalms, the door of the prison was suddenly opened, and a man whom they did not know, entered, and told them that they were free. They were astonished, and at first dreaded that some snare was laid to increase their sufferings. But the man told them that the pope had died that night, and that all the prisons in Rome were laid open. It was indeed the case, for Paul IV. had died that night. Mr. Row says, it was customary at the death of a pope, to liberate all prisoners. Such as were confined for debt were not recalled; but such as had been guilty of heresy, or of offences committed against the church, were quickly pursued, and forcibly brought back.”

Mr. Craig, however, escaped, and by a series of singular interpositions of Providence, he at last got safe to his native country; and though not an originator, he was singularly useful in helping forward the happy reformation, of which we at this day are enjoying the benefit. Not to speak of the crown of righteousness which such a faithful servant of Christ, and a martyr in purpose, though saved from a violent death, is now honoured to wear, how noble does he appear, even in the esteem of his fellow men, in comparison with the poor cowardly friar, who, though convinced of the truth, was afraid to confess it, and who had not the courage “to serve his Maker here on earth!”

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## CHAPTER CXIII.

**CHARGE OF THE BISHOP OF DURHAM. CONTROVERSY GROWING OUT OF IT. DEVICES OF SATAN HAVE BEEN VARIOUS. SUNDAY SCHOOL UNION OPPOSED IN THEIR DESIGN OF TEACHING CATHOLIC CHILDREN. OPPOSITION JUSTIFIED BY THE CATHOLIC ARCH-BISHOP OF DUBLIN. REMARKS ON THESE TRANSACTIONS. EXTRACTS FROM MR. ANDREWS' SCHOOL BOOK.**

SATURDAY, September 9th, 1820.

I FEEL strongly inclined to favour my readers with one or two numbers more of light and miscellaneous reading, before I enter upon the discussion of any of the more grave subjects which I have proposed for consideration. I did not know till of late, that a smart controversy took place about a dozen years ago, in the north of England, in consequence of a charge delivered to the clergy of the diocese of Durham, by the truly venerable bishop of that see, entitled “The grounds on which the church of England separated from the church of Rome.” This charge, though intended chiefly for the instruction and warning of the clergy under his lordship’s immediate inspection, happened to touch upon some

points, on which Papists always feel extremely sore. Some of them, priests I presume, from their pedantic show of learning, began to attack, or rather to nibble, at this said charge, though it does not appear that they could have any higher object in view, than the little fame that they hoped to acquire among their fellow Papists, by entering the lists with a person of his lordship's rank and character. Their puny efforts to commend the popish, and malign the Protestant faith, were powerfully opposed by different writers, whose names are not given. The pieces on both sides were collected, and they form two neat volumes.

In one of the Protestant pieces, I find the following very striking observations, which are given as the words of a divine of the church of England, of a former century. "The grand enemy of mankind hath, by various ways and means, all along, contrived and endeavoured to defeat the designs of Heaven for the good and happiness of men; and, as the divine wisdom hath, in several ages of the world, manifested itself for the encouraging and promoting of true righteousness and holiness; so hath the devil always been at work, to bring forward, in opposition, what he could find most proper, for the hindering of the good effects of God's kindness towards us. When the fulness of time came, by the appearance of the Son of God in the world, he was, in a great measure, dethroned; his kingdom was overthrown; and the last and most effectual means were used, for the recovery of men out of his snare and power. When, therefore, he perceived, that, by all grievous persecutions he raised against the church, it spread only so much the faster; that, at last, the whole heathen world fell down before cross of Christ; when he was expelled with shame out of his temples, and from his altars, when his oracles were silenced, and the religion of Jesus prevailed every where:—he then betook himself to his old serpentine arts of dissimulation. Since he could no longer oppose Christ's kingdom by open war, he resolved to *turn Christian*, and to set up for Christ's *deputy* and *substitute* here on earth; to fight against Christianity under Christ's banner; and by adulterating and corrupting the Christian doctrine, to spoil it of all its efficacy; and to introduce his old heathen rites, and idolatrous ceremonies, as unwritten traditions from Christ himself, or his apostles;—and so under *his* name, and pretended authority, to exercise all that cruelty, oppression, and fraud, which is so pleasant to his own infernal nature; hoping to burn, destroy, and root out, all true Christians from the face of the earth, under colour of propagating the catholic faith, and enlarging Christ's kingdom in the world.

"When Christendom had long groaned under this miserable tyranny, it pleased God, in many places of Europe, but especially here in England, to set on foot a *reformation* of religion; which was happily and peaceably accomplished among us, by the favour and countenance of public authority, and the wise counsel and advice of our reverend bishops and other ministers. To nip this in the bud, the devil raised that sharp persecution in Queen Mary's days, in which our first reformers gloriously sealed what they had done with their blood. But this proving ineffectual, that he might the better frustrate the ends of our reformation, *himself would turn reformer too.*"

The author proceeds to show how the devil effected his purpose, by exciting the extravagance of certain sects in England; but his diabolical efforts were not confined to that kingdom. They were at least

equally successful in other places, especially on the continent, and almost under the eye of the great German reformer, where certain zealots did more injury to the cause of reformation, by their ridiculous caricature of it, than the pope, with all his army of priests was able to do. This, as our author justly observes, was the work of the devil in his new character of a reformer.

For centuries before the reformation, and ever since, till within these few years, the devil found means to keep the great part of what is called Christendom, in gross ignorance. He succeeded so far, as to establish it as a maxim, that "ignorance is the mother of devotion;" and his blinded adherents, I mean the devoted vassals of the pope of Rome, never seem to have thought, that education would be of any use to the common people. They rather considered it as a dangerous thing; and used every effort in their power to prevent them from acquiring any more knowledge of religion, than they themselves were pleased to communicate. Of late years, however, the subject of extending the benefits of education has occupied so much of the public attention; it has appeared to all classes of the community, a matter of so much importance to teach the poor the art of reading; and the establishment of schools for the purpose, particularly in Ireland, has received so much public support, and has in fact become so popular, that it would not do to appear to oppose the work of education any longer. The devil, therefore, must now have recourse to some other shift; and as of old he professed to become Christian, with the view of destroying Christianity; and reformer, with the view of discrediting the reformation, so now, in order to obstruct the work of education, he has determined to become schoolmaster.

The fact of this is clearly proved, by the noise that the pope of Rome, and the popish archbishop of Tuam, have lately made about the establishment of schools, in order to instruct the *innocent* youth of their communion. There was not a whisper of any thing of the kind, while the people of Ireland were sitting in gross darkness, and while no effort was made to impart to them the light of knowledge. But since the establishment of the Hibernian and other societies; and since it became very probable that all the youth in Ireland would soon be taught to read the word of God, then the pope and his ghostly agents, appear like men awaked out of sleep; they are all at once upon the alert; they will have schools of their own; and they are determined that the youth of their communion shall not be allowed to acquire the art of reading from any but teachers of their own appointment, and of their own faith.

Some persons may suppose, that this is nothing but a commendable emulation, excited by their Protestant neighbours; and a tacit acknowledgment that they have been guilty of culpable inattention to the education of their people; but it is in fact neither the one nor the other. The "cloven foot" is not so artfully concealed as it has often been in other cases; for the education commanded by the pope, and provided by his clergy for the poor in Ireland, is avowedly such an education as shall exclude the reading of the word of God, and withdraw the children from the schools in which they are in danger of being taught to read it: and whatever sort of men the priests may appoint to superintend such schools, I have no hesitation in putting them on a footing

with other inventions of the devil, intended to oppose the truth, and to perpetuate error.

It appears from the reports of different societies, that many of the schools in Ireland are disturbed, from time to time, by the impertinent interference of popish priests, who insult the teachers, and terrify the children, and even drive out of the school such as they conceive to belong to their communion. I shall give here a recent instance of this, with a most reverend archbishop's approbation of the fact; and then I shall show what sort of education the priests have prepared for the poor children, of whom they claim the exclusive oversight.

*Letter from the Secretaries of the Dublin Sunday School Union, to the Most Rev. Dr. Troy, Roman Catholic Archbishop of Dublin.*

"No. 16, Upper Sackville street, 7th September, 1819.

"MY LORD:—It is with very great pain we feel ourselves obliged to call your lordship's attention to a transaction which occurred on Sunday the 2d ultimo—the circumstances attending which are shortly as follows:

"One of the objects aimed at by the society of which we have the honour of being secretaries, is to establish Sunday schools throughout the city, in such situations as may seem to be most in need of them; and among other similar institutions, our committee were enabled, by the kindness of friends, to begin a small Sunday school on the 28th of March last, in Sampson's lane, off Moore street. Since that period this school has been carried on with considerable diligence, and with some prospect of success; the only endeavour of the teachers being to make their pupils able to read the sacred scriptures, and to understand the meaning of what they read. But on the day already mentioned, the Rev. Mr. Salmon, of Liffey street chapel, entered the school, took the books from the hands of several of the children, and in an authoritative manner, ordered all that were Catholics peremptorily to leave the place; he in effect forcibly turned the children out of the school, and accompanied his conduct with such observations, as showed, that his hostility to such institutions was of the most decided description.

"Convinced, as we all are, of the feelings that such a procedure must excite, not only in the breast of your lordship, but of every wellwisher to the good morals and peace of society; we consider it an imperative duty laid upon us, to state to you the occurrence explicitly as it happened. We are constrained to do so, not only from the circumstance of its affording your lordship an opportunity of expressing your sentiments on the subject; but, as the gentleman of whom we complain, stated that he was a curate in your lordship's diocese, and that he was determined in future to oppose all Sunday schools. For himself, we can only regret the mistaken views which could lead him to such a determination; but for our own sakes, we have most respectfully to solicit, that your lordship will take such precautionary measures, as will prevent him on any future occasion, from molesting our schools.

"It will always be with extreme reluctance that our committee will appeal to the constituted authorities of the country for protection, but if the restraints of professional character, of civil decorum, or of superior ecclesiastical jurisdiction, should be found insufficient to hinder this in-



dividual, or any other, from rudely disturbing these peaceful seminaries of knowledge, which we have under our care, your lordship must perceive that such an appeal is unavoidable.

"Our committee will hold a meeting at No. 16, Upper Sackville street, on Tuesday evening next, the 14th instant, for the purpose of receiving your lordship's answer on the subject, and in the mean time, we are, with great respect,

"My Lord,—Your lordship's very obedient and humble servants,  
 Most Rev. Dr. Troy, &c. &c." (Signed) W. SMITH, JUN. } Secs.  
 M. POLLOCK, }

"P. S. In addition to the above, it should also be stated, that the attendance of the children was perfectly free and voluntary, not only on their own part, but that of their parents; as may be confirmed by their parents' declarations, both before this transaction and since. Indeed, many of the children were specially given in charge to the teachers, by their parents and other guardians. No inquiry as to particular religious profession was ever made by the teachers; nor, until the Rev. Mr. Salmon divided the school in the unpleasant manner we mention, did they know to what distinctive communion their scholars belonged.

(Signed) "W. S. Jun.  
 M. P."

*Letter from the Most Rev. Dr. Troy, to the Secretaries of the Sunday School Union.*

"3, Cavendish Row, Dublin, 13th September, 1819.

"GENTLEMEN:—The Catholic church sanctions no other English version of the sacred scriptures but the Douay edition, translated from the Latin Vulgate of St. Jerome, in the fourth century; and which, when accompanied with appropriate notes and comments, is permitted to be read by the learned and the lettered: she does not, however, approve of the Holy Bible being degraded to the level of a common school book, or capriciously explained by unauthorized commentators. Histories of the Bible, historical and moral extracts from it, and catechisms, are generally used in Catholic schools.

"The present learned bishops of Lincoln and Peterborough, and other eminent divines of the established church in England and Ireland, have proved the inexpediency and danger to religion, from reading the Bible without note or comment; and of submitting it to the interpretation of every reader's private judgment, which experience has proved to be a prolific hive, from which have issued countless swarms of sectaries, distracting Christendom, each clamorously appealing to the Bible, the Bible, and however disunited amongst themselves, all arrayed in hostility to the Catholic parent church, which they most uncharitably continue to misrepresent and calumniate. Christianity was preached before the gospels were written and published; were the Bible alone sufficient for the knowledge of religion, the ministry of the word would be superfluous and the sacred ministry itself rendered useless.

"The Catholic church does therefore prohibit the youth of her communion to frequent schools in these kingdoms, where a different version of the scriptures from that of Douay is used, or where unauthorized persons assume a right to expound the divine oracles; in which Saint Peter says in his second epistle, *That there are some things hard to be*

*understood, which the unlearned and unstable wrest to their own perdition, and that no prophesy of the scripture is made by private interpretation.*

“Conformably, therefore, to those maxims, and to the uniform discipline of the Catholic church, Rev. Mr. Salmon went to your school, to withdraw the Catholic children from it, at the very time when religious and moral instructions were given—particularly to children, in Liffey street parish chapel, he cannot on this account be justly accused of opposition to the constituted authorities, which allow the free exercise of the Catholic religion, and the authority of its ministers to instruct the ignorant of their communion.

“Protestants and Catholics may zealously concur in promoting a general education of the poor, and still maintain the faith and discipline of their respective churches. If this be not permitted, no system of general education can succeed; why then are Catholic poor children invited to schools where their catechism is not taught, and a prohibited version of the Bible without note or comment is used, and explained by incompetent unauthorized persons?

“As to the particular conduct of Rev. Mr. Salmon, I should be sorry indeed that he would act on any occasion in a manner unbecoming the meekness of a clergyman, or the manners of a gentleman. I this moment receive his enclosed explanatory letter, and have the honour to be with great respect, and in the spirit of perfect charity,

“Gentlemen,—Your very humble servant,

(Signed)

“J. T. TROY.

“Wm. Smith, Jun. & M. Pollock,  
Esqrs. &c. &c.”

I shall now proceed to show what sort of an education it is which the priests have provided for the youth of their communion, whom they are now willing to instruct in the art of reading. Archbishop Troy says, that “Histories of the Bible, historical and moral extracts from it, and catechisms, are generally used in Catholic schools.” Now, I happen to have in my possession a great number of these catechisms, and also some of their histories of the Bible, with historical and moral extracts from it, and I do not hesitate to say, that all of them are just what we might expect from the devil, professing to be Christian. The Christian vocabulary is used to a certain extent; language that savours of the love of God is introduced; but the tendency of the whole is to alienate the mind from the knowledge of God as he is revealed to us in the scriptures, and to lead the deluded worshipper to dependance on himself, or on some other creature.

I shall, at present, confine, myself to the celebrated school book, edited by W. E. Andrews, which Dr. Milner, vicar apostolic of the midland district, England, declares to be “the most complete and valuable work of its kind in our language, and eminently entitled to the patronage of the Catholic public;” and the right reverend prelate promises to recommend it in those places of education over which he has any authority or influence. Nay, as I showed in my first volume, this work is praised by a correspondent of the author, as a much better book than the Bible, because, from it one will acquire a better knowledge of religion at one reading, than he will learn from the Bible in a whole

life. I shall now favour the reader with a sample of the doctrine which is taught by this, which some of our English Papists consider, the best of all books.

"The souls of some, who have not been very good during their lifetime, and yet have had pardon of their sins, will go into a prison, called purgatory, for a while;" page 67, 4th ed. The reader will observe, that the pardon of their sins here spoken of, is that which a priest can grant for money; and having obtained this, they need not be very anxious about the future, though they have not been very good persons; as they will only go to prison "for a while."

To a child, the author thus addresses himself. "By baptism which you have received, you are washed from original sin, by the application of the merits of the blood of Jesus Christ; delivered from the universal curse of mankind incurred by sin, and freed from the power of the devil. You have been made a child of God; the disciple of Jesus Christ our Saviour. You have acquired God for your father, Jesus Christ for your master, your instructor, your example, and for the rule of your life; the holy church for your mother and guardian; the angels for your protectors, the saints for your intercessors. You have been made the temple of God, who dwells in you by his grace. The heir of his eternal kingdom, from the title and hope of which you were fallen for ever; and you are brought back into the secure way that leads to it, being made a member of Jesus Christ and his church, out of which all those who obstinately remain cannot be saved, and wherein you are now illuminated with the light of the faith of Jesus Christ, instructed by his doctrine, nourished by his precious body and blood, assisted by his grace, and furnished with all the necessary means for your salvation." page 116. All these blessed things are said to belong to the young Papist, not as having received the Holy Spirit, for in that case the statement would be partly true, but merely because he has received a sprinkling of holy water from the hand of a priest. I do not know any thing that can have a more pernicious effect upon the youthful mind than this.

In perfect consistence with the well-known character of popery, this best of all school books teaches, page 177, that a lie is not a mortal sin, when it is not in a matter of consequence. It is admitted, indeed, that "a lie is always a sin, because it is always against the truth, known to be such by him that speaks;" and that "the habit of lying, although lightly, is not a light thing, nor of small consequence." There is here an attempt to guard the error, because it would not be creditable to teach the venial nature of a lie without some such qualifying expressions; but when it is plainly taught that a lie in any sense is not a mortal sin, every Christian must hold it as a doctrine of the devil, who was a liar from the beginning, and who, since he has become school-master, will, no doubt, endeavour to persuade the popish youth to believe in the purity of his own character, and the innocence of his own practice.

In the account which this writer gives of the feasts and fasts of the church, there is such a mass of superstition and will-worship, that it is impossible for a person to perceive any traces of real Christianity. The Virgin Mary and the saints appear to be every thing; and the Saviour, in comparison, appears as nothing. The Virgin Mary is declared to be

"the mother of purity itself;" and speaking of her child-birth, when she brought forth Jesus, it is called that "to which, out of her great *humility, she submitted.*"

Such is the instruction provided for our popish youth, in what is called by a bishop of their church, the most valuable work of its kind in our language. I appeal now to the Christian reader, whether I have not made good the assertion with which I set out, that the devil himself has become schoolmaster.

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## CHAPTER CXIV.

LETTER FROM IRELAND. DR. LANIGAN'S CASE. SHAMEFUL OPPRESSION. INTERESTING ACCOUNT OF THE CONVERSION OF A FAMILY FROM POPEERY. AUSTERITIES ENJOINED AND PRACTISED IN IRELAND. TITLES AND CHARACTER OF SEVERAL POPISE PUBLICATIONS.

SATURDAY, September 16th, 1820.

IN consequence of the very extensive circulation of my work in Ireland, I have lately acquired some more valuable correspondents belonging to that country; and from them a great deal of information, which will be interesting to my readers. Without farther preface, I shall proceed to give the substance of a letter which I received about two months ago.

"SIR,—I have just read, with much pleasure and interest, your first volume of *THE PROTESTANT*. It only came into my hands last week, or I should have communicated with you sooner. I have long desired to see such a publication as yours, and I trust it will get into circulation in this benighted country.—I could not read your publication without desiring to give you any information that I think may be useful to you in conducting a work that is calculated to excite so much attention. My first communication shall be to give you a fuller account of Dr. Lanigan's business than you seem to possess; (See vol. i. page 226, Glasgow edition, in which this reverend doctor is introduced as giving five reasons why a promise may be broken;) as it is one of the extraordinary instances of the character of modern popery, where it has power, that it discovers the high sense of the rights of honour, conscience and citizenship, for which *Vindicator* would make it stand remarkable. I must preface my story, in order to give it to you at large.

"In the beginning of 1808, there appeared an infamous paragraph in one of the Dublin papers, saying, that Mr. R. of Kilkenny, preached a violent Orange sermon in the church there, on the Sunday preceding; and some strong expressions were quoted, as if used by him. It was a day on which some soldiers of an Orange lodge went to church in some procession, which made Mr. R. preach a sermon determinately opposite to what was said in the paragraph, in which he besought the congregation to live, as far as possible, at peace with all men. Mr. R. got his attorney to write to the printer, to say that he purposed to prosecute him for the libel. The printer gave up a priest of that town, as

the writer of the paragraph. Mr. R. consulted with a friend on the occasion, wishing to preserve peace as much as he could. It was agreed that this friend should call on the priest, inform him that they had his letter, ask him to make a private apology, and contradict, by another anonymous paragraph, what he had written on the ground of misinformation. He accordingly went with another friend, spoke to him as mildly as he could, and mentioned the only thing he required. He listened with surprise for some time, without answering, affected great astonishment at such a charge, and denied it flatly. When told that the information was positive, he dropped down on one knee, put his hand to his heart, and protested before God, by his priesthood, and by the mass which he had just celebrated, that he never sent such a paragraph to the printer. Greatly shocked by such a mode of asseveration, the gentleman who was in possession of the letter, produced it, and left him to read it. He went from him to Dr. Lanigan, his bishop, for he was one of Lanigan's curates, mentioned to him the circumstance, without fully repeating his protest, but told him that he had made a solemn appeal to Heaven. Dr. Lanigan *seemed* very indignant; said in a pompous way, that he would not suffer such a man to remain longer in the town than it was possible to get him removed, and that he would show him his displeasure in a most marked manner. In a little time he did remove him, but it was from a curacy of 25*l.* a year, with scarce any perquisites, to a situation in the country of five times the value. So much for popish honour and conscience. Jesuitism need not be revived by a bull, or by colleges; it exists in full power and action.

“Immediately after this, Dr. Milner, having said and unsaid to Mr. Ponsonby on the veto business; having published and contradicted, and published and contradicted again; found it necessary not to commit himself any more by writing, but come over to Ireland, to stop, by personal communication with the bishops, &c. the growing inclination to grant the veto. Already the primate and his diocess, by public resolutions, had granted it. This diocess was proceeding to follow him, the resolutions were drawn up, which Dr. Lanigan promised to sign. Dr. Milner had the same week invited a number of bishops or legates to meet him at Cork, at the consecration of a splendid new chapel, which was an excellent opportunity and excuse for meeting. After all the abominations of the consecration, which lasted several hours, with all the forms, charms, and spells, by which superstition is fascinated and fed, they had a private convocation. Dr. Milner declared his abhorrence of the intended concession, which originated with himself, and was kept up as long as he thought it could impose; but now it must be put down by all means. The bishops and legates hastened home; all their agents were set at work; and immediately that which was ready to be cheerfully granted, was denounced as a greater abomination than the penal laws in the fullest letter of the old statutes. Milner set off to Kilkenny. Dr. Lanigan, who was not at Cork, had his eyes opened immediately, as if by the very clergy and inhabitants that one week before publicly voted for the resolutions, and ordered them to be prepared for signature: so quickly does darkness become light; and light darkness in popish minds! The two chairmen of the meeting were independent men, Major B. a man of large fortune, the

other Mr. L., a banker in the town. These men refused to retract their signature; and Major B., hurt at Dr. Lanigan's message, put in the advertisement which provoked the five reasons for breaking a promise, and they required all the reasons of all the angelic doctors of the calendar. The bishop was determined to punish the chairmen and oblige them to retract. The priest already mentioned, had proved himself a fit instrument for such work. He went round the country, sent in the farmers to run upon, and break L.'s bank; they came in thousands, the Protestant noblemen and gentlemen of the country came forward to assist L., brought in their national paper, published an advertisement to say that they would take his notes for all rents, &c., and threatening tenants who should join in such a conspiracy; but popery in this country is not so easily overcome. The people crowded in,—they threatened the banker's life, to consume his houses, destroy his cattle, and had actually houghed some of them. He held out for a week;—at length terrified, he sent one of the most respectable gentlemen of the place to the bishop, with his written recantation; craved pardon for his offence in daring to follow his conscience in opposition to a bishop's mandate, and requested the bishop to come and disperse the mob. The bishop came, and before the city, standing in a place where he could be seen, he raised his hand, and simply said, "My friends, begone," and the people instantly went off with a shout; and in the evening had an immense bonfire to celebrate the triumph of popery over all the rights of conscience, citizenship, and protection of a British subject.

"The triumph did not end here. Major B. was still obstinate. His military pride would not allow him to yield so soon. But he must be subdued. While such a Mordecai was at the gate, the power of the bishop would not be supreme. The same priest was set to work. He denounced the major under the name of a fox, whom he called the people to hunt out of the country. The major made great threats;—said he would go and live in England, and rear his children Protestants; but he knew not the power of the spells of popery. They are not to be broken by the resolutions of pride. The priest created such a spirit against him in the country, that he, at length, getting terrified, or rather overpowered by superstition, yielded; and, in order to reconcile himself, appointed with a farmer, who had a daughter about to be married, to ask him to the wedding, that he might meet the priest, and make friends. He did so: the major met him, and they were reconciled. The major has been since the champion of antivetoism; and sat in the chair when certain resolutions were carried, that the printer prosecuted for them, was sentenced to two years imprisonment, and to pay a large fine.

"Such was popery, in 1808, and such it is now. In Glasgow those things could not take place; but they may where the Papists are 19 to 1. Of all those things I was an eyewitness. I saw popery in this day what it was in the days of Henry IV. In case you should mention any of these circumstances in your publication, you have hundreds of witnesses on the spot to prove them. I am, &c."

As the above are not matters of private anecdote, it is not necessary that I give the name of the writer. My Kilkenny readers may satisfy themselves of their truth; and any person who has a correspondent

in that quarter, may do the same. These few facts are worth fifty arguments, to show the true character of popery. The mystery is, that men entitled to the privileges of freeborn British subjects, should submit to such intolerable tyranny; especially that a people so acute, and so highminded as the Irish, should submit to it. We have here presented, in a striking light, the power which the priests have over the bodies, and minds, and the property of the people; and, if the object of their dictation were the election of a member of parliament, what freeholder would dare to refuse his vote to any candidate whom a bishop should set up, though he knew him to be a man who would use his influence to bring the kingdom under subjection to the see and the court of Rome?

The following narrative of a recent conversion from popery, by means of reading the New Testament, was received lately by a gentleman of this city, from a friend in Ireland, who says, "you may rely on the account being true." "I send you a full account of the Harts, and the miraculous leadings of Providence in the course of their lives.— This venerable old man is now aged ninety, a strong man, of delightful countenance, sound judgment, and in good circumstances. He was religious in his way. His wife and he thought, as God was blessing them in temporals, they should earn their everlasting salvation; and so to work they went. And as they were both just; liable to no penance by station; so when they concluded they had wrought out their salvation to all intents and purposes, overlooking the Lord in the matter. But over and above, they must do something for their friends, or to bequeath to whoever had most need. Called at the eleventh hour, I sat up almost all night to hear his account, and, O the depths! &c. This man had a large family of sons and daughters. Bartly, the oldest, was of a weak constitution; so he was educated for a priest. He obstinately refused the priesthood, which much displeased his father; but he gave him 30*l.* to buy yarn, which sum did not last above two years. He then gave him 10*l.* for hardware. Bartly from his youth was esteemed a little saint, and was up to all the orders and superstitions of popery, which caused the father in a measure to overlook his disappointments. But to crown all, he married one of the lowest of the people, without his consent and without portion. They were soon in the depths of poverty. He lived two years in a hut, in a wild mountain; and none of his friends heard of him. At length poverty drove him to his father's house, where he was very coolly received. The father, however, gave him a small division of land; but he was so overloaded with superstition, that he got under seven orders, by which he fasted on one bad meal, for three days in a week, for a year, and, at some seasons, for twenty-four hours. He would travel from ten to twenty miles to perform a station. In these stations, they leave their skin and flesh upon the stones. The first station is fifteen miles off; they must travel barefooted to the place, and then ascend the rocks, though a very ready passage otherwise, and at every marked place down upon their bare knees, till the top is gained; and though their feet and knees are much bruised, yet this is but an amusement to what follows.

"Upon the top of the mountain there is a round mount, of the circumference of about a hundred perches, of rough stone and gravel.

Round this upon their bare knees they must go, until they are exhausted; and the descent, upon their return, is much more severe than the ascent; and for a great part of the way, they must creep on their hands and feet. O, said Barty, if you had been there the day after me, you would have seen my flesh and blood upon the stones. But, said another brother, I saw him at B—l, where he had a great distance to go on his knees; and lest his whole weight would not be sufficient, he clasped his hand upon the crown of his head, to press himself with greater weight upon the stones. (The poor man, it seems, had not studied the laws of gravity.) Another brother declared, he was twelve months before he recovered the pains of his knees. He did penance at Lough Derg, and many other stations after this, and yet obtained no peace of mind, and he often cried bitterly. In this state of mind he continued, until happening to read the lives of the saints, (a most superstitious book,) O, said he, I have done nothing! So he concluded he would leave wife and family, and starve himself to death. He got a coarse sack, and stitched it up to his chin, determining to wear it all his days instead of a shirt. In this state he continued many days. Distress was pressing hard upon him on the one hand, and agitation of mind on the other, for he neglected all business. But he determined to sell the little place that his father had given him, and commence pedler again. Accordingly he sold it for 7*l*. He and the family travelled until they entered the barony of Tyrnagh. Upon his arrival there, he heard of a Mr. Carlan, (a man who was designed for a priest, but recanted, of whom you might have heard much,) and a very bad report he every where heard of him;—that he was termed swaddler, and had done very much harm. Thinks Barty, if I could see him, I would soon confound his heresy, &c. He rambled on till he came to where Carlan was; and he saw an Irish Testament with one of his scholars, and thought if he had 100*l*., he would give it to be able to read it. He soon got into argument with Carlan; and after finding, that he could read tolerably well, thinks he, if this book be true, I am wrong. From this he dates his conversion; and, by reading and conversation the Lord has not only opened his mind, but made him useful to others. The fear of man pressed hard on him, and he dreaded his friends' hearing of the change; so he built a cabin in T——le, about twenty miles from his friends. The wonderful news reached the old father; and the old man told me, it would have been joyful news, in comparison of this, if he had heard that his son had stolen a cow, and been hanged for it. But he still hoped it might be false. At length, says the youngest brother, John, I will go and hear the truth of all. At first, he made a furious charge upon Barty, which he sustained with great patience; and begged he would sit down and stay all night. Barty took the Irish Testament. The novelty of it attracted the brother's attention, and he stayed the second night; and by the middle of the week, he was as confirmed a Protestant as Barty himself; and so they continued together fourteen days. By this time, the Lord had so strengthened Barty, that neither fear nor shame prevented him from declaring the glad tidings of salvation to his fellow sinners. He ventured even to go to his father; and leaving his brother in his place, he arrived at his father's at night; and a trying scene ensued. There were none within but the old couple; and as soon as the father knew



it was Bartly, he leaped up and seized a cudgel, and made a dreadful blow at Bartly, who evaded the blow, and with uplifted hands, prayed him to desist; but the old man repeated his blows, till the poor old woman grasped him, declaring, that she thought some of the blows would have killed his son; and thus she got him a little pacified. He was upon the whole a sober patient man; and when he became a little cool, he began to ask Bartly some questions. He took his Testament, and began to read and explain the way of salvation, showing how God could be just, and the justifier of the ungodly, exclusive of their own merits; and brought the doctrine so closely home, that the old people themselves were fully convinced. They related these matters with praise and joy; and told me also that the other son, Con., was not at home that night; but he being of a solid judgment, and naturally inquisitive after knowledge, when he had the nature of the gospel explained to him by Bartly, embraced the truth; and he is of infinite use in Bartly's absence, being engaged in every public place in defending the truth, and from his peaceable temper and sound judgment, there is attention paid to him, even by the enemies of the truth."

It will occur to the intelligent reader, that there is something uncommon in the conversion of this family. They yield to the power of truth more readily than is usual by decided enemies, whether popish or heathen. This, though uncommon, is by no means incredible. Conversion from sin to holiness is entirely of God; and though, in general, the strong principle of error, which has naturally possession of the human heart, does not yield without a protracted struggle, it yields under the influence of the Divine Spirit, as certainly in a moment as in a year. The story, however, is so respectably authenticated, that I have no doubt of its truth in every particular.

By the kindness of other correspondents, I have been put in possession of a great number of popish tracts and books of devotion; lately printed in Dublin and Cork, which show, that, in point of doctrine, popery in Ireland retains all the grossness of the darkest ages; and that the idolatry of saint-worship is inculcated as explicitly as ever it was in Italy or Spain. The following are the titles of some of the books which I refer to:—"Hell opened to Christians." 1815; with most horrible cuts representing the torments of the damned. "Stations and Devotions on the Passion of our Lord Jesus Christ crucified." Cork, 1814. "The Indulgences of the lord of St. Francis." Dublin, 1797. "Rules of the Confraternity of the Sacred Heart of Jesus." Cork, 1815. "A Short Treatise of the Antiquity, &c. of the most famous and ancient Confraternity of our Blessed Lady of Mount Carmel; commonly called the Scapular." Dublin, no date. "Abridgment of Christian Doctrine," &c., called the Catechism of the four Archbishops. "A Net for the Fishers of Men." Dublin, 1799. "Meditations and Prayers, adapted to the Stations of the holy Way of the Cross." Dublin, 1815. "The Path to Paradise: being the Catholic's Companion to the most Adorable Sacrament of the Altar." Dublin, 1820. "Bona Mors; or the Art of Dying Happily in the congregation of Jesus Christ crucified, and of his condoling Mother." "The Life and Death of the most glorious Virgin Mary." Dublin, 1814. "Some Reflections upon the Prerogatives, Power, and Protection of St. Joseph, spouse of the blessed and ever immaculate Virgin Mary." Dublin,

1810. The last mentioned represents Joseph as an object of worship, trust, and confidence; in heaven, next to his wife; and gives a number of examples of persons applying to him in their distress, and receiving relief. It contains several hymns to his honour; and forms of prayer addressed to him, of which take the following as a specimen:—"O holy Joseph, virgin spouse of the virgin mother of God; most glorious advocate of all such as are in danger, or in their last agony; and most faithful protector of all the servants of Mary, your dearest spouse. I, N. N., in the presence of Jesus and Mary, do from this moment choose you for my lord and master, for my powerful patron and advocate, for the obtaining a most happy death: and I firmly resolve and purpose never to forsake you, and never to say or do, or ever suffer any under my charge to say or do, any thing against your honour; receive me therefore for your perpetual servant, and recommend me to the constant protection of Mary, your dearest spouse, and to the everlasting mercies of Jesus my Saviour"—And a great deal more to the same purpose.

Besides the gross impiety that pervades all these works, they are in point of style and taste deplorably low. They exhibit a beastly prostration of intellect, which compels one to think of Papists as if they were some degrees lower in the scale of being than their Protestant neighbours. Their most popular books are full of the most intolerable nonsense, as well as the most shocking blasphemy. Not to mention those whose titles I have given, I have before me a sermon preached by the present pope, when he was bishop of Imola, in 1797, which is puffed up by the editor of the *Orthodox Journal*, in his number for last month, as a piece of extraordinary merit. As a fair specimen of the whole, I shall present the reader with the first sentence:—"The eternal displayed in time his omnipotence *outside himself*, and instantly appeared all created things." I have often said that the God of Papists is not the God of the Bible; and the present head of the Romish church confirms the assertion, by letting us know, that his God is such a one as himself, who has an inside and an outside.

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## CHAPTER CXV.

**SUBJECT OF CLERICAL CELIBACY. MARRIAGE APPOINTED BY GOD, AND HONOURED BY CHRIST. DOCTRINE OF ROME ON THIS SUBJECT, AS LAID DOWN BY BISHOP HAY. MISAPPLICATIONS OF SCRIPTURE. SOPHISTRY OF THE BISHOP EXPOSED.**

SATURDAY, September 23d, 1820.

I AM now about to enter upon a subject which I cannot look upon without some degree of anxiety, and even dismay, as it will scarcely be possible to do justice to it, without exciting, in the minds of my readers, feelings of abhorrence and disgust. I mean the constrained celibacy of the Romish priests. It is, however, a prominent part of the system of popery, and one which has, as much as any other, laid the system open to the contempt and detestation of the world; and such a work as that which I have undertaken, would be incomplete without a discussion of it, and an exposure of the monstrous wickedness which it has occasioned.

He who created man, declared concerning him, while yet in a state of innocency, "It is not good that the man should be alone; I will make him a help meet for him." Marriage was accordingly instituted in paradise, before sin entered into the world; and must, therefore, be considered as perfectly consistent with the most entire devotion to the service of God. After sin had entered, neither the man nor the woman was so capable of serving him as before; neither of them, indeed, could serve him at all, till renewed by faith in the promised Saviour, and sanctified by the grace of the Holy Spirit; but being so renewed, they were as capable of serving him while living together as man and wife, as if they had divorced each other, and a great deal more so. This union we find approved and blessed by God from the very beginning. How, indeed, could it be otherwise, seeing it was appointed by himself, for the preservation of the species, until the Messiah should come of the seed of the woman; and thereafter, until all the spiritual seed of the Messiah should be born into his family, which supposes their being first born into the world?

Christ himself honoured the union, by sanctioning the formation of it, on one occasion, by his presence; which we may be sure he would not have done, had there been any thing unlawful, or necessarily unholy in it; his inspired apostle, in the plainest language, asserts the lawfulness of every man having his own wife, and every woman her own husband; and the laws of Christ laid down with regard to the duties of man and wife, clearly imply the lawfulness of the connexion.

I know it will be replied, that this is not the question. The church of Rome, I shall be told, does not deny the lawfulness of marriage in general; but only that of the priests. But I ask, who are those priests on whose behalf such a distinction is made? If they are men, it is lawful for every man to have his own wife; and if they are not men, but fiends in human form, let them say so, and the world will know in what light to regard them.

It is not my intention to spend many numbers on this subject. I feel like one treading on polluted ground, whose senses are assailed by offensive objects, and fetid effluvia; and shall endeavour to get over it as quickly as possible. I proceed, therefore, immediately, to lay down the doctrine of Rome upon this subject, and to expose its error and wickedness.

According to Bishop Hay, there are five things requisite in every one who is going to enter upon the priesthood; the last of which is, that "he be resolved to dedicate himself to the service of God, by perpetual chastity and celibacy." "Q. Does the church oblige all those in sacred orders to live single and chaste? A. This she requires from them in the strictest manner, so as to decree the severest penalties against those among them who violate this law; having sometimes ordered them to be deposed, sometimes to be excommunicated, sometimes to be imprisoned in monasteries, to spend their whole lives in penance. And the great council of Trent pronounces an anathema upon any one who shall dare to affirm, that, notwithstanding this prohibition of the church, it is lawful for any of them to marry, or that such marriage would be lawful in the sight of God." *Sess. xxiv. can. 9.*

"Q. On what principles does the church proceed, in so strictly

prohibiting marriage to her clergy? A. Upon the following grounds laid down in the holy scripture: (1) Because a life of purity and chastity is more excellent, more perfect, and more acceptable to God than the married state." In support of this strange proposition the author cites the words of Paul, 1 Cor. vii. 25, 27, 38. But the doctrine is founded upon a most unwarrantable assumption,—that the married state is not, and cannot be a state of purity and chastity. His words must signify this at least, else why place these virtues in contrast with the state of marriage? Had he put them in contrast with their opposite vices, he would have expressed a mere truism, which nobody would have disputed. But where does he find that marriage is the opposite of purity and chastity? Certainly not in the word of God; for there it is divinely ordained as the means of promoting and maintaining them; as the reader may see in the very chapter which the bishop refers to as above.

But what has this to do with the celibacy of the clergy as a distinct order? Paul was not addressing clergymen, but the church of God which was in Corinth; and the whole chapter seems to be an answer to a letter which they had addressed to him, requesting his advice on the subject of marriage. This appears from the first verse. Now if the apostle had meant what the bishop would have him to mean, it would not be a prohibition of the clergy from marrying, for he asserts the right of himself to take a wife if he chose, and the practice of other apostles who had wives, in the 9th chap., verse 5th; but it would be a prohibition of all Christians from marrying, which would be contrary to the general tenor of the Bible, and the avowed purpose of God with regard to his church.

Now the fact is, the apostle's answer to the letter which the Christians in Corinth had sent to him, was not meant as a *general* dissuasive from marriage. It does not contain the slightest hint that celibacy was more pleasing to God than matrimony; but merely suggests some prudential considerations, suited to the time, and to the circumstances of those who had applied to him for advice and instruction. In giving his advice to the unmarried, he tells them that he does so in consideration of the "present distress," verse 26. In the distressing circumstances in which they were placed, and the sufferings which he foresaw they would be called to endure, he advised such as could conveniently remain single, rather to do so, than to involve themselves in the additional cares of a family. At the same time he left every individual to judge for himself, whether marrying or remaining single, would be most conducive to his own comfort and purity; and if he found it to be the former, his advice was, by all means let him marry; in doing so he sinneth not, which would not be true, were marriage less pleasing to God than celibacy. No man with a pure mind would ever think of honourable marriage as a state of impurity. Bishop Hay's words are a libel upon all the virtuous husbands and wives in the world; and it is only because the minds and consciences of Romish priests are defiled by their own impure imaginations, and wicked practices, that they look upon that union which God has ordained, as less holy than the restrictions which they affect to impose upon themselves; though it is well known that there is more of affectation than reality, in their professed abhorrence of impurity, and admiration of chastity.

Our right reverend prelate proceeds in his argument as follows:—  
 " This is also manifest from the special reward promised by our Saviour, and bestowed in heaven upon those who lead a chaste life: our Saviour says, ' Amen, I say unto you, there is no man that hath left house, or parents, or wife, for the kingdom of heaven's sake, who shall not receive much more in this present time, and in the world to come, life everlasting.' " Luke xviii. 29. Let the reader remember, that this passage is adduced to support the doctrine, that it is more pleasing to God for a man not to have a wife, than to have one. And I ask every one who can read and understand the terms, whether they do not equally prove, that it is more pleasing to God to be without a house, than to have one; and to be without parents, than to have them? It would, indeed, tend very much to enhance the dignity of the popish priesthood, if they could prove that they are personally, what was said of Melchisedec officially, that they are without father and mother, and that, like the image which fell from Jupiter, in the temple of Diana, they had dropped from the clouds. I hope they will thank me for this hint, which, if duly improved and followed up, may tend to excite greater veneration for their persons, than any imagination which could have entered into their own heads.

Christ's words in the passage cited, refer to circumstances in which the service of God may render it necessary for a man to forsake his nearest and dearest relatives, and even to lay down his life; but the question occurs again, What has this to do with the celibacy of the clergy? and the answer must be, Nothing at all.

Again, speaking of those who continue unmarried, the bishop proceeds:—" The singular privileges which shall be bestowed on them in heaven, are described by St. John, where he tells us, that they that have the name of the Lamb, and the name of his father, written in their foreheads, to distinguish them in a special manner from all the other saints; that they sing a new song before the throne of God, which no other can sing but themselves; and that they follow the Lamb whithersoever he goeth, always attending his sacred person, as his chaste and beloved spouses; and describing those to whom such honours belong, " These are they," says he, " who were not defiled with women, for they are virgins." Rev. xiv. 1, 3, 4. And so, if we will take a popish bishop's word for it, the " hundred and forty and four thousand," who surround the throne of the Lamb upon mount Sion, having his father's name written in their foreheads, and who sing a new song, which none can learn but themselves, are to be considered merely as so many men and women who, in this world, chose to live unmarried. They are called the redeemed from the earth, to distinguish them from those who were not so redeemed; and therefore, according to the doctrine of this prelate, married persons can have no part in that redemption.

Such a mean and contracted idea of the church triumphant, could not possibly have place in the mind of any, but such as believe the head of the church to be created by a priest, and exhibited to their view in the form of a wafer. The worshippers of a wafer god may readily believe their idol to have 144,000-spouses, and thus their religion appears to be nearly the same with Hindooism and Mahometanism. But the plural number is never used in scripture, when speaking of the spouse of Christ. It is the one company of redeemed sinners; that is,

his church, which he purchased with his own blood, and which he sanctifies and cleanses by the washing of water through the word, that is his spouse. This is the spouse that he will present to himself, a glorious church, not having spot, or wrinkle, or any such thing; but holy and without blame before him in love, Eph. v. 26, 27; and so far is marriage from being a state that is not pleasing to God, that it is actually honoured by the Holy Spirit, in this very passage, by being used as a similitude, to represent the union between Christ and his church; as it is in many other passages of the Bible.

The bishop seems to have considered the "hundred and forty-four thousand," as a company consisting only of priests and nuns, and such as they, who had lived in celibacy. These, he says, have their Father's name written in their foreheads; and he distinguishes them in a special manner from all the other saints. Now, if the above is to be taken literally as the specific number of persons, so highly favoured, what is to become of all the rest? The number must have been made up many ages ago; and it is vain for nuns and priests of the present day to expect admission into that company. The disciples of his reverence will perhaps reply, that out of the many millions who have lived in celibacy, since popery became the prevailing religion in Europe, and who shall so live till the end of the world, there will not be found more than 144,000 who have actually kept the monastic vow. This I am by no means disposed to controvert; but then, what becomes of the much vaunted superior purity and chastity of the monastic state of celibacy?

But the bishop was too wise to commit himself, and the character of his *holy* order, by such an argument as the above; and not knowing, perhaps, any better, he makes use of no argument at all to support his view of the passage; and he takes care not to give the entire unmutated words of the verses to which he refers, well knowing, that if he had done so, any child who could read, would have seen that they had no relation whatever to the doctrine which he was labouring to establish.

The "hundred and forty-four thousand," I take to be a mystical number, meant to represent the church of Christ in a state of glory and perfection. It is mentioned as one feature in the character of these blessed persons, "These are they which were not defiled with women; for they are virgins." The bishop will have this to signify, they were not married persons; whereas, every one acquainted with the phraseology of the Bible, understands it to mean, they were steadfast in the faith of Christ, and devoted to him alone as their Lord and Saviour, and would not consent to give his glory to another. They are therefore distinguished from those who yielded themselves up to the whore who sitteth upon many waters, with whom the kings of the earth have committed fornication. This meretricious personage is no other than the church of Rome, which usurped dominion over the nations, which are called many waters; and the wickedness of the kings, or kingdoms of the earth, consisted in yielding themselves up to all her idolatries, and other abominations. (See Rev. xvii. throughout.) In hundreds of passages in the Old Testament, deviation from the worship of the true God, is compared to conjugal infidelity. Idolatry is called adultery and fornication; and the apostle, adopting the Hebrew mode of expression, as he does in many other places, represents those who, in times of great

temptation and suffering, during the period of antichrist's reign, should refuse to commit idolatry, or submit to her superstitious rites, as pure persons, as without spot before God; that is, they were uncontaminated by the prevailing apostasy, and idol worship; they maintained their fidelity to their own God to the end of their lives; and many of them suffered the loss of life on that very account. Thus the great company whom the apostle saw before the throne of God, so far from being the monks and nuns of the Romish church, were those who never submitted to, but protested against the abominable idolatries of that most corrupt communion.

The conclusion which Bishop Hay draws from the foregoing premises, which I have given in his own words, with quotation marks, is as follows:—"Seeing, therefore, that the office of the priesthood requires the most angelical purity, and the most sublime sanctity in those who are admitted to it, therefore the church has judged proper to oblige all who enter into that office, to embrace the more perfect state of chastity." Here again he assumes it as admitted, that marriage and chastity are things opposed to one another; than which nothing can be more opposite to the truth: but if it were true, it would not apply to priests only, but to all Christians without distinction; for there is nothing, in point of holiness, required of persons who hold office in the church, which is not required of every member. It was not to the priests, but to the whole congregation of Israel, that the Lord said, "Be ye holy, for I the Lord your God am holy:" and the apostle Peter takes up the words, and addresses them as a divine command, not to clergymen merely, but to the whole body of the Christians, who were scattered through the provinces of the Lesser Asia, 1 Pet. i. 16. And another apostle tells us plainly, that "without holiness, *no man* (he does not say *no priest*) shall see the Lord," Heb. xii. 14. The thing is certainly true of every priest; but not more true with regard to him than any other man; and if such holiness be inconsistent with the married state, then it is unlawful for any Christian to marry, and the human species must become extinct as soon as Christianity becomes universal; for then there will be no more heathens, or unbelievers, or heretics, to preserve the race in existence in a lawful way.

I shall forbear answering the bishop's second reason, not because it is unanswerable; but because I do not know how to do it in proper language. His third reason is founded on what the apostle advises the Corinthians to do, in their circumstances of peculiar distress; but which was never meant as a general rule; and if it were, it could not be made to bear upon the clergy in particular. His fourth reason may be touched without the necessity of being polluted; and therefore, I shall give it entire: "(4) The duties of their state, as pastors of the flock of Jesus Christ, make the married state in a manner incompatible with their vocation; for they are chosen by Jesus Christ, and separated from the rest of mankind, for the service of the gospel of God, Rom. i. 1., that they 'may go and bring forth fruit,' in the conversion of souls to God, and 'that their fruit may remain,' John xv. 16. They are dedicated, by their vocation, to this holy service of God, and his gospel; and are obliged to give their whole attention to the good of their people's souls; to instruct them; to administer the sacraments to them; to comfort them in their distress; to assist them in their sickness, and especially when death

approaches; and, for this purpose, to answer their calls at all times, by night or by day, even though at the risk of their own life, when the good of their people's souls requires it. Now, it is evidently incompatible with the cares of a wife and family, to discharge all these duties properly; and therefore St. Paul says, 'No man, being a soldier of God, entangleth himself with worldly business, that he may please him to whom he hath engaged himself,' 2 Tim. ii. 4. Now, the church, well knowing that no kind of worldly business entangleth a man so much from the duties of the pastoral charge, as the cares of a wife and family; therefore, on this account also, expressly requires of her pastors to abstain from a state so inconsistent with that charge."

The church is here described as "well knowing" something; but the accompanying remark shows her deplorable ignorance of the very subject under discussion. There is not one of the things mentioned as the duty of a faithful minister, at least not one that his Master imposes upon him, in which, so far from being hindered, he would not be assisted by an affectionate Christian wife. He who is single, must have some worldly care, were it only the cooking of his dinner, the making of his bed, and the washing and mending of his linens; but he who has a wife can devote all these, and the care of his children too, and fifty other things, upon her; not that she will be able to do all with her own hands; but she can see that all be done, so as to leave her husband absolutely without carefulness about this world, and all things in it, and leave him, if he be so disposed, to devote himself entirely to the spiritual duties of his office. I am not speaking of a mere possibility; I am speaking of what I know to exist; and hundreds of ministers will say, Amen, to what I have here written. Popish priests cannot be judges of this question; for they know nothing of the matter. But the Holy Spirit, by his inspired apostles, has decided it, not by prohibiting ministers of the gospel from marrying, but by describing the character which their wives ought to sustain; which clearly implies, that it was lawful, and not unprofitable for them to have wives.

The bishop's fifth reason is a virtual concession of the point; for he asserts, what is true, that the apostles did not enjoin celibacy upon the bishops of the primitive church. "In the apostles' time," says he, "when the church began, there was a necessity for taking married people into the priesthood, because for want of hands, there was no room for choice; and, therefore, the apostles did not make any express law against doing so; yet we find the strongest injunctions in their sacred writings, that all who were admitted into that holy state should live chaste and continent lives; thus St. Paul affirms, that 'a bishop must be—sober, just, holy, continent,' Tit. i. 8; and writing to Timothy on the virtues proper for his state as a pastor, he says, 'be thou an example to the faithful, in word, in conversation, in charity, in faith, in chastity,' 1 Tim. iv. 12; and again, 'I charge thee before God, and Christ Jesus, and the elect angels—keep thyself chaste,' 1 Tim. v. 21, 23; and giving a catalogue of the virtues belonging to the ministry of Christ, he says, 'In all things let us exhibit ourselves as the ministers of God in much patience—in chastity,' 2 Cor. vi. 4, 6. In consequence of this, we find, from the earliest monuments of antiquity, that, even when married people were admitted into the sacred ministry, they generally abstained from all cohabitation with their wives after that;



till in process of time, when the number of the faithful increased, so that there was no difficulty of getting plenty of young people trained up to the service of the church, the law was made, for all the above reasons, obliging all who entered into sacred orders, to observe a perpetual chastity." Vol. 2. chap. 26.

Here it is plainly admitted, that whoever made this iniquitous law, Christ and his apostles had no hand in it. We shall trace its origin, and history, and deplorable consequences, in a future number. In the mean time, I shall conclude with remarking, that his reverence, in citing the words of Paul to Timothy and Titus, respecting the qualifications of a bishop, takes special care to omit the words, (which must have stared him in the face, while he was passing them over,) "the husband of one wife,—having faithful children," &c. He knew that most of those for whom he wrote had not the Bible, and that they would take his word for what was contained in it.

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## CHAPTER CXVI.

CONTINUATION OF THE SUBJECT OF CLERICAL CELIBACY. POPIISH ARGUMENTS IN FAVOUR OF THE PRACTICE EXAMINED AND EXPOSED. SOME ACCOUNT OF ITS INTRODUCTION. ENORMOUS WICKEDNESS OCCASIONED BY IT.

SATURDAY, September 30th, 1820.

AT the conclusion of my last number, I gave the words of Bishop Hay in which he admits, that "in the apostles' time, when the church began," married men were received into the priesthood. He farther admits, that the apostles did not make any express law against it. Then what is the use of all his reasons for clerical celibacy, which he affects to find in the New Testament? By his own admission the writers of that blessed book ordained no such thing. They imposed no such burden upon either pastors or people. An honest controversialist would therefore have at once acknowledged, that the doctrine which he was maintaining was not to be found in the Bible; but only in the later writings of certain fathers, and in the acts of certain councils. But such was not Bishop Hay. He gave his work the title of "*The Sincere Christian Instructed in the Faith of Christ from the written Word;*" and therefore, to keep up the appearance of fulfilling the promise in his title page, he was obliged to make references to, or quotations from the Bible, though they had no relation whatever to the subject under discussion.

This is one of the ways by which the word of God is notoriously abused and perverted by writers of the Romish church; and by this means, when they cannot altogether keep the Bible out of the hands of the people, they succeed in making it void, or rendering it of no effect. This is done when the words of the inspired writers are quoted and applied to a purpose for which they were not originally intended; and when words are detached from their connexion, and made to express the very opposite of what the writer meant to express, and what he will be found to express, when the whole passage is read in connexion. Thus, as the reader will see in my last number, Bishop Hay quotes

from the apostolic writings, many passages which strongly enjoin the virtue of chastity on the bishops or pastors of churches. But he makes use of the word chastity as a thing that is inconsistent with, and opposed to the marriage relation; whereas the apostles use the word, and enjoin the virtue, not only as consistent with marriage, but as a virtue which marriage is eminently calculated to maintain; and for the very purpose of maintaining which, marriage is expressly enjoined. Thus the bishop quotes the apostle's words against the apostle's meaning. To do so even to an uninspired author would be the greatest insult; but this is an insult offered to the Holy Spirit, by whom the apostles were inspired.

The reason which our author gives for admitting married men to office in the primitive churches, is the necessity of the case; because, "for want of hands there was no room for choice." But I ask, how did he come to know this? Were there not twelve unmarried young men in all Judea, whom Jesus could have taken, and qualified to be apostles? We know that Peter was a married man, for one of Christ's first miracles was to cure his wife's mother of a fever, Matt. viii. 14. That others of the apostles, and particularly those who are called the Lord's brethren, were married men, is also certain from 1 Cor. ix. 5. Philip, one of the seven deacons, afterwards called an evangelist, had a family of daughters, Acts xxi. 9; and he did not call them nieces, as our Romish priests do their spurious female offspring, and sometimes their young mistresses. The Rhemish translators, indeed, in their note on the passage in which Peter's wife is mentioned, are pleased to tell us, that he did not cohabit with her after he became an apostle. If so, he began his apostleship with a breach of faith, and that too under the eye of his divine Master, which is not to be supposed without gross impiety. Besides, this is not very consistent with one of their own legends. There is among the popish saints, one Petronilla, who is said to have been Peter's daughter, and who must have been born many years after her father was an apostle, because in the reign of the emperor Domitian, she was asked in marriage by one Flaccus; and had she been born before her father was called to the apostleship, she would then have been about sixty years of age. This argument, though of no value in itself, ought to be of great weight with all Papists. The testimony of the apostle Paul, however, is of more value; and he, writing to the Corinthians, more than twenty years after Christ's ascension, speaks of Cephas then leading about his wife, as well as other apostles.

It is dishonouring to Christ to say that there was any necessity imposed upon him, in ordering the affairs of his kingdom; that from want of materials for doing what was right, he was obliged to do wrong: yet this is the amount of Bishop Hay's argument. Christ had all power in heaven and in earth committed to him; and could have converted and qualified all the unmarried persons in the Roman empire, to be evangelists, if he had seen this proper; or had it been unlawful to employ married men in the work of the ministry. But he did employ married men in the honourable work of preaching the gospel; and if it was lawful then, it is lawful still; for there has been no later authority that could lawfully set aside his appointment.

In this, however, the church of Rome proves herself to be the very

antichrist. A prominent feature of her character is, "Forbidding to marry;" 1 Tim. iv. 3: and there is no other church in the world to which the words are so truly applicable. The Rhemists, in their note upon the passage, endeavour to fix the charge upon some ancient heretics; but this cannot serve their purpose; for seeing they do the very thing themselves, it is no justification to say that ancient heretics did the same. The grave doctors seem to have felt extremely sore when touched upon this point; and not having much to say that could be called argument, they had, as usual, recourse to scolding. They ask, "Is it not now intolerable impudency of the Protestants, who, for a small similitude of words in the ears of the simple, apply this text to the fasts of the church, and the chastity of priests and religious?" So, it seems, forbidding to marry, is not forbidding to marry: between the two, there is only a small similitude of words in the ears of the simple; and he is an intolerably impudent man who shall say otherwise!

The same doctors wish to be understood as paying great respect to marriage, though they maintain it is a state not good enough for their priests. "The holy church," say they, "is so far from condemning wedlock, that she honouret it much more than the Protestants, accounting it a holy sacrament; which they do not, but use it only to lust as the heathen do, and not to religion." And they translate the first clause of Ephesians v. 32;—"This is a great sacrament." Now there is here no doubt, an affection of great respect for the state of marriage, or rather the ceremony by which the contract of marriage is formed, which may properly enough be called a sacrament; for the proper meaning of the word is, an oath, or sacred pledge. But in the commonly received, or ecclesiastical meaning of the word sacrament, marriage has no more to do with it than any other action of a man's life, or any other event in his history; and it is rather an absurd way of honouring an institution to call it what it is not.

But to return to Bishop Hay:—"We find," says he, "from the earliest monuments of antiquity, that even when married people were admitted into the sacred ministry, they generally abstained from all cohabitation with their wives after that."—The most proper answer to this is a flat contradiction. The "earliest monuments of antiquity" are in the Bible; and there, there is not a word of what the bishop alleges; and if the allegation were true, it would prove nothing but that such entrants into the "sacred ministry," were guilty of great wickedness in forsaking their wives, or putting them away without any just cause. Heretics of different names did, indeed, at a very early period, revile the married state, calling it the invention of the devil. And some of the fathers, who were no better than great senseless children, speak of celibacy as a more holy state than marriage; but the bare unsupported speculations of such men ought to have no weight whatever with persons who have access to the word of God, and their senses exercised to discern good and evil.

But as it may be worth while to show, that "the earliest monuments of antiquity," after closing the canon of scripture, are against the bishop's assertion, I shall present the reader with the following short summary: "Sanctioned by the example of the apostles, it is certain, that a vast many of the more distinguished primitive bishops and saints were

engaged in the holy state of wedlock. St. Chrysostom, showing at large the expediency of marriage, intimates that several holy men were married. To mention a few eminent ones who were so, will be sufficient for my present purpose. The father of St. Gregory, bishop of Nazianzum, in Capadocia, who was bishop of the same see, was married during his episcopacy. The saint tells us that his mother, Nonna, was not only no impediment to her husband, in his ministry, but of great service to him."—"St. Gregory Nyssen, brother of St. Basil the great, who lived in the fourth century, was married to Theosebia; and never forsook her. St. Basil's father, a bishop, and, by Alban Butler, denominated a saint, was married to Emilia, and had by her ten children; nine of whom survived him, and were all eminent for virtue. The reverend biographer tells us, in his life of St. Basil, on the authority of St. Gregory Nazianzen, that those among them who were married, and lived in the world, were no way inferior in piety to those who served God in holy virginity. Nicephorus speaks highly of St. Basil's married brother, St. Gregory Nyssen. Socrates tells us incidentally, that Spiridion, the distinguished bishop of Cyprus, was married; and likewise Eulalius, bishop of Cesarea. And Eusebius relates that Chœremon, bishop of a city called Nile, fled to the mountain Arabius, with his wife, during one of the persecutions. It would be easy to swell the number of instances of this sort by the addition of those numerous similar ones which Vicelius supplies; but this would evidently be superfluous: inasmuch as the main point to be established is not whether many prominent individuals of the Christian hierarchy were married, after the example of the apostles; but whether, in early, and comparatively pure times; whether, when the instructions of the evangelists and apostles were of permanent authority; whether, before the pastors of the Christian church became rather generally disposed to emulate heresiarchs, and conciliate heathens; and whether, before temporal concerns had become intimately blended with ecclesiastical government, the generality of the clergy were married or not. And that they were so, throughout the Christian world, at least till the beginning of the seventh century, notwithstanding the almost incessant endeavours of the popes, and the successive dissuasions of the philosophical fathers, to prevent their marriage, is, I maintain, incontrovertible.

"The only attempt which appears to have been made, antecedently to the fourth century, to induce the clergy by the exercise of episcopal authority, to practise celibacy, was that of Pynetus, bishop of Crete, about the year 170. But that attempt was seasonably discountenanced and frustrated by the pious primitive Dyonisius, bishop of Corinth; who advised the former, in an epistle which he wrote to him on that subject, 'not to impose the heavy burden of continence upon his brethren, but to have regard to the infirmity of many.'—Socrates and Nicephorus give us to understand that, in their respective ages, sacerdotal matrimony was common all over the east. And the twelfth canon of the Quinisext council informs us, that in Africa, Lybia, and other regions which belonged to the western, or Latin division of the Christian world, many *most religious* men who presided over the church (and whose examples were, no doubt, followed by the generality of the clergy) lived in the matrimonial state. It is true, that the bishops of that council disapproved of, and prohibited that practice: the fact, how-

ever, is that alone about which I am at present concerned.'—St. Jerome says, that it was customary for deacons to marry before ordination, in order that marriage might not prove an obstacle to their advancement to the higher orders. And, in another place, he acknowledges, that married men were more frequently elected bishops than those who were single. The learned historian, Zonarus, who lived in the twelfth century, commenting on the fifth of the apostolic canons, speaks thus: 'This canon reminds us of the fact of even bishops having wives; for even bishops were not then prohibited from engaging in lawful connexion with women.' And the learned Balsamon, who became patriarch of Antioch about the end of the same century, commenting upon the same canon, says, 'Before the sixth synod, which was held in the palace of Trullo, it was lawful for bishops to have wives, even after obtaining the episcopal dignity.'" *Letters on Constrained Celibacy, let. ix.*

The writer above quoted, proceeds to show that clerical matrimony was sanctioned by a number of councils. He does not only refer to his authorities; but he gives the very words in the original languages for the satisfaction of his learned readers. I do not know who the writer is; but he is evidently a man of great industry and research; and he writes like one who has no hostile feeling towards the church of Rome as a whole; but on the one point to which he has directed his attention, he certainly does exhibit her as the mother of abominations.

"The monk Augustin," says the author of the letters, *Let. xvi.* "acting on the instructions of Gregory the great, was the first who attempted to enforce celibacy among the British clergy: and in order to facilitate his attempt, which was made in the year 600, he began, under the expressed permission of the pope, with limiting it to the higher orders; although Leo had extended it to sub-deacons in all other parts of Europe, about one hundred and sixty years before. His attempt, however, proved abortive. In the year 975, Dunstan, another of the pope's agents, followed his example; but his endeavours were equally unavailing: and, moreover, occasioned great disturbances. In the year 1102, Anselm, archbishop of Canterbury, a primate, at least as devoted to the will of the pope as any of his predecessors had been, induced the prelates, who composed the then council of London, to require imperatively the total abstinence of the clergy from their wives; but the consequences of this rigorous requisition were soon found to be shocking in the extreme, as I shall notice hereafter. Shocking, however, as they were, they had no effect whatsoever in dissuading the obsequious creatures of the pope, from prosecuting their endeavours to substitute his tyrannical obligations in the place of evangelical liberty: for by the council which was assembled in London, in the year 1108; a decree was issued, purporting, that those priests who had not complied with the prohibition of the council of 1102, should either relinquish their wives, or forbear to say mass. The law of celibacy was further enforced by Pope Innocent II., in the year 1138; and at the same time (you will blush, my friend, on the recollection of the fact) those priests who had abandoned their wives, with whom they had become, as our Lord tells us, one flesh, indissolubly connected, in a mysterious manner, as himself to his true church, were tolerated in keeping concubines; and thus was the law of God, as declared by

Moses, and by our blessed Saviour, outraged in a two-fold manner. But still, as we learn from Bale, who wrote in the fifteenth century, many learned and respectable clergymen persevered in their bounden fidelity to their wives. The sons of the married clergy, who officiated in the churches of England, were so numerous, about forty years before, that Pope Paschal II., in a letter to Anselm, giving him a dispensation to admit them to holy orders, assigned as his motive for doing so, that they constituted the greater and *better* part of the clergy."

The pope, however, prevailed at last, as he did in almost every other scheme which he tried for the advancement of his own power, and the enslaving of the human race. He found that the clergy were never sufficiently devoted to his service; never enough detached from the ties of kindred and country, while they were allowed to form conjugal connexions, and enjoy the endearments of a family. When he had prevailed upon them to relinquish all these, they became like men who had no particular interest in one country more than another. They were then the fit agents of his holiness, for promoting the honour and the interest of the see of Rome, in all parts of the world. Hundreds of thousands of them were saddled upon the nations of Europe, having scarcely any common interest with the people of those nations; and whose daily business it was to oppress and impoverish them, under the pretext of promoting the glory of God, and of the holy catholic church. It was not enough that men, in what is called holy orders, were compelled to separate themselves from domestic society; but hundreds of thousands of young women, were doomed also to forego the society of parents, sisters, and brothers, and to spend their days in seclusion and celibacy, contrary to the design of their creation, and the express command of God. An inspired apostle teaches:—"I will that the younger women marry, bear children," &c. 1 Tim. v. 14; but partly by compulsion, and partly by allurements, vast multitudes of young women, in popish countries, are shut up from the world, and obliged to take a vow that they will never marry, while many of them may be scarcely of an age to make a voluntary choice, whether they would prefer a single life or not. And the holy church is incessantly teaching, that celibacy is better, and more pleasing to God than marriage; that in short, the state has great merit before God; that those who abstain from marriage, become the favourites and the spouses of Christ; and thus the church becomes accessory to the everlasting perdition of those who perish through the belief of her lie.

The writer of the Letters on Celibacy, promised to show the shocking consequences that followed the imposition thus imposed upon both sexes: and he fulfils his promise in the most ample manner. I cannot, however, allow myself to follow him, or to quote his disgusting details, though the worst of them are given in Latin, without a translation. There is enough indeed in English, to fill every delicate mind with horror, even, at this day, when, in every newspaper, scenes of licentiousness are laid open to persons of all classes and ages. Certain facts, however, must be mentioned, to show that I am not proceeding upon the ground of vague general accusation.

"The practical libidinousness of the unmarried clergy was, every where, enormous and unbridled. Such was the dread which the people of Switzerland entertained of these reputed representatives of the Holy

Ghost, that, as we are informed by Sleiden, they required them, in some of the cantons, to keep concubines, in order to prevent them violating their daughters and wives. (*Com. l. 3.*) The same reason induced the senate of Rome, as we learn from Thuanus, to petition the pope for the continuation of the brothels, which he had intended to suppress. (*His. l. 39.*) Gualtier Mapes complained that the priests found means to excite in silly women a fear of damnation if they denied their persons to them." There is a host of authorities, almost entirely of the church of Rome, and great dignitaries too, who concur in complaining of the unbounded licentiousness of the clergy; and they at last became so hardened in wickedness as to teach, that the greatest crimes were only venial sins, or scarcely any sin at all. "The obsequious divines Coster and Campeggio, held that priests were more criminal in marrying, than in keeping many harlots. (*Cost. de cal. sacerd. prop. 9.*) And, perhaps, to allay the scruples of some libidinous confessors, adultery was authoritatively ranked among the lesser sins:

"In the remonstrance which certain divines of Germany presented to the pope, accompanied by letters from the Emperor Ferdinand, and Albert, duke of Bavaria, soliciting permission for the clergy to marry, these divines assert, that "among fifty Catholic priests, hardly one will be found who is not a notorious fornicator." They observe its having been maintained by Cardinal Panormitan, that it would conduce to the salvation of souls, to permit the clergy to marry: and consider it a great absurdity (it was indeed much worse than an absurdity) not to admit married clerks; and yet to tolerate fornicators. (*P. Sarp. Hist. Con. Trent. p. 678.*) This remonstrance is said to have made such a strong impression on the pope, that he resolved to assemble pious and learned men at Rome, from all parts of Europe, to discuss the question, but was dissuaded from doing so by Cardinal Simonetta, for reasons of state." (*Ibid.*) *Letters, &c. let. xx.* It is easy to imagine what the reasons of state were. The priesthood had become so generally, nay, I may say, universally profligate, that to attempt to confine them to matrimony, might have endangered the stability of the papal throne. Fleury relates of Rasfold, bishop of Munster, "that having received briefs from the pope, requiring him to banish concubines, and having published these orders in his diocese, he was mutinously opposed by all his canons. Disgusted with their scandalous lives, he, at length, voluntarily quitted his bishoprick." (*Letters, &c. p. 302.*) "The learned Aventinus, who lived in the early part of the sixteenth century, speaking of the clergy, in his life of Gregory VII., says, the greatest part of them, under the honourable name of chastity, committed every where, with impunity, fornication, incest, and adultery. Of the law of celibacy, he says, that law was by no means displeasing to certain clergymen, who, instead of one wife, *sexcentas jam mulierculas licebat inire.*" *Ibid. p. 268.*

It was as early as the pontificate of Gregory the great, that six thousand heads of murdered infants, the fruits of illicit sexual intercourse, were found in a fishpond: a discovery which, as Balæus informs us, induced Gregory to revoke the law of celibacy; which was however revived about forty-five years after, by Martin I. See *Letters, &c. p. 278.* Now if such horrible effects resulted from the celibacy of priests

and nuns, as early as the seventh century, what must not have taken place during the many dark ages that followed, among the thousands of what were called religious houses; but which were in fact brothels of the worst character, upon a large scale? In them was acted such scenes, that Cardinal Damiano published a complaint, in a book which he entitled "Gomorrah," because, I suppose, the wickedness of these *religious* persons, reminded him of that of the five cities which God destroyed by fire and brimstone from heaven.

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 CHAPTER CXVII.

THE PROFLIGACY OF THE ROMISH CLERGY A CONSIDERABLE CAUSE OF THE REFORMATION IN ENGLAND AND SCOTLAND. THEIR IMMORAL LIVES WERE NOTORIOUS. THEY OPENLY KEPT CONCUBINES. ACKNOWLEDGMENT OF UNIVERSITY OF OXFORD. OTHER TESTIMONY FROM HENRY'S HISTORY OF BRITAIN. FURTHER EVIDENCE OF THE SAME KIND.

SATURDAY, October 7th, 1820.

AMONG the causes that facilitated the reformation in both England and Scotland, the profligacy of the clergy was none of the least considerable. The satirical poems of Chaucer in the former kingdom, and those of Sir David Lindsay and others in the latter, must have had a powerful effect upon the public mind. Rude as the bulk of the people may have been in point of knowledge, they could not but see the absurdity and the wickedness of men professing to be too holy to live in the state of marriage, while they were well known to keep their concubines, and to indulge themselves in all manner of licentiousness. That such was their conduct there is the concurrent testimony of all historians, even of their own faith, though modern Papists will deny it; and their Scotch oracle, Bishop Hay, labours to persuade his readers, that "nothing is more unjust than the conduct of mankind on this head;" that is, the conduct of mankind in asserting that there are many of the clergy who transgress the law of celibacy, notwithstanding their great obligations to observe it. He admits that there have been "some;" that there have been "a few," who have transgressed; and he speaks as if this were no more than what may be expected "while men are men." He compares it to a Judas among the twelve apostles; a Nicholas among the seven deacons; an Ananias and Sapphira among the first Christians; an incestuous person among the disciples in Corinth. "No wonder, then," says he, "that among such great numbers as enter into the ministry of the church, some should be found who are a scandal to their character. But surely nothing can be more unjust and unreasonable, than to condemn that state of itself, because some of its members do not live up to the sanctity of it, or to attribute to the whole, what is only the fault of a few; yet such is the judgment of the world." After enlarging a little on the injustice of thus accusing the holy priesthood, in general, the author comforts his brethren with the following words: "But we need not be surprised at this, because our blessed master himself says to his apostles, and in them to all their successors, 'If the world hate you, know ye that it hated me before you. If you had been of the world, the world



would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hates you.' John xv. 18, 19." *Vol. ii. p. 141.*

These words the bishop considers as addressed to the successors of the apostles, as well as to the apostles themselves. They are addressed therefore to every priest of the Romish church without exception; for they are all successors of the apostles. The grossest wickedness in their practice does not infer the forfeiture of this character, unless they shall be deprived by canonical authority; and there are few crimes that will incur this sentence, except matrimony and heresy. All the world knows that heresy is one of the greatest crimes, and one for which many priests have been deprived of their holy orders, and burnt to death; and as for matrimony, this author tells us, that the church has decreed the severest penalties against such priests as shall be guilty of it, "having sometimes ordered them to be deposed, sometimes to be excommunicated, sometimes to be imprisoned in monasteries, to spend their whole lives in penance." (See Chap. CXV, page 68.) Add to all this, the great curse which the council of Trent pronounces against them, and it will appear, that matrimony in a priest is a crime of the first magnitude; but the holy fathers of the church may practise fornication, and even adultery, to any extent, without the least risk of being deprived of their holy orders, or degraded from being successors of the apostles: and when this fact is mentioned, for a fact it is, and when examples are given in detail, the bishop falls a wailing about the injustice that is done to men of his own order, and with unparalleled impudence, he applies for their comfort, the words which Christ addresses to his really holy and persecuted disciples.

Bishop Hay's representation, that lewd priests were only few in number, is a barefaced imposition upon his readers; for he could not but know the truth of the matter. But suppose, for argument's sake, that they were as few in proportion as a Judas among the twelve apostles, or one incestuous person in the church in Corinth, there is no injustice or unreasonableness in charging the wickedness of it upon the whole body, seeing it is tolerated by the whole. Judas separated himself from the company of the apostles. Ananias and Sapphira were by divine interposition separated from the church the moment their crime was discovered. Nothing was known against Nicholas when he was appointed to the deacon's office; and if it be true that he was the father of the sect of Nicholaitans, which is not absolutely certain, we know that the head of the church condemned their deeds, and censured the churches that gave them any countenance; (See Rev. ii.) so that any church that suffered them to remain among them, would justly be charged with their crimes: and the church in Corinth is actually charged by the apostle Paul with the guilt of the incestuous person, until they put him away; and in doing so, they cleared themselves of the matter. But the church of Rome has never cleared itself of the guilt of suffering an abandoned and lascivious priesthood, and therefore the whole are justly chargeable with it.

Nay, it can be shown that concubinage was publicly allowed to the Romish priests for a small commutation or fine. On this subject a host of authorities might be produced. Among others, the work entitled "Taxes of the Apostolic Chancery," is a standing evidence that a priest

was allowed to keep a concubine for the easy annual charge of half a guinea. I gave extracts from this book in an early part of my work; and though Amicus Veritatis was pleased to deny its authenticity, he has not attempted to oppose to it any higher authority than his own word, which, without his real name, is of no value; and I shall not presume to say what it would be worth even with his name. I shall here, however, give a name of real value and weight in the church of Rome, and repeat some of the words which I gave, Vol. I. part i. page 29. "Shameful to relate! they give permission to priests to have concubines, and to live with their harlots who have children by them, upon paying an annual tribute. And, in some places, they oblige priests to pay this tax, saying, that they may keep a concubine if they please. *There is a printed book which has been publicly sold for a considerable time, entitled, The Taxes of the Apostolic Chancery, from which one may learn more enormities and crimes, than from all the books of the Summists.* And of these crimes there are some which persons may have liberty to commit for money, while absolution from all of them, after they have been committed, may be bought. I refrain from repeating the words, which are enough to strike one with horror." *Claudius Espenceus Com. ad cap. i. Epist. ad Titum, degress. ii.*

This Claude D'Espence was a divine of great note in the Romish church, and one whose word it would not be expedient for Papists to call in question. Let us see then how they evade the force of his testimony. The Catholic Vindicator, on whom Pax and Amicus Veritatis devolved the defence of their church, quotes from my work, and replies as follows:—"I have proved, (he continues,) in the words of a celebrated divine of the Romish church, that of the greatest crimes there were some that persons might have liberty to commit for money, while absolution from all of them, after they had been committed, might be bought." Such were my words, and those of D'Espence, as repeated by me. But it so happened, that in the page in which I first quoted D'Espence's words, some inches farther down, I mentioned the name of Dupin. This afforded the Vindicator a loop-hole for escape, of which he took advantage in the following manner: "This celebrated Romish divine is no other than Dupin, whose works were condemned by the Sorbonne in 1693."—And then he gives one of my quotations from Dupin, relating to another part of the subject. *See Cath. Vind. No. I. col. 7.* If the reader will take the trouble of comparing this with the passage of THE PROTESTANT, above referred to, and also with my first number, p. 52, in which I repeated part of the words, with D'Espence's name, without Dupin being within sight, which latter is the passage which the Vindicator quotes, he will see, that it was not possible to substitute the one name for the other from mere mistake; but that the Vindicator must have done it purposely to deceive his readers. He dreaded the impression that was likely to be made by the authority of an unimpeachable witness, with regard to the abandoned lives of the popish clergy, and therefore he ascribes the assertion of the fact to an author whom he considers unworthy of credit, because, it seems, his works had been condemned by the Sorbonne. It does not appear how this could affect his credibility with regard to matters of fact, which are asserted by other historians; but it was quite enough to serve the Vindicator's purpose with his popish readers. This piece of deceit in the Vindica-

tor's first number, showed me what I had to expect in the sequel of his work; and my expectations were not disappointed. I could not, however, find a proper opportunity of introducing the subject till now.

Considering the above, and what is contained in my last number, sufficient to establish the fact of the profligacy of the popish clergy in general, I shall now proceed to give a more particular account of them, as they appear in the histories of our own country. Dr. Henry, in his *History of Britain*, cent. xv, makes the following curious statement: "At the king's command, the university of Oxford drew up a catalogue of those abuses in the church that needed reformation, to be laid before the council of Constance. This catalogue consists of forty-six articles, and (although it was composed by clergymen) gives a most odious picture of the manners of the clergy at this period, particularly of their avarice and debauchery. Of each of these it will be sufficient to give one example. In the 27th article it is said, 'It is notorious, that when a Pagan or Jew, abandoning his former errors, desires to be purified in the holy fount of baptism, all his temporal goods are confiscated to the church; which, it is believed, prevents many Jews from being baptized. It would be pious and meritorious in the council to remedy this abuse. For when Philip baptized the eunuch, he did not seize his chariot, or other goods he had about him, at his baptism.' The 38th article represents, 'That the carnal and debauched lives of the clergy in our days, and their public fornications, which are never punished, (except perhaps with a small fine in private,) set an evil example before others; it would therefore be a holy thing, and contribute to the reformation of the church, if priests, of every rank and order, who were public fornicators, were obliged to abstain from saying mass for a limited time.'"

The above report, drawn up by clergymen of the university of Oxford, plainly asserts the fact of the general profligacy of their brethren; and that they considered the offenders as brethren, is evident from the very slight punishment which they proposed to inflict upon clergymen who were "public fornicators;" namely, that they should be "obliged to abstain from saying mass for a limited time." Whereas, had any one of them presumed to marry a wife, he would have been deposed, excommunicated, and perhaps imprisoned in a convent for life, to do penance for his crime. "Archbishop Bourchier," (says the same historian,) "in a commission he granted to his commissary-general to attempt some reformation, says, that many of the clergy, both secular and regular, were ignorant, illiterate blockheads, or rather idiots; and that they were as profligate as they were ignorant, neglecting their cures, strolling about the country with bad women in their company, spending the revenues of their benefices in feasting and drinking, in fornication and adultery."

This worthy primate died in 1486, and was succeeded by John Morton, bishop of Ely, who appeared extremely desirous of reforming the clergy. Complaints of their enormous wickedness were made from all quarters; and even the preachers at St. Paul's cross were bold enough to declaim against their vices in the hearing of the laity. Archbishop Morton, in the abundance of his zeal, published a pastoral letter, calling upon his clergy to reform themselves. "In this letter," says Dr. Henry, "the good primate doth not trouble his clergy with recommending a single virtue, or reprovng a single vice; but he

charges them, with great solemnity, not to wear short liri-poops of silk, nor gowns open before, nor swords, nor daggers, nor embroidered girdles; to be very careful of their tonsure, and to keep their hair always so short, that the world may see their ears; and he threatens them with very severe censures if they do not obey these injunctions." Such was all the reformation that at first appeared to the primate of all England, as necessary among the clergy under his command.

By and by, however, he came to a better understanding of matters; for, in a letter to the abbot of St. Albans, which has been published, he charges him and his monks with the most odious vices, of which, he says, they were notoriously guilty. One of his crimes was, that he had turned all the modest women out of the two nunneries of Pray, and Sapwell, and filled them with prostitutes; that they were esteemed no better than brothels, and that he and his monks publicly frequented them as such. Such was the character and condition of these holy seminaries in the reign of Henry VII., and down to the period of the reformation. For many more particulars, see Henry's History, cent. xv.

On the breaking out of the reformation, Henry VIII. ordered a visitation of certain monasteries, in order to their suppression. The following was the result, as given by Dr. Henry, cent. xvi, who refers to Strype, chap. 34, 35. "The visitors having received their commissions and instructions, were despatched into different parts of the kingdom at the same time, that the monks might have as little warning of their approach as possible. They executed their commissions with zeal and diligence, and made some curious discoveries almost in every house, not much to the honour of its inhabitants. In making these discoveries, they were greatly indebted to the violent factions which reigned among the monks and nuns, who informed against one another, and against their superiors. Accounts of their proceedings were transmitted by the visitors to the vicar-general, and contained sufficient materials to render the monastics completely infamous, and the objects of universal detestation, for their gross absurd superstition and idolatry, their infernal cruelty, their shameful impositions on the credulity of the people, their abandoned unnatural incontinency, their drunkenness, gluttony, and other vices. Some of the old abbots and friars did not attempt to conceal their amours, which they knew to be impossible. The holy father, the prior of Maiden-Bradley, assured the visitors, that he had only married six of his sons and one of his daughters out of the goods of the priory as yet; but that several more of his children were grown up, and would soon be marriageable. He produced a dispensation from the pope, permitting him to keep a mistress; and he acquainted them that he took none but young maidens to be his mistresses, the handsomest he could procure; and when he was disposed to change, he got them husbands. But the page of history must not be stained with the abominations contained in the reports of these visitors. It may be sufficient to lay before the reader a short description of their contents, in the preamble to the act of parliament which they produced: 'Forasmuch as manifest sin, vicious, carnal, and abominable living, is daily used and committed in abbeys, priories, and other religious houses, of monks, canons, and nuns; and albeit, many continual visitations have been heretofore had by the space of two hundred years and more, for an honest, charitable reformation of such unthrifty,

carnal, and abominable living; yet nevertheless, little or none amendment is hitherto had, but their vicious living shamefully increaseth and augmenteth,' &c. It is but justice to notice, that though the corruption of the monastics in England at this time was very general, it was not universal: some in almost every monastery were regular in their conduct, and at their own desire were set at liberty. A few convents were found to be well governed and unexceptionable: and for the preservation of these the visitors pleaded with great earnestness."

In Scotland the state of matters was no better than in England, whatever worse. "Inferior benefices were put up to sale, or bestowed on the illiterate and unworthy minions of courtiers; on dice-players, strolling bards, and the bastards of bishops." M'Crie's *Life of Knox*, 1st ed. p. 15. "Again, (says the same author, page 16,) the lives of the clergy, exempted from secular jurisdiction, and corrupted by wealth and idleness, were become a scandal to religion, and an outrage to decency. While they professed chastity, and prohibited, under the severest penalties, any of the ecclesiastical order from contracting lawful wedlock, the bishops set the example of the most shameless profligacy before the inferior clergy; avowedly kept their harlots; provided their natural sons with benefices; and gave their daughters in marriage to the sons of the nobility and principal gentry; many of whom were so mean as to contaminate the blood of their families by such base alliances, for the sake of the rich dowries which they brought." The author adds in a note, "We need not appeal to the testimony of the reformers, or to satirical poems published at the time, in proof of the extreme profligacy of the popish clergy. The truth is registered in the acts of parliament, in the decrees of their own councils, (Wilkin. Concil. tom. 4, p. 46—60. Keith's *Hist.* pref. 11.) in the records of legitimation, (Lord Hails' *Notes on ancient Scottish Poems*, p. 249, 250,) and in the confession of their own writers, &c." In another note, Dr. M. gives the following on the authority of Pitscottie: "They would thole no priest to marry, but they would punish, and burn him to the dead; but if he had used then ten thousand whores he had not been burnt." *Hist.* p. 150, 152.

As an instance of what Dr. M'Crie mentions, of bishops marrying their natural children into noble families, I need only refer to the case of Cardinal Beaton, who, having burnt Wishart to death for heresy, seemed to have the whole kingdom at his feet. He had settled with the Earl of Crawford, the preliminaries of marriage between that earl's eldest son and one of his natural daughters, named Margaret; with whom he gave a very large fortune; and had just celebrated the marriage, when, on his return to his castle at St. Andrews, he was murdered, as is recorded in all the histories of that time.

If Romish priests at present in England and Scotland are not more virtuous, they are under the necessity of being more circumspect, and more private in the practice of their vices. But in those parts of Ireland which have been least favoured with the light of the reformation, we are informed by one of themselves, that the lives of the clergy are nearly as profligate as ever. "That the lives of the Roman Catholic clergy, at this day, in Ireland," says the Rev. Charles Bourke, "as well as on the continent, are not much more correct than those of the clergy at the time of the reformation, when Luther inveighed against

them, is a melancholy truth which cannot be denied." Again, "The mistresses and children of reverend gentlemen can be shown, whenever they may choose to put it to the trial.—They themselves know that I can prove this assertion incontestibly." See *Popish Episcopal Tyranny Exposed*, preface, and page 45.

Hence it is, I suppose, that popish writers continue so pertinaciously to accuse the reformers of unchastity. They know how vulnerable the character of their own clergy is on this point; and, in order to divert the attention of their opponents, and put them on the defensive, they become the assailants and accusers. In almost all their writings it is asserted as an undoubted matter of fact, that Luther both taught and practised this vice; though it is a fact, that among the many thousands of enemies which he had during his life, there were none that could produce the smallest evidence of any thing worse than that he married a *religious* woman; that is, a woman, who, like himself, was under a vow of chastity. Similar accusations were brought against other leaders of the reformation, with an equal disregard of truth; and it is not more than two years since a reverend father had the effrontery to assert in the pulpit of the popish chapel here, that Knox plundered the cathedral of St. Andrews of its sacred vessels, and used them in drunken revelry with his concubines. Knox was a married man, and after the death of one wife he took another. This is the worst that his enemies can prove against him; and yet it is under this that the above monstrous charge is made, because Papists will not allow that ladies whom priests marry can be their lawful wives, and therefore they apply the above opprobrious epithet.

I need not here discuss the lawfulness of breaking the monastic vow; but I have no hesitation in saying, that so far as it is a vow of chastity, it would, in the case of most persons, stand more chance of being observed in the state of marriage, than in the state of celibacy. This is plainly the doctrine laid down by the apostle, 1 Cor. vii. 2. As the first reformers saw it their duty to marry, so in the reformation that has lately begun in Germany, under Von Wessenberg, this privilege is allowed to the priests, which is striking at the foundation of the papal power in that quarter. This is the principal crime that the pope lays to the charge of the modern reformer, which is done in the following words, in a document signed by Cardinal Gonsalvi: "The nunciature of Lucerne lost no time in transmitting to your curia, as it was in duty bound to do, the strongest representations against such enormous and grave abuses, and especially against the *greatest of all*, namely, that of giving the power of marriage to persons dedicated to God by a vow of perpetual chastity." *Reformation of the Catholic Church in Germany*, &c. Lond. 1819, page 24.

## CHAPTER CXVIII.

CLERICAL CELIBACY CONTINUED. DEFINITION OF A SACRAMENT. ANECDOTES. LETTER FROM "A FRIEND TO FAIR DEALING." REMARKS ON THE LETTER. LETTER FROM "AN IRISHMAN." NOTE TO W. D.

SATURDAY, October 14th, 1820.

IT would be easy to fill a dozen numbers more with details of the horrible effects of clerical celibacy in the church of Rome. The general licentiousness which it occasioned was not confined to the lower orders of the priesthood. All ranks were tainted up to the very head; and the head of the church himself was often worst of all. One can scarcely open the Lives of the Popes from the sixth century to the sixteenth, but he will find the most disgusting accounts of their debaucheries, and of the oppressions which they practised in order to provide fortunes for their natural children, whom they introduced to the world as nephews and nieces. But the world does not need to be informed on this subject; and I believe my readers will think they have had enough of matter so nauseous.

There is one thing more connected with this subject, to which I will advert in few words, and then proceed to something else: it is the inconsistency of calling matrimony a sacrament, and denying it to the clergy. In all other cases the priesthood insist upon having at least their own share of the good things of the church. The ordinances of divine appointment which are called sacraments, are given to the church as benefits; and they are signs of greater blessings than appear to the eye. The church of Rome has made several foolish additions to their number; but she holds them all as good things, and profitable to be observed. She indeed uses stronger language than any judicious Protestant will do. "A sacrament," says Bishop Hay, "is an outward sensible action, or sacred sign, ordained by Jesus Christ, as a *sure and certain means* to bring grace to our souls." The subject is too serious for a pun, else I would defy the church of Rome to prove that all their sacraments are *sensible*\* actions: at least, not that one that sets all the senses at defiance. I will not, however, refuse this character to marriage; and if it be indeed a sacrament, and a sure and certain means to bring grace to the soul, I am sure it must be the most sensible thing the priests ever did, to take wives, and live like honest men. And perhaps it is because they neglect this sacrament, that all the other six have failed of their sure and certain effect with regard to many of them, as is but too evident from their graceless lives.

It is not my usual practice to begin a number with the end of a subject, but sometimes, as in this instance, I find it expedient.†

\* I am not sure if this word is used in the sense of wise, or judicious, or having good sense, south of the Tweed.

† Since writing the above, I have received the following communications, which I throw into a note here. The two anecdotes are not over decent, but they are such as one must expect to meet with, in reading on such a subject. My correspondent, who resides in Ireland, has given me the names of living authorities for both:—"A Roman Catholic gentleman, in the north of Munster, somewhat advanced in years, married a young and handsome wife, of the same communion. Naturally of a jealous disposition, and convinced of the corrupt principles and practices of his clergy, he would never permit the priest of the parish, or the friar who assisted him, to hear his wife's confession locked up together in a private room, according to the

Before entering upon another general head of discussion, I shall give place to a correspondent or two. The following is from my Galloway "Friend to fair dealing," whom I suspected to be a priest, and perhaps this is the principal reason why he is so very angry. If the reader will take the trouble of turning to my ninety-fifth number, in vol. I. he will see that I inserted only a part of a former letter from this gentleman, and my reasons for doing so. This is the avowed cause of his displeasure, although it is difficult to understand why he should have taken it so much amiss. I suppose he is the first that ever supposed that a periodical writer is obliged to print all that every man chooses to address to him, whether it be to the purpose or not.

"SIR,—I had not an opportunity of seeing your method of noticing my last letter to you till very lately. You have, I see, taken the method of all those who, wishing to throw things unfavourable to their system into the back ground, represent only those features of the picture which are most for their advantage. It was a mean, cowardly artifice in you, not to give the public a full view of the arguments of your opponent, by presenting them with a faithful complete copy of his letter, and allowing them, without any fear of the consequences, to judge for themselves. I am aware, however, that some things were contained in that production, which it did not suit your purpose to give to public view. I must tell you, however, that I will permit no man to make free with altering my letters, or with giving a summary of their contents, but myself; more especially one whose interest it is that they should appear in a mutilated and distorted form. When you shall have given the public a *bona fide* transcript of my letter, I will proceed to reply to your answers to my queries, to refute some of your calumnious, ill-natured, ill-mannered misrepresentations of popery, and put some more queries to you. If you refuse to do that piece of justice, I will write no more to you on the subject, but after having made the public acquainted with the reasons of my silence, I will treat your arguments and production in the way they ought to have been all along treated; and which, in less than half a century, they will be treated with contempt. A FRIEND TO FAIR DEALING."

usual custom. But once a month, when the confession was to be heard, the priest attended for the purpose; and was obliged to *strive* and absolve the lady in the lawn before the hall door, whilst the watchful husband sat in one of the windows of his drawing room, the rigid guardian of his wife's chastity, and his own honour." The following is of a more disgusting character:—"A full-fed father Luke, in the county of Cavan, some years ago, had in vain attempted to seduce the affections of one of his fair parishioners. Soon after his repulse, he was consulted by the girl's father, on the disposal of her in marriage to a young man in a neighbouring county. The priest consented with reluctance, and the young people were made happy. Some months after he visited his young friend, and finding a convenient opportunity, he told her with horror in his looks, that she was pregnant of a monster. The woman was terrified, and such was her superstitious confidence in her guide, notwithstanding his former attempts upon her, that she believed his assertion; and it was not till he had made an infamous proposal, as a remedy for the evil, that she told the matter to her husband, who cudgelled the brute out of his house."

The following is from another correspondent:

Extract from the translation of Sleidane's Commentaries, translated by Jhon Dans, 1560, imprinted at London by Jhon Daye, for Abraham Veal and Nicholas England, 1560, 25th of September, L. III. fol. xxxv, xxxvi. "In many of their Townes it is the maner, that whan they receyue a newe minister of the church, they bidde him take a lemene, lest he attempt to defyle honest women, whiche custome although it be laughed at of many, yet it was wittelye diuised as the tyme serued, and in so greate darkness of doctrine depraued."



Now, in the first place, I wish this gentleman to understand, that I do not look upon *even his* correspondence as of so much value, that I will do an unreasonable thing to induce him to continue it; and that I consider his not writing to me any more as a matter of no very great importance. As I have the sole responsibility, I must be the sole judge of what is fit to appear in my pages. I have always felt reluctant to make my readers pay for extraneous and irrelevant matter; and, to avoid this, when at one time I was led into such matter, I gave the quantity of a whole number *gratis*. (See Chap. L.) But I cannot afford to do the same with all that others may write. I suppose the feelings of my correspondent are not very acute on this score, as he has made me pay three postages of ninepence halfpenny each, which a little discretion would have taught him, ought to have been paid by himself. Indeed all my popish correspondents, whose letters came through the postoffice, are in the like fault, except one Glasgow one, whose discretion cost him only a penny. This is not a matter which I think worth complaining of as a hardship, but it is worth mentioning as a trait in the character of our Papists, and it stands in bold contrast with that of Protestants, for though their letters to me have been twenty, perhaps fifty times more in number, few of them cost me any thing.

This friend to fair dealing gravely and authoritatively tells me, that he will *permit* no man, but himself, to do so and so with his letters: and I hereby assure him, that I will *permit* no man to dictate to me what I shall do with a letter, addressed to me, and for which I have paid ten times its value. I admit, at the same time, that he would have had cause to find fault, if I had given as his words, what were not his; or if I had given only detached scraps of his letter, separated from their connexion, so as to misrepresent or conceal his meaning. But nothing of this kind have I done with his writing, or that of any other opponent. What I gave was a *bona fide* extract, containing an entire whole within itself, without the least dependance, for the understanding of its meaning, upon any other sentence in the sheet; so that I did not "alter" a single word, or even syllable, as he would insinuate when he says he will permit no man to do so but himself. He will not, he says, even permit any other man to give a summary of the contents of his letters; but how is he able to prevent this, I cannot divine, unless he shall keep them all carefully locked up in his secretaire.

This precious letter of his appears in his own esteem to be so weighty, that it did not suit my purpose to give it to public view. That is, I suppose, his arguments were so powerful, that I could not answer them, and feeling conscious of this, I had recourse to the "mean and cowardly artifice" of keeping them out of sight. I am perfectly willing thus to give his accusation in the plainest and broadest form; and I cheerfully meet it, by challenging him to publish his entire production to the world. It may be contained in a half sheet, about the size of one of my numbers, and may be sold at the same price. If he has not retained a copy, I will deliver an exact transcript of the original to any printer whom he may authorize to receive it.

This undertaking of course ought to be at his own risk; but lest he should have before his eyes the melancholy fate of the Catholic Vindicator, whose numbers might have been bought for twopence per pound weight, as one of the retailers of it told in his public shop; I hereby

promise to give it all the publicity that an advertisement in my work can give. I make this offer from a real desire that the public may see what he considers so formidable, and for my own justification in declining to insert the whole letter,—every clause of which it would be easy to answer; but in answering it, I would be led many degrees away from my controversy with the church of Rome, in order to give the history, and discuss the merits of the Glasgow church bill; and other matters equally irrelevant, for which see a more particular account in my summary of the letter in my ninety-fifth number.

If it shall be asked, why not gratify him at once by printing it entire? I answer again, that I did not at first think it right to tax the purses and the patience of my readers, by presenting them with such a great mass of useless words; and though my determination on this point might have been altered by a respectful request, I am not disposed to be influenced to change my opinion, or my procedure, by an "ill-natured," and "ill-mannered" threat. Besides, it appears that this "friend to fair dealing," sees my work only occasionally. My extract and remarks on his former letter, were published on the 6th of May; and, in September, he writes, that he had not seen them till very lately, from which I infer that he is not a subscriber. He has no right, therefore, to demand insertion of his letter, and to make others pay for what he does not pay for himself. And, farther, it appears that he has not read the whole of my work, else he would find that I have answered, at least in part, what he calls upon me to answer again.

After all, I suspect that my correspondent has merely made a pretext for the purpose of securing what he will conceive to be an honourable retreat, and so to get quit of a controversy which he dreads entering farther into, seeing he cannot get me to enter the lists with him on subjects quite unconnected with the popish errors which I am exposing. Why does he not reply to what I have written on transubstantiation, and purgatory, and auricular confession, and the worship of creatures, and those other points which affect the vitals of the system? The reason is, he does not choose to commit himself, in a country so enlightened as Scotland, by avowing the real doctrine of Rome on such points, and he dares not deny them, else he might suffer the censure of his superiors, and even canonical deprivation, if he be, as I suppose, a priest. Like other writers of his communion, therefore, he catches at some casual expressions, which are of about as much importance in relation to the controversy, as the vane of a kirk steeple is to the doctrine of the church; and because he cannot prevail upon me to waste my time, and exhaust the patience of my readers, by discussing such trifles, he cries out about my meanness and cowardice; and ventures gravely to predict, that in less than half a century, my arguments will be treated with contempt. I thank him for giving me so long a lease of the good opinion with which I have the honour to be regarded by the public; and I wish he may live to renew the grant, in case it shall turn out that he is not a true prophet.

Now, if he were to honour me with another letter, the last sentence will furnish him with matter for a very long one. He would probably ask a dozen questions about the nature of leases, and upon what premises I made the conclusion that he had granted me one for fifty years? what was the criterion of public opinion? from what circumstance I

inferred the probability of his living fifty years? and how was a false prophet to be known from a true one? This will appear very ridiculous; but it is precisely the manner in which this correspondent writes away from the subject, and attempts to draw me away from it.

I insert the following letter, not because I intend to enter at present upon the subject of "Catholic emancipation," but because it proves that certain facts and features of the character of popery, which I have been honoured to bring to view, have altered the opinion of some, and I believe not a few, on that very important subject.

"TO THE PROTESTANT.

"Glasgow, September 11th, 1820.

"SIR:—I am a Protestant dissenter, and a hearty friend to religious liberty, as I understand it. I have been for thirty years a friend also to Catholic emancipation in Ireland, and sincerely hoped it would be attained. However, from the recent conduct of the heads of the popish church, I begin to doubt if this object be desirable. The popish clergy are now exhibiting themselves in an attitude the most hostile to religious liberty. Common sense would say that no person has a right to molest or interrupt another in the exercise of religion, and in obeying his conscience. But if a person's conscience shall dictate to him that he is to violate the person, or property, or civil good name of others; or to debar them from the peaceable exercise of their industry, or of their religion, and if he shall call this religion—in a word, if he *do to others*, in those matters, what he would reckon an outrage if done to himself or his friends, he must be *restrained*. He, and his conscience, and his religion, must be all shut up in some bedlam or prison, or put into safe custody of some sort, which will prevent violent aggressions on others, and tumults in society.

"If popery be indeed what it is represented to be by the titular archbishop of Dublin, in his letter inserted in Chap. CXIII. of the Protestant, it is obviously a religion which requires restraint, and cannot safely be allowed to go at large. On Sunday, August 2d, 1819, a school in Samson's Lane, Moore street, Dublin, was peaceably employed in the usual exercises of teaching, and learning to read the Bible, when a popish priest entered, interrupted the business, forced the books out of the hands of several of the children, and forced the children out of the school.—Now surely this conduct of this priest was highly outrageous. He had a right, which no person could justly forbid, to persuade parents not to send their children to such schools. No person had any right to hinder him from visiting all the parents who submitted to his authority, at their homes, and there charging them not to suffer their children to attend such schools, or to recall them instantly. In such visitations, none might prohibit him from using all his influence with parents and children, in support of such charges and commands. Nay, he might publicly denounce in his own chapel, all such schools, and curse, if he pleased, three times a day all such schools, teachers, scholars, and all who should give them any countenance. But to go into another man's school-house, to interrupt the exercises, to seize the books, and to force away the pupils, was conduct to be restrained by the police.

"If this conduct is permitted with impunity, then, as often as a

popish priest thinks any of the young folks of his congregation are attending a parish church, or a dissenting meeting, he has a right to enter, to interrupt the public exercises, to force the Bibles, prayer-books, and hymn-books, out of the people's hands, and to drive such as he calls Catholics out of the place. If he cannot do this single handed, he has a right to employ help. Nay, if such conduct is permitted, it will be equally right to make similar invasions on popish chapels, as often as professed Protestants are suspected of being present. Every man must see how insufferable and destructive of peace such conduct would be.—Yet, in the judgment of the archbishop of Dublin, (from his residence the most important popish authority in Ireland,) the conduct of this priest was right, and exhibited a true practical view of popery.

"He writes:—'Conformably to these maxims, and to the *uniform discipline of the Catholic church*, Rev. Mr. S. went to your school to withdraw the Catholic children from it, at the very time when religious and moral instruction were given, particularly to children, in Liffey street parish chapel. He cannot, on this account, be justly accused of opposition to the constituted authorities, which allow the free exercise of the Catholic religion, and the authority of its ministers to instruct the ignorant of their communion.'

"If such conduct be conformable to the 'uniform' discipline of the popish church, and if liberty to act so be what popish priests and others are urging after as the *free exercise of their religion*, it is obvious that this *free exercise* is totally inconsistent with the *civil peace* of society.—When, allured by the novel charms of the organ, and of chanting in an unknown language; and by the glare of sacerdotal paraphernalia and trappings, many of the Presbyterians, and others of Glasgow, attended the popish chapel in Clyde street; how would Mr. S. and his adherents have felt, if all the other pastors in the city had bolted in, interrupted the service, and driven away every one his own adherents, or attempted to drive them away. This would justly have been reckoned persecution; but it would have been a piece of conduct quite parallel to that which the archbishop of popery in Dublin calls the *free exercise* of the Catholic religion. Papists have a right, before men, to inculcate certain of their principles, by all means of moral suasion, and religious motives; but such a right must be used by them, '*salvo jure cujusque*,' reserving to all others a similar right. They have a right to consider their own tenets true, and the only true tenets; but they must leave, and magistrates must leave to others the right to think them false. These principles the archbishop does not recognise. He blames Protestants for *inviting* Catholic children to their schools; but he would glory in proselyting others, children or adults. He would not treat others as he would be treated, but would urge on others the paramount authority of his church. Yours,

"AN IRISHMAN."

W. D. has favoured me with another letter, a great deal longer than either of his former ones; and has put me to the expense of double postage. I request him to publish it in a separate pamphlet, and I shall answer it when I come to treat the question, How we know the Bible to be the word of God, independently of the authority of the church of Rome? In my reply to his last, I called upon him to inform me from

what pulpits he had heard the doctrine asserted, that God revealed one religion to one country, and a contrary one to another, which he said he had "often heard from men of good education, even from the pulpits;" and the following is his answer:—"Well, sir, I shall do more than you require, to convince you of what I said. If you take the trouble to go into the Presbyterian church of Scotland, you may depend upon it that the reverend minister will tell you, that his is one of the true religion; next be pleased to step into the Episcopal church of England, and you may rely upon it you will hear the same," &c. &c. In this manner W. D. makes a tour of a number of sects: and because every one maintains the truth of its own distinguishing peculiarity, he asserts that he hears from their pulpits, that *God has revealed one religion to one people, and a contrary one to another!* A man who can shuffle in this manner, has no right to expect that I shall hereafter respect his communications as I have done.

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## CHAPTER CXIX.

LETTER FROM JUVENIS. REMARKS UPON IT.

SATURDAY, October 21st, 1820.

THE following letter is written in a better spirit than most of those which I have received from adherents of the church of Rome. It has, besides, the advantage of having a defined object; and that object is one of the principal points of the controversy. Therefore, though it be very long, as the writer himself acknowledges, I shall give it entire:

"TO THE PROTESTANT.

"4th July, 1820.

"SIR:—Being a reader of your papers, and at present a member of that church, against which they are directed, I have at times thought of laying before you, some of the defences usually made by Catholics, in reply to their Protestant opponents, with my occasional remarks; in order that I might request the favour of your opinion upon them, as they might not be within the plan which you have adopted, but which you may perhaps have no objections to notice for the instruction of one, who, according to your belief, is not at present in the right road: yet, he is one who is not inclined to remain with any particular church, if he see sufficient grounds for forsaking it.

"Therefore, seeing you have lately commenced a subject, upon which, according to your correspondent J. C., the 'whole popish system is built:' viz. 'on that supposed supremacy bestowed exclusively on Peter;' I have now ventured to trouble you with a few observations on this foundation of the papal system, with the hope, that if you think them worth your notice, you will with your convenience spare a page or two, for a few remarks thereon.

"In the first place, then, Christ promised to build his church upon a rock. Commenting on this, you say that this rock on which Christ promised to build his church, was not Peter, but himself:—on the other hand, St. Peter is, by Catholics and even by learned Protestants, said to

be this rock ; for that Christ, as a reward to Simon for the ardour of his love, strength of his faith, and the ready confession of his divinity, said to him, 'Thou art Peter, (that is, thou art a rock;) and upon this rock I will build my church.' 'And I will give unto thee the keys of the kingdom of heaven,' &c. Here, under the metaphor of the keys, Catholics say, that Christ declares his making Peter the chief governor of his church; in the same way, as when the keys of a city are delivered to a man, he is made ruler or governor of that city. When 'on the subject of the rock, in giving your definition of the Greek noun *Petros*, you say it signifies a stone,' viz. 'such a stone as we can handle, move, or turn over,' and that Christ, in giving him that name, meant to signify his *mobility* or fickleness. Now, from what I can see from the Greek lexicons which are commonly used in our Protestant schools, it seems to me that *Petros* could as easily be rendered English, a *rock*, as a *stone*, and much easier than that of 'a loose moveable stone,' as your number has it. So that I must still consider Peter to be the rock on which the church was to be built, until I see a reasonable account why this name was conferred upon him. As for your saying that it was to signify his versatility, it seems to me rather paradoxical; for 'when names were given to men as recorded in scripture, whether compounded or not with the names of animals or inanimate things, it was done in allusion to the natures and qualities of these animals or things.' (PROTESTANT, Chap. XCIX.) This I consider to be perfectly applicable; so that Christ, in giving to Simon the name of Peter, or rock, thereby signified the firmness of his faith, and the eminent station he was to hold.

"In Chap. C. you say, 'it is the avowed doctrine of St. Augustine, one of Rome's greatest oracles, that Christ did not promise to build his church upon Peter, but upon himself, the rock which Peter had confessed.' In opposition to the quotation you make from St. Augustine, I will lay one before you from that divine's Psalm against the Donatists: in it he says, 'reckon up the prelates in the very see of Peter, and in that order of fathers, see which has succeeded him. *This is the rock over which the proud gates of hell prevail not.*' These words carry with them a very different meaning from what you give, as the avowed doctrine of this father. And one of his cotemporaries, in writing on this subject, uses words that plainer cannot be, to show the belief of the age in which they lived. 'Christ predicts that not Simon, but Peter shall be his name; by the word opportunely, signifying, that *on him*, as on a *firm rock*, he was about to build his church.' *St. Cyril of Alex. L. II. in Joan. c. 12th.* Thus far the opinion of the fathers of the beginning of the fifth century, to which you refer; let us, however, see what those of a still older date say upon this subject, as their testimony must have still greater weight. In the third century we find Origen saying, 'Consider what was said by the Lord, to that great foundation of the church, and that most firm rock, on which Christ built his church, *O thou of little faith, why didst thou doubt?* Matt. xiv. 31.' *Home. V. in Exod.* About the same time St. Cyprian writes, 'For the Lord in the first place gave to Peter, on whom he built his church,' &c. *Ep. lxxiii.* Again, 'Peter whom the Lord chose the first, and on whom he built his church,' &c. *Ep. lxxi.* In the fourth century St. Gregory of Nazianzen writes, 'You see how Peter, among the disciples of Christ, all great, and all

worthy of choice, is called a rock, and receives, on the profession of his faith, the foundations of the church; while John is particularly beloved, and rests on the breast of Christ; and the other disciples bear this preference without repining.' *Orat. XXVI.* 'The memory of Peter, the head of the apostles, is celebrated, and with him, that of the other members of the church. But the church of God is firmly built on him. For he, according to the prerogative granted to him by the Lord, is that firm and solid rock upon which the Saviour built his church.' *St. Gregory of Nyssa, Orat. II.* Add to these St. Chrysostom, St. Epiphanius, St. Basil, &c., who all use words equally strong with those above noticed.

"In addition to these venerable names, I will now bring forward one or two respectable Protestant writers in favour of this subject; for example, Whitaker writes, 'We do not deny Peter to have been the foundation and the governor of the church, neither shall we at all hesitate (if required) to acknowledge its having been promised to him in the words,' &c. *Whit. Cont. 4. q. 2. ch. 2d.* In another place he says, 'Who doth not confess that Peter is the rock and foundation of the church?' *Contra Dureum, L. V. Sect. 4th.* To Whitaker's declarations, join those of a celebrated dignitary of the English church in the present age; viz. the celebrated Dr. Marsh; a writer whose antipathetic principles are well known. Yet he, in his "Comparative View of the churches of England and Rome," p. 213, (in which work he wishes to show that the conduct of the church of Rome, is in general, repugnant to the inspired word of God,) has candidly shown that the words 'Thou art Peter, and on this rock I will build my church,' must mean 'Thou art rock by name, and shall be rock indeed; for on thee,' &c. When noticing those who hold a contrary opinion, he says, they 'have taken such unsuccessful pains to show, that our Saviour, under the word rock, did not understand St. Peter.'

"It was my intention that this letter should have been principally occupied by the subject of the supremacy; but that of the rock has filled more of my paper than I expected, so that I must confine myself chiefly to what you advance in regard to St. Augustine.

"You say 'It must be admitted this divine was not a thoroughbred Papist. It was some ages after his time, that the man of sin came to maturity, or that the pope was declared universal bishop. Augustine was not fully initiated in the doctrine of Peter's supremacy.'—PROTESTANT, Chap. C. p. 393. With regard to these points, I am at present of a different opinion. In the first place, I find Pope Victor so early as the second century exercising his power as universal bishop, when he threatened to excommunicate the bishops of Asia Minor, for keeping Easter at an undue time; and none of them charged him with usurping a power which did not belong to him.—Euseb. L. V. Hist. Eccles. c. 24. In the third century, St. Cyprian, Ep. 67, wrote to Pope Stephen, desiring him to despatch his letters into the province and to the people of Arles, by which they might be authorized to depose Marcianus the bishop of Arles, and substitute another in his place. In the fourth century, Pope Julius cited St. Athanasius, bishop of Alexandria, the second patriarch of the church, to his council at Rome, to answer the accusations of his adversaries; he accordingly did appear and was there cleared.—*Vide St. Athan. Apol. ag. the Arians.* The same pope, about the same time, restored, by his authority, to their respective sees,

whence they had been deposed by the Eusebians, St. Paul, bishop of Constantinople, St. Lucius of Adrianople, Marcellus of Ancyra, and Asclepas of Gaza, in Palestine; and this he did, says Sozomenus, 'because, by reason of the dignity of his see, the care of all belonged to him.'—L. III. c. 8. And about the time of St. Augustine, Pope Celestine, deputed St. Cyril, patriarch of Alexandria, to proceed as his delegate to the excommunication of Nestorius, patriarch of Constantinople.—*Tom. III. Concil. Labbe, p. 349.* From these historical facts, we see the pope acknowledged universal bishop for ages before St. Augustine; and if I had room, the proofs could easily be carried up to the beginning of the seventh century, at which time some Protestants pretend the pope received his supremacy from Phocas, emperor of Constantinople, who began his reign, anno 602.

"Now, for a few words, whether or not St. Augustine was 'fully initiated' in the doctrine of the supremacy? You say he was not; but, from the following extracts, I am inclined to think he was. In his work, *De Donat. Dysidis*, he says, 'If we are to consider the series of Episcopal successions, with how much greater certainty we number from Peter, to whom as representing the whole church, Christ said, On this rock I will build my church. To Peter succeeded Linus,' &c. In another place, "For who can be ignorant, that the most blessed Peter is the first of the apostles?" *In Evang. Joan.* 'Peter among the apostles, the first, the most ardent in his love of Christ, often answered for the rest.' Serm. xiii. And again, 'The apostle Peter, on account of the *primacy of his apostleship*, represented the church; as to himself by nature he was one man, by grace, a Christian; but, by a more abundant grace, the first apostle.'—*In Evang. Joan.* To reconcile these extracts from the works of St. Augustine, with what you say in regard to that father, I am quite unable; for here, by the expressions he makes use of, he seems most 'fully initiated' in the belief of the supremacy. In the most explicit terms, he repeatedly calls him *the first* of the apostles; and in the last quotation, he uses words, that plainer cannot be to show his belief in the superiority of Peter, viz. that by reason of his primacy he represented the church. The supremacy of St. Peter, and his successors, is not only clearly laid down by Eusebius, S. S. Leo, Cyrils, Gregories, Ambrose, Chrysostom, Jerom, &c., about the time of St. Augustine, but also by Origen, and St. Cyprian, of the third century; Tertullian and Irenæus of the second, all of whom agree in styling Peter the head and pillar of the church; and the bishops of Rome his successors.

"The purity of the church, for the first five centuries, is acknowledged by the most learned Protestants, which is the reason that I have given in this letter so many of the testimonies of the writers of those times. The famous Jewel, in his answer to Harding, writes: 'St. Augustine, and the other godly fathers, *rightly* yielded reverence to the see of Rome, for the purity of religion there preserved a long time without spot. The godly fathers of those times, seeking to the church of Rome then for *purity* of religion, most famous above all others,' p. 246. And Whitaker, in his work on antichrist, says: 'During the first five hundred years, the church was pure, and inviolably taught the faith delivered by the apostles.' p. 31.

"In one of your late numbers, you say that you bring the authority



of the fathers against the Catholics, when you think their opinion is in your favour, as it must have great weight with them on their own principles; yet, when the fathers are in favour of the Catholics, you add, you care no more for their opinion than for that of any divine of the present age. But, when I consider that a number of important passages in the New Testament, are subject to so many various and contradictory interpretations, by what means are we to come to the knowledge of the true meaning of those passages, if it be not by a reference to the writings of those eminent men who flourished in the apostolic age, or those ages immediately succeeding; for they certainly had every opportunity of knowing the belief and practice of the apostles, which, without doubt, would be carefully preserved and handed down from age to age by the Christian churches. So that, on account of the times and circumstances in which they were placed, the fathers had surely a better opportunity of knowing the true meaning of the inspired writings than any divine of the present age can pretend to. But you may perhaps give in answer, what you said in one of your numbers some time ago, viz. that as the writings of the fathers were, for so many ages, only in the hands of the Papists, they could make such interpretations in them as they thought necessary to answer their own purposes. If that were the case, how did it come to pass, that they were so inconsiderate as not to alter the more important part, viz. the New Testament, in such a manner, as that it would have been more explicit on those disputed points upon which the fathers are so clear. Certainly they had the one in their power as much as the other. If it be said, they did make such alterations in the New Testament, where then did the reformers at first get a copy for the instruction of their followers?

“Before finishing, I beg leave to say a few words on the supremacy in general.

“When, to show that St. Peter had no superiority, you bring forward St. Paul, in 2 Corinthians ch. xiii. 11, saying, that he was equal with the very chiefest of the apostles; in answer, is not the apostle here speaking in regard to his labours, miracles, &c., in which, without doubt, he was inferior to none?

“You say, that if St. Peter were the head of the apostles, how did St. Paul come to withstand him to his face at Antioch? The apostle, in the same place, tells us the reason—because he was to *blame*. And no one doubts, but that a superior, when in fault, may sometimes be lawfully reprehended by an inferior. St. Cyprian, writing on this subject, says, in his seventy-first epistle, ‘Nor did Peter, whom the Lord chose the first, and on whom he built his church, when afterwards he disagreed with Paul concerning circumcision, arrogate any thing to himself, saying, that he held the primacy, and that he ought to be obeyed by those who came after him. He despised not Paul because he had persecuted the church, but listened to the advice of truth, and assented to reason.’

“In short, that St. Peter was chief of the apostles, see satisfactory proofs in the Bishop of Lincoln’s *Elements of Christian Theology*, vol. i, part second, xxv. p. 476,—an author whom no person can accuse of being a friend to the Catholic cause.

“In conclusion, I must apologize for the length to which I have car-

ried my letter, but I expect you will pardon the first offence against good breeding. So I finish with the hope that you will excuse any inaccuracy of expression in one of the first attempts of

"Your humble servant,

JUVENIS."

Instead of making a particular reply to all the matters contained in the above, I request my readers, to revert to what has been already said on the subject of Peter's supremacy, and that of the pope, in THE PROTESTANT, Cháp. XCIX. to CIV. inclusive. Juvenis manages his arguments with more skill than I would expect from a mere youth; and yet he has not succeeded in proving that any one of my facts is doubtful, or any one of my arguments erroneous or inconclusive. The foundation on which such a fabric as the papal supremacy is built, ought surely to be very solid; but nothing that Juvenis has alleged, tends to invest it with this character.

He makes a fundamental mistake in the very outset, which vitiates the whole of his first argument. "In the first place," says he, "Christ promised to build his church upon a rock." Now, there is no such promise in the New Testament. The mere English reader may see, that these are not Christ's words; but he who understands Greek, will perceive, in a much stronger light, that the above is not Christ's meaning. The original words, *καθὼς τῷ πέτρῳ*, are properly rendered by my correspondent J. C. *This THE rock*. Allowing that the word *πέτρος* may signify rock, as well as stone, it points to no particular object; but the phrase, *this the rock*, points to a definite object, already known and acknowledged as the rock of Israel. But after all, *Petros* was not the name which Christ gave to this apostle, but only a translation of it into Greek. Christ and his apostles spoke the language of the common people, which was the Syro-Chaldaic; and the name which Simon received was, in that language, *Cephas*, which the evangelists usually translated into Greek, the language in which they wrote the gospels. Our translators have, in general, retained the Greek word in an English form; but, in one instance, when they had the word *Cephas* itself to translate, they gave it the true English rendering:—"Thou art Simon, the son of Jonah; thou shalt be called *Cephas*, which is, by interpretation, *a stone*." John i. 42. Whether it be a moveable stone or not, it is merely a stone; or even allowing the word to be translated in favour of my opponent, it is merely a rock, and cannot be *the rock* on which the church is built, any more than a god among the gods many, can be *the living and true God*. My correspondent is equally unfortunate in his reference to the Greek Lexicons commonly used in our schools. These are chiefly Greek and Latin; and they do not profess to give the English of any Greek word; but there are two valuable Greek and English Lexicons, by means of which, a knowledge of the original language of the New Testament may be acquired without the intervention of Latin. These are the works of Ewing and Parkhurst. The former renders the word *πέτρος*, a large stone, a piece, or fragment of a rock. The latter says "Homer uses it constantly, I believe, for a large stone, i. e. a piece or fragment of a rock, but such as a strong man might throw."

I repeat, that with regard to any point of doctrine, or the meaning of any text of scripture, St. Augustine is no greater authority than any

other divine of ancient or modern times. I cited him to establish the fact, that the ancient fathers were not agreed about Peter's supremacy; and all that Juvenis cites from his other works, goes only to prove this other fact, that he was not agreed with himself; but wrote different, and even opposite sentiments, at different periods of his life. I make this remark upon the supposition, that what Juvenis quotes, are really the words of Augustine; though if he, or the authors from whom he quotes, refer to the editions that have undergone the expurgatorian process of the index, he cannot be sure whether they are his words or not. All the other fathers whom he cites are liable to the same objection; but though it were otherwise, I account them of no authority whatever, in support of a system of religion, which ought to rest on nothing less than divine authority. Thus the second argument of my correspondent falls to the ground like its predecessor, because it was built upon a foundation too weak to bear the weight of one article of faith, or one ordinance of worship; much less could it bear the weight of a whole system, like that of popery, which professes to influence heaven, and earth, and hell.

As for the respectable Protestant divines who have conceded to the church of Rome, that Peter is the rock on which Christ built his church, I have nothing to do with them, but to marvel at their inconsistency. As a Protestant, I claim the privilege of thinking for myself, and am not to be influenced by great names, to adopt a sentiment which appears to me inconsistent with the word of God, and with those promises, in particular, which assure the absolute security of the church, so that the gates of hell shall not prevail against it, whereas the enemy prevailed against Peter, once and again; and if the church has no more solid foundation than a mere creature, we cannot be sure of her stability for an hour.

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## CHAPTER CXX.

FURTHER REMARKS ON THE LETTER OF JUVENIS. RETURN TO AMICUS VERITATIS. HIS OBSERVATIONS ABOUT LUTHER AND GOOD WORKS, AND ABOUT THE PROTESTANT'S STATEMENTS, EXPOSED. JUSTIFICATION BY FAITH THE DOCTRINE OF THE BIBLE.

SATURDAY, October 28th, 1820.

I HAD asserted, that St. Augustine was not a thorough-bred Papist; that it was some ages after his time that the man of sin came to maturity, or that the pope was declared universal bishop; and that Augustine was not fully initiated in the doctrine of Peter's supremacy. I assert the same still; and every reader of church history knows it to be the fact, that the title of universal bishop was not conceded to the pope of Rome for a long time after Augustine's death; and Gregory the great declared, that the man who should assume that title, was the forerunner of antichrist in his pride. (See PROT. Chap. CIV.) This is not like one of those doubtful matters about which historians grope in the dark, without being able to come to a satisfactory conclusion. It is as clearly recorded as any thing of the kind can be. And what does my correspondent oppose to the well known fact? Nothing, but that he is "*at present* of a different opinion." Then, as the ground on

which he forms his opinion, he refers to certain popes claiming universal jurisdiction, long before the time of Augustine, and he mentions an instance of an individual submitting to the claim, and, therefore, the popes are said to have exercised the power of universal bishops. We know that the claim was made by certain individual bishops of high ambition, and was rejected with abhorrence, by some churches in the east, long before the pope of Rome was formally invested with it. That he claimed this high title, and professed to exercise universal jurisdiction at an earlier period, is no evidence that his title was acknowledged. It is but two years since a popish priest in Glasgow, after the solemn farce of high mass, before an immense congregation of Protestants, who had gone to witness the ceremony, claimed the right, and exercised the power, of denouncing from the pulpit, the writer of these pages, and of virtually, if not actually excommunicating him.\* This holy father claimed, and even professed to exercise, a power and jurisdiction over my soul and body; but it does not follow, that he had a legal right to such power, or was acknowledged to possess it. No more does the claim of Pope Victor, and other early demagogues, over other churches beside their own, prove that they had a good title to exercise such power, or that it was generally conceded.

Juvenis tells me, that "the purity of the church of Rome for the first five centuries, is acknowledged by the most learned Protestants." Before I concede this point, I must be informed what it is, that, in the opinion of these Protestants, constitutes church purity. I am sure that I could point out many impure things in that church, before the expiry of the fifth century; and yet I am willing to concede, that until that period she was *comparatively* pure. She was not then defiled by the absurdity of transubstantiation, and the idolatry of the mass; nor was the worship of images then generally practised; nor were the clergy then forbidden to marry; nor was it then allowed to them to keep concubines; and there are fifty other abominable things which were not then countenanced, but which sprung up in the dark ages that followed, and are now so essentially incorporated with the system that they cannot be separated from it. But what does my correspondent gain by asserting the purity of his church for five hundred years? This is a tacit admission that she has been impure for more than double the time, seeing he has not a word to say in her behalf since the end of the fifth century. It would be rather an ungracious way of complimenting an old man, to say, that the first twenty years of his life were spent virtuously, but as for the subsequent part, the less that is said the better. Now, it is chiefly the present state of a church with which its members have to do. I advise Juvenis, therefore, not to satisfy himself with the notion, that his church was pure thirteen hundred years ago, seeing her more recent history presents her in a light so extremely bloated with every species of impurity; and seeing he professes himself not inclined to continue within her pale, if he sees sufficient ground for forsaking it; I request him to pay attention to his Bible, and follow where he shall find it to lead, leaving the works of fathers and saints

\* As this curious exhibition may be subject of discussion in a future number, I will be much obliged to any person who was present on that occasion, if he will furnish me, as nearly as possible, with the import of the words which the preacher used.

of the church to the worms and the moths, who will digest them with much more advantage to themselves, than he will ever be able to do.

My correspondent inquires, why his church may not have corrupted the text of the Bible, seeing they had it in their hands, as well as the writings of the fathers, which they are said to have corrupted? To this it may be replied, that the church of Rome was not the sole depository of the word of God, else we cannot say what liberties she might have taken with it. We know that the Old Testament has been carefully preserved by the Jews; and we know that the New Testament was received by many churches in the east, over which the church of Rome could never prevail; and by them has been preserved to this day; so that it was not possible for Papists to make any material alteration in the divine word, without exposing themselves to detection. This, however, is a subject which requires more particular discussion; and I will have an opportunity of entering fully into it, when I come to reply to Mr. Andrews.

When I find the authority of ancient fathers against the present doctrine of Papists, I consider it perfectly fair to adduce it, because it is an authority which they acknowledge, and to which, upon their own principles, they ought to submit; but when such authority is brought against the Protestant doctrine, I am not obliged to submit to it, for I never acknowledged it. I will give all due respect to the fathers, as witnesses of matters of fact which came within their own knowledge, so far as they give a consistent testimony; but when they appear as expounders of the divine word, I consider them in no higher light than the present rector of Aston Sandford, or the late Independent minister in Chester, or any other parish priest, or dissenting minister, who may write a commentary on the scriptures. I have here in my eye certain works of great value, but they are human compositions; and no man ought to trust them implicitly, in their exposition of any text, but ought to judge for himself, as he must give account for himself, at the great day.

Juvenis has fallen into a great mistake, and I believe it is a prevalent one with persons of his communion, and perhaps with some others; namely, that the fathers who lived near the apostolic age, had better opportunities of knowing the meaning of what the apostles taught, than persons who are alive at this day. This might have been true, if the apostles had trusted the communication of what they taught to oral tradition; but seeing they put their instructions in writing, any man who understands the writing, though he should live at the distance of two thousand years, is as capable of understanding the instructions, as if he had heard them with his ears, from the lips of the inspired teachers. The Greek is a language remarkable for its precision, as well as its copiousness. Perhaps there is no language more capable of expressing every thing that the human tongue can express, and the human mind apprehend; and from the multitude of books which were written in it, while it was the language of the polite and learned world, it is easy for a diligent student to acquire such a knowledge of every word and phrase, that he shall find little difficulty in translating, into his native tongue the plain testimony of the apostles concerning Jesus of Nazareth, and the foundation on which he promised to build his church. And this plain testimony, expressed in English, is as capable of being understood

by the reader of English, as by any saint or father of the second century.

Besides, we know from the apostolic writings, that erroneous sentiments began to prevail in the first century. Jewish converts had their Jewish prejudices, and heathen converts had theirs; and both had begun to mix up these prejudices with the articles of their Christian profession. Suppose, then, the doctrines which the apostles taught, had been communicated by the oral testimony of a Jewish, or of a heathen convert, and there was no other, they would almost necessarily have received a colouring, or bias, from the medium through which they passed. In this way, I doubt not, the early fathers of the church were led into many mistakes. In short, they had no security against error, but by having recourse to the *ipsisima verba*, the very words, which the apostles wrote; rejecting every oral traditional gloss, as calculated to lead them astray, and taking the very words of the divine record in their simple grammatical sense. This is what we of the present day are as capable of doing as they were; and therefore we are not dependent on them for the understanding of the word of God.

Before entering upon the subject of the Inquisition, I shall occupy a number or two with a sketch of the doctrine and personal character of the reformers; which will afford a relief to the religious mind, after the disgusting details which I was obliged to give of the wicked lives of the Romish priests, while discussing the subject of their constrained celibacy. I shall introduce the present subject with an extract from a letter by AMICUS VERITATIS, for which see THE PROTESTANT, Vol. I, Part I, p. 39. In one of my letters, in the Glasgow Chronicle, I had stated the Christian doctrine, that Christ's death was a sufficient satisfaction to divine justice; and that sinners are saved by what Christ has done, not by any thing that they can do. To this my opponent replied:

"Like Luther before him, with one dash of his pen, he (i. e. THE PROTESTANT) magnanimously abolishes the obligation of good works, and opens the gates of heaven to every man who can only boast the gift of an all-saving faith. This solifidian tenet, it must be acknowledged, with the church of England, in her articles, is 'a most wholesome doctrine, and very full of comfort.' The restraints of religion are too unpleasant to the passions of men.

'Tis prudent to reform her into ease,  
And put her in undress to make her please;  
A lively faith will bear aloft the mind,  
And leave the luggage of good works behind.'

"'On this head,' says a writer of the present day, 'we have undoubtedly great obligations to Luther. Our blessed Redeemer died for us, and still left the way to happiness straight and rugged; the new apostle rushed to the arms of his faithful Catharine, and made it spacious and commodious. After Christ it was still so uninviting, that, as he declared, few would choose to walk in it; after Luther, it was cleared of the thorns of virtue, and might with ease be trodden by thousands. His disciples, however, have gradually learned to blush at the extravagance of their master: in the course of time they have silently abandoned his school, and have returned, on this point at least, nearer to the doctrine of scripture and common sense. But the unnatural portrait which their great patriarch had drawn of Catholic doctrine, they still

cherish with filial respect, and consider it as an invaluable legacy.'"

This precious piece of popish buffoonery is given by **AMICUS VERITATIS**, partly as his own, and partly as an extract from "a writer of the present day;" but there is not a word of it his own, except the first four: "Like Luther before him." His marks of quotation ought to have begun at, "with one dash of his pen;" but he throws them a few lines lower, that he may have the credit of what he will reckon a clever sneer at the doctrine of the church of England. His assertion consists of two falsehoods, which must be disposed of, before we proceed to any thing else. The first is, that by one stroke of my pen, I abolished the obligation of good works; and the second is, that Luther did this before me. Now there is not a word of truth in this, either with regard to Luther, or myself. I entreat every Papist in the kingdom to read and study my pages, from the beginning; and I challenge them all to point out a single sentence, that by fair construction, can be made to express, or even imply, that I abolish the obligation of good works; or, that I have said any thing that tends, in the smallest degree, to derogate from their importance and value. I request the reader, however, to observe that I refer to my own words only, or such words as I quote from others with approbation; for I am aware, that my pages contain many extracts from popish writers, which do tend to set aside all obligation to good works; especially in my quotations from Jesuits' Morals, which go so far as to relieve men from the painful obligation of loving either God or man.

In speaking of the subject of indulgences, I had occasion to quote the words of the French catechism, which are,—“The mind of the church is, to grant indulgences only to those who *attend to the duty of satisfying, on their part, divine justice.*” On this ground I convicted the church of Rome of not only indulging, but commanding, or making it a duty, to commit sin: And certainly, if it be true that Christ has satisfied divine justice, by the sacrifice of himself once for all, it must be a great sin, no less than rebellion against God, for any man to attempt to satisfy divine justice for himself; for this is to set aside the satisfaction of Christ, as not sufficient, but as requiring, in order to its sufficiency, the satisfaction of the sinner himself. This is the avowed doctrine of Rome. By commanding sinners “to satisfy, on their part, divine justice,” she virtually commands them not to rely on the satisfaction, or atonement of Christ, but upon their own doings and sufferings. This I showed to be, in direct opposition to the whole tenor of the gospel; and to be, in fact, an authoritative injunction, requiring all men to reject the gospel, and the salvation which it reveals; and to satisfy divine justice, and effect their own salvation, the best way they can. This I declare to be commanding men to commit sin; for if it be the duty of all to submit to the righteousness of God, and renounce their own, as the words of the apostle clearly imply, (Rom. x. 3,) then it must be a high degree of wickedness for any man to trust in his own righteousness, and not submit to the righteousness of God.

This is the substance of what I taught in the Glasgow Chronicle, (*See vol. I. part I. page 24.*) and this is what **AMICUS VERITATIS** calls, “with one dash of my pen, abolishing the obligation of good works.” It is enough for me to know, that the same objection was made to the same doctrine, when it was taught by the apostle Paul; and it was made

by the same description of persons,—men who did not like to submit to the righteousness of God, but who went about seeking to establish their own righteousness. "Now we know that what things soever the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world become guilty before God. Therefore, by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference: for all have sinned and come short of the glory of God: being justified freely by his grace, through the redemption that is in Christ Jesus: 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 who believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith. Therefore we conclude, that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, who shall justify the circumcision by faith, and the uncircumcision through faith. Do we then make void the law through faith? God forbid: Yea, we establish the law." Rom. iii. 19—31.

I have made this long quotation from the inspired writings, to show, that, upon the gospel plan, sinners believing in Christ, are justified without respect to any doings or merits of their own; that is, without their obedience to any law, either in the way of doing or suffering. This is a doctrine that has always startled sinners when proposed to them. It appears to them as making void the law of God; and the apostle, divinely inspired, anticipates their objection, and assures them that it does no such thing, but that it establishes the law.

"A man is justified by faith without the deeds of the law," are the express words of the Holy Spirit, speaking by his inspired messenger. This is what my opponent calls, with a sneer, "this solifidian (i. e. faith alone) tenet." I have no objection to the term; and I pity the sinner who can mock at what every sinner ought to receive with devout gratitude, as the best news that ever was proclaimed to our fallen race: and if it were not so, that a man is justified by faith, without regard to his own doings, no man ever could be justified at all; which is the same as to say, no man could ever be saved; and our whole race must lie for ever under the guilt and the punishment of sin; for no man ever did any good works which could entitle him to the pardon of his sins, or to his justification before God. "There is none righteous, no not one." "Every mouth must be stopped," on the plea of righteousness, "and the whole world become (be declared and acknowledged) guilty before God." Now for a guilty rebel against the Lord of all, to do any thing worthy of having his guilt removed, and his person justified, is contrary to the whole tenor of scripture, and even to the dictates of enlightened reason. No man could think of it, without the most unworthy and degrading notions of the law of God, and of God himself.



But the gospel doctrine of justification by faith, through the divine righteousness, that is, the obedience and death of Christ, *establishes the law*. It even magnifies the law, and makes it appear honourable. And certainly the divine law is more likely to be obeyed by him who has high and honourable views of it, than by him who thinks meanly of it. No man ever thought highly enough of the holy law of God, or even thought rightly of it at all, until he understood how it was fulfilled and magnified by the obedience to death of the Son God. He who really understands this as it is revealed in the Bible, is the most deeply impressed with the obligation of good works; not to procure his justification, but to manifest his justification; and he only will really do good works; for, believing in Christ he receives the new principle of spiritual life, from which alone works good and acceptable to God can proceed; he is created anew after Christ Jesus unto good works.

These things are familiar to every man whose religion is taken from the Bible. But it is impossible to make a Papist, or a self-righteous Protestant, understand them. They cannot imagine what good works are good for, unless it be to procure, or aid in procuring their justification. The CATHOLIC VINDICATOR avows this very plainly, though I do not recollect his precise words; and to seek for them in such a mass of confusion as his volume is, would be like searching for a needle in a hay-stack. It will sometimes be found, that the less that people understand of the matter, and the less of good works they exhibit in their own practice, the more noisy are they in pleading the merit of them. Nay, as a living writer has observed, there are some who will swear mightily on behalf of good works, and curse as hypocrites those who really do them, because they disavow all merit in them, and hope for salvation solely by faith in Christ. AMICUS VERITATIS, and the author whose words he uses, have not gone the length of swearing against the solidian doctrine; but they show their spite against it as much as if they had; and that too, under a professed regard for good works; while, in fact, the doctrine of justification by faith without works, is the only root from which good works ever did, or ever will spring, among the race of Adam.

From this, I hope, it will appear to every one who understands the Bible, that I have not, by one dash of my pen, abolished the obligation of good works. In the above vindication of my sentiments on this subject, I may have repeated something that I have written before; but it is a subject that will bear repetition; and of which no Christian will become weary.

A correspondent has favoured me with an extract from Augustine's "Retractions," a work which he published in the latter part of his life; in which, among other things, he retracts his former opinion, that Peter was the rock on which Christ built his church. The same correspondent gives extracts from the principal Greek and Latin Lexicons used in our schools, with regard to the meaning of *πετρος*, and its compounds, which confirm what I gave in my last number. For instance, *πετροβολης*, a thrower of stones; would Juvenis translate it, a thrower of rocks? *πετροω*, in the verbal form, to stone, would he translate it, to rock? There are some other curious examples of the strange work that such a mode of translating would make, for which I am sorry I have not room.

## CHAPTER CXXI.

FURTHER REMARKS ON THE CHARGE THAT LUTHER ABOLISHED THE OBLIGATION TO GOOD WORKS. FALSEHOOD OF POPISH WRITERS ON THE SUBJECT OF THE CHARACTER AND TENETS OF THE REFORMERS. POPEY HAS ITS ORIGIN IN THE SELF-RIGHTEOUSNESS OF THE HUMAN HEART. SOME EXTRACTS FROM LUTHER, SHOWING HIS REGARD FOR OBEDIENCE TO THE MORAL LAW. POPISH TESTIMONIES IN FAVOUR OF HIS CHARACTER. JUSTIFICATION BY FAITH THE FUNDAMENTAL DOCTRINE OF THE REFORMATION.

SATURDAY, November 4th, 1820.

It is time now to inquire into the truth of the assertion, that Luther before me, by one dash of his pen, abolished the obligation of good works. I shall give a more complete view of this charge, by quoting a little more of the author from whom *AMICUS VERITATIS*, in his zeal for good works, stole the words which he gave as his own:—"When the magnanimous fathers of the reformation," says this writer, "separated from the church of Rome, one object which engaged much of their attention was to justify or palliate their schism. For this purpose, every species of expedient was adopted; and among the Catholic doctrines, which they misrepresented and vilified, was that which teaches the utility and necessity of good works. The piety of Luther urged him to retire as far as possible from the corruptions of Babylon. With one dash of his pen, he magnanimously abolished the obligation of good works," &c. Chap. CXX. p. 103. *A Vindication of the Remarks on the Charge of the Bishop of Durham*, p. 39.

Those who are not acquainted with the writings of Papists can have no idea of the barefaced impudence with which they can assert a falsehood, even knowing it to be such; for all the world knows, and this writer could not but know, that Luther's complaint against the church of Rome, which led to his separation from it, was not her teaching the utility and necessity of good works; but because, by her infamous traffic in indulgences, she encouraged all manner of evil works. This is asserted by her own historians; and it is a fact as universally known as the fact of the reformation itself; so that the writer could not but know it: and if his zeal for good works has not led him to curse and swear on their behalf, it has led him to tell a lie, knowing it to be such, for their sake.

It is, indeed, admitted, that on this point, Luther taught the very same doctrine that THE PROTESTANT teaches; and it is nothing but what apostles and prophets, and Christ himself, taught before them,—that justification before God is by faith, through the righteousness of Christ, without regard to works of law. Of this Luther had so strong a perception, that he called it the article by holding or rejecting which, a church would stand or fall: and in this he judged rightly; for this doctrine is such a connecting link in the system, that he who has a firm hold of it, commands the whole chain of Christian principles; whereas, he who lets go this link, abandons the whole system of Christianity, and embraces a totally different and opposite religion. It was by the preaching of this doctrine that the apostles turned men from darkness to light, and from the power of Satan to God; and they went on preaching with wonderful success; insomuch that the kingdom of

Satan was like to have been overthrown in the world, and the kingdom of Christ established on its ruins; when, in order to prevent this catastrophe, the prince of darkness began to insinuate into the minds of the converts of Paul, that their own obedience to the law must have some share in the work of their salvation. This subtle poison of the serpent soon pervaded all the churches in Galatia; insomuch that the apostle, in a letter addressed to them, is constrained to say, that he stood in doubt of them; that is, he was led to doubt whether they were really Christians or not, Gal. iv. 20. He was afraid that he had bestowed on them all his labour in vain, iv. 11, because they sought justification as it were by the works of the law, especially by being circumcised and observing the law of Moses; he assured them, that seeking justification in this way, Christ would profit them nothing; and that if righteousness came by the law, that is, if men could obtain justification in this way, Christ had died in vain; there was no need of such a sacrifice, if men could obtain salvation by their own obedience.

This was the great antichrist that appeared in the world, while yet some of the apostles were alive. This formed the greatest obstruction to the progress of the gospel in the days of the apostles, and in those that followed; for the error was interwoven with the natural pride of the human heart, and found an advocate in the bosom of every unrenewed man. In process of time, the error was embodied into a system. It supplanted Christianity over a great part of the world; it took the name of that which it had supplanted; and thus was imposed upon the world a system of self-righteousness, superstition, and idolatry, having for its head a monster, who called himself the vicar of Christ, who professed to rule in the name of Christ; but whose whole administration was directed to maintain the reign of darkness, and the influence of the prince of darkness over the souls of men.

Thus popery had its origin in the self-righteous bias of the human heart, and a disposition to submit to any thing, rather than the humbling self-denying truth, that we must be justified before God, if justified at all, upon the footing of what Christ has done, not what he can do for ourselves; and that for this we must be indebted to sovereign mercy. Disliking this method of salvation, the emissaries of the wicked one invented that system of rites and ceremonies which constitute what we call popery. Their penances and pilgrimages, their masses and their merits of saints, their holy spittle and their holy water, their beads and their crucifixes, and the whole host of their superstitious observances, and idolatrous practices, were all invented for the very purpose of being put in the place of Christ's righteousness, and that by them a sinner might merit justification for himself, and appear before God in a righteousness of his own. Let the reader observe, this is not merely the popery of the dark ages. It is publicly maintained at this very day by our Papists in Glasgow, and their organ in London, who scout at the idea of justification by faith in Christ, without regard to their own works and deservings; though, alas! if their works were tried by the righteous law of God, it would be found that their deservings are such as they could not think of without fearful apprehension: and I say this not of Papists only, but of every man who trusts in himself that he is righteous, and who does not, by a cordial reception of the gospel, submit to the righteousness of God.

Now, when the mind of Luther began to be opened to see the errors of popery, he was directed, by a divine influence, I have no doubt, to fix his eye particularly upon this grand fundamental truth, which had long been denied by the church of Rome, but which he found plainly taught in the New Testament, that a man is justified by faith, without the deeds of the law. He was not the first who discovered this truth, after it had been smothered for ages under the rubbish of popery, for Wickliffe and Huss had taught it before him, and there were a few in the darkest ages who knew and lived by it; but he was honoured by divine grace to apprehend it more distinctly, to teach it with more clearness, and enforce it with a more powerful eloquence, than had fallen to the lot of any man, for at least a thousand years. Of this his commentary on the epistle to the Galatians is a standing evidence: and well do I recollect the effect which some passages in this work had on my own mind, at a very early period of life. On the subject of justification, it contained, indeed, nothing more than I had learned to repeat from the Shorter Catechism, but it was presented with a force of argument which I found altogether irresistible; and though it must have been thirty years ago, the impression remains to this day.

Luther having declared this to be a fundamental article in the reformation of which he was honoured to be the instrument, he gave it a prominent place in the works which he published, and even in his private epistolary correspondence. The following is a specimen of the manner in which he handled this important subject. It is part of his comment on Gal. ii. 21. "For if righteousness come by the law, then Christ is dead in vain." "These words of Paul ought diligently to be weighed and considered in this wise. Is it true that Christ suffered death or not? Again, did he suffer in vain or not? Here we are constrained to answer, unless we be stark mad, that he suffered in very deed, and that he suffered not in vain, nor for himself, but for us. If then he suffered not in vain, it followeth of necessity that righteousness cometh not by the law."

Then adverting to some of the evasions of Papists, by which they attempt to establish their own merits, he proceeds:—"Is this horrible blasphemy to be suffered or dissembled, that the divine Majesty, not sparing his own dear Son, but delivering him up to death for us all, should not do all these things seriously and in good earnest, but as it were in sport? Before I would admit this blasphemy, I would not only that the holiness of all the Papists and merit-mongers, but also of all the saints and holy angels, should be thrown into the bottom of hell, and condemned with the devil. Mine eyes shall behold nothing else but this inestimable price, my Lord and Saviour Christ. He ought to be such a treasure to me, that all other things should be but dung in comparison of him. He ought to be such a light unto me, that when I have apprehended him by faith, I should not know whether there be any law, any sin, any righteousness, or any unrighteousness in the world. For what are all things which are in heaven and earth, in comparison of the Son of God, Christ Jesus, my Lord and Saviour, who loved me, and gave himself for me!

"This thundering and lightning from heaven against the righteousness of the law, and man's own righteousness, should make us to abhor it. And here with this thunderclap falleth down all the orders of

monks and friars, with all such superstitious religions. For who will not detest his vows, his cowls, his shaven crown, all men's traditions, yea the very law of Moses also, if he hear that for these things he rejected the grace of God, and maketh the death of Christ unprofitable. The world hearing this, doth not believe that it is true. It thinketh that such horrible wickedness cannot enter into any man's heart, that he should reject the grace of God, and esteem the death of Christ as a thing of nought. And yet this sin commonly reigneth. For whosoever seeketh righteousness without Christ's, either by works, merits, satisfactions, afflictions, or by the law, rejecteth the grace of God, and despiseth the death of Christ, whatsoever he protesteth with his mouth to the contrary."

In his preface he thus writes:—"Do we then nothing? do we work nothing for the obtaining of this righteousness? I answer, Nothing at all. For this is perfect righteousness, to do nothing, to hear nothing; to know nothing of the law or of works; but to know and believe this only, that Christ is gone to the Father, and is not now seen; that he sitteth in heaven at the right hand of the Father, not as a judge, but made of God unto us, wisdom, righteousness, holiness, and redemption. Briefly, that he is our high priest, entreating for us, and reigning over us and in us by his grace.

"When I have this glorious righteousness dwelling in my heart, I descend from heaven as the rain, making fruitful the earth, that is to say, I come forth into another kingdom, and I do good works, how and whensoever occasion is offered. If I be a minister of the word, I preach, I comfort the broken-hearted, I administer the sacraments. If I be a householder, I govern my house and my family, I bring up my children in the knowledge and fear of God. If I be a magistrate, the charge that is given me from above, I diligently execute. If I be a servant, I do my master's business faithfully. To conclude, whosoever he be that is assuredly persuaded that Christ is his righteousness, doth not only cheerfully and gladly work well in his vocation, but also submitteth himself through love to the magistrates and to their laws, yea though they be severe, sharp, and cruel, and (if necessity so require) to all manner of burdens, and to all dangers of this present life, because he knoweth that this is the will of God, and that this obedience pleaseth him." In another place he writes:—"This I say to the end that no man should think we reject or forbid good works, as the Papists do most falsely slander us, neither understanding what they themselves say, or what we teach. They know nothing but the righteousness of the law, and yet they will judge of that doctrine which is far above the law, of which it is impossible that the carnal man should be able to judge. Therefore, they must needs be offended, for they can see no higher than the law."

These extracts afford a view of the doctrine of the reformer, and of the manner in which he maintained it. There is a vehemence and boldness in his style, that show he was perfectly master of his subject, and fully assured of the ground on which he proceeded. I do not say that his mode of expression is in all instances the happiest that might be chosen. Some phrases are apt to startle a simple inquirer, and give occasion to misrepresent the doctrines of the gospel; such for instance as that in which he includes the law of Moses among things to be

*detested.* It is very evident that he means not the law considered in itself, which is holy, just, and good; but the law represented as a medium by which a sinner may obtain righteousness. In this view it must be rejected, otherwise we reject the righteousness of Christ; but in no sense whatever is the law of God an object of *detestation*. It is the error of misrepresenting the law, and putting it out of its proper place, that is to be detested.

Here it is proper to remark, that Luther's respect for the law of God, and his deep sense of the obligation of good works, were made manifest by his own personal character, which was such as to command the esteem and respect of those who most intimately knew him. Without this, indeed, he would have made a poor figure as a reformer of religion. Papists, aware of this, have spared no pains, by forgery and sheer lying, to deprive him of his fair character, that they might vilify the reformation. He has indeed been represented as a monster of wickedness, who learned his religion from the devil, and had the devil for his familiar friend and companion; and the writer quoted in my last number, by a sneer about his faithful Catharine, does more than insinuate that he taught and practised immorality; though the fact referred to, infers no more than that he lived happily with his lawful wife. Cotemporary enemies, however, knew better than to speak evil of his moral character. Nay, they are compelled to speak highly of it; and they even speak of this as one reason why so much respect was paid to him. "Luther," says the popish historian Maimbourg, "in his sermons attacked the vices of men with great acrimony: he likewise published, in the German and in the Latin languages, a number of pious books." "Moreover, as he lived a moral life, and was not given in the smallest degree to covetousness or any other vice, he was universally held to be a good and great, and even a holy man; insomuch, that it was the custom to paint his portrait with rays of glory round his head, as if he had been a canonized saint." See *Milner's Church History*, vol. iv. p. 509.

Now we ought not to forget that it is of the nature of the doctrine which Luther taught, and made the basis of the reformation, to produce such a character as he is here described to have been. The popish doctrine of justification by works never produced a truly holy man; I mean a man devoted in heart and life to the service of God, and making his service and glory paramount to every selfish consideration. Such Luther seems to have been. Aleander, the pope's agent employed to reclaim him, is said to have disliked him on account "of the soundness and purity of his morals. He is known to have said, 'it is impossible to soften Luther by money. He is a brute, who will not look either to bribes or honours; otherwise, he might long ago have had many thousands paid to him at the banker's by the pope's orders.'" *Milner*, vol. iv. p. 485, with the authorities in the margin.

It is not meant to assert that Luther was a perfect man, or that he had a perfect acquaintance with the whole of divine truth. He was miserably mistaken with regard to the presence of the real body of Christ in the sacrament; and he contended for his dogma with as much keenness, and with more asperity, than he did for the fundamental point of justification by faith. Indeed, his very asperity in the sacramental controversy should have led him, in his cooler moments, to suspect that

he was wrong; for it is comparatively seldom that men lose ten when they have truth on their side; whereas, it is scarcely possible to maintain and plead for error and nonsense, without getting into passion.

Luther possessed many faults in point of temper, which no man is better, and deplored more sincerely, than himself; but, in point of his character, I do not only say that he will bear a comparison with the best of his adversaries, but that he stands in bright contrast with those who defamed and persecuted him. His associates, Melancthon, Lampadius, and others, were men of like character, and better than he. They were, in short, great lights in a dark age; and to them Europe at this day, is under inexpressible obligations.

I know that my popish neighbours will triumph greatly on account of my admission, that Luther erred, and that he had a violent temper, and what dependance, they will ask, can any man have on that religion the founder of which was a fallible, and even an erring man? I must tell them again, though they know it, that Protestants do not know Luther, or any mere man, as the founder of their religion; but that it has its foundation in the word of God, which Luther was the instrument of bringing to the view of the world at large, after the church of Rome had done what she could to conceal it from public view; and it is one of the glories of that reformation, that it has put it into the power of every man, and that it invites every man, to scrutinize the doctrine taught by him who was the chief instrument in that reformation; to reject such of them as we find not agreeable to the word of God; whereas, had we continued under the power of the pope, we would have been at liberty to scrutinize any doctrine, or believe or reject any thing, but as it might please the holy father. His children are slaves; those of the reformation are freemen.

The author on whom I am animadverting gravely tells us that Luther's disciples "have gradually learned to blush at the extravagance of their master: in the course of time they have silently abandoned the school, and have returned, on this point at least, nearer to the doctrine of scripture and common sense." I do not know that Luther has any disciples in this country; and as for those who bear his name on the continent of Europe, if they have abandoned the doctrine of justification by faith, it is the worse for themselves. They are what Luther would have called in the state of a fallen church; and if they seek like the Papists, to be justified by their own works and deservings, it is of little consequence what other tenets they may hold or reject. They are fallen from grace; Christ will profit them nothing. Gal. v. 2—4.

But though some churches have chosen to call themselves by the name of Luther, it is right the world should know, that the reformation spurned with abhorrence the idea of having a sect named after it. In his warning against sedition and tumult, (says Milner, the history vol. v. p. 68,) he exhorts all men not so much as to mention his name in a sectarian view; not to call themselves Lutherans, but Christians. "The doctrine," says he, "is not mine, nor was I crucified for any man; Paul and Peter forbid the people to call themselves after their name; why should I, who am soon to be food for worms, desire the children of the church to be called by the name of so poor a creature? By no means! No! No! Let us have done with factious appellations; and be contented with the name of Christians."

Christians, because we possess the doctrine of Christianity. The Papists have very properly another name, because they are not content with Christ's name, and Christ's doctrine; they choose to be called Papists. Be it so, because they have a master. I desire to be no man's master. I hold with the church the doctrine which belongs to us all in common, and of which Christ alone is the author."

The churches of England and Scotland do not profess to be called after Luther, and it is unjust to call British Protestants his disciples; yet on the point of justification both churches are entirely agreed with him. The former expresses herself as follows, in the eleventh article: "*Of the justification of man.* We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings: Wherefore that we be justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification." And one would think, that to all who understand the terms, it must be comfortable to know, that our hope of salvation rests not upon the sand, but upon a foundation of divine righteousness that cannot be shaken. My opponents sneer at this, but it is the only sure anchor of hope to a perishing sinner. The doctrine of the church of Scotland, and of almost all sects in this country, is precisely the same, with only a little difference in the mode of expression.

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## CHAPTER CXXII.

AMICUS VERITATIS ON GOOD WORKS, AND SATISFYING DIVINE JUSTICE. MISCONCEPTION OF CHRIST'S LANGUAGE. ABSURD DOCTRINE TAUGHT BY PAPISTS. LUTHER'S OPINION OF THE EXPRESSION "RIGHTEOUSNESS OF GOD." FALSE ACCOUNTS OF LUTHER'S DEATH AND BURIAL. HIS CONFERENCES WITH THE DEVIL.

SATURDAY, November 11th, 1820.

My popish opponent, AMICUS VERITATIS, in his affected zeal for good works, has done what he could to make them appear disagreeable, if not hateful in the esteem of his readers. In this respect, he has out-heathened the very heathens; for they spoke of virtue as being its own reward; and though they understood not well what they meant, it is very clear that the doctrine which they intended to inculcate, was, that a good man was happier than a bad man, even in the present life, and whether the hope of a future state was taken into account or not. But AMICUS VERITATIS, and the author whom he takes for his guide, speak of virtue, or the way of holiness, as I choose rather to call it, as a rugged, uninviting, and thorny way. (See Chap. CXX. p. 103.) From this I infer, that they have no love to this way themselves, for no man would give an ill name to that which he loved, and in which he placed his delight.

"Our blessed Redeemer," says my authors, "died for us, and still left the way to happiness strait and rugged." This is the foundation of the popish doctrine, that, notwithstanding what Christ has done, we must satisfy divine justice, and merit eternal life for ourselves. But



where has Christ said that the way to happiness is strait and rugged? He has indeed said, "strait is the gate and narrow is the way that leadeth to life, and few there be that find it;" but this straitness, or narrowness, arises not from the incapacity of the way, as if there were not room enough for all who should ever enter; but because, from the circumstance of few walking in it, the path is narrow. It is wide enough for all who shall ever go into it; and if the whole world were to enter, it would be wide enough for them all. "I am the door," says Christ to all who hear his word; "by me if *any man* enter in he shall be saved," which implies, that if *all men* would enter in they should be saved.

But Christ has not said a word about his way being *rugged*. On the contrary he describes it as smooth and pleasant. It is rest to the labouring, and heavy laden. His yoke is easy, and his burden is light. Matt. xi. 28—30. Wisdom's ways are ways of pleasantness, and all her paths are peace. Prov. iii. 17. According to the popish doctrine, when sinners are turned from the evil of their ways, and begin to live a new life, that is, when they really begin to do good works, they enter upon a rugged path, so uninviting that few would choose to walk in it, and those who do enter upon it, may expect to be lacerated and torn by "the thorns of virtue." The plain English of this is, that the life of a real Christian must be a miserable one; and so it would, were it not for that doctrine which the church of England declares to be wholesome and very full of comfort. (See Chap. CXX. p. 103.) Papists rejecting the righteousness of Christ, and trusting to their own doings, and their own penances, cannot possibly obtain comfort; for let them torment themselves ever so much, they can never be sure that they have done enough to satisfy divine justice. Nay, they may starve, or otherwise torture themselves to death, and yet not be sure that they may not be tormented in purgatory for a thousand years. Seeing AMICUS VERITATIS believes, and publicly maintains, that he must satisfy divine justice for himself, his language is perfectly natural. The way of good works must appear to him a rugged and a thorny path; and I appeal to every reader of common sense, whether good works are more likely to be promoted by such a representation of them, or by that which makes them appear amiable and profitable in the present life?

I maintain, that suppose there were no hereafter, a life of holiness, or, if you will, a life of good works, is infinitely more happy than a life of sin. AMICUS VERITATIS and his oracle assert, that Luther made the way to happiness spacious and commodious; and their meaning is, that he tolerated, and encouraged sinful practices, so that the way might be trodden with ease by thousands. Hence we derive this doctrine, that the way of sin is an *easy, spacious, and commodious* way. This is popery, but like every other peculiarity of the system, it is directly opposed to the word of God. Here we are assured that the way of transgressors is hard. This is truly the rugged and the thorny way, which Papists falsely assert Christ to have left to his people, for his commandments are not grievous. If, therefore, Luther made the way to happiness easy and commodious, it was not by abolishing the obligation of good works, as my opponents falsely assert; but by showing how men became able to do good works, and to take pleasure in them, that is, by becoming interested in Christ by faith, and being renewed after the image of Christ unto the love and practice of good

works. This takes place in the experience of every man who truly believes the gospel. He enters upon the way of holiness; and he finds it inexpressibly a more pleasant way than the way of sin had been. Godliness hath the promise of the life that now is, as well as of that which is to come. He is an enemy of true religion who represents it as a gloomy thing.

I shall be told, perhaps, that the scriptures give a different representation; that many are the afflictions of the righteous; that God's people are called an afflicted and poor people; and that, if in this life only we have hope in Christ, we are of all men the most miserable. I know that many are the afflictions of the righteous; but I know also that many are the horrors of the wicked; and that, while the afflictions of the former are counterbalanced by joy unspeakable, in possession and in prospect, the horrors of the latter are augmented by a certain fearful looking for of judgment: And that, if the former should be poor in this world, they are rich in faith, and heirs of a kingdom, while the latter can derive no benefit from the wealth of this world, seeing they are poor towards God. As for Christians being of all men most miserable in this world, if it were not for the hope of another, I think any man who should assert this, must sadly mistake the meaning of the passage. The apostle is by no means asserting an axiom of general application; but merely a fact with regard to himself and other apostles, upon the supposition that they had been preaching a lie. If Christ were not risen from the dead, as some in the Corinthian church asserted, then were the apostles false witnesses for Christ,—all their preaching was vain,—those who had died in the faith had perished, after all that Christ had done and suffered, we can have no hope beyond this life; if these things were so, then we, the apostles, are the most miserable men in the world. That this is the meaning of the passage any one may see who reads the words in their connexion. 1 Cor. xv. 12—19.

Christians do indeed suffer many things in common with the men of the world, and they have afflictions peculiarly their own, of which worldly men can form no conception. Some of these are described by the apostle Paul in his epistle to the Romans, seventh chapter. But these afflictions are not such as to justify the assertion, that the way of good works is a rugged and thorny way, as my opponents represent it. The righteous have more joy in their afflictions than the ungodly have even in their mirth; and then there is a remorse and horror which the ungodly suffer in their hours of sadness, from which the Christian is delivered by that gospel which brought peace to his conscience at first, and in the belief of which he continues to enjoy the peace of God which passeth all understanding. One thing is certain, that persons who had been in the most miserable state imaginable, whenever they believed the gospel preached by the apostles, were filled with joy and comfort. (See Acts ii. 42—47, and xvi. 34.) They never had done good works till then; and they never knew till then what true happiness was. The same effects are produced at this day by the same gospel, wherever it is received, as those know best who are most engaged in the preaching of it, and in cultivating acquaintance with those who believe it.

But there is no gospel, that is, no good news for sinners in the church of Rome. Popery is a system of bondage and terror. It affords no real peace to the conscience. It effects no change in the heart from sin

to holiness. It furnishes neither means nor proper motives for the performance of good works; and while it sets men to the work of satisfying divine justice for themselves, it makes them look upon God as unreconciled, and, therefore, as their enemy. In this state they must necessarily be alienated from God in their minds; and such works as are pleasing to him, cannot be pleasing to them. This accounts for the language of *AMICUS VERITATIS*, and other Papists, who represent the way of holiness as so rugged and thorny, that few would choose to walk in it. The language of Christ in his gospel is, "Come unto me all ye that labour and are heavy laden, and I will give you rest." *Matt. xi. 28.* This is not the rest of idleness, but the far more comfortable rest of honourable and useful activity in the service of God, in doing those things which he has commanded, believing that our doing so is acceptable and pleasing to him, because our persons are accepted, and our sins pardoned, through the righteousness of our Lord and Saviour Jesus Christ. This doctrine effectually teaches us to deny ungodliness and worldly lusts, and to live soberly, and righteously, and godly, in the present evil world. But the belief of the slave, who looks upon God as unreconciled, and as inflicting the punishment of his sins upon his own person, for the satisfaction of justice, possesses that alienation of mind from God, and that blindness of heart, which can produce nothing but wicked works.

The reader will be interested to know the feelings of Luther on this subject. While yet a monk, and living a blameless life, which could not have been said of all his brethren, he was actually a hater of God; and if every one who thinks he must satisfy divine justice for himself, were to express the feelings of his mind with as much honesty, he would confess the same truth. "However blameless a life I might lead as a monk," says Luther, "I experienced a most unquiet conscience; I perceived myself a sinner before God; I saw that I could do nothing to appease him, and I hated the idea of a just God that punishes sinners. I was well versed in all St. Paul's writings; and, in particular, I had a most wonderful desire to understand the epistle to the Romans. But I was puzzled with the expression, 'THEREIN is the righteousness of God revealed.' My heart rose almost against God with a silent sort of blasphemy: at least in secret I said with great murmur and indignation, was it not enough that wretched man, already eternally ruined by the curse of original depravity, should be oppressed with every species of misery through the condemning power of the commandment, but that, even through the gospel, God should threaten us with his anger and justice, and thereby add affliction to affliction? Thus I raged with a troubled conscience. Over and over I turned the abovementioned passage to the Romans most importunately. My thirst to know the apostle's meaning was insatiable.

"At length, while I was meditating day and night upon the words, and their connexion with that which immediately follows, namely, 'the just shall live by faith,' it pleased God to have pity upon me, to open mine eyes, and to show me that the righteousness of God, which is here said in the gospel to be revealed from faith to faith, relates to the method by which God, in his mercy, justifies a sinner through faith, agreeably to what is written, 'the just shall live by faith.' Hence I felt myself a new man, and all the scriptures appeared to have a new

face. I ran quickly through them, as my memory enabled me; I collected together the leading terms; and I observed in their meaning a strict analogy according to my new views. Thus, in many instances, the work of God means that which he works in us; and the power and wisdom of God, mean the power and wisdom which his Spirit operates in the minds of the faithful; and in the same manner are to be understood the patience, the salvation, the glory of God.

"The expression, RIGHTEOUSNESS of God, now became as sweet to my mind as it had been hateful before; and this very passage of St. Paul proved to me the entrance into paradise." *Luther's Works, Preface, vol. i. quoted by Milner, vol. iv. p. 419.*

It was a great mortification to the Papists, that they could find nothing against the moral character of Luther during his life; but they thought it would equally serve the purpose of making odious the reformation of which he was the chief instrument, if they could make the world believe, that there was something mysterious and horrific in his death and burial. That he died in the faith and hope of the gospel, full of peace and comfort, has been certified by those who witnessed his last moments; for the truth of which I refer the reader to his life by Melancthon, and others. But the Papists propagated the following ridiculous account of his death, and, for any thing I know, it is firmly believed by all good Papists to this day:

"That going to bed merry and drunk, he was found the next morning dead in his bed, his body being black, and his tongue hanging forth as if he had been strangled; which some think was done by the devil, some by his wife. And that, as they bare him to the church to bury him, his body so smelt, that they were fain to throw it into a ditch, and go their ways." This is the popish fiction; but the recorded fact is, that Luther was buried with great pomp, in the tower church in Wittenberg, by the appointment of the Prince Elector, "Bugenhagen making the funeral sermon, and Melancthon the oration."

Another Papist, a Jesuit, wrote as follows: "The same day that Luther died, many that were possessed of devils, in a town of Brabant, were on a sudden delivered, and not long after possessed again. And when it was demanded of the devils, where they had been? they answered, that by the appointment of their prince, they were called forth to the funeral of Luther. And this was proved to be true, because a servant of Luther's, who was in the chamber when he died, opening a casement to take in air, saw near unto him a great number of black spirits hopping and dancing." *See the Works of John White, folio, London, 1624, sec. 57.* It is pleasant to see how these stories neutralize one another. If Luther had a servant in his chamber when he died, it would not have been left as a matter of uncertainty, whether it was the devil or his wife that was the immediate cause of his death; and if a legion of devils had been called from Brabant to attend his funeral, it is not probable that they would have left his body in a ditch unburied. Such are some of the reflections of the author from whom my account is taken.

But the following is worthy of the most particular attention, being more than doubly miraculous, seeing it contains an account of the death and burial of a man who was alive and in perfect health. I quote from the same section of the same author, who gives his authority in the margin:

"A horrible miracle, and such as was never heard of before; that God, who ever is to be praised, in the foul death of Martin Luther, damned in body and soul, showed for the glory of Christ, and the amendment and comfort of the godly. When Martin Luther fell into his disease, he desired the body of our Lord Jesus to be communicated to him; which having received he died soon after. And when he saw his end approach, he desired that his body might be laid upon the altar, and worshipped with divine honours. But God, willing at the length to make an end of horrible errors, by a huge miracle warned the people to desist from the impiety that Luther had brought in. For his body being laid in the grave, on the sudden such a tumult and terror arose, as if the foundation of the earth had been shaken. Whereupon, they that were present at the funeral, grew amazed with fear, and lifting up their eyes, saw the holy ghost hanging in the air. Wherefore, with great devotion they took it, and laid it in a holy place; which being done, this hellish noise was heard no more. The next night after, was heard a noise and cracking about Luther's tomb, much louder than before, which waked all that were in the city out of their sleep, trembling, and almost dead for fear. Wherefore, in the morning, opening the sepulchre where Luther's detestable body was laid, they found neither body nor bones, nor clothes, but a stink of brimstone coming out of the grave, and wellnigh killed all the standers by. By the which miracle, many being terrified, reformed their lives to the honour of the Christian faith, and the glory of Jesus Christ." The above having spread over all Italy, and perhaps the greater part of Europe, fell at last into the hands of Luther himself, who, in perfect good humour, and not the least dismayed by the "horrible miracle" relating to his own funeral, wrote under the narrative as follows:—"I, Martin Luther, by this my handwriting, confess and testify, that, upon the twenty-first of March, I received this fiction concerning my death, as it was, full of malice and madness; and I read it with a glad mind, and a cheerful countenance, but yet detested this blasphemy, whereby a stinking lie is fathered upon the divine majesty of God. As concerning the rest, I cannot but rejoice and laugh at the devil's malice, wherewith he and his rout, the pope and his complices, pursue me. And God convert them from this devilish malice. But if this my prayer be for the sin that is unto death, that it cannot be heard, then God grant that they may fill up the measure of their sin, and with such lying libels as this, let them delight themselves one with another, to the full."

Luther was accustomed in his writings to ascribe evil thoughts, and suggestions of error, to the immediate agency of the devil. Thus, when he was suffering any temptation of this kind, he would say, "the devil told me so and so." In some of his works, he speaks of his temptations, and the opposition which he was enabled to make from the word of God, as if it had been a dialogue between the devil and himself. He had many anxious cogitations with regard to the great work in which he was engaged. These sometimes kept him awake in his bed; and when some discouraging suggestion occurred to his mind, and his courage was in danger of being shaken, he would say, in recording the fact, that the devil came to him at such an hour of the night, and pressed him with many weighty arguments; and then he would narrate how he answered the devil by such and such passages of scripture. In this

there was nothing more than the occasional misgivings of a great mind, appalled by the magnitude of the work which he had undertaken, and an acknowledgment of the support which he derived from the word of God. But certain popish writers, affecting to understand Luther's words in their literal sense, have stoutly maintained, and it is asserted to this day, that he held real and personal conferences with the devil, received his instructions from him, and was taught by him to argue so stoutly against the church of Rome. "About Luther's conferences with the devil," is the title of a chapter of a quarto volume which I have before me. The writer professes to have been brought up a Protestant, but falling into great doubts, he was led to examine the foundation of religion, and he became in due time a confirmed Papist. The circumstance of Luther's having been a disciple of the devil, had, it seems, great weight on his mind, in making him suspect the truth of Protestantism: but let us hear his own account of the matter:

"And as for the matter of the devil's suggestion, both to M. Luther for rejecting the mass, and other articles of the Roman religion, and to Zuinglius for rejecting the real presence, did most stick in my mind, and caused some horror to think, that we in England should follow a doctrine revealed by the devil himself, I was very desirous to read the story at large in Luther himself: wherefore, I sought out Luther's works, and in the book *de Missa angulari, et de consecratione sacerdotum*, or, as others entitle it, *de Missa privata, et unctioe sacerdotum*; and, for more certainty, I sought two editions of his works, the one of Wittemberg, Tome vii, the other of Jena, Tome vi, in which book is recounted at large the conference, or rather large dispute which Luther saith he had with the devil, or the devil rather with him, about the mass."—*A Search, &c. by Francis Walsingham*, p. 130.

The writer goes on to quote certain scraps of sentences from Luther's works; and, with great seriousness and apparent candour, he finds it his duty to renounce the doctrines taught by one who was so familiar with the devil. "Moreover," says he, "whereas before, I had a great aversion to believe that such a man of God as Luther, chosen to so great a work, (as I persuaded myself he was,) should have any familiarity or conversation at all with the devil, and therefore could hardly believe that he should write of himself, that he knew him well, and *that he had eaten more than a bushel of salt with him*, and other such speeches recounted in the Defence of the censure; now reading over sundry parts of his works extant in print, I found many speeches of his not much differing from the other." Thus it appears the story about the bushel of salt is taken from another book, not from Luther himself. It is only a proverbial expression to intimate great familiarity; and the author is satisfied that it is Luther's, because in his own works he reads expressions "not much differing from the other," though Papists know well how to make a great difference in the meaning of a sentence, by a small omission, or a small addition.

I have quoted these ridiculous conceits, to let the reader see to what contemptible arts popish writers have had recourse, to pervert the writings, and calumniate the memory of the great reformer. I have great abundance of such matter, relating to Calvin and other reformers, but I think the foregoing will be considered enough as a sample.

## CHAPTER CXXIII.

STATE OF IRELAND. INFLUENCE OF THE ROMISH PRIESTS THERE. CONSEQUENT CONDITION OF THE PEOPLE. INSECURITY OF THE PROTESTANT CLERGY. DECEPTION CONCERNING THE QUESTION OF CATHOLIC EMANCIPATION. NOT DIFFICULT TO ACCOUNT FOR THE SLOW PROGRESS OF TRUTH THERE. UNINTENTIONAL ADMISSION OF A PAPIST. METHOD OF KEEPING LENT.

SATURDAY, November 18th, 1820.

Few objects, of late, have received more of the public attention than the state of Ireland, and the improvement of our fellow-subjects in that kingdom. By the well directed efforts of several societies, founded upon the most benevolent and liberal principles, many thousands of the poor peasantry are receiving an education that enables them to read the word of God, and from the same, or similar benevolent sources, they are receiving Bibles to read. The pope and his clergy have taken the alarm, knowing that their craft is at stake, and that the great goddess of Rome, whom the world has so long worshipped, is in danger of being set at nought. His holiness has issued another bull, of date the 20th of August last, against the wolves in sheep's clothing, namely, the benevolent men who are giving the people the word of God, and teaching them to read it. This new bull is little more than a second edition of the one which I reviewed in my eighty-first, and some succeeding numbers; so that I need not waste my time in exposing the falsehoods and absurdities which it contains.

For the farther information of my readers, I shall proceed to lay before them an interesting extract of a letter from a gentleman in Ireland, with whom I am personally acquainted, and on whose veracity I have the most complete reliance. The letter is addressed to a clergyman of the church of Scotland, who has kindly favoured me with this extract: I forbear giving the writer's name lest it should expose him to inconvenience among his popish neighbours:

"I shall now direct your attention to a few remarks on the state of Ireland in general, collected since I came to the country by personal observation. Much has been said on the demoralization of Ireland, and many causes have been assigned in order to account for them; but, as I could not see the operation of the causes which I had so often heard of, I resolved to satisfy myself on the subject by personal inquiry; and, accordingly, in going out to itinerate, having a horse belonging to ———, I rode through the country in different directions, going into the houses, and conversing with the people in every mode I could think of, in order to elicit the information I wished to acquire. After a considerable time spent in this way, I called upon the priests, and, in conversing with them, made the best use that I could of the hints of information which I had received from the people. The priests are very cautious in speaking with Protestants; and, therefore, from many of them I could ascertain very little. But the aggregate of their respective information perfectly corroborated the information which I had previously received from the people, and I think put me in possession of the real cause of the degradation of Ireland.

"The mass of the Irish population is entirely in the hands of the

priests, and governed by a system of policy, consolidated by a union of design and operation, which extends to every spot within the precincts of the kingdom of Ireland. To make this plain I shall be more particular.—The parish priests are the sole judges in their respective parishes, not only in an ecclesiastical, but also in a civil capacity. The people resort to them for information on every point of law that may affect either their conduct or their property; and, whether the information obtained in this way is correct or not, few will think of going farther to inquire. All differences among the people are also referred to the decision of the priest; and from his judgment there is seldom an appeal. Should it be necessary to make oath in any disputed case, this also is done before the priest; and, to avoid the law, which restricts the administration of oaths to magistrates, the person deponing before the priest must declare that he does so by voluntary oath; and should the affidavit thus made be committed to writing, which it often is, it is signed by the priest as voluntarily made before him, he considering himself as only a witness, while he is in fact the real administrator of the oath, and regarded as such by the party who makes it, as well as by the party for whose satisfaction it is made. Written affidavits obtained in this way are frequently to be met with; and more importance is attached to them, even by Protestants, than to affidavits made before magistrates. Many of the priests go so far as to inflict punishment, by penance, in cases tried before them; and I have not been able to discover an instance where the penance has not been performed. Thus their authority over their flocks is both legislative and executive; and I am sure that the greatest despot could not meet a readier compliance with his mandates, than is given to the "*ipse dixit*" of these ecclesiastical tyrants. Another source of the influence of the priests, is their interference with the commercial concerns of their parishes. When any thing is to be sold in a parish, it must be advertised by the priest from the altar, after the celebration of mass; for if it is not, the people are taught to infer, that the proprietor of the article to be sold, is not in favour with the priest; and in that case he will find no purchasers. This is so notoriously the case, that when gentlemen in the country have any thing for sale, the result of the sale will be in exact proportion to the degree of good understanding that may exist between them and the priest. In public establishments, such as breweries, the case is the same. I have known the proprietors of such establishments give, in some instances, regular salaries to some of the most active of the priests, in order to have the sale of their commodities promoted by them, through their influence over the people. Some gentlemen among the Protestant landed interest of the country, do the same for the protection of their property.

"The priests have another mode of exerting their influence in the country, which checks most effectually the efforts of the clergy of the establishment, without appearing openly against them. Whenever any of the clergy begin to be active in the discharge of their parochial duties, the priests throw out their inuendoes, and the people soon take them up. When the collectors of the tithes go round for the tithes, they are shot at, and in many cases killed, and the clergyman is necessitated to relax his diligence, or lose his income, and perhaps his life. But if the minister be in good terms with the priest, (which he never



can be unless he is inactive,) the tithes may be collected with ease, and his life is perfectly secure.

“ In addition to this, the priests are further supported in maintaining their system, by the constant intercourse which they keep up with their parishioners. Every individual in the parish, professing popery, must confess to the priest, at least twice a year, at Easter and Christmas, when every thing must be told without reserve, even to the trifles of domestic life. The priests are thus in possession of every thing that can occur within their respective parishes; and from the particularity of their inquiries, when they receive confessions, they can ascertain with the greatest precision, the bent and disposition of the people's minds, as well as the different objects to which they may be directed, and the different points of view in which these objects may be considered. Add to this, that when the priests hear confessions, they always direct the party, as to future conduct, according to the confession made; and, in this particular, they are sure to keep the interests of their system in view. The priests send a regular detail of the information thus acquired, to their respective bishops; who, in their turn, transmit it to the primate, and when the primate issues his annual address to the bishops, founded on the information thus received, they echo back his instructions in their diocesan charges to their priests, with such alterations as localities may require.

“ With regard to the Catholic question, the people are entirely in the dark. The priests never present it to them in a distinct point of view. They know, that if they were to enter into details, it would be impossible to convince the lower orders that they could be benefited by the much talked of emancipation; and therefore, to keep their minds in a constant agitation on the subject, they state the case generally, and in doing so, ascribe all the misery which exists in the country, to the refusal of government to grant their request. This puts both the government and the question, in a false point of view before the people; but the priests gain their end by it, and the minds of the Catholics become more and more embittered against the Protestants, every time that the subject is discussed. Thus you may perceive that every subject is made a handle of by the priests, to secure the attachment of the people; and in proportion as they succeed in securing their attachment, they will succeed in blinding their minds; for as ignorance is the mother of their devotion, so is she also the foundation on which their system stands. And every thing that can contribute to make this foundation more secure, is seized with an alacrity, and managed with an energy and address, which would astonish you. Popery, in short, is more than a religious system in this country; it is a political constitution perfectly distinct from the constitution of the empire, and conducted with such consummate dexterity, that many, who are under its influence, have no idea of its existence. It presents only one of its wheels at a time, while it conceals the grand engine by which that wheel is kept in motion; and, unless it be inspected with a watchfulness, equal to that which its conductors exercise for its concealment, the construction and operations of the machine can never be known.

“ I respect the I. E. S. much, because I am convinced that as it has been the means of good to many, so it will be the means of good to many more: but I am certain, that if it were to identify with the objects which

it has already taken up, that species of investigation to which I have alluded, it would be more generally useful, and its other plans would be more successfully executed. By the society's plan of preaching, its ministers have access only to some of the less bigoted Protestants, but by inquiring into the state of things among the Catholics, and acting on the information obtained, we open a door of general usefulness, and strike at the root of all the evils which exist in the country. I am so convinced of the necessity of this, that I am almost certain that no radical change in the moral or religious system of Ireland will be effected until it is done. The priests and their priestcraft must be dragged from their unhallowed concealment, and exposed to the just indignation of their deluded people, before the enthralled system, by which Ireland has so long been held in chains, can be overthrown.

"My attention has been long directed to this important work; but the host of the enemy is so numerous, that unless I could devote my whole time to it, I could not enter the field against them formally, although I do what I can when they come in my way. Could men be found who would unite their exertions to discover the nature and extent of the evils connected with the popish system, as it now exists in Ireland, and to apply an efficient remedy, generations yet unborn would bless their memory, while they would enjoy, in the success of their labours, a present reward. I would not have dwelt so long on this subject, were I not convinced that there are many in Scotland who might be usefully employed in the cause I am pleading, and who perhaps may be influenced by the statement I have made, at least to give the subject their serious consideration. It involves the cause of souls, and the cause of souls is the cause of God and of his Christ. I have much more to say to you, but I am afraid I have already been too prolix."

It is difficult to imagine a state of more grievous bondage than that of the Irish people, under the domination of these ghostly tyrants. Every lover of his country is interested, therefore, in promoting the education of the youth among them, in order that by the slow, but sure operation of truth, the reign of error may be subverted, and popery utterly extirpated. This is a consummation most devoutly to be wished for; and I think a train is laid by which it will be brought about, before the present generation pass away. The pope himself seems to be aware of this, and to have a dread of it upon his mind. His weeping and wailing on occasion of the Bible schools, is like the screeching of the owl when the dawn threatens the approach of the sun, whose rising he cannot prevent. An old priest is said to have remarked lately to his younger brethren, "I shall have my time of it; but you, young men, look to yourselves."

From the above statement it is easy to see, that the condition of the established clergy, in the more popish parts of the country, must be extremely uncomfortable and insecure. If they are conscientious in the discharge of their duty, and if they presume to collect the provision which the law has made for them, it is at the hazard of their lives. Popery is therefore, in Ireland, at this day, as hostile to the propagation of the gospel, as Mahometanism is in Turkey, or heathenism in China. Let it be observed, it is not the mere collection of tithes that provokes the hostility of the popish priests, it is also official diligence in the discharge of pastoral duties. If a parish minister shall preach

the gospel to the poor, if he visit the sick, if he instruct the ignorant, if he warn his flock against false doctrine and the intrusion of false teachers, all which he is bound in duty to do, he is in danger of being shot at, and of losing his life. Now, as it is to be feared, there are many of the clergy of the established church in that kingdom, as well as elsewhere, who have not the courage and zeal of apostles, and who have no ambition for the crown of martyrdom, it is not surprising that non-residence and neglect of duty should prevail to a great extent. While this in some measure accounts for the fact, it is by no means a justification of it. Error will never be effectually put down, nor will the kingdom of Christ be universally established until more of the apostolic spirit, that is, more of the spirit of Christ himself, appear among those who are called his ministers. I know that Ireland is not altogether destitute of men endowed by the Holy Spirit,—full of zeal in the cause of the gospel both in the established church and out of it; but how few are they in proportion to the millions who are sitting in gross darkness!

If the churches in general were filled by such persons as I have here referred to, the cause between truth and error would soon be brought to an issue. If the instructions communicated by the Bible read in the schools, were followed up by preaching the gospel publicly, and from house to house, there can be no doubt the blessing of God would accompany the means of his own appointment, for turning many from their vain idols to the service of the living God. Popery could not long maintain its ground before the influence of truth, brought home to the heart and conscience, by the kind and affectionate ministrations of men whose own lives were cast in the mould of the gospel, and who were enabled to exhibit its kindly and sanctifying influence in their whole conversation and conduct. Some of them would, no doubt, lose their lives in the service; but this would be unspeakable gain to themselves, and it would hasten the overthrow of antichrist. We shall hear no more of farther concessions to the Papists, or of investing them with political power, when they shall appear among ourselves in their true character of bloody persecutors, as they always have been when they had power in their hands, and as I venture to predict they will be again, even without political power, or any other power than that which they usurp over their blinded adherents, whenever faithful ministers shall begin to labour in the manner which I have described, in those districts over which they claim spiritual oversight and authority. Popery, at this day, has not a firmer hold of Ireland than it had of Scotland, at the period of the reformation; yet we know how it was subverted, and almost extirpated, by means of preaching and suffering. The eloquence of a Knox was not more instrumental in effecting the happy change, than the blood of a Hamilton, a Mill, and a Wishart. Christ will be served by men who count not their lives dear to themselves, but who are willing to lay them down for his sake, and if all the clergy of Ireland were but half as much devoted to the service of Christ, as the soldiers of King George are to his service, we should soon hear of victories more glorious than ever were achieved upon the mountains of Spain, or the plain of Waterloo. It would be the victory of truth over error, of the kingdom of light over the prince of darkness.

It is one of the pleasing effects which result from the circulation of my numbers in Ireland, that certain facts are corroborated and illustrated by persons who are acquainted with them, of which I shall here give a curious instance. In my seventy-eighth number, page 557, I gave an account of a priest having bequeathed money to procure masses for his soul, at the rate of 1s. 7d. each, which it seems should have been only 1s. 6d. ;\* but all the rest is confirmed, with the following curious illustration, for which I am indebted to a correspondent of undoubted credit. "I was well acquainted with Father Lonergan of —, who left the three legacies, and a more rational man by a fire-side, in general matters, I never knew; but to such a delusion are the wisest of them given up to believe a lie, that this man in his will gave a rare instance of spiritual foolishness and carnal wisdom, that makes one smile. The reason assigned in his will for ordering 1s. 6d. masses, was, 'and whereas, the only difference between a guinea mass and a shilling mass, consisting in the *intention* of the priest; and knowing by experience, that whatever priests may say or intend, there is very little difference between the intention given in the one and in the other, I do will and direct, that the money be applied in masses of one and sixpence each, being persuaded that there is more intention in a hundred masses at one and sixpence each, than in twenty or more at a guinea each, and therefore more benefit to my soul!!!' I did not conceive what was the blindness of the human mind till I heard this part of the will. I got a new insight into the human mind, and the character of popery."

There can be no doubt, I think, that this poor man really believed that his soul would derive some benefit from these masses; and yet he knew that all the benefit would depend upon the intention of the priests that should say them. Mr. Fletcher says somewhere in his lectures, upon authority which he adduces, that many of the priests in Ireland do not really believe in transubstantiation, and that their scepticism on this point is a leading article in their confessions to one another; and a learned divine of the church of England, who honours me with his correspondence, in a letter received a few days ago, assures me that Papists in England are allowed to disbelieve the same dogma in their hearts, provided they do not deny it with their lips: But here is a priest, and a polite gentleman too, upon the point of death, and making his last will, who seemed to believe most sincerely, that the money which he left behind him, would procure benefit to his soul after death. This can be accounted for only upon the ground of the divinely attested fact, that when men receive not the love of the truth that they may be saved, they are given up to strong delusions, that they may believe a lie.

This holy father, without intending it, has left in his last will and testament, a strong testimony against his religion. The virtue of the sacraments, and of the mass in particular, depends in a great measure, if not entirely, upon the intention of the officiating priest. He could not be sure that the masses said for his soul after death should be accompanied by the necessary intention; nay, there is reason to think the priests would owe him a grudge, seeing he imposed upon them the drudgery of doing a job for eighteen pence, for which they might as well have had a guinea; and, therefore, it is probable that they would

\* The difference may be reconciled by supposing the one to be Irish, the other sterling money.

take their revenge by saying his masses without any intention at all. At least he could not know but this might be the case; and, therefore, he could have no real hope in his death. The gospel believed gives a sure and certain hope of rest beyond the grave; and he that continues to the end shall be saved, without a peradventure. The righteous, therefore, hath hope in his death; but the Papists can have no such hope. It is at best mere peradventure with him. He is not only all his lifetime subject to bondage; but he dies in a state of bondage. It must be a miserable thing to trust in the doings of a fellow-creature; and yet Papists have not so much as even this to depend upon. Their whole dependance is upon the intention, that is, the secret thought of him who performs a certain ceremony. This melancholy view of popery, which shows it to be truly ruinous to the souls of men, is confirmed by the dying words of one of its own priests, and he one of the best of his order. Surely every man who has a feeling of compassion for the souls of poor sinners, held thus in bondage by the devil, ought to lend his aid that such a delusion may be banished from the earth.

From the same correspondent, and in the same letter, I am furnished with the following curious particulars:—"Carrick is in the county of Tipperary; the county of Kilkenny commences about a mile from it, divided by a stream,—one in Ossory, the other in Cashell diocess. For many years the lents in Cashell diocess were black lents, and no meat allowed. In Ossory they were generally white lents, Kilkenny being more refined, and they had power to eat meat twice a week or more. The priests of Carrick not being able to eat meat in Tipperary county, always took advantage of the white lent in Ossory. Accordingly there was a public house kept at the other side of the bridge that divides the county of Tipperary. It was kept by so notorious a woman that she was called Kate Heart; that is, she had too tender a heart to deny any man. At this woman's house the Carrick priests used to bespeak a meat dinner, on the Ossory meat-days, and from fifteen to twenty of them dined there during lent. They crossed the stream which was the line of demarkation between a curse and a blessing; and with all manner of jollification they feasted and drunk till they were right full of what, had they eaten it at the other side of the bridge five yards wide, would have been an abomination fraught with mortal sin. There were cars to bring home those who were too wise to walk. This is keeping lent. O, popery, what art thou!"

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## CHAPTER CXXIV.

THE INQUISITION. THE GOSPEL OPPOSED TO PERSECUTION IN EVERY FORM. HISTORY OF THE ESTABLISHMENT OF THE INQUISITION. THE ALBIGENSES AND WALDENSES. CRUEL TREATMENT OF THEM. CHARACTER OF LIMBORCH, AUTHOR OF "HISTORY OF THE INQUISITION."

SATURDAY, November 25th, 1820.

THE *holy* Inquisition is the next subject that comes in my way according to the plan which I have prescribed to myself. As this is a tribunal established for the very purpose of taking cognizance of heresy, that is, any departure from the standard of faith which the church of

Rome has established, and of punishing to the uttermost all who shall be found guilty, or even suspected, of such deviation, it will not be considered impertinent to introduce the subject with a few remarks on persecution for conscience' sake.

There can be nothing more certain, than that the genius of Christianity is hostile to persecution in every form. The gospel is addressed to the understanding, and to the heart of man, with this very solemn intimation, "He that believeth shall be saved, and he that believeth not shall be condemned." The condemnation of unbelief, which is the only deadly heresy, is not committed to fellow-creatures for the purpose of being executed upon the persons of unbelievers in the present life. Unbelief is not a sin against men, but against God, whose testimony it rejects, and whose veracity therefore it impeaches. He reserves the judgment in this case to himself. He has commanded no man to interfere in the matter; and no man, and no church, has a right to interfere in it, farther than to declare, that he who rejects the divine testimony, can have no part in any divine ordinance. He is therefore, with propriety, excluded from the fellowship of the visible church, but he ought not to suffer damage either in his person or property.

But there are persons who do not reject the divine testimony, but who really receive it, and who ought to be acknowledged as belonging to the household of faith, whose minds are but partially enlightened, with regard to many things connected with the faith and obedience of the gospel. Now it was never meant by Christ, or taught by his apostles, that such persons should be compelled, by force, to think rightly upon every religious subject. The thing is absurd and impossible, for mind will not yield to any external pressure; and the word of God authorizes no means for removing mistakes from the human mind, but instruction and persuasion; and these have often been found successful, while the world may be challenged to produce an instance of conviction of truth, having been effected by brute force.

The use of compulsion, in relation to religious opinion, originated with the enemies of the truth, who, conscious that they could not maintain their ground by fair argument, had recourse to the power which they possessed in the strength of their arm, or the number of their adherents. Cain stands at the head of the black catalogue of persecutors. He was sadly mistaken with regard to the character of God, and the way of approaching to him with acceptance. Abel thought rightly on this most important subject; but it does not appear that he ever thought of compelling his elder brother to adopt more just ideas, or of murdering him if he did not. It was then, as in all subsequent ages: He that was after the flesh persecuted him that was after the Spirit. Every false religion excites its adherents to persecute the true religion, or to oppose it by force; but the spirit of Christianity is most remote from this; and, if any real Christian ever thought of promoting truth, or opposing error by other means than instruction and persuasion, he had learned his lesson, and taken his example, from antichrist.

The primitive Christians suffered much from the Jews and the heathens, especially the former, who, as they were the murderers of the Lord of glory, were also the most furious persecutors of his disciples. After the subversion of their nation, and their being deprived of the power of persecuting to any great extent, the work of wholesale murder

was taken up by the Roman emperors, by whom many thousand Christians were destroyed for no crime but that of being Christians, which in Roman reckoning was enough to incur the sentence of being thrown to be devoured by wild beasts. It was not long after Constantine had taken Christianity under his protection, that persons, called Christians, began to persecute one another; but by this time the glory was departed. The word Christian had acquired a different meaning from that which it bore when first applied to the disciples at Antioch. Augustine and other early fathers strongly condemned violence on account of religion; but their voice was not heard. Heresy was considered a crime of the first magnitude; this was often a mere nickname of the truth, and the abettors of it were devoted to destruction. But persecution in every hideous form was never so completely reduced to a system, as after the pope was seated upon his throne, showing himself as a god, having all power in heaven and in earth.

"In the following ages," says Limborch, speaking of a period subsequent to the age of Augustine, "the affairs of the church were so managed under the government of the popes, and all persons so strictly curbed by the severity of the laws, that they durst not even so much as whisper against the received opinions of the church. Besides this, so deep was the ignorance that had spread itself over the world, that men, without the least regard to knowledge and learning, received, with a blind obedience, every thing that the ecclesiastics ordered them, however stupid and superstitious, without any examination; and if any one dared in the least to contradict them, he was immediately to be punished; whereby the most absurd opinions came to be established by the violence of the popes." *Hist. Inq. chap. vii.*

In the twelfth century it was found, that a numerous people inhabiting the valleys of Piedmont, held certain doctrines different from those which the pope commanded all men to receive, on pain of death. The people have been called Albigenses and Waldenses. The principal articles of their faith were substantially the same with those of the reformation. It is not certain when or by whom such doctrines were first promulgated among them; but I think it is probable, that the truth of the gospel found an asylum among these mountains and valleys after it had been banished from Rome, and from every other part of the world to which the pope could extend his influence. It is probable that the number of professors was very few for many ages; and, therefore, they escaped the notice of the holy see; but by the time mentioned they had become numerous; and they excited the utmost hatred of the pope and his adherents. It was with a view to extirpate them that the Inquisition was established, and that *Saints* Dominic and Francis, the first inquisitors, were set a-hunting after the precious lives of a simple and virtuous people, a thousand times more worthy than themselves.

It was the fashion, however, of the church of Rome then, as it has always been since, to represent those who dissented from her errors as monsters of one kind or another. They could not persuade the world that the Waldenses were monsters of wickedness; for all who knew them, bare witness that they were a peaceable and harmless people; but they did succeed in their misrepresentations so far as to make the duke of Savoy, and perhaps many others believe, that they, or at least their children, were not formed like other human creatures. At the

instigation of the pope, a cruel and murderous war had been carried on against the Waldenses, many of whom were subjects of the duke of Savoy. He seeing his country in danger of being ruined by such violent measures, found means to put an end to the war: "Nay," says the historian from whom I quote, "it pleased God so to touch his heart with compassion for that poor people, that he spoke it openly, that forasmuch as he had always found them to be most faithful and obedient subjects, he would not suffer them to be so dealt with, by force of arms in future: only for what was past, he ordered for formality's sake, that twelve of them should come to Pignerol where he then was, there to beg his pardon, for taking up arms in their own defence; the which they accordingly did, and his highness receiving them courteously, forgave them freely all that had passed during the time of the war, giving them to understand, that he had been misinformed, both as to their persons and their principles; and withal he desired to see some of their little ones, because there were some who had made him believe, that they were strange and monstrous creatures, having but one eye in their forehead, with four sets of black teeth, and many other such like fictions; whereupon some were brought before him, and he finding them, on the contrary, handsome shapen and wellfavoured, did openly profess, how ill satisfied he was with the calumnies and slanders of their malicious adversaries, and thereupon did not only confirm their privileges and liberties, but withal made them a gracious promise to settle and establish the same for the time to come. And this was undoubtedly the real intention and resolution of that prince at that time, however afterwards wrought upon (or at least deluded) by the subtle devices of the inquisitors, who took the boldness, notwithstanding all the gracious promises of their prince, to continue to persecute those poor Waldenses, laying violent hands on them, and delivering them up to the secular powers, who also, in most places, were not at all backward to lend them their helping hand." *Moreland's History of the Evangelical Churches in Piedmont, folio, page 223.*

Thus we see, that popish malice against the professors of true Christianity, showed itself not only in speaking evil of their character and principles, but also in misrepresenting their personal form, so as to make princes believe that they were not human creatures, but something worse than wild beasts, that ought to be run down and destroyed; and, indeed, they were run down, and murdered with a ferocity such as has never been equalled by any attempt to extirpate the most savage beasts of the forests. For which see *Moreland's History* above quoted, and *Jones' History of the Waldenses*.

"It was the entire study and endeavour of the popes, to crush in its infancy, every doctrine that any way opposed their exorbitant power. In the year 1163, at the synod of Tours, all the bishops and priests in the country of Tholouse, were commanded to take care, and to forbid, under the pain of excommunication, every person from presuming to give reception, or the least assistance to the followers of this heresy, which first began in the country of Tholouse, whenever they should be discovered. Neither were they to have any dealings with them in buying or selling; that by being thus deprived of the common assistances of life, they might be compelled to repent of the evil of their way. Whosoever shall dare to contravene this order, let him be ex-



communicated as a partner with them in guilt. As many of them as can be found, let them be imprisoned by the Catholic princes, and punished with the forfeiture of all their substance." *Limb. Hist. Inq. chap. ix.* This edict is expressed in pretty intelligible language. The heretics themselves were not only to be extirpated with fire, and sword, and famine; but every man who should show them the smallest favour, were it only selling a loaf to one of them, or giving him a drink of cold water, was to be excommunicated as a partner in the guilt of heresy; and this implied imprisonment, the forfeiture of goods, and of life itself. Such are the tender mercies of the wicked; such was popery in the days of its glory; and such it is, and must be still, where it has space and opportunity to show its true character, for it is an infallible system, and, therefore, incapable of change to the better. I call upon the Papists in Ireland to answer this. They are living in peace, so far as they are able to live peaceably; they have the utmost freedom even in observing their idolatrous rites; they suffer no sort of molestation whatever on account of their religion; and yet they lately complained in a letter to the pope, that they were the victims of the most sanguinary and unrelenting persecution that ever aggrrieved a Christian people. I have no desire to see the experiment tried upon them; but I think it would teach them a useful lesson, if they were placed but for one day, in the situation in which the holy father, their lord the pope, placed the Waldenses, and all who should presume, for mere humanity's sake, to give any of them a cup of cold water. They and their oratorical demagogues would then learn what the word persecution means; for at present, they do not understand what they have never felt or seen.

The holy church instigated several sovereign princes to commence a crusade against the poor people who were desirous of living at peace with all men; and who asked nothing of any man, but to be allowed to possess and read the word of God, and to worship him as that word dictated. This crusade was more murderous and cruel than that against the Turks for the recovery of the holy land, and similar or greater indulgences were granted to all who should take up the cross in the popish sense of the expression. Those who went against the Turks, wore the sign of the cross on their backs; but those who went against the Waldenses, wore it on their breasts. No historian that I have read, has attempted to account for this difference in the position of the popish idol. I give it, therefore, as a conjecture of my own, that when these heroic children of the pope contemplated an encounter with so fierce a people as the Turks, they had an idea, that their backs would have more need of protection than their fronts; and, therefore, they placed the idol behind, expecting, no doubt, that it would protect both itself and them, from enemies whom they could not see after they had turned about. But they knew that the Waldenses were far from being formidable as men of war; that they were better acquainted with preaching and praying than with fighting; and, therefore, they thought they might venture to look them in the face, with weapons in their hands, and their idol before them.

Be this as it may, we are informed by Limborch, who gives the popish historians Bzovius and Raynaldus as his authors, that the vast army of the cross-bearers, "every where attacked the heretics, took their cities, filled all places with slaughter and blood, and burnt many

whom they had taken captives. For, in the year 1209, Buerre was taken by them, and all, without any regard to age, cruelly put to the sword, and the city itself destroyed by flames. Cæsaricus tells us, that when the city was taken, the cross-bearers knew that there were several Catholics mixed with the heretics; and, when they were in doubt how to act, lest the Catholics should be slain, or the heretics feign themselves Catholics, Arnold, abbot of Cisteaux, made answer, *slay them all, for the Lord knows who are his*; whereupon the soldiers slew them all without exception.

“Carcassone also was destroyed; and by the common consent of the prelates and barons, Simon, earl of Montfort, of the bastard race of Robert, king of France, (whom Patavius in his *Ration. temp.* calls a man as truly religious as valiant,) was made governor of the whole country, both of what was already conquered, and what was to be conquered for the future. The same year he took several cities and reduced them to his own obedience. He cruelly treated his captive heretics, and put them to death by the most horrible punishments. In the city of Castres two were condemned to the flames, and when a certain person declared he would abjure his heresy, the cross-bearers were divided among themselves: some contended that he ought not to be put to death; others said, it was plain he had been a heretic, and that his abjuration was not sincere, but proceeded only from his fear of immediate death. Earl Montfort consented that he should be burnt; alleging, that if his conversion was real, the fire would expiate his sins; if otherwise, he would receive a just reward of his perfidiousness. In other places also, they raged with the like cruelty. One Robert, who had been of the sect of the Albigenses, and afterwards joined himself to the Dominicans, supported by the authority of the princes and magistrates, burnt all who persisted in their heresy; so that within two or three months he caused fifty persons, without distinction of sex, either to be buried alive or burnt; from whence he gained the name of the Hammer of the Heretics. Raynold affirms, that it ought not to be doubted, but that Pope Innocent appointed him to this office. At Paris, one Bernard, with nine others, of whom four were priests, the followers of Almerick, were apprehended; and being all had into a field, were degraded before the whole clergy and people, and burnt in the presence of the king.

“The year following, there was undertaken a new expedition of the cross-bearers against the Albigenses. They seized on Alby, and there put many to death. They took La Vaur by force, and burnt in it great numbers of the Albigenses. They hanged Aymerick the governor of the city, who was of a very noble family. They beheaded eighty of lesser degree, and did not spare the very women. They threw Girards, Aymerick’s sister, and the chief lady of that people, into an open pit, and covered her with stones. Afterwards they conquered Carcum, and put to death sixty men. They also seized on Pulchra Vallis, a large city near Tholouse and burnt in it four hundred Albigenses, and hanged fifty more. They took Castres de Termes, and in it Raymond de Termis, whom they put in prison, where he died; and burnt, in one large fire, his wife, sister, and virgin daughter, with some other noble ladies, when they could not persuade them, by promises or threats, to embrace the faith of the church of Rome.” *Hist. Inq. chap. xi.*

All this fury and massacre would not do. It was found impossible

to extirpate the professors of a more scriptural faith than Rome professed. The pope, therefore, "pressed the Inquisition as the most effectual remedy for the extirpation of heretics. Bzovius relates, that at this time many heretics were burnt in Germany, France, and Italy, and that in this year (1215) no less than eighty persons were apprehended at once in the city of Strasburg, of whom, but a very few were declared innocent. If any of these denied their heresy, Friar Conrad of Marburg, an apostolical inquisitor of the order of predicants, put them to the trial of the fire ordeal, and as many of them as were burnt by the iron, he delivered over to the secular power to be burnt as heretics; so that all who were accused and put to this trial, a few excepted, were condemned to the flames." *Ibid.*

. These facts are given as an introduction to the subject of the Inquisition, which will come more into view in some of my future numbers. This is a subject which modern Papists do not like to say much about. They would rejoice if all the histories which record the monstrous cruelties of their holy mother, were consigned to the flames. This, however, they cannot accomplish; and as the next best shift, they affect to discredit every historian who has written on the subject. In my thirteenth number, I gave some strong facts from Limborch's History of the Inquisition; and in discussing the subject of not keeping faith with heretics, I had occasion to refer to the same author. In reference to this, "The Catholic Vindicator," "by one dash of his pen," abolishes his authority as an author, in the following manner:—"This Limborch, whom THE PROTESTANT here quotes, was minister of Gouda, and died in 1712. In religion he was half a Calvinist, and half a Socinian. He was the author of several works; and in his 'Complete Course of Divinity,' he shows himself as inconsistent in argument, as his quoter; for he therein rejects all tradition, but when he comes to distinguish the canonical books of scripture from the apocryphal ones, he is obliged to have recourse to the very rule which he himself rejects." *Cath. Vind. No. X.* These circumstances, it seems, invalidate the authority of Limborch as a historian; and though he does not profess to give any thing upon his own authority; but gives the names of *popish* authors, with the titles and pages of their works, in which his facts are recorded, all must go for nothing, because he was not very decided in his doctrinal opinions, and because there was some inconsistency in his mode of ascertaining the canonical books of scripture. This is modern popish logic! Limborch gives hundreds of well attested facts, in the very words of great popish authors, with reference in every instance to the works from which he quotes; but our modern Papists will not believe a word of such quotations, because Limborch was half a Calvinist, and half a Socinian, &c. There must be some wonderful virtue in the pen, or in the ink of a heretic, seeing he possesses the power of imparting a new meaning to the words of popish authors, without altering a letter or a point; and seeing he can render facts untrue, by merely transplanting the words which assert them into his pages; and that, while they still remain true, in the pages of those who originally recorded what they saw and heard. For the satisfaction of the reader, however, I shall give here the character of Limborch, by a living author, of at least equal authority with the "Catholic Vindicator."

"He was a native of Amsterdam, born in 1633, a person of great

learning and talents, which raised him to the rank of professor of divinity in that city. When his *History of the Inquisition* first came over to England, it was received with the highest approbation by many of the principal nobility and clergy. In particular, Mr. Locke, that incomparable judge of men and books, bestowed the strongest eulogiums upon it,—commends it for its method and perspicuity, and the authorities with which it is so abundantly confirmed, and pronounces it to be a work of its kind absolutely perfect. In a letter to Limborch himself, he tells him, that he had so fully exposed their secret arts of wickedness, that if the Papists had any remains of humanity in them, they must be ashamed of their horrid tribunals, in which every thing that was just and right, was so monstrously perverted; and, that it was proper it should be translated into the vulgar language of every nation, that the meanest people might understand the antichristian practices of that execrable court. The Papists became so alarmed at its publication, that the cardinals, inquisitors general at Rome, condemned it by an edict, and forbade the reading of it under the severest penalties." *Jones' Hist. Wald. 1st ed. p. 399.*

## CHAPTER CXXV.

CRUSADE AGAINST THE WALDENSES. SIEGE OF CARCASSONE. EARL OF BEZIERS. TREACHERY AND CRUELTY OF POPISH ARMY. THE INQUISITION ALSO FULL OF THE WALDENSES. AUTHORITIES. AFFECTING LETTER.

SATURDAY, December 2d, 1820.

My last number exhibited a sample of the manner in which the *holy* Roman church endeavoured to extirpate heresy. Fire and sword were the instruments employed for the purpose of compelling men to believe as the church believed; and not individuals or families only, but whole cities were put to the sword, if there were to be found, within their walls, any who would not assent and consent, to all the impiety and nonsense, which his holiness was pleased to impose upon them as matter of faith and Christian worship. Scotland and England suffered not a little at the period of their reformation, from the violence of the agents of Rome, who had still authority among the people; but, all that was suffered in this island, appears as nothing in comparison of what the Waldenses and Albigenses were called to suffer, long before the reformation under Luther was effected. It was determined by the holy see, to hunt them down, and destroy them as "venomous adders;" and the provinces and cities in which any of them were to be found, were exposed to all the horrors of military execution.

Hundreds of thousands of armed men, called pilgrims or cross-bearers, were let loose upon the provinces and cities in which heretics were supposed to reside. They were under the command of men devoted to popery, and ready to lay the world in ruins, if they could, for the aggrandizement of the holy see. The army of the crusaders was indeed under the command of clergymen, who seemed to have in view nothing less than the universal subjection of the human mind to the will and pleasure of the holy church; and any individual who refused to be so subjected, was instantly destroyed as not fit to live longer on

this earth, which the pope claimed as his own, in virtue of an imaginary grant to his great predecessor St. Peter.

In my last number I mentioned the melancholy fate of the city of Beziers, the whole inhabitants of which were put to the sword, Papists and all, because the besieging army could not distinguish between the heretics and the faithful, and because the abbot of Cisteaux commanded to kill them all, for the Lord knew them that were his. A short historical sketch of what followed thereon, will be interesting to the reader, as furnishing a view of the manner in which the church of Rome was wont to defend and propagate the faith.

“The earl of Beziers, foreseeing the ruin which awaited his capital, made his escape, and withdrew to the neighbouring city of Carcassone. This place was much more strongly fortified, both by nature and art, than Beziers, and consequently more defensible. The city, or upper town, stands upon a hill, surrounded by a double wall; the lower town, or borough, is in the plain, about two miles distant from the city. Numbers of the Albigenses resided there, and many more fled to it for security. The young earl, who had now been fully instructed, by the horrible proceedings at Beziers, into the motives and determinations of the Catholics, resolved, as far as was practicable, to defend Carcassone.”—“He, therefore, urged the inhabitants to defend themselves like men, and to recollect that both their lives and the free exercise of their religion was at stake, pledging himself that he would never forsake them in so honourable a cause, as was that of defending themselves against their common enemies, who, under the mask of dissembled piety, were in effect nothing better than thieves and robbers.”

In the mean time, says my author, Jones, in his History of Waldenses, the army of the crusaders had been augmented by the arrival of the fresh levies from every part of France, as well as from Italy and Germany, to upwards of three hundred thousand men, some writers make them five hundred thousand. Here we have a half, or on a more moderate calculation, one-third of a million of armed men, gathered together against one city, to destroy it, because it contained a number of persons who did not believe in transubstantiation, or in the efficacy of the mass sacrifice; and because they chose to worship God rather as he taught them in his own word, than as the pope dictated. This is popery, appearing in its genuine character; and I request my readers to look at it, and to say what they think of the religion which was so occupied upon a large scale, not to save men's lives, but to destroy them. The pilgrims, or cross-bearers, had hard work in besieging Carcassone, notwithstanding they had the pope's legate as their commander. They met with so violent a repulse, that the ground was covered with their dead bodies round about the city. The following day the legate ordered the scaling ladders to be applied, and a general assault to be made on the town, but the inhabitants made a resolute defence. They were, however, at length, overpowered with numbers, and beat back from the walls, when the enemy entered, and gave the inhabitants of the borough exactly the same treatment they had lately done to those of Beziers, *putting them all to the sword*. This, no doubt, was for the glory of God, and in defence of the true faith!

The city, or upper town, however, was yet secure, but the besieging army lost no time in proceeding to its reduction. The legate com-

manded them to play all their engines of war against it, and to take it by assault. But he had the mortification to see his soldiers of the cross fall by thousands, the ground covered, and the ditches filled with the bodies of his pilgrims. The king of Arragon, who was in the legate's, or rather the pope's army of pilgrims, who fought under the assurance that the gates of paradise would open to receive them, if they fell in this holy warfare, undertook to negotiate with the young earl of Beziers, who was himself a Papist, but did not like to see his subjects murdered because they were not Papists. The king endeavoured to persuade the earl to surrender, but without success. The earl acknowledged to the king, that many of his subjects possessed a faith very different from that of the church of Rome, but they were persons who never did wrong or injury to any one, and in requital of their good services to himself, he was resolved never to desert them. This is a sufficient reply to those modern popish writers, who represent the Waldenses and Albigenses as seditious persons, and as not fit to live under a regular government. The fact is, they were the quiet of the land wherever they resided. They were good neighbours and good subjects, as their sovereign here testifies; and it does not appear that on any occasion they took up arms, except at the command of their sovereign, or when they were driven to extremities by their unrelenting persecutors.

It was expected by the besieging army, that the city of Carcassone would ultimately be obliged to surrender to the immense host that surrounded it; and though, as yet, there was no appearance of this, the commander of the holy pilgrims, professing to be influenced by the intercession of the king of Arragon, offered the following terms of capitulation to the city, which are highly characteristic of such a band of holy Roman cross-bearers:—That the earl himself “should be permitted to come out of the city, and to bring with him a dozen more, with their bag and baggage. But with regard to the rest of the inhabitants, they should not leave the city, except at his discretion, of which they ought to entertain the most favourable opinion, *because he was the pope's legate*: That all the inhabitants, both men, women, maidens, and children, should come forth without so much as their shirts or shifts on, or the smallest covering to hide their nakedness.” Such was the discretion of the pope's legate, of which all men were called upon to have the most favourable opinion, because he held that high office.

“The Spanish monarch was fully persuaded, that propositions so degrading as these were, it was needless to offer to the earl of Beziers; he nevertheless, complied with the legate's request, and submitted them to the earl, who gave an immediate reply that he would never quit the city upon conditions so dishonourable and unjust, and that he was resolved to defend both himself and his subjects, by every means that God had put within his power.”

“Finding himself thus foiled in his attempt to move the earl of Beziers, the legate soon had recourse to a less honourable, but more deep laid plot. He insinuated himself into the graces of one of the officers of his army, telling him that it lay in his power to render to the church a signal instance of kindness, and that if he would undertake it, besides the rewards which he would receive in heaven, he should be amply recompensed on earth. The object was, to get access to the earl of Beziers, professing himself to be his kinsman and friend, assuring him

that he had something to communicate of the last importance to his interests, and, having thus far succeeded, he was to prevail upon him to accompany him to the legate, for the purpose of negotiating a peace, under a pledge that he would be safely conducted back again to the city. The officer played his part so dexterously, that the earl imprudently consented to accompany him. At their interview, the latter submitted to the legate the propriety of exercising a little more lenity and moderation towards his subjects, as a procedure that might have the happiest tendency in reducing the Albigenses into the church of Rome; he also stated to him, that the conditions which had been formerly proposed to him, were dishonourable and shameful, and highly indecorous in those whose eyes ought to be as chaste as their thoughts; that his people would rather choose to die than submit to such disgraceful treatment. The legate replied, that the inhabitants of Carcassone might exercise their own pleasure; but that it was now unnecessary for the earl to trouble himself any farther about them, as he was himself a prisoner until Carcassone was taken, and his subjects had better learnt their duty.

"The earl was not a little astonished at this information—protested that he was betrayed, and that faith was violated; for that the gentleman, by whose entreaties he had been prevailed upon to meet the legate, had pledged himself by oaths and execrations to conduct him back in safety to Carcassone. But appeals, remonstrances, or entreaties, were of no avail; he was committed to the custody of the duke of Burgundy, and having been thrown into prison, died soon after, not without great suspicion of having been poisoned.

"No sooner had the inhabitants of Carcassone received the intelligence of the earl's confinement, than they burst into tears, and were seized with such terror, that they thought of nothing but how to escape the danger they were then placed in; but blocked up as they were on all sides, and the trenches filled with men, all human probability of escape vanished from their eyes. A report, however, was circulated, that there was a vault or subterraneous passage somewhere in the city, which led to the castle of Caberet, a distance of about three leagues from Carcassone, and that if the mouth or entry thereof could be found, Providence had provided for them a way of escape. All the inhabitants of the city, except those who kept watch upon the rampires, immediately commenced the search, and success rewarded their labour. The entrance of the cavern was found, and at the beginning of the night they all commenced their journey through it, carrying with them only as much food as was deemed necessary to serve them for a few days. It was a dismal and sorrowful sight, says their historian, to witness their removal and departure, accompanied with sighs, tears, and lamentations, at the thoughts of quitting their habitations and all their worldly possessions, and betaking themselves to the uncertain event of saving themselves by flight; parents leading their children, and the more robust supporting decrepit old persons; and especially to hear the affecting lamentations of the women. They, however, arrived the following day at the castle, from whence they dispersed themselves through different parts of the country, some proceeding to Arragon, some to Catalonia, others to Thoulouse and the cities belonging to their party, wherever God in his providence opened a way for their admission."—*Jones' Hist. Wald. ch. v. sec. vi.*

Here we have a view of popery in all its glory. Provinces laid waste, and cities destroyed, marked the triumph of the successor of St. Peter and the vicar of Christ. "The reader, who has never had an opportunity of exploring the history of this period, can scarcely conceive the scenes of baseness, perfidy, barbarity, indecency, and hypocrisy, over which Pope Innocent presided. The bare reflection of three hundred thousand men, actuated by motives of avarice and superstition, filling the country of the Albigenses with carnage and confusion, during a period of twenty years, is, in itself, sufficient to harrow up the soul; but to go into a circumstantial detail of all the multifarious atrocities which belong to it, would only be to impose upon the reader an obligation to throw aside the book, from a regard to his own feelings." *Ibid.*

Some of these atrocities must, however, be brought to view before I have done, in order to show the reader the true character of popery. I would not insist so much upon this, if our modern Papists would confess the truth, and acknowledge the faults of their predecessors. But when they maintain that their religious system has undergone no change, since it urged on their fathers to kill, destroy, and cause to perish, all who presumed to believe and worship as they learned from the Bible; and since they maintain that their religion is unchangeable, and infallible, and, therefore, incapable of having improved in the smallest degree, I do them no injustice when I lay the crimes of Innocent III. and of his army of priests, at the door of Pius VII.; and his host of clergy, whose principles being confessedly the same with those of Innocent, in every particular, their practice would also be the same, were it not for providential restraints, by which they are prevented from murdering heretics by thousands at a time, as was done formerly, as if it had been a mere matter of amusement.

"In the course of the war," says Jones, in the same section, "the castle of Minerva having surrendered at discretion, the Abbe Cisteau, who, ever since the election of Montfort to the command of the army, had continued the chief counsellor of the crusaders, hesitated for some time, how he should dispose of the garrison and inhabitants. He sincerely desired the death of the enemies of Christ, says the author of the History of the Albigenses, but being a priest and a monk, he could not agree to the slaughter of the citizens, if they would be converted. Robert Mauvoisin, a zealot in the army, dissatisfied with this appearance of humanity and condescension, insisted that they had come there, not to favour heretics, but to exterminate them. In this dilemma, the blood-thirsty monk was relieved from his embarrassment, by the higher tone, not the fiercer spirit of a third person, who exclaimed, 'fear not, probably not one of them will accept of the alternative!' The event proved the correctness of his judgment, for the piles being kindled, they generally precipitated themselves into the flames." They chose to suffer the most cruel death, rather than to wound their consciences, and dishonour God, by being converted to the faith of Rome. And that they made a wise choice, no one will deny, who understands the import of Christ's word, "He that loseth his life for my sake shall find it:" and, even if we should take lower ground than this, we may be convinced that they made a wise choice; for had they professed to be converted they would have been put to death in order to prevent a re-



lapse, and that they might have the happiness of dying in the holy faith of the pope. Thus they would have incurred the curse of having denied Christ before men, and they would have suffered the scorn and the cruelty of men into the bargain.

“ But, independent of those who fell by the edge of the sword, or were committed to the flames by the soldiers and magistrates, the Inquisition was constantly at work, from the year 1206 to 1228, and produced the most dreadful havoc among the disciples of Christ. Of the effects occasioned by this infernal engine of cruelty and oppression, we may have some notion from this circumstance,—that in the last mentioned year, the archbishops of Aix, Arles, and Narbonne, found it necessary to intercede with the monks of the Inquisition, to defer a little their work of imprisonment, until the pope was apprised of the immense numbers apprehended—numbers so great, that it was impossible to defray the charge of their subsistence, or even to provide stone and mortar to build prisons for them. Their own language, indeed, is so remarkable, that it deserves to be laid before the reader, and here it is:—‘ It has come to our knowledge, say they, that you have apprehended so many of the Waldenses, that it is not only impossible to defray the charge of their subsistence, but also to provide stone and mortar to build prisons for them. We, therefore, advise you to defer for a while augmenting their numbers, until the pope be apprised of the great multitudes that have been apprehended, and until he notify what he pleases to have done in this case. Nor is there any reason you should *take offence* hereat; for as to those who are altogether impenitent and incorrigible, or concerning whom you may doubt of their relapse or escape, or that, being at large again, they would infect others, *you may condemn such without delay.*’ Such is the representation given us, by writers of unimpeachable veracity, of the merciless treatment which the Albigenses received from the Catholics of this period, purely on account of their religious profession.” *Hist. Wald. ch. v. sect. vi.* It is computed, that, in the first twenty years of the thirteenth century, not less than a million of persons were put to death, by command of the pretended vicar of Christ; solely because they would not believe and worship according to the standard which he had set up. See *Mede on the Apocalypse*, p. 503, and *Newton on the Prophecies*, referred to by Jones, *Hist. Wald.* How justly is the church of Rome, this mother of abominations, represented as drunk with the blood of the saints and martyrs of Jesus! Rev. xvii. 6. For these things more in detail, and a great deal more to the same purpose, I refer to Jones’ *History of the Waldenses*, and Sir Samuel Moreland’s *History of the Evangelical churches in Piedmont.*

The last mentioned author was English ambassador at Geneva, at the time of a most horrible massacre of the Protestants in the valleys of Piedmont, the descendants of the Waldenses, which took place in the year 1655. He gives a translation of a long letter, written by “ some of the poor distressed Protestants ” in these valleys, which exhibits such a picture of popish cruelty on the one hand, and patient suffering on the other, as have scarcely been paralleled since the time of the persecution of the Christians by the Roman emperors. The letter begins thus:—“ Brethren and fathers, our tears are no more tears of water but of blood, which do not only drown and obscure our

sight, but even oppress our very hearts. Our pen is guided by a trembling hand; our brains are made dry by the many knocks we have received, and our mind so exceedingly troubled by such unexpected and sudden alarms, that we are not able to form a letter answerable to the intent of our minds, and the strangeness of our desolations." In the course of the narrative we read as follows: The persecuted people, having no way to flee or save themselves, were most fearfully massacred and put to death. "In one place they cruelly tormented no less than a hundred and fifty women and small children, and afterwards chopped off the heads of some, and dashed the brains of others against the rocks. As for a great part of the prisoners which they took, from fifteen years of age and upwards, who refused to go to mass, they hanged some, and nailed the feet of others to trees, with their heads hanging towards the ground." "'Tis too evident that all is lost, since there are some whole communities, especially St. Giovanni; and La Torre, where the business of setting fire to our houses and churches was so dexterously managed by a Franciscan friar and a certain priest, that they left not so much as one of either unburnt. In these desolations the mother was bereft of her sweet child, the husband of his dear wife. Those who were the richest among us, are forced to beg their bread; yea, what is worse, they are weltering in their own blood, and deprived of all the comforts of life."

I had some dreadful instances of cruelty to men, women, and children, which I intended for the conclusion of this number; but I find I have not room for above one or two of them; and I think it better to forbear giving these by themselves. I wish to throw together, at once, what persons of weak nerves will not be able to read; and I intend to give them warning beforehand, that they may know when to stop.

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## CHAPTER CXXVI.

ORIGIN AND GROWTH OF THE INQUISITION. ITS PROFESSED DESIGN TO DISCOVER AND PUNISH HERESY. OBSCURE AND INDETERMINATE IDEAS OF HERESY. POWER OF THIS TRIBUNAL IMMENSE. GREATLY ABUSED. GALLILEO CONVICTED BY THE INQUISITION OF HERESY, FOR TEACHING THAT THE EARTH MOVES ROUND THE SUN. HE RECALTS.

SATURDAY, December 9th, 1820.

ON the subject of the Inquisition, materials are so abundant, that it is difficult to comprise the substance of them within reasonable bounds. If I were to give this subject alone the space which it might occupy, I should be obliged to continue my labours for many years beyond the period at which I expect them to terminate: but I wish my popish readers to understand, that I have no intention of continuing to torment them, as long as they and I shall live. Greatly encouraged as I am, to persevere in my labours, by the extensive and long-continued approbation of the best judges in the three kingdoms, I must not write for ever; and, therefore, I feel it necessary to take but a comparatively slight glance at the history and character of the holy Inquisition.

"The growth of the Inquisition was very gradual, and it is difficult to say when it commenced. Its advocates make it as old as the Mosaic dispensation, and represent Moses himself, and his successor Joshua, as

having exercised the functions of inquisitors-general. We must, however, look for the origin of the modern Inquisition in the persecutions excited by Innocent III. about the beginning of the thirteenth century, against the Albigenses. Honorius III., who succeeded Innocent, gave it a more regular form, and committed the superintendence of the system to Dominic de Gusman, commonly called St. Dominic. Dominic founded an order of monks, and another of nuns, which are still continued under the name of Dominicans. He instituted also a third lay order, called 'Militia Christi,' the members of which have since been designated, Familiars of the holy office. Gregory IX. confirmed all that had previously been done, and committed the charge of the Inquisition to the Dominican friars, and in their absence to the Franciscans. Hitherto the Inquisition had extended only to Italy and France, but during the pontificate of Gregory, it was introduced into the Christian kingdoms of Spain; (meaning those parts of Spain in which Christianity was professed, in distinction from those possessed by the Moors;) and the Dominicans of that country soon found an ample field for the exercise of their office, among the Jewish and Moorish proselytes, whom interest or fear had drawn within the pale of the Catholic church. From this period the institution went on increasing in extent and activity till the year 1492, when Ferdinand and Isabella became sovereigns of all Spain. During their reign, it became the subject of much controversy between the courts of Spain and Rome. Isabella, a woman of considerable talents, appears to have foreseen the encroachments which the Inquisition would make upon the royal prerogatives, but her resistance was overruled; and in 1482, the famous Torquemada was appointed inquisitor-general of Castile. In the succeeding year, his commission was extended to Arragon; and following the successes of Ferdinand and Isabella, he successively planted the Inquisition in the Moorish kingdoms of Seville, Cordona, Jaen, and Villa Real. The Inquisition thus established, continued in force till the invasion of Spain, by Bonaparte, and has latterly, with some reformations, been re-established under the auspices of Ferdinand VII." *See a well written article in the Literary and Statistical Magazine for March last, entitled, "Sketches of the Spanish Inquisition."* Since the above was published, Ferdinand has been obliged to retrace his steps, and again to abolish the Inquisition in Spain.

Heresy was the offence for the discovery and punishment of which this dreadful tribunal was instituted. But heresy was a thing so undefined in its nature, that it was easy to make the law against it apply to any thought that might pass through a man's mind, if that thought came to be revealed;—much more to any action of a man's life, or any word that he might speak. If a man think at all, his thoughts must have some relation to the things of time or of eternity. The holy church, of course, the holy Inquisition, professed to have unlimited jurisdiction over all words and thoughts relating to eternity; and they so explained the connexion between temporal and eternal things, as to bring the former also under their cognizance; so that they actually obtained absolute dominion over the human mind, body, and estate. "Most offences were left to the cognizance of the secular tribunals," says the writer of the article above referred to, "but if a suspicion existed, that the offence had been committed under a persuasion of its not

being criminal, this justified the interference of the holy office. As branches of heresy, the Inquisition examined all cases of blasphemy, divination, witchcraft, schism; and, even those who conversed with, or harboured heretics, were considered as justly suspected of heresy themselves. The breach of the vow of chastity, bigamy, and crimes against nature, were all supposed to imply a perversion of faith. At one period, the sale of Spanish horses to the French was considered as heresy, because the French were Huguenots, and would probably use the said horses against the interests of the Catholic church. Moors and Jews, who had embraced Christianity, and relapsed into their former errors, were classed among heretics; and, even if they had made no such profession, yet if, by word or deed, they made any attempt to shake the faith of any Christian, the Inquisition took cognizance of the offence. Even death, which is generally supposed to put its victims out of the reach of human molestation, was unable to arrest the march of the Inquisition. Processes which had begun, were never suspended by the death of the accused; and accusations were received, even against those who, during their lives, had maintained a fair character for orthodoxy. In either case, if the charges were proved, the corpse of the accused was burned by the common executioner, his memory devoted to infamy, and what was more important, his goods were forfeited to the holy office."

This tribunal was invested with all the power that it is possible for the strong to possess over the weak. I speak of its power, not as consisting so much in its physical strength, though in many places that was not small, but rather as consisting in the influence which it had over the minds of a superstitious people. The inquisitors assumed, and they had silently conceded to them, absolute dominion over every soul within their jurisdiction, without being obliged to account to the civil powers for what they did with the persons and the property of the many thousands who fell under their displeasure, who were immured in dungeons, and never again heard of by their relatives or neighbours; some of whom perished in darkness and despair; others were privately tortured to death; and not a few publicly committed to the flames, for the amusement and edification of such faithful children of the church, as had never been suspected of heretical pravity.

The word Inquisition, or Inquisitorial, has come into proverbial use, as denoting any thing that combines injustice, cruelty, perfidy, and cunning; and the Inquisition became so identified with the church of Rome, that it is vain for modern Papists to attempt to clear their holy mother of the guilt of the misery which that tribunal has inflicted on the world for six hundred years. It is in full operation at this day in some parts of the world; and the abolition of it in Spain, within the present year, is no evidence that popery has become more humane; but only that some enlightened men, who happily have got the direction of public affairs, are beginning to see the evil of Romish superstition and domination, as is farther evident by the suppression of the monasteries in that kingdom.

It is difficult for the inhabitants of this country, long accustomed to freedom, and the administration of equitable laws, to imagine the anguish and despair which popery inflicted upon many an innocent family, by means of the Inquisition. It was in the power of any miscreant, who conceived a hatred of his neighbour, to lodge a complaint, or insinuate

a suspicion of heresy against him; and the same night the unsuspecting victim of malice was dragged from his family, confined to prison, and perhaps tortured to death, while his wife and children remained ignorant of his fate, as well as of the crime laid to his charge; and durst not inquire, lest the holy office should lay its merciless paw upon them also. And even, when there was not so much as a suspicion of heresy, it was usual to invent accusations against persons in order to obtain possession of their property. If the holy fathers took a fancy to a young lady, or to a married woman, it was their custom to send, at the dead hour of night, to tear them away from the bosom of their families: the husband was obliged to surrender his wife, and the father his daughter, without daring to whisper a complaint, or ever after to inquire what had become of those who were so dear to him; and neighbours durst not so much as remark that such persons were missing, lest some spy of the holy office should inform against them, and they be brought to share the same fate.

Under the pretext of labouring to suppress heresy, the holy Inquisition was found to make war, not against true religion only, but also against what is demonstrably true in philosophy and science. We have a striking example of this in the case of Galileo, the first mathematician and astronomer of his age, who, if not the original inventor of the telescope, was the first that applied it to any valuable purpose in the science of astronomy. From a careful observation of the motions of the heavenly bodies, Galileo became a convert to the system of Copernicus, or what is now called the Newtonian system, having been, by Sir Isaac Newton, demonstrated to be the true system of the universe; that is, that the sun is the centre of motion to a number of planets, and the earth among the rest, which revolve round the sun at different periods, in proportion to their respective distances. I suppose there is scarcely a peasant in Scotland in the present day, who has studied the subject, who is not convinced of the truth of the system thus described; and yet, for daring to teach it, Galileo was in danger of being burnt to death.

The process against the philosopher is given by Limborch at great length, and copied from him by subsequent writers. I shall give here the substance of it. It would occupy too much space to give the indictment verbatim; but when I come to the philosopher's recantation, I shall give it without abridgment. The names of certain great ecclesiastical dignitaries are given as sitting in judgment upon the poor astronomer, and his libel runs in the following strain:

Whereas, you Galileus, of Florence, aged seventy, were informed against in the year 1615, in this holy office, for maintaining as true, a certain false doctrine, held by many, namely, that the sun is the centre of the world, and immoveable, and that the earth moves round it with a daily motion. Likewise, that you have certain scholars to whom you have taught the same doctrine. Likewise, that you have kept up a correspondence with certain German mathematicians concerning the same. Likewise, that you have published certain letters concerning the solar spots, in which you have explained the same doctrine as true, and that you have answered the objections which in several places were made against you, from the authority of the holy scriptures, by construing or glossing over the said scriptures, according to your own opinions. And finally, whereas the copy of a writing under the form of

a letter, reported to have been written by you to one who was formerly your scholar, has been shown to us, in which you have followed the hypothesis of Copernicus, which contains certain propositions contrary to the true sense and authority of the holy scriptures.

Now, this holy tribunal, being desirous to provide against the inconveniences and dangers which this statement may occasion, to the detriment of the holy faith, by the command of the most eminent lords, cardinals, &c. of this supreme and universal Inquisition, have caused the two following propositions concerning the immoveability of the sun, and the motion of the earth, to be thus qualified by the divines, viz.

“That the sun is the centre of the world and immoveable, with a local motion, is an absurd proposition, false in philosophy, and absolutely heretical, because it is expressly contrary to the holy scriptures.

“That the earth is neither the centre of the world nor immoveable, but that it possesses a daily motion, is likewise an absurd proposition, false in philosophy, and theologically considered, at least erroneous in point of faith.

“But as it pleased us in the first instance to proceed kindly with you, it was decreed in the said congregation, held before our Lord N. Feb. 25, anno 1616, that the most eminent Lord Cardinal Bellarmine, should command you, that you should entirely depart from the said false doctrine, and in case you should refuse to obey him, that you should be commanded by the commissary of the holy office, to abandon the same, and that you should neither teach it to others, defend it, nor say any thing concerning it, and that, if you should not submit to this order, you should be put in goal,” &c. &c. Thus, for merely entertaining and expressing an opinion with regard to the system of the universe, was the greatest philosopher of his age subjected to be imprisoned in the goal of the Inquisition, which imprisonment almost necessarily inferred the forfeiture of life by means of burning; and if the holy inquisitors, in their great mercy, were pleased not to burn him to death, the circumstance of being imprisoned by them necessarily inferred the forfeiture of all his property, and the consigning of his name to infamy. The opinion which the holy fathers condemned happens to be true in philosophy, and not contrary to scripture, for the word of God is occupied about higher matters, and does not pronounce any decision upon a subject so unimportant as the structure of the universe; but supposing the doctrine, that the earth moves round the sun, and not the sun round the earth, to be false in philosophy, what right had the church of Rome to imprison, and commit men to the flames for believing it? The error was not greater, than to maintain that two and three make six; and truly that must be a *holy office* that will burn men to death for such a harmless opinion.

After a long round-about account of the errors of Galileo's writings, their condemnation of the same, and their dealings with the unhappy author in order to his recantation, the holy fathers proceed as follows:

“Invoking, therefore, the most holy name of our Lord Jesus Christ, and of his most glorious mother, Mary, ever a virgin, we do, by this, our definitive sentence, which, sitting in our tribunal, we pronounce in these writings, with the advice and judgment of the reverend masters, doctors of divinity, and both laws, with whom we have consulted concerning the cause and causes now depending before us, between the

magnificent Carolus Sincerus, doctor of both laws, and procurator of the exchequer of this holy office of the one part, and you Galileus Galilei, a criminal here under the power of the Inquisition, by this present written process, examined and confessed as above, of the other part; we do say, judge, and declare, that you the aforesaid Galileus have, upon account of those things, which are produced in the written process, and which you have confessed as above, subjected yourself to a strong suspicion of heresy in this holy office, by believing and holding to be true, a doctrine which is false and contrary to the sacred and divine scripture; namely, that the sun is the centre of the orb of the earth, and does not move from the east to the west; and that the earth moves, and is not the centre of the world, and that these things may be considered and defended as probable opinions, although they have been declared and determined to be contrary to the sacred scripture; and consequently, that you have incurred all the censures and penalties appointed and promulgated by the sacred canons, and other general and particular acts against such offenders; from which it is our pleasure that you should be absolved, provided that you do first, with a sincere heart, and a true faith, abjure, curse, and detest, before us, the aforesaid errors and heresies, and every other error and heresy contrary to the catholic and apostolic Roman church, in the form which shall be prescribed to you by us." Then follows the formal condemnation and prohibition of Galileo's book, with an injunction of suitable penance, such as the holy fathers should please to inflict upon the miserable author, who happened, unfortunately for himself, to know more of God's works of creation, than the church of Rome chose that any man should know. The deed, if given at length, would nearly fill one of my numbers; it is subscribed by no less than seven cardinals; and it shows what must have been the low state of learning and science in Europe, only two hundred years ago. The following is the abjuration, which I give at full length, though the substance of it might have been expressed in half the number of words:

"I, Galileus, son of the late Vincentius Galileus, a Florentine, aged seventy, being here personally upon my trial, and on my knees before you, the most learned and eminent the lords, cardinals, inquisitors-general, of the universal Christian commonwealth, against heretical wickedness, and having before my eyes the most holy gospels, which I touch with my proper hands, do swear that I always have believed, and do now believe, and by the aid of God I will in future believe, every thing which the holy catholic and apostolic Roman church doth hold, preach, and teach. But whereas, notwithstanding, after I had been legally enjoined and commanded by this holy office, to abandon wholly that false opinion, which maintains that the sun is the centre of the universe, and immoveable, and that I should not hold, defend, or in any way, either by word or writing, teach the aforesaid false doctrine; and whereas, also, after it had been notified to me, that the aforesaid doctrine was contrary to the holy scripture, I wrote and published a book, in which I treated of the doctrine which had been condemned, and produced reasons of great force in favour of it, without giving any answers to them, for which I have been judged by the holy office to have incurred a strong suspicion of heresy, viz. for believing that the sun is the centre of the world, and that the earth is not the centre, but

moves. Being, therefore, willing to remove from the minds of your eminences, and of every catholic Christian, this strong suspicion which has been legally conceived against me, I do, with a sincere heart, and a true faith, abjure, curse, and detest, not only the foresaid errors and heresies, but generally every other error and opinion which may be contrary to the aforesaid holy church; and I swear, that, for the future, I will never more say or assert, either by word or writing, any thing that shall give occasion for a like suspicion; but that if I should know any heretic, or person suspected of heresy, I will inform against him to this holy office, or to the inquisitor, or ordinary of the place, in which I shall then be. Moreover, I swear and promise, that I will fulfil and fully observe all the penances which have been, or shall be hereafter enjoined me by this holy office. But if, which God forbid, it should happen that I should act contrary to my word, promises, protestations, and oaths, I do hereby subject myself to all the penalties and punishments which have been ordained and published against such offenders by the sacred canons, and other acts, both general and particular. So help me God, and these holy gospels which I now touch with my own proper hand. I, the abovementioned Galileus Galilei, have abjured, sworn, promised, and bound myself as above, and in testimony of these things I have subscribed, with my own proper hand, this present instrument of my abjuration, and have repeated it word by word at Rome, in the convent of Minerva, this 22d day of July, anno 1633. I, Galileus Galilei, have abjured as above, with my own proper hand."

It must be admitted, that the great philosopher appears here in a contemptible light. He denies upon oath what he believes to be true. He had indeed no alternative between this and being burnt to death; and mere philosophy could not furnish him with a reason and a motive for laying down his life for her sake. Had he been actuated by Christian principle, he would rather have died than have sworn to a falsehood, though it had been in a matter of no more importance, than that two and three make five. But if the philosopher appears contemptible in this matter, what shall we say of the holy church of Rome, that imposed such a hardship upon the wisest of her children? She appears not only as the enemy of truth and righteousness, but also as the enemy of science and literature. Under her influence, men could have no heart for making discoveries of any kind. Had any man proposed in Italy, two hundred years ago, to light a city by means of an invisible substance extracted from pit-coal, he would have been suspected of heretical intercourse with the devil; and if he should have succeeded in his plan, as our gas-light company has done, he would have been thrown into one of his own retorts, or more publicly burnt at an Auto-da-fe, as a wizard, or convicted heretic at least. It is easier to conceive how He that made all things out of nothing, should make the earth to move round the sun, than that a fellow-creature should be able to bring light out of darkness. The things, however, are both alike true. The one is proved by experiment, the other by observation; but if we were under the dominion of popery, we should be obliged to deny both upon oath, or submit to the alternative of being thrown into the fire.



## CHAPTER CXXVII.

VARIOUS ACCOUNTS OF THE INQUISITION AT DIFFERENT TIMES AND PLACES. BREAKING UP OF THE INQUISITION AT SARAGOSSA, BY FRENCH TROOPS. DISCLOSURES THERE MADE. SIXTY YOUNG WOMEN FOUND IN THE KEEPING OF THE HOLY FATHERS. SINGULAR NARRATIVE OF ONE OF THEM.

SATURDAY, December 16th, 1820.

IN treating of the holy Inquisition, it is not necessary that I go minutely into the consideration of its constitution, the laws by which it is regulated, and the titles and functions of the officers by whom it is governed. A full account of these may be found in "Limborch's History of the Inquisition;"—"The History of the Inquisition as it subsists in the kingdoms of Spain and Portugal," by Baker; Dellon's Account of the Inquisition at Goa; and in the work of a late, and I suppose, living author, entitled "A Narrative of the Persecution of Hippolyto Joseph da Costa Pereira Furtado de Mendoza," who was imprisoned and tried in Lisbon, by the Inquisition, about eighteen years ago, for the alleged crime of being a freemason. The narrative of this writer with regard to his own sufferings is highly interesting; but his account of the constitution and laws of the "Holy Office," is in a great measure a compilation from Limborch and others; and it ought to be mentioned, to the honour of the last mentioned author, that though he wrote about the middle of the seventeenth, his account is confirmed by the narrative of one who suffered in the Inquisition at the beginning of the nineteenth century.

But as my plan is to expose the cruelty and extreme wickedness of popery, as these appear in the conduct of the sacred tribunal, I shall, in a great measure, confine myself to facts illustrative of what I assert. Let it be remembered, that the grand avowed object of the institution was the suppression of heresy; that is, to prevent any man from thinking and speaking about religion, except according to a fixed rule, laid down by the church of Rome; and if any man would not be persuaded to think and speak according to this rule, it was the business of the holy office to deliver him up to the flames. But though this was the avowed object of the Inquisition, it will appear in the sequel, that it was used by great luxurious ecclesiastics as a mean of providing for the gratification of their lusts. The grand Turk has not a more splendid seraglio within the walls of his palace, than holy fathers are known to have kept within the prison of the Inquisition: and these very fathers would, without scruple, have sent any man of their own order to the flames, if he had presumed to commit the heresy of marrying, and living honestly with one woman.

About the beginning of the last century, there happened to be a sort of a civil war in Spain, in which the troops of the king of France were actively engaged on one side. In their victorious career they came into possession of the city of Saragossa, in Arragon, in which were a number of convents, particularly one of Dominicans. The French commander, M. Legal, found it necessary to levy a pretty heavy contribution upon the inhabitants, not omitting the convents. The Dominicans, all whose friars were familiars of the holy Inquisition, excused

themselves in a civil manner, saying, they had no money, and if M. de Legal insisted upon the demand of a thousand pistoles, which fell to their share, they could not pay him in any other way than by sending him the silver bodies of the saints. The friars imagined that the French commander would not have the heart to require such a sacrifice, and they thought, that if he should insist upon it, they would, by raising the cry of heresy against him, raise the mass of the people to take their part. The Frenchman, however, felt no qualms of conscience about the matter. He signified that the silver saints would be very welcome visitors. The friars, seeing they could not mend the matter, carried their gods to the governor, Legal, in a solemn procession, with lighted candles. The governor having heard that it was their intention to make a procession, and raise a mob, if they could, ordered out four companies of grenadiers, well armed, to receive the saints in the most devout and honourable manner; so that the design of raising the people completely failed. The saints were forthwith sent to the mint; and the holy fathers applied to the Inquisition to interpose its supreme power in order to save them from the furnace. This power was readily exercised in the way of excommunicating M. Legal. An instrument to this effect having been drawn up and signed, the secretary of the holy office was commanded to go and read it to the governor. Having performed his duty, the excommunicated governor, instead of expressing displeasure, with a mild countenance, took the paper from the secretary, and said, "Pray tell your masters, the inquisitors, that I will answer them to-morrow morning."

The governor then ordered his secretary to draw a copy of the excommunication, with the simple alteration of inserting "the holy inquisitors," instead of his own name; and the next morning he ordered four regiments to be sent along with his secretary to the Inquisition, with command to read the excommunication to the inquisitors themselves, and if they made the least noise, to turn them out, open all the prisons, and quarter two regiments there. The orders were obeyed; and the holy fathers were deeply amazed and confounded, to find themselves excommunicated by a man who had no authority for it; and they began a hue and cry against the governor as a heretic, and as having publicly insulted the Catholic faith. "Holy inquisitors," said the secretary, "the king wants this house to quarter his troops in; so walk out immediately;" and having no alternative, they were compelled to obey. The doors of the prisons were thrown open; and then the wickedness of the inquisitors was exposed to the world. Four hundred prisoners got liberty that day; and among them sixty well dressed young women, who were found to be the private property of the three inquisitors, and of which they had robbed the families of the city and neighbourhood.

The archbishop, seriously concerned for the honour of the holy tribunal, desired M. Legal to send these women to his palace, promising that he would take care of them; and in the mean time, he published an ecclesiastical censure against all who should defame by groundless reports the holy office of the Inquisition; that is, all who should mention the fact thus come to light. The governor professed his willingness to comply with his grace's desire; but as to the young women, that was not in his power, for the French officers had hurried them all

away, being glad to get such fine mistresses. In fact, they were chiefly young ladies, beautiful and accomplished, who had been forcibly carried away, at the pleasure of the holy fathers, from the most opulent families in the city, and who probably would never have been seen without the walls of the sacred building, but for such a deliverance as that which was effected by the French soldiers. Some of them were afterwards married to their deliverers, one of whom furnished Mr. Gavin, from whom I abridge this statement, with a narrative of her own case, which I am sure will be interesting to my readers. I shall give the substance of it, without adhering strictly to the author's phraseology, as I think I can give it in fewer words than he does. He having been bred a Papist, seems not to have been able, after his conversion, to lay aside the popish verbose, roundabout style of writing.

Travelling in France some time after the event above referred to, and after he had renounced his situation as a popish priest, he met one of the ladies at Rochfort, in an inn where he happened to lodge. She was then the wife of the innkeeper's son, who had been a lieutenant in the French service in Spain. Though she did not know Mr. Gavin in his secular habit, he recognized her as the daughter of counsellor Belabriga, in Saragossa, with whose family he had been acquainted. Her father, it seems, had died of grief, after having lost her, without the comfort of revealing the cause of his trouble, even to his confessor; so great was his dread of the Inquisition. From this lady Mr. Gavin obtained an account of the manner of her abduction, and of the treatment which she received in the holy office.

"I went one day, said she, with my mother to visit the countess of Attarass, and I met there Don Francisco Torrejon, her confessor, and second inquisitor. After we had drank chocolate, he asked me my age, my confessor's name, and so many intricate questions about religion, that I could not answer him. His serious countenance frightened me; and perceiving my fear, he desired the countess to tell me, that he was not so severe as I supposed, after which he caressed me very kindly. He gave me his hand, which I kissed with great respect and modesty; and when he went away he told me, 'My dear child, I shall remember you till the next time.' I did not know what he meant, being quite unexperienced, and only fifteen years old. Indeed, he did remember me; for that very night, when in bed, hearing a hard knocking at the door, the maid who lay in the room with me went to the window, and asking who was there? I heard the reply, 'The holy Inquisition.' I could not forbear crying out, Father, father, I am ruined for ever. My dear father got up, and inquiring what the matter was, I answered him with tears, The Inquisition; he, for fear that the maid would not open the door so quickly as such a case required, went himself to open the door, and like another Abraham to offer his child to the fire; and as I did not cease to cry out, my dear father, all in tears, stopped my mouth, to show his obedience to the holy office, for he supposed I had committed some crime against religion. The officers gave me time only to put on a petticoat and a mantle; they took me into the coach; and without allowing me the satisfaction of embracing my father and mother, they carried me into the Inquisition.

"I expected to die that night; but when they carried me into a noble room, well furnished, I was quite surprised. The officers left me there,

and immediately a maid came in with a salver of sweetmeats and cinnamon water, desiring me to take some refreshment before I went to bed. I told her I could not, but that I should be obliged to her if she could tell me whether I was to die that night or not? Die, said she, you do not come here to die, but to live like a princess, and you shall want for nothing in the world but the liberty of going out; so be not afraid, but go to bed, and sleep easy, for to-morrow you shall see wonders in this house; and as I am chosen to be your waiting maid, I hope you will be kind to me. I was going to ask some questions, but she told me she had not leave to tell me any thing more till the next day, only nobody shall come to disturb you; so she left me for a quarter of an hour. The great amazement I was in, took away the exercise of my senses to such a degree, that I could neither think of my parents nor my own dangerous situation. In this suspension of thought, the maid returned, and locked the chamber door after her. Madam, said she, let us go to bed, and be pleased to tell me at what time in the morning you will have the chocolate ready. I asked her name, and she told me it was Mary. Mary, said I, for God's sake, tell me, whether I come to die or not? I have told you, madam, said she, that you come to be one of the happiest ladies in the world. I went to bed, but the fear of death prevented me from shutting my eyes, so that I rose at break of day. Mary lay till six o'clock, and was surprised to find me up. She said little, but in half an hour she brought me, on a silver plate, two cups of chocolate and biscuits; I drank one cup, and desired her to drink the other, which she did. Well, Mary, said I, can you give me any account of the reasons of my being here? Not yet, madam, said she; have a little patience. With this answer she left me, and an hour after came again, with a fine Holland shift, a Holland underpetticoat, finely laced round, two silk petticoats, and a little Spanish waistcoat, fringed all over with gold, and combs, and ribbons, and every thing suitable to a lady of higher quality than I; but my greatest surprize was to see a gold snuff-box, with the picture of Don Francisco Torrejon in it. Then I understood the meaning of my confinement. I considered with myself, that to refuse the present would be the occasion of my immediate death; and that to accept it, was to give him too great encouragement against my honour. But I found, as I thought, a medium in the case; so I said to Mary, Pray give my service to Don Francisco Torrejon, and tell him, that as I could not bring my clothes along with me last night, honesty permits me to receive what is necessary to keep me decent; but since I do not take snuff, I beg his lordship to excuse me if I do not accept this box. Mary went to him with this answer, and came again with a picture, nicely set in gold, with four diamonds at the four corners of it, and told me that his lordship had mistaken, and that he desired me to accept that picture. While I was musing what to do, Mary said, Pray madam take my poor advice, accept the picture, and every thing he sends you; for consider, that if you do not comply with every thing he has a mind for, you shall soon be put to death, and nobody can defend you; but if you are obliging to him, he is a very complaisant gentleman, and will be a charming lover, and you will be here like a queen. He will give you another apartment with fine gardens, and many young ladies shall come to visit you; so I advise you to send a civil answer, and desire a visit from him, or else you will soon repent it. O dear,

cried I, must I abandon my honour without remedy? and if I oppose his desire, he will by force obtain it. So, full of confusion, I bid Mary give him what answer she pleased. She was very glad of my humble submission, and went to give Don Francisco an account of it. In a few minutes she returned, with great joy, to tell me that his lordship would honour with his company to supper. In the mean time he desired me to mind nothing but how to divert myself, and to give Mary my measure for some new clothes, and order her to bring me every thing I wished for. Mary added,—Madam, I may now call you my mistress, and must now tell you, that I have been in this holy office these fourteen years, and know the customs of it well; but as silence is imposed on me under pain of death, I cannot tell you any thing but what concerns your person: so, in the first place, do not oppose the holy father's will: secondly, if you see some young ladies here, never ask them any questions, neither will they ask you; and take care that you never tell them any thing. You may come and divert yourself among them at such hours as are appointed. You shall have music, and all sorts of recreations. Three days hence you shall dine with them; they are all ladies of quality, young and merry. You will live so happily here, that you will not wish to go abroad; and when your time is expired, the holy fathers will send you out of this country, and marry you to some nobleman. Never mention your name, nor Don Francisco's to any. If you see here some young ladies you have formerly been acquainted with, no notice must be taken; and nothing must be talked of but indifferent matters. All this made me astonished, or rather stupified, and the whole seemed to me a piece of enchantment. With this lesson she left me, saying she was going to, order my dinner; every time she went out, she locked the door. There were but two windows in my room, and they were so high that I could see nothing through them; but hunting about, I found a closet, with all sorts of historical and profane books; so I spent my time till dinner in reading, which was some satisfaction to me.

“In about two hours she brought dinner, at which was every thing that could satisfy the most nice appetite. When dinner was over, she left me alone, and told me if I wanted any thing, to ring the bell; so I went to the closet again, and spent three hours in reading. I think I was really under some enchantment; for I was in a perfect suspension of thought, so as to remember neither father nor mother. Mary came and told me that Don Francisco was come home, and that she thought he would come and see me very soon, and begged me to receive him with all manner of kindness.

“At seven in the evening Don Francisco came, in his nightgown and cap; not with the gravity of an inquisitor, but with the gaiety of an officer. He saluted me with great respect, and told me that his coming to see me, was only to show the value he had for my family, and to tell me that some of my lovers had procured my ruin, having accused me in matters of religion; that the informations were taken, and the sentence pronounced against me, to be burnt alive in a dry-pan, with a slow fire; but that he out of pity and love to my family, had stopped the execution of it. Every word was a mortal stroke to my heart. I threw myself at his feet, and said, Ah! Seignior, have you stopped the execution for ever? It only belongs to you to stop it, or not,

said he, and with this he bade me good night. As soon as he went away, I fell a crying, but Mary came and asked what made me cry so bitterly? Ah! good Mary, said I, tell me what is the meaning of the dry-pan and gradual fire? for I expect to die by it. O Madam, said she, never fear. You shall see ere long the dry-pan and the gradual fire; but they are made for those that oppose the holy father's will; not for you that are so obliging as to obey it. But pray, was Don Francisco very obliging? I do not know, said I, for his discourse has put me out of my wits; he saluted me with great civility, but he left me abruptly. Well, said Mary, you do not yet know his temper; he is extremely kind to people that are obedient to him, but if they are not, he is as unmerciful as Nero; so for your own sake, take care to oblige him in all respects. She bade me be easy and go to supper; but the thoughts of the dry-pan so troubled me, that I could neither eat nor sleep that night.

"Early in the morning Mary got up, and told me, that nobody was yet stirring in the house, and that if I would promise secrecy, she would show me the dry-pan and the gradual fire; so taking me down stairs, she brought me into a large room with a thick iron door, and within it was an oven burning, and a large brass pan upon it, with a cover of the same, and a lock to it. In the next room, there was a great wheel covered on both sides with thick boards; and opening a little window in the centre of it, she desired me to look with a candle on the inside of it. There I saw that all the circumference of the wheel was set with sharp razors. After that she showed me a pit full of serpents and toads. Now, my good mistress, said she, I'll tell you the use of these three things. The dry-pan is for heretics, and those who oppose the holy father's will and pleasure. They are put naked alive into the pan, and the cover of it being locked up, the executioner begins to put a small fire in the oven, and by degrees he increases it till the body is reduced to ashes. The second is designed for those that speak against the pope, and the holy fathers; for they are put within the wheel; and the little door being locked, the executioner turns the wheel till the person is dead. And the third is for those who condemn the images, and refuse to give due respect and veneration to ecclesiastical persons; for they are thrown into the pit, and become the food of serpents and toads. Then Mary said to me, that another day, she would show me the torments for public sinners: but I was in so great an agony at what I had seen, that I desired her to show me no more places; so we went to my room, and she again charged me to be very obedient to all the commands of Don Francisco, for I might be assured if I was not, that I must undergo the torments of the dry-pan. I conceived such a horror of the gradual fire, that I was not mistress of my senses; so I promised Mary to follow her advice. If you are in that disposition, said she, leave off all fear, and expect nothing but pleasure and satisfaction.—"

Hitherto I have given the narrative nearly in the author's words, with very little abridgment; but I forbear giving the particulars of what immediately follows. Seduction, in its most refined form, is a process which ought not to meet the public eye. The holy fathers of the Inquisition knew perfectly how to work upon the imagination of their wretched victims, first by putting lascivious books in their way, and then upon their fears, by showing them the instruments of torture,

so as effectually to bend the most unyielding to their will. The sequel of the story shall be given in my next number. There can be no doubt with regard to the truth of the narrative. The author was known, after his conversion from popery, to some of the nobility and dignitaries of the church of England; and he has his character certified at the beginning of his first volume, under the hand of the bishop of London. He wrote what he saw and heard from eye and ear witnesses; and the Reverend J. Baker, who must have been his cotemporary, in his history of the Inquisition, gives this entire story, with a declaration of his conviction of its truth.

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## CHAPTER CXXVIII.

THE NARRATIVE CONTINUED. MODE OF RECRUITING THE SERAGLIO OF THE INQUISITION. CRUELITIES OF THE HOLY OFFICE. CASE OF DONNA MARIA DE BOHORQUES. OTHER INSTANCES OF SAVAGE CRUELTY.

SATURDAY, December 23d, 1820.

PROCEED we now to the sequel of the story of the young lady in the Inquisition, whose case occupied the greater part of my last number.—“About ten o'clock, Mary came, says she, and dressed me. We left Don Francisco in bed, and she carried me into another chamber, very delightful, and better furnished than the first; for the windows were lower, and I had the pleasure of seeing the river and gardens. Mary then told me, that the young ladies would come and pay me their respects before dinner; and would take me to dine with them; and begged me to remember her advice; she had scarcely finished, when I saw a troop of young beautiful ladies, finely dressed, who came, one after another, to embrace me, and to wish me joy. My surprise was so great, that I was unable to answer their compliments; but one of them seeing me silent, said, madam, the solitude of this place will affect you in the beginning, but when you begin to feel the pleasures we enjoy, you will quit your pensive thoughts. Now we beg of you the honour to come and dine with us to-day; and henceforth three days in a week. I returned them thanks; so we went to dinner. That day we had all sorts of exquisite meats, delicate fruits, and sweetmeats. The room was long, with two tables on each side, and another at the front of it; and I reckoned in it that day fifty-two young ladies, the eldest not exceeding twenty-four years. After dinner we went up to a long gallery, where some of us played on instruments of music, others at cards; and some walked about for three or four hours together. At last Mary came up ringing a small bell, which was, as I was told, the signal to go to our own rooms; but Mary said to the whole company, ‘Ladies, to-day is a day of recreation, so you may go into what rooms you please till eight o'clock.’ They all desired to go into my apartment with me. We found in my antichamber a table, with all sorts of sweetmeats upon it;—iced cinnamon, almond milk, and the like. Every one ate and drank, but nobody spake a word about the sumptuousness of the table, or the Inquisition, or the holy fathers.

“They retired to their respective apartments, at eight o'clock, when Mary came to conduct me to Don Francisco, with whom I was to sup

and spend the night. In the morning, when I returned to my own chamber, I found ready two suits of clothes of rich brocade, and every thing else suitable to a lady of the first rank. I put on one, and when I was quite dressed, the ladies came to wish me joy, all dressed in different clothes, much richer than before. We spent the second and the third day in the same sort of recreation; Don Francisco continuing in the same manner with me: but on the fourth morning, after drinking chocolate, (which it was the custom to do in bed,) Mary told me, that a lady was waiting for me in her own room, and with an air of authority desired me to get up. Don Francisco saying nothing to the contrary, I obeyed, and left him in bed. I thought this was to give me some new comfort, but I was very much mistaken; for Mary conveyed me into a lady's room not eight feet long, which was a perfect prison; and told me this was my room, and this young lady my bedfellow and companion; and without saying any more she left me there.

"What is this, dear lady? said I; is it an enchanted place, or hell upon earth? I have lost father and mother, and what is worse, I have lost my honour and my soul for ever. My new companion, seeing my agitation, took me by the hands, and said, Dear sister, forbear to cry and grieve; for such extravagant behaviour will only draw upon you a cruel death. Your misfortunes and ours are exactly of a piece. You suffer nothing that we have not suffered before you; but we dare not show our grief for fear of greater evils. She advised me to be sure and show no uneasiness before Mary, who was the only instrument of their torments or comfort. - I was in a most desperate condition; but my new sister Leonora prevailed so much upon me, that I overcame my vexation before Mary came to bring our dinner, which was very different from what we had had for three days before. After dinner another maid came to take away the plate and knife, for we had but one for us both; and after she had gone out and locked the door, Leonora told me that we should not be disturbed again till eight o'clock; and that if I would promise to keep secret what she should tell me, while I remained in that house, she would reveal all that she knew. I promised all that she desired, upon which she began as follows:

"My dear sister, you think your case very hard; but I assure you all the ladies in this house have already gone through the same. In time you will know all their stories, as they hope to know yours. I suppose Mary has been the chief instrument of your fright, as she has been of ours; and I warrant she has shown you some horrible places, though not all; and at the mere thought of them, you were so much troubled in your mind, that you have chosen the same way we did to redeem yourself from death. By what has happened to us, we know that Don Francisco has been your Nero; for the three colours of our clothes are the distinguishing tokens of the three holy fathers; the red silk belongs to Don Francisco, the blue to Guerrero, and the green to Aliaga. We are strictly commanded to make all demonstrations of joy, and to be very merry for three days when a lady comes first here, as we did with you, and you must do with others; but afterwards we live like prisoners, without seeing a living soul, but the six maids, and Mary, who is the housekeeper. We dine all of us in the hall three days in the week. When any of the holy fathers has a mind for any one of his slaves, Mary comes at nine o'clock, and conducts her to his apartment.



Some nights Mary leaves the door of our rooms open, and that is a sign that one of the fathers has a mind to visit us that night; but we do not know whether it is our patron or not. If one of us happens to be with child, she is removed to a better chamber, and she sees nobody but the maid till she is delivered. The child is taken away, and we know not where it is carried. I have been in this house six years, and was not fourteen when the officers took me from my father's house. I have had one child here. We have at present fifty-two young ladies; and we lose every year six or eight; but where they are sent we do not know. We always get new in their places; and I have seen here seventy-three ladies at once. Our continual torment is to think that when the holy fathers are tired of us they will put us to death; for they never will run the hazard of being discovered in their villany: So, though we cannot oppose their commands, yet we continually pray to God to pardon those ills which we are forced to commit, and to deliver us out of their hands; so, my dear sister, arm yourself with patience, for there is no other remedy."

By this discourse of Leonara, the young captive was prevailed upon to make the best of her condition. She found every thing to be as she was told. She continued in durance eighteen months, in which time the company lost eleven ladies, and got nineteen new ones. "When the French soldiers threw open the doors of their prison, M. Faulcant, says she, happily for me, opened the door of my room, and from the moment he saw me, showed me great civility. He took Leonora and me to his own lodgings, and, after hearing our stories, for fear things should turn to our disadvantage, he dressed us in men's clothes, and sent us to his father's. So we came to this house, where I was kept for two years as the old man's daughter; till M. Faulcant's regiment being broke, he came home, and two months after married me. Leonora was married to another officer, and went to live in Orleans."

From the above it appears, that about once a month, upon an average, a family in Saragossa was robbed of a daughter to recruit the seraglio of the holy fathers of the Inquisition. This narrative does not refer to the dark ages of popery; the thing took place but about a hundred years ago; and who can tell the misery that was thus inflicted upon many a family? In fact, there could be no such thing as domestic comfort in any country in which the Inquisition was established. It was not enough that every young lady kept at home; that she did not so much as show her face at a window; this would certainly have made her a victim to any member of the holy office whose spies might be passing. Every exposure of the kind therefore was most carefully avoided; but this did not serve the purpose of concealing such as might be desirable inmates of the Inquisition. Every lady was required to make confession to a priest twice, or at least once, a year; the priests were all dependants of the holy office; they were in short the panders of lewdness to the lords inquisitors; and becoming, by means of confession, acquainted with the name and circumstances of every individual in every family, it was easy for them to inform their superiors where they might obtain a victim, to be sacrificed at the shrine of their lusts.

It is difficult to exhibit any thing more wicked than what I have related, with regard to the Inquisition, in this and my last number; but

there is something more tragical in what follows; in which we shall find that all the horrors of the "dry-pan," or burning to death, were actually realized in the case of young accomplished ladies, for no crime but that of heresy, or believing as they were taught by the word of God. I quote from an article formerly referred to, in the Literary and Statistical Magazine for June last; as continued from the number for March:

"Among the twenty-one victims who were burned at Valladolid, in the auto-da-fe of 1559, the case of Dona Maria de Bohorques is peculiarly interesting. Dona Maria was a natural daughter of Pedro Garcia de Xeres Bohorques, and had just completed her twenty-first year, when she was arrested on suspicion of Lutheranism. Under the instruction of D. Juan Gil, bishop elect of Tortosa, she was perfectly acquainted with the Latin language, and had made considerable progress in Greek. She knew the gospels by heart, and was deeply read in those commentaries, which explain in a Lutheran sense, the texts referring to justification by faith, good works, the sacraments, and the characteristics of the true church.

"Dona Maria was confined in the secret prison of the Inquisition, where she avowed the doctrines imputed to her, defended them against the arguments of the priests who visited her, and boldly told the inquisitors, that instead of punishing her for the creed which she held, they would do much better to imitate her example. With regard to the depositions of her accusers, though she allowed the principal points, she persisted in denying some facts which related to the opinions of other individuals; and this denial gave the inquisitors an opportunity of putting her to the rack. By this torture they only procured a confession, that her sister Johanna Bohorques knew her sentiments and had not disapproved them: and as she persisted in her profession of faith, sentence was passed upon her as an obstinate heretic. In the interval between her condemnation and the auto-da-fe, in which she was to suffer, the inquisitors made every exertion to bring her back to the Romish faith. They sent to her successively two Jesuits and two Dominican priests, who laboured with great zeal for her conversion, but returned without having effected their object, full of admiration of the talents she displayed, and regretting the obstinacy with which she persisted in what they supposed a damnable heresy. The evening before the auto-da-fe, two Dominicans joined in the attempt, and were followed by several theologians of other orders. Dona Maria received them with civility, but dissuaded them from attempting a hopeless task. To the professions which they made of being interested in the welfare of her soul, she answered that she believed them to be sincere, but that they must not suppose that she, being the party chiefly concerned, felt a less interest in the matter than they did. She told them that she came to prison fully satisfied of the orthodoxy of the creed which she held, and that she had been confirmed in her belief by the evident futility of the arguments brought against it.

"At the stake, Don Juan Ponce de Leon, who had just abjured the Lutheran doctrines, exhorted Dona Maria to follow his example. The weakness of this apostate for a moment overcame her, and she silenced him by language rather of contempt than of pity. Recollecting herself, however, she told him that the time for controversy was past, and

that their wisest plan would be, to occupy the few minutes which remained to them, in meditating on the death of their Redeemer, in order to confirm that faith by which alone they could be justified. We have already mentioned, that if a condemned heretic renounced his heresy even at the stake, he was not burned alive, but first strangled and then burned; (and this was all that poor Juan Ponce de Leon gained by his apostasy.) On this occasion the attendant priests, moved by the youth and talents of Dona Maria, offered her this milder death if she would merely repeat the creed. With this offer she readily complied, but having finished it, she immediately began to explain its articles according to the sense of the reformers. This confession of faith was immediately interrupted; Dona Maria was strangled by the executioner, and her body was afterwards consumed to ashes.

"We have mentioned that the only confession extorted by the rack from Maria Bohorques was, that her sister knew her religious sentiments, and had not disapproved them. This sister was named Johanna; she was a legitimate daughter of the same Pedro Garcia, and was married to Don Francis de Vargas, lord of Heguera. She was immediately arrested, upon the confession of her sister Maria; and though six months advanced in pregnancy, she was confined in one of the common dungeons of the Inquisition. In this dungeon she was delivered of a child, and received no assistance except from a young woman, confined on a charge of Lutheranism, who occupied the same cell. Eight days after its birth the child was taken from her; and soon after, her friendly nurse, having been tortured, returned to the dungeon with bruised and dislocated limbs; and Dona Johanna, still feeble from her confinement, was called upon to repay the charitable attentions she had received. Before her health was established, she also was subjected to the torture. Her enfeebled frame sunk under its sufferings: a blood vessel burst while she was on the rack, and in two days she was delivered by death from any further persecution. After perpetrating this foul murder, the inquisitors thought it sufficient expiation to declare Dona Johanna innocent at the ensuing auto-da-fe."

Cases of the same kind might be multiplied to any extent; but my design is, to give only a selection by way of sample. The following affords a view of the secrecy with which the affairs of the holy office were conducted: "When the familiar is sent for to apprehend any person, he has the following order put into his hand. 'By the command of the reverend Father N. an inquisitor of heretical pravity, let B. be apprehended and committed to the prisons of this holy office, and not be released out of them, but by the express order of the said reverend inquisitor.' And if several persons are to be taken up at the same time, the familiars are commanded so to order things, that they may know nothing of one another's being apprehended. And at this the familiars are so expert, that a father and his three sons, and three daughters, who lived together in the same house, were all carried prisoners to the Inquisition, without knowing any thing of one another's being there until seven years afterwards, when they that were alive came forth to an auto-da-fe."—*Limborch, Vol. I. p. 187.*

Thus persons the most nearly related to one another, may be confined in contiguous cells without knowing it; and the merciless turnkeys of the holy office are constantly on the watch, to prevent the utter-

ance of any sound, lest it should occasion the discovery of some secret. If a person bemoans himself, or bewails his misfortune, or prays to God with an audible voice, or sings a psalm or sacred hymn, he is instantly silenced. Persons may know one another by their cough, as well as by their articulate voice, and therefore, no man was allowed even this expression of his misery in the damp dungeons of the Inquisition. Limborch relates the following instance, which, he says, he had from several persons. "A prisoner in the Inquisition coughed. The jailers came to him, and admonished him to forbear coughing, because it was unlawful to make any noise in that house. He answered it was not in his power to forbear. However, they admonished him a second time to forbear it, and because he did not, they stripped him naked and cruelly beat him. This increased his cough, for which they beat him so often, that at last he died through the pain and anguish of his stripes."

I shall bring in here what was intended for the conclusion of Chap. CXXV., but for which I had not room. These cruelties were not, indeed, committed within the walls of the Inquisition, but they were done with the concurrence of the head of the church, and the head inquisitor at Rome.

Sir Samuel Moreland has given a great number of instances of cruelty to individuals whom he names, with the attestations of witnesses, which he procured upon the spot. With a few of these I shall conclude the present number. I have been accused of being too delicate in some instances, especially in my treatment of the subject of clerical celibacy. I have now with some reluctance brought myself to speak plainly out, some facts and circumstances, which I hope will have the effect which I have all along avowed to be the object of my work, not to injure the persons of Papists, but to hold up the system of popery, which I maintain to be the invention of the devil, to universal detestation. I advise all who have the misfortune to have weak nerves, to read no more of this number.

Upon the 22d of April, 1655, in a certain place called La Sarcena, one Captain Pola, of Pancalier, took two poor women of La Torre, and with a falchion ripped up their bellies, and left them wallowing upon the snow in this lamentable condition. And this was seen by M. Gross, minister of Villaro.

Martha Constantin, wife of Jacob Barral, after she had seen several others most cruelly put to death, was herself first ravished, and then had her breasts cut off. The soldiers took and fried them, and presented them to their comrades as tripe.

Anna, daughter of Giovanni Charboniere, had a long stake thrust through her body longitudinally, by some soldiers, who carried her thus upon their shoulders, quite naked, until they were tired; and then they stuck the end of the stake in the ground, and thus left her dead body exposed to the world.

Giovanni Tolasano, a mercer of Villaro, as he was passing by the hill of Juliano, saw a poor woman flying from the soldiers, with a cradle upon her head, wherein was a young sucking child; but seeing she was like to be overtaken by them, she left her cradle in the middle of the way, as verily believing those butchers could not possibly have such hearts of a damant as to lay violent hands upon the poor innocent babe, and so hid herself not far from the place, in the cleft of a rock. But

those blood-hounds having found the infant in the cradle, in the most savage manner took it out, and pulled it into four pieces or quarters; and afterwards finding the mother, ravished her, then cut off her head, and left her dead body upon the snow.

The daughter of Moyses Long, of Bobio, about ten years of age, was taken by the soldiers of Piedmont, as she was flying upon the snow, who, broaching her upon a pike or halbert, roasted her alive upon a broad stone not far from the place. When they had thus done, they cut off a slice of her flesh, intending to have made a meal's meat on her, but not finding it thoroughly roasted, their stomachs would not serve them to eat it.

Mr. Gross, pastor of Villario, in Bobio, told the author, (Sir S. M.) during his abode at Geneva, that being at Pignerolio, he heard several persons affirm, that some of the murderers, having taken eleven men at Garcigliana, heated a great oven or furnace red hot, and caused those poor creatures to throw one another into the said burning fiery furnace; and when it came to the last man, they themselves threw him in. It is a thing most certain also, that very frequently these blood-hounds pursued and hunted out multitudes of those poor Protestants among the rocks and mountains, by the very traces of their bleeding feet and legs, which had been sorely cut and mangled by the ice and flints which they met with by the way, in their flight.

These are a few examples, taken almost at random from a catalogue of some hundreds, related with horrible minuteness by the English ambassador. It would be difficult to find instances of such cruelty among the rudest savages; for there is no ferocity or cruelty equal to that with which the devil qualifies his agents for the propagation of idolatry and superstition, and for blotting out the knowledge of real Christianity from the earth.

This remark is confirmed by what Dr. Geddes records of what came under his own observation, when he was an eyewitness of an *auto-da-fe*. The victims were chained to stakes, at the height of about four feet from the ground. A quantity of furze that lay round the bottom of the stakes was set on fire; by a current of wind it was in some cases prevented from reaching above the lowest extremities of the body. Some were thus kept in torture for an hour or two, and were actually roasted, not burnt to death. This spectacle, says he, is beheld by people of both sexes, and all ages, with such transports of joy and satisfaction, as are not on any other occasion to be met with. And that the reader may not think that this inhuman joy is the effect of a natural cruelty that is in these people's disposition, and not the spirit of their religion, he may rest assured, that all public malefactors, except heretics, have their violent death nowhere more tenderly lamented, than amongst the same people, and even when there is nothing in the manner of their death that appears inhuman or cruel. *See Limborch, Vol. II. p. 301.*

## CHAPTER CXXIX.

AUTO-DA-FE. HYPOCRITICAL MOCKERY OF THE INQUISITION. SUFFERINGS OF ISAAC MARTIN. MASSACRE AT PARIS, AND MEDAL STRUCK BY ORDER OF THE POPE TO COMMEMORATE IT. MASSACRE OF PROTESTANTS IN IRELAND IN THE YEAR ONE THOUSAND SIX HUNDRED AND FORTY-ONE. GRAHAM'S ANNALS OF IRELAND. REMARKS.

SATURDAY, December 30th, 1820.

ACCORDING to the courtly, or over-courteous morality of this world, it is alleged, that the more deficient a man is known to be, with respect to any particular virtue, the more abundantly it ought to be bestowed upon him, by his flatterers during his life, and his panegyrists after his death. The Inquisition seems to have acted upon this principle from its very commencement. It gave itself out as the *holy* office, and all men were required to regard it, and call it holy, though it is well known to have been the most unholy tribunal that ever afflicted the world. In like manner the Inquisition incessantly boasted of its justice and its mercy, especially of the latter, though it is certain that its justice was a perversion of all righteousness, and the tenderest of its mercies was the most barbarous cruelty.

I had thought of afflicting my readers by presenting them with a particular account of an auto-da-fe, which would have occupied a number or two, but on reflection, I rather chose to pass this over. Those who wish to have their souls harrowed up by such an exhibition, may find materials in Limborch's History, and in almost all the Martyrologies in the English language. Suffice it to say, that an auto-da-fe, or act of faith, was the burning to death of such persons as the holy Inquisition was pleased to pronounce defective in their belief of all, or any of the error and nonsense which the church of Rome had propounded as articles of faith. This burning took place as often as the holy office could provide subjects for the fire. Kings and queens were not only invited to witness it as a most joyful spectacle; but actually required to sanction it with their presence, under the pain of being themselves suspected of heretical pravity. Limborch gives a series of prints, in which the king and queen of Spain are represented under a rich and royal canopy, feasting their eyes with the delightful spectacle of a number of poor wretches led to be committed to the flames; and the representation is by no means a production of the fancy. It is sober historical truth, the memory of which will remain to the latest ages, as an evidence of the diabolical cruelty and wickedness of the church of Rome, and of all those who lent themselves to its support.

It was the manner of the holy inquisitors to be continually boasting of their mercy. It often happened that the most inoffensive man in a city was brought before them, under a vague suspicion of something which related to the integrity of the faith. After having his spirits broken by confinement in a dungeon for months or years, he was required to make confession of his crimes, while he was not conscious of any thing in his conduct that deserved the name of crime. The holy fathers would not condescend to tell him what it was of which he was accused; but they would assure him that the holy Inquisition was merciful, and that if he would make a free and candid confession, he should be mercifully dealt with. The poor man could not confess crimes of

which he was not guilty; and the holy inquisitors, in their great mercy would send him back to his dungeon, with a command to review his whole life; and there they would leave him for a year or two longer, to recollect, if he could, every word that he had spoken, and every person to whom he had spoken, during the whole period of his conscious existence.

A man thus shut up in a dark and loathsome dungeon, without the society of a living creature, would very probably recollect some foolish thing that he had said to some person in the course of his life; and trusting in the boasted mercy of the holy tribunal, he would confess this the next time he was called to a hearing. This however would only furnish his tormentors with a pretext for teasing him with more ensnaring questions, not only with regard to himself, but also the persons with whom he had conversed upon any point of religion. These persons would be immured within the sacred walls before the next morning; and he himself would be sent back to his dungeon to consider of what other crimes he ought to accuse himself.

These reflections are not thrown out at random. They are supported by incontestable facts, as any person may see who will read the numerous relations in Limborch, and in Baker's History of the Inquisition. This last author, among a number of instances, relates at great length, the sufferings of one Isaac Martin, an English merchant in Malaga, who was confined in the Inquisition in 1714, and grievously tormented, upon suspicion of his being a Jew, and that upon no stronger evidence than that his name was Isaac, and that he had a son whom he had named Abraham. It was in vain that he protested that he was a Christian of the church of England, and that Abraham and Isaac were not Jews, but had lived hundreds of years before the designation of *Jew* was known in the world. The inquisitors would not believe his assertion either with regard to himself or the patriarchs. He was known to be guilty of the crime of being rich, of which he was effectually purged by the holy office, for this heresy yields to force sooner than any other; and then he was sent out of the country with a body dreadfully torn by scourging and other torments which he had endured.

But the unparalleled hypocrisy and impudence of the inquisitors appear chiefly in their professions of mercy for those whom they have devoted to the flames. It is pretended that the holy office puts no man to death. It merely, on finding persons obstinate heretics, delivers them over to the civil power, which in a popish country, must submit to be the church's hangman; and when men are so delivered over, it is with great affectation of pity and compassion on the part of the ghostly fathers, who beseech the magistrate, perhaps with tears in their eyes, as a crocodile is said to shed tears over the prey he is about to devour, to deal mercifully with the unhappy criminals, and to be sure not to hurt them; and this at the very time when the stake is fixed, the fuel prepared, and people assembled to witness their execution; and if any magistrate should so understand them as to comply with their request, the fire would soon be applied to himself as a favourer of heretics.

"Is there," says Dr. Geddes, in his View of the Court of Inquisition in Portugal, p. 446, "in all history, an instance of so gross and confident a mockery of God, and the world, as this of the inquisitors beseeching the civil magistrate, not to put the heretics they have condemned

and delivered to them, to death? For were they in earnest when they made this solemn petition to the secular magistrates, why do they bring their prisoners out of the Inquisition, and deliver them to those magistrates in coats painted over with flames? Why do they teach that heretics, above all other malefactors, ought to be punished with death? And why do they never resent the secular magistrates having so little regard to their earnest and joint petition as never to fail to burn all the heretics that are delivered to them by the Inquisition, within an hour or two after they have them in their hands? And why in Rome, where the supreme, civil, and ecclesiastical authority are lodged in the same person, is this petition of the Inquisition, which is made there as well as in other places, never granted?"—Thus far Dr. Geddes. And let me here add, that this hypocrisy and dissimulation is the more vile and execrable, in that the inquisitors are commanded by the bulls of several popes, to compel the secular magistrate, under penalty of excommunication and other ecclesiastical censures, within six days, readily to execute the sentences pronounced by the inquisitors against heretics, that is, to burn them. *Limborch, vol. ii. p. 289.*

On entering upon this subject, I said that popish writers traced the Inquisition to a period as ancient as that of the Mosaic dispensation. I have since received from a correspondent, an extract from a Spanish author, who maintains that the holy tribunal had its origin in paradise; but instead of ascribing it to its real author, who was a liar and a murderer from the beginning, this writer blasphemously represents the Creator himself as the first inquisitor, and Adam and Eve as the first who were brought before the holy tribunal. The words are "Dizen que Dios fue Inquisidor de Adam y Eva por haver comido el vedado fruto," &c. &c. That is, "It is said that God was inquisitor of Adam and Eve, for having eaten the forbidden fruit."

If there be any of my readers who wish to see more evidence of the bloody and murderous character of popery than I have given in my late numbers, I refer them to the narrative of the grand massacre in Paris, which is recorded in all our ecclesiastical histories and martyrologies. And here I take the opportunity of expressing my best thanks to a worthy correspondent in Ireland, for sending me an impression in wax, of a genuine medal which Pope Gregory XIII. ordered to be struck, in honourable commemoration of that, to him, joyful event. It is pretty generally known, that the pope was so delighted with the intelligence which he received from Paris on that occasion, that he ordered solemn thanksgiving to God to be offered up in all the churches. But that the memory of the thing might not be forgotten, he ordered to be struck a medal in silver, which has on one side, a well-defined profile of himself, and on the reverse, the figure of an angel, with a crucifix in one hand, and a drawn sword in the other, in the act of destroying a confused multitude of human creatures, who are represented as falling down before him. O, what a delightful picture this must be to all good Papists! and how they would rejoice if they had it in their power to do the thing over again! Some sentimental Protestants will cry out against this as uncharitable, and they will insist upon it, that modern Papists are not so bloody-minded; then let modern Papists themselves say so. Let them condemn the bloody massacre of thousands of peaceable citizens; and let them condemn the fiendlike triumph and rejoicing



of the head of their church on the occasion, and then they may perhaps deserve credit for their professions of being more humane and less bloody-minded than their fathers were. But I know they will not, and that they dare not pronounce any such condemnation. They will not say that the head of their church did wrong in rejoicing, and in calling the whole church to rejoice in that horrible massacre; and, therefore, I do them no wrong in maintaining, that they would practise the same thing if they had it in their power.

The Papists in France had another glorious opportunity of glutting themselves with the blood of Protestants, on the revocation of the edict of Nantz, by Lewis XIV. For particulars, I refer the reader to Jurieu's Pastoral Letters:—the Introduction to Quick's Synodicon:—and to a work in French, entitled, "Etat des Reformes en France:" printed at the Hague in 1685, during the very heat of the persecution. This work was lately sent me by a reverend gentleman from a remote part of the Highlands. It goes with much detail into the dreadful sufferings which Protestants were called to endure on that occasion. I do not know if there be an edition of it in English.

To come nearer home, I might fill a volume with a tragical account of the sufferings of Protestants in Ireland, in the great massacre and rebellion that commenced in 1641, in the reign of Charles I. "The rebellion," says Hume, "which had been upwards of fourteen years threatened in Ireland, and which had been repressed only by the vigour of the earl of Stafford's government, broke out at this time with incredible fury. On this fatal day, the Irish, every where intermingled with the English, needed but a hint from their leaders and priests to begin hostilities against a people whom they hated on account of their religion, and envied for their riches and prosperity. The houses, cattle, and goods of the unwary English were first seized. Those who heard of the commotions in their neighbourhood, instead of deserting their habitations, and assembling together for mutual protection, remained at home, in hopes of defending their property, and fell thus separately into the hands of their enemies. After rapacity had fully exerted itself, cruelty, and that the most barbarous that ever in any nation was known or heard of, began its operations. A universal massacre commenced of the English, (Protestants,) now defenceless, and passively resigned to their inhuman foes; 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, the infirm, underwent the like fate, and were confounded in one common ruin. In vain did flight save 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 connexions were dissolved, and death was dealt by that hand from which protection was implored and expected. Without provocation, without opposition, the astonished English, (Protestants,) being in profound peace and full security, were massacred by their nearest neighbours, with whom they had long upheld a continued intercourse of kindness and good offices. But death was the lightest punishment inflicted by those enraged rebels; all the tortures which wanton cruelty could devise, all the lingering pains of body, and anguish of mind, the agonies of despair, could not satiate revenge excited without

injury, and cruelty derived from no cause. To enter into particulars would shock the least delicate humanity; such enormities, though attested by undoubted evidence, would appear almost incredible.

"The weaker sex themselves, naturally tender and compassionate, here emulated their more robust companions in the practice of every cruelty. Even children, taught by the example, and encouraged by the exhortations of their parents, essayed their feeble blows on the dead carcasses, or defenceless children of the English (Protestants.) The very avarice of the Irish was not a sufficient restraint to their cruelty; such was their frenzy, that the cattle which they had seized, and by rapine made their own, yet because they bore the name of English, were wantonly slaughtered, or when covered with wounds, turned loose into the woods and deserts.

"The stately buildings or commodious habitations of the planters, as if upbraiding the sloth and ignorance of the natives, were consumed with fire, or laid level with the ground; and where the miserable owners shut up their houses and prepared for defence, perished in the flames, together with their wives and children, a double triumph was afforded to their insulting foes. If any where a number assembled together, and assuming courage from despair, were resolved to sweeten death by revenge upon their assassins, they were disarmed by capitulations and promises of safety, confirmed by the most solemn oaths; then the rebels, (in the immutable spirit of popery,) with perfidy equal to their cruelty, made them share the fate of their unhappy countrymen. Others more ingenious still in their barbarity, tempted their prisoners with the fond hope of life, to imbrue their hands in the blood of their friends, brothers, and parents; and having thus rendered them accomplices in guilt, gave them that death which they sought to shun by deserving it.

"Amidst all these enormities, the sacred name of religion sounded on every side, not to stop the hands of these murderers, but to enforce their blows, and to steel their hearts against every movement of human or social sympathy. The English, as heretics abhorred of God, and detestable to all holy men, were marked out by the priests for slaughter; and of all actions, to rid the world of these declared enemies to Catholic faith and piety, was represented as the most meritorious in its nature, which, in that rude people, sufficiently inclined to atrocious deeds, was further stimulated by precepts and national prejudices, impoisoned by those aversions, more deadly and incurable, which arose from an enraged superstition. While death finished the sufferings of each victim, the bigoted assassins, with joy and exultation, still echoed in his expiring ears, that these agonies were but the commencement of torments infinite and eternal."

This extract from Hume's History is given by the Rev. Mr. Graham, as an Introduction to his interesting work,—The Annals of Ireland. "That he has not heightened the picture beyond reality," says this author, "the writings of Temple, of Clarendon, of Rushworth, of Whitlock, cotemporary historians, and volumes of original depositions taken on the occasion, and now extant in the library of Trinity college, Dublin, sufficiently prove."

Mr. Graham has, with immense labour, collected and arranged such a number of well attested facts on this subject, in his "Annals of Ire-

land," as will make the labour of the future historians very easy, and hold up to the abhorrence of future ages, the cruel and unrelenting spirit of the Romish religion. After the general massacre had commenced, and thousands were obliged to flee for their lives, Mr. Graham proceeds as follows, and gives Temple for his authority :

"Many persons of good rank and quality came into Dublin, covered with old rags, and some without any other covering than a little twisted straw to hide their nakedness. Some reverend ministers escaped with their lives, sorely wounded—wives came bitterly lamenting the murder of their husbands—mothers lamenting their children barbarously destroyed before their faces. Some were so over-wearied with long travel that they came creeping on their knees, others frozen up with cold, ready to give up the ghost in the streets. To add to their miseries, they found all manner of relief utterly disproportionable to their wants, the popish inhabitants refusing to minister the least comfort to them, so that these sad creatures appeared like living ghosts in every street. Many empty houses in the city, were, by special direction, taken for them; barns, stables, and out-houses were filled with them, yet many lay in the open streets, and there most miserably perished. Those of a better quality who could not bring themselves to beg, crept into private places, and some of them, who had not friends to relieve them, wasted away silently, and died unnoticed."

The infatuated and unfortunate King Charles I., who was most unhappily beset by a popish queen, and a host of Jesuit priests, was pretty generally suspected of having given his countenance to this rebellion of his popish, and consequent massacre of his Protestant subjects; and it is certain that the rebels gave out that they acted under a commission from him; but this is accounted for in the following manner, for which Mr. Graham refers to Borlase, p. 30, Nov. 4, 1641. "On this day Sir Phelim O'Neil, and Roger M'Guire, gave notice to their confederates, from the rebel camp at Newry, of their having received a commission from the king under the great seal of Scotland. This pretended commission was disclaimed by Lord M'Guire afterwards; and it appears that one Plunket, a worthy branch of the Cavan family of popish advocates, having taken an old broad seal from an obsolete patent out of Farnham Abbey, fixed it to his forged commission, to seduce the vulgar into an opinion of the loyalty of those who had excited them to take arms." It will be in the recollection of most of my readers, that a similar trick was practised, a few years ago, upon the lord mayor and citizens of London, by means of which, the public funds rose 20 per cent. in one hour. We need not then be surprised, that the Papists of Ireland, few, if any of whom, in those days, could read, should have been deceived; and that the king should have got the blame of what arose from the unstimulated barbarity of his popish subjects; or which, if stimulated at all, was by the queen and her Jesuit incendiaries.

It was then publicly declared by the rebels, *that no Protestant should be suffered to live in Ireland.* On Sunday, October 24, "Rory M'Guire, who had, on the preceding day hanged seventeen Protestants in the church of Clowes, seized Mr. Middleton, at Castlekeagh, alias Ballybalfure, in the county of Fermanagh, robbed him of his money, burned the county records in this gentleman's possession, and compelled him

to declare himself a Papist, after which they hanged him and his wife and children, and put one hundred persons in the town to death." *Page 9, with reference to Borlase, p. 58, &c.*

Let us never forget that this wickedness was perpetrated under the influence of an unchanged and unchangeable religion, which is maintained in all its integrity by the Papists of the present day. My author introduces a remark of a late eminent civilian, which is well worthy of the attention of every man who is concerned for the safety of his country. "The government and legislature had better beware of attempting to conciliate the Roman Catholics of Ireland by reiterated concessions, for although they grant all the demands of the laity, *show me the man that can say, that their clergy have ever suffered a document to issue from their hands, by which the extent of their pretensions and expectations can be ascertained.*" The fact is, their expectations are nothing less than the overthrow of the present established order of things;—the establishment of their own religion, to the exclusion of every other;—and the restoration of all the property which belonged to the popish establishment, and to popish families, in former ages, and which had been forfeited by their treasons. This is what our Papists expect and desire; but it does not suit their purpose to make much talk about the extent of their expectations.

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## CHAPTER CXXX.

PERSECUTIONS IN FRANCE. REVOCATION OF THE EDICT OF NANTZ, AND ITS CONSEQUENCES. FALSEHOOD OF BOSSUET, BISHOP OF MEAUX. REMARKS ON HIS LETTER. AMICUS VERITATIS. NOTICE OF HIS COMPLAINT OF PERSECUTION. REMARKS ON ANOTHER LETTER OF THE BISHOP OF MEAUX JUSTIFYING PERSECUTION.

SATURDAY, JANUARY 6th, 1821.

DECEIT and violence are the two main pillars of Satan's kingdom. This corresponds with the character of the adversary himself, who has been a *liar* and a *murderer* from the beginning; that is, one who makes use of deceit and violence for the promotion of his cause in the world. Viewed in this light, popery proves itself to be of its father the devil. In my late numbers, I have given, I think, sufficient evidence of its violent and murderous character. I shall now proceed to show how *deceitful* it is; and that it is no less dependant upon lying than upon murder for its support. I do not rest this assertion merely upon the falsehoods published by our Glasgow Papists against myself, which were exposed in my letter to Mr. M'Hardy, which exposure remains to this day unrefuted. I shall prove my point by reference to a greater authority in the Romish church than any that Glasgow can boast of having possessed for at least two hundred and forty years.

It is a prominent feature in the character of Papists, that they will tell a man to his face what both he and they knew to be a lie, and command him to believe it, under pain of death. In my last number, I alluded in general terms to the revocation of the edict of Nantz, and the miseries which were, in consequence of this revocation, inflicted upon the Protestants in that kingdom, thousands of whom were compelled to leave their country for ever, or submit to the alternative of

becoming Papists, or being put to death, or condemned to the galleys for life, which was the mildest sentence that any of them could expect. For almost a century, the Protestant religion had been legally recognised in that kingdom, and its professors protected, according to the edict above mentioned, for which they were indebted to the famous Henry IV. In these circumstances, there were many who professed to be Protestants merely because they had been so educated; but who had no heartfelt conviction of the truth and importance of the tenets by which they were distinguished from their popish neighbours. When the edict was revoked, and when all men were required, under pain of military execution, to conform to the church of Rome, and subscribe a declaration to that effect, which declaration was presented by a host of armed dragoons, there were not a few who refused to conform, choosing rather to suffer death, or the galleys, as it might please their tormenters, the merciful agents of the pope, and Lewis XIV; but at the same time, it must be admitted, that great numbers of those who were Protestants only in name, terrified by what was threatened, and what they saw their neighbours suffer, did subscribe the declaration, did renounce the Protestant religion, and declare themselves good Papists, according to the will of the pope and the king. Some real Christians, under the influence of fear, were induced to subscribe; but finding no peace in their consciences, they publicly recanted their cowardly compliance, and chose to suffer death rather than continue to deny the truth. These, however, were few in comparison of those over whom the fear of man prevailed, and who suffered themselves quietly to be considered as belonging to the merciful, holy, and infallible church of Rome.

On this occasion the celebrated Bossuet, bishop of Meaux, a man of rare talents, but a devoted partisan of the holy see, published what he called "The Pastoral Letter of my Lord the Bishop of Meaux to the new Catholics of his diocese." By the "new Catholics" are meant the recent converts, who had been compelled at the point of the bayonet to renounce the Protestant religion. "The pastoral letter" congratulates them on their reconciliation with the only true church, in such language as this:—"I do not marvel, my dearest brethren, that you are returned *in troops, and with so much ease*, to the church where your ancestors have served God. The foundation of Christianity, and, as I have already said, the character of baptism, hath secretly called you hither." In the esteem of the bishop, who remained quietly at home, the conversion of these men was effected with much ease; but it appears, that in some instances at least, it was no easy task for the dragoons. "Set him matter of fact," says M. Jurieu, "against this pretended *facility*, (of conversion,) and assure him, that for four months time there have been assemblies almost every day in the Cevennes, and in the adjacent parts, for the offering up prayers and supplications to God, sometimes in woods, at other times in caves, and rocks, and dens of the earth. The dragoons, which almost always surprise them, put them to the sword, according to their instructions; they kill, and hang, and drag them to prisons; but all signifies nothing; they assemble nevertheless. In the month of June last, near the end thereof, the dragoons having surprised an assembly near Nismes, they killed many of them on the place, and four they hung upon the trees. The hang-

men withdrew, supposing that they would have no great inclination to return again to that place. But two hours after there was another assembly in the same place, on the dead bodies, and in the view of the carcasses that hung on the trees of the mountains. There is not a week passes without like assemblies and like massacres."

Now it was while the Protestants were suffering such cruel persecution, that the bishop of Meaux, in his pastoral letter, addressed his new Catholics,—those who had been compelled to become such, and that he had the impudence to tell them that they were voluntary converts,—that they had suffered nothing,—and that they had not even heard of such a thing as persons suffering on account of religion. His words are: "Not one of you hath suffered violence, either in his person or goods. So far have you been from suffering torments, that you have not so much as heard them mentioned. I hear other bishops say the same. But for you, my brethren, I say nothing to you, but what you may speak as well as I. *You are returned peaceably to us, YOU KNOW IT.*" The design of the bishop was to make the world believe that there was no persecution in France at the time; but that thousands of heretics were, of their own accord, and from a conviction of the truth, returning to the bosom of the church; and his appeal to the converts themselves was a Jesuitical trick, by which he hoped to stop the mouths of all gainsayers; for it would be said that the new converts acquiesced in the truth of the statement;—they had been appealed to as to the fact, and no one had denied it. But the bishop knew well that no one dared deny it, else he would have lost all the benefit of his conversion, and have been sent to the flames, or to the galleys for life. Thus were deceit and violence combined to prop up the tottering system of antichrist. Violence is not so common now as it was then, for the world will not suffer it; but the system of deceit is as prevalent as ever, of the truth of which I could produce abundant evidence. I long ago brought to view one fact which is conclusive on this subject. All the world knows that popery is tolerated and protected in every part of the British empire, and that there is no legal obstruction to the free exercise of popish worship any more than to that of other dissenters from the established religion, yet our Irish Papists lately told the head of their church, and published to the world, that they were suffering the most *sanguinary and unrelenting persecution that ever aggrieved a Christian people.* The impudence of the assertion was equal to that of the bishop of Meaux, who told a miserable and persecuted people, in the face of the world, that they had suffered no persecution; and while the bishop stood only upon his personal responsibility as an author, the Hibernian lie was asserted by a board, professing to represent the whole of "Catholic Ireland;" and it may therefore be considered as asserted by all the Papists in that kingdom, though not one of them should have suffered in a hair of his head, or to the extent of a farthing of his property, on account of being a Papist.

My almost forgotten opponent Amicus Veritatis, in one of his letters in the Glasgow Chronicle, (see Protestant, Part I. p. 37,) has some piteous wailing about persecution; but he has taken care not to enter into particulars, lest the reader should discover that his popish ancestors in this country had nothing to complain of, at least very little in comparison of what they inflicted upon Protestants in the times of

their power. In support of something that I had written, I had quoted a bull of Pope Urban VIII. To this Amicus Veritatis replied as follows:—"Respecting the bull of Pope Urban VIII., the style and language in which it is couched assure me that it must be a forgery. Its very date increases my suspicion. A period when the sword of persecution was unsheathed from its scabbard—when the flames of intolerance raged with destructive violence—when the storms of passion, like a hurricane upon the deep, overwhelmed the miserable victims of their fury—when the demon of falsehood spread her malignant influence over the hearts and sensibilities of men, and prompted them to invent the most wicked calumnies for the destruction of their Catholic brethren. Who would take a review, from the year 1577 to the year 1684, that would not shudder at the horrific scenes that were the consequence of accumulated forgeries?" &c.

I shall not stay long to inquire how my opponent comes to be so well acquainted with the "style and language" of the holy see, as to be assured that the bull here referred to is a forgery, and that merely from its style, and language, and date. It was produced in the court of king's bench, on the trial of one of the Irish rebels, February 10th, 1644, and so far as appears, no objection was made to it, either by the court, or the criminal. Its authenticity was not then questioned; and it is rather too late to question it now. This bull granted a plenary indulgence, and full remission of all their sins, to such Irish Papists as should most effectually contribute to the *extirpation* of their Protestant neighbours; and that the command of the holy father was obeyed to a fearful extent, and with the most barbarous cruelty, I again refer to the reverend Mr. Graham's Annals of Ireland, in which the fact is proved by the most abundant evidence.

During this period, to adopt the elegant language of my opponent, the sword of persecution was *unsheathed from its sheath*, or scabbard, as he has it. He was not thinking of the many thousands who were murdered in Ireland, by their popish neighbours, solely because they were Protestants. This subject had no magnitude in his eye. The murdered persons were heretics; and therefore, according to the true Romish doctrine, laid down by the Rhemish translators of the New Testament, putting them to death was no crime. (See their note on Rev. xvii. 6.) His declamation about "flames of intolerance," "storms of passion" overwhelming "the miserable victims of its fury," relates merely to the sufferings of a few Jesuits, who, in the reign of Elizabeth, and for some time after, were found plotting against the state, with a view to overturn the established order, and to restore popery, and who, of course, suffered the penalty of their treason. As for his accusation that Protestants invented "the most wicked calumnies for the destruction of their Catholic brethren," I maintain, that the thing was impossible; for no such creatures were then known by Protestants as "Catholic brethren." Those who now assume the name would then have been called "popish malignants;" and there was no occasion to invent calumnies against them:—they were the known and convicted enemies of our Protestant established government.

I am by no means disposed to deny that Protestants have been persecutors; but I do maintain that Papists have suffered little from this quarter, while Protestants themselves have suffered not a little from it,

Severe laws were indeed enacted against Papists, but at different periods, from the reformation to the revolution in 1688, they were a mere dead letter. If a Papist chose to enjoy his religion in peace, he was much safer in England than a Puritan, and in Scotland than a Covenantant. I grant indeed, that during the period to which this remark chiefly refers, our government, though nominally Protestant, was much under popish influence, as was less or more the case during the reigns of the three last of the Stuarts, when many conscientious Protestants suffered nearly as much as they had done under popery; and those who were suffering very naturally desired, and loudly demanded, the execution of the laws against Papists, who they believed were instigators of the persecution. The fact is, our reformers brought their intolerant notions from Rome, and it was long ere their successors could shake themselves loose of principles which they had imbibed from their fathers. No consistent Protestant of the present day will justify Cranmer in putting poor women to death for being Anabaptists;—or the Presbyterians for attempting to compel all England to submit to their discipline;—or the Independents in New England for their severities against Quakers and witches. It would be easy to make out a bloody case against one or other of the three denominations, which might emulate, at an humble distance, some of the least horrible instances of cruelty which I have given in my late numbers. But it would be unjust, as well as ungenerous, to bring an accusation of this kind against the Independents, Presbyterians, and Episcopalians of the present day, because they disavow and condemn in the most unequivocal terms, not only persecution in general, but the specific acts of it, which stand on record against their predecessors, and the conduct of these predecessors themselves, by name, if they are able to ascertain the names of individuals who were guilty.

But the principles of popery, and of course of all true Papists, are always the same. What the pope commanded in the thirteenth century, when he issued an order to destroy and tread under foot, as venomous adders, hundreds of thousands of human beings, for disbelieving transubstantiation and purgatory, he has a right still to command; and his subjects have no right but to obey. In a Protestant country like this, they will condemn and argue against persecution for conscience' sake, when it is considered merely as an abstract question; but they will not condemn any specific act of persecution of which their holy church, or holy father, stands convicted; and the reason is, they do not consider, at least they dare not call that persecution which the holy church pleases to do for the maintenance of the true faith. The doctrine of the church of Rome is very distinctly laid down by the bishop of Meaux, in a private letter to a gentleman of his diocese, who, it would appear, had some qualms of conscience about the severities which were inflicted upon the Protestants, and who had gone, or was about to go over to them notwithstanding their persecutions. The bishop disavows persecution on the part of the church; but finds the state bound to do it at the church's bidding. It is worthy of remark, that this letter was written about the very time that he addressed his pastoral letter to the new converts, who were assured by him, that they had neither suffered nor heard of any persecution or violence being inflicted upon persons on account of religion. I quote from Jurieu's *Pastoral Letters*, let. I.



"From Meaux, April 3d, 1686.

"MONSIEUR:—I continue to write to you, notwithstanding the answer you made to my former letter. I have there observed a character and style too much of a minister, to attribute it to you. In a word, I apprehend that it does not proceed from a spirit such as yours. But although it be so, I shall not cease to invite you to return. I have seen in the letter you wrote to Mademoiselle of U. that the true church does not persecute. What understand you by that, sir? Do you understand that the church *by herself* never makes use of force? That is very true, since the church has no other arms but spiritual. Do you understand that princes, who are sons of the church, never ought to make use of the sword which God hath put into their hands to abase the enemies thereof? Do you dare to say contrary to the opinion of your own doctors, who have maintained by so many writings, that the republic of Geneva had power and right to condemn Servetus to the fire for denying the divinity of the Son of God? And without serving myself of the examples and authority of your doctors, tell me in what texts of scripture heretics and schismatics are excepted from the number of those malefactors against which St. Paul says, God hath armed kings and princes. And although you will not permit Christian princes to take vengeance of such great crimes, because they are injurious to God, can they not take vengeance on them because they cause trouble and sedition in states? Do you not see clearly that they build upon a false principle?"

Such is the doctrine of the great bishop of Meaux, who is allowed to be a pillar in the Romish temple. He is indeed of such authority among modern Papists, that his writings are usually referred to, as furnishing the best defence of the system that has appeared in modern times. Here, however, he appears as a mere sophist, and a sophist of the very lowest order. "Tell me," says he, "in what text of scripture heretics and schismatics are excepted from the number of those malefactors against which St. Paul says, God has armed kings and princes?" To this question another question would be a sufficient reply:—Tell me in what texts of scripture heresy and schism are declared to be crimes cognizable by the civil magistrate? It is not in the power of the pope himself to point out in the Bible any such text; and the bishop's challenge amounts simply to this;—supposing it were a crime for a man or a woman to have red hair,—tell me in what texts of scripture persons having red hair are excepted from the number of those malefactors against which God has armed kings and governors? I do most unequivocally maintain that the colour of a man's hair is as much cognizable by the civil magistrate, as his private thoughts in relation to any religious principle in which he may conceive the salvation of his soul to be interested. If a man shall think erroneously on such an important subject, the matter rests between God and himself; and no human power has a right to interfere. There is nothing in the apostle's words which can lead us to infer that civil governors have a right to interfere in our religious opinions, any more than in the colour of our hair. I must not be understood as asserting that heresy and schism are in themselves, and in the sight of God, as innocent as the colour of our hair; but I do maintain, that in the sight of the civil magistrate they ought to be held equally innocent; for they are not offen-

ces against the state, and therefore the magistrate, as head of the state, has nothing to do with them. If false principles in religion shall lead any to be guilty of immoral acts, or to disturb the peace of society, such persons ought then to be taken up and punished by the magistrate, but not till then.

The bishop of Meaux seems very glad to avail himself of a Protestant authority for putting men to death for conscience' sake. He refers to the republic of Geneva, which claimed the power and right to condemn Servetus to death for denying the divinity of the Son of God. Such a power will not be conceded to the republic by Protestants of the present day; and the melancholy fact here referred to, proves nothing but that the Genevese, though they had renounced popery in name, held fast too much of the thing, when they could, in cold blood, consign a man to be burnt to death for certain speculative opinions, however erroneous, or even blasphemous these opinions were. Our great reformer Calvin, has been much reviled of late years for the hand which he is said to have had in this business; and I am far from saying that Calvin understood the subject of liberty of conscience, for no man in his day understood it; and perhaps he did not use the means which he might have used for saving Servetus from the cruel death to which he was condemned; but what I would remark here is, that the bishop of Meaux, who certainly had no good will towards Calvin, and who would have been happy to publish any thing unfavourable to him, had it come in his way, does not so much as insinuate that he had any hand in the burning of Servetus; but gives it as the doing of the *republic of Geneva*, without so much as mentioning the name of the reformer. The bishop lived much nearer the time of Calvin than we do, and according to a principle much insisted upon by Papists, had better opportunities of knowing the facts than we can have. Since, therefore, he did not consider Calvin implicated in the infamous transaction, the anticalvinists of the present day have no right to declare him guilty.

I now, for the present, take leave of the subject of persecution and the Inquisition. I have got over the most disagreeable part of my labours; but I have still a great deal of work before me, which will occupy the greater part of the present year at least. In the next, and some following numbers, I shall pay my respects to some correspondents, beginning with an extract of a letter from Juvenis, with remarks thereon.

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## CHAPTER CXXXI.

REPLY TO A SECOND LETTER FROM JUVENIS. HIS OBSERVATIONS ON THE WORD *typos*, AND PETER'S SUPREMACY. EXTRACT FROM HIS LETTER, AND EXPOSURE OF HIS MISTAKES.

SATURDAY, January 13th, 1821.

A FEW weeks ago, I was favoured with a second letter from my correspondent Juvenis, equally well written, and in equally good temper with his former one. Had it been of moderate length, I should cheerfully have inserted it entire; but I think his own good sense will suggest to

him that he cannot reasonably expect, that I should occupy so many of my pages with mere verbal criticism, as his dissertation on the Greek word *πετρος* alone would occupy; not to mention his long extracts from the writings of ancient fathers, which have no weight with me, in reference to the point in question, and which would be of very little importance to my readers in general. Were I to print his whole letter, and reply to it all, it would take me the third time over the same ground, without having a new idea to suggest, or a new argument to combat.

Suffice it to say, that he has laboured with great ingenuity and acuteness to prove that *πετρος* signifies *rock* as well as *stone*. He has not convinced me that it is so; but as I said before, (See Prot. Chap. CXIX. p. 99,) though I were to concede this to him, it would signify very little. He has not shown that it signifies *the rock* (*τῆς πέτρας*) on which Christ promised to build his church; and now I say, that were even this conceded to him, which it is not, he would be as far as ever from having shown, that Peter was bishop of Rome; that the popes are his successors; that those lechers and murderers, who filled the see of Rome for hundreds of years, were Peter's successors, and Christ's vicars, and the foundation on which Christ built his church; and yet, unless Juvenis can prove this, all his arguments go for nothing. It is the system of popery as it appears in the world at present, and has done for a thousand years, with which I am contending; and unless Juvenis can make it appear from the New Testament, that such a system was appointed by Jesus Christ, it is of no use to dispute about the meaning of a word, or whether Christ constituted the apostle Peter his vicar, and head over his fellow-apostles. I defy the whole church of Rome to prove even this; but suppose they had proved it, it would not follow, that the greatest monsters of cruelty and impurity, as most of the popes have been, were Christ's vicars and heads of his church.

Juvenis disavows an inference which I drew from a clause in his former letter; namely, that by asserting the purity of the church of Rome for the first five hundred years, and limiting his remark to this period, he tacitly admitted its impurity thereafter. Justice requires me to insert his reply to this in his own words; and as he has some other things in the concluding part of his letter, which are worthy of remark, I shall give it verbatim from this point:

“ ‘But what,’ you say, ‘does my correspondent gain by asserting the purity of his church for five hundred years? This is a tacit admission that she has been impure for more than double that time, seeing he has not a word to say in her behalf since the end of the fifth century.’ This admission I deny. I however admit the well known fact, that many Protestants assert the church's corruption in the time to which you refer; and, to use the words of the Homilist, that ‘*the whole of Christendom had been at once drowned in abominable idolatry, and that for the space of 800 years and more*; but how far this was really the case, or how far it was consistent with the promises of Christ, does not fall to be examined in the subject I have in hand. In treating of the subject of the supremacy, I was aware that in consequence of this common opinion, the belief of those times would be of no authority: for this reason I kept myself to those ages immediately succeeding, and adduced the writers of those times as witnesses of the faith delivered by the apostles, which then continued to be taught. For giving so many proofs

from these authors, I stated, that it was by reason of the clearness of the testimony of Protestant authorities, the words of some of whom I gave, as so explicitly admitting the purity of the church in those times.

This, however, was only confining myself to the evidence of an authority acknowledged by the most learned Protestants, and by no means an admission that she was impure in any succeeding age. But you demand, what those Protestants meant by the church purity of those times? To me it seems to require no explanation; the words 'pure' and 'purity' are used in the most unlimited sense, and no comparison whatever with any future period; and to give it in still more unequivocal terms, adding that *they inviolably taught the faith delivered by the apostles*, words which require no comment. Those sagacious opponents would not have made such a concession, had they the least ground for saying the fact was otherwise.

"It has been," says a celebrated divine of the established church, 'the common profession of Protestants to stand to the judgment of antiquity for the first four hundred years and more, in all things; nay, we give the Romans the scope of the first five or six hundred years.' *Bishop Morton's Appeal for Protestants*, p. 354. Yet to all the venerable writers of those times, which I cited as evidence of the faith of those ages, on the point in question, you declare that you are not obliged to submit to them, as you have never acknowledged their authority. You however add, that you will pay all due respect to the fathers in matters of fact, which came under their own observation, in so far as their account is consistent. This comes at once to the true nature of the question: I cited the fathers not as *judges* or expounders of the sense of scripture, but as witnesses of the belief of the times in which they lived; those times which are declared to have taught the faith delivered by the apostles. Now as the sacred volume, in the point in question, as well as in many others, is liable to two interpretations, of a meaning directly opposite, what proof, I again ask, can we have which is the true one, but by referring to the belief of the Christian churches in those ages, which are allowed to have had the faith in the same purity as it was delivered? Therefore, as from the proofs I gave of the belief of the supremacy in those ages, it must be considered as the doctrine of apostles; and those testimonies are a farther confirmation of the plain course of our Saviour's words, without the aid of any forced interpretation. But you would wish to know what proof there is that these are genuine writings of the fathers. What proof has the learned world, that the works ascribed to a Livy or a Xenophon are really the writings of these historians? The answer is generally known, and the cases are parallel. But then you assert that the church of Rome found it convenient in '*the dark ages*,' to make such erasures as were necessary to answer her own purposes. This you observe she could not so easily do with the New Testament, as the Greek church would be a check upon her. This subject, however, you promise to discuss at a future period. In the mean time, I may here ask a question, Had the Greek church none of the writings of the fathers? If she had, there was no doubt but she would preserve them from what you call the expurgatorian process of the *index*, and be as much a check in the one case as in the other. As to the doctrines taught by the apostles, you deny that the fathers of the first ages had

a better opportunity of knowing their true meaning than we ourselves have, seeing that they committed them to writing, which you observe we can understand as well as they could do. This might be true, if the inspired writings were so plain and simple as to be incapable of different interpretations; but as unhappily they are so subject to this abuse, it must be that the Christians of the first ages, living in times so near the apostles, and which continued to teach the faith pure, had better opportunities of knowing the true meaning, on doubtful points, than we have at this remote period, amidst so many contradictory explanations. On this point I will give you the opinion of one of the most eminent divines of the established church, of the present day. The *Sacramental Catechism*, a work in general estimation in the church of our own country, in page 6, after asking if the communion was to be of perpetual duration, and giving the words of 1 Cor. xi. 26, it adds, 'and because the Christians of the first ages, *who enjoyed the best means of information*, had this opinion of it.' The opinion that the earlier Christians enjoyed better opportunities for information on doubtful points, than we do, is by no means singular; but this specimen may be sufficient as coming from such a respectable source.

"You advise me to forsake the writings of saints and fathers, to pay attention to my Bible, and follow where I shall find it to lead. The advice to a certain extent is good. The Bible would doubtlessly be the only rule in matters of religion, if it were sufficiently plain on all points of Christian doctrine; but as unfortunately this is not the case, the inspired writer himself telling us, that there are many parts hard to be understood, which many wrest to their own destruction, and which we ourselves see made to answer the most opposite opinions. In these circumstances there surely can be no impropriety in referring to the writings of those who lived in purer times; not, however, as judges, but as witnesses of the faith of the Christian church, whilst it is declared to have taught the faith in the same purity as it had been delivered by the apostles.

"There are two or three points in my letter which have not been noticed. Perhaps they may not have been worthy of it, or perhaps it is a 'tacit admission' of their being correct. In it I observe the mistake of a word, p. 98, line twenty, for *interpretations* read *interpolations*. I am sorry that this should have as little to boast of brevity as its predecessor: with all my endeavours I could not be more concise. I, however, trust you will excuse even a second intrusion on your patience. With your convenience, your remarks will truly oblige, yours, with respect,

JUVENIS."

29th Nov. 1820, (under the Edinburgh post mark.)

From the explanation with which my correspondent has favoured me, in the first paragraph of the preceding extract, I am satisfied that he did not mean to concede that his church became impure after the fifth century. He shows in a very intelligible manner, that he confined his remarks to the first five hundred years, in condescension to certain Protestant writers, who had acknowledged the purity of the church of Rome during this period; not that he admitted the fact of her subsequent departure from purity of faith; and therefore, I do most readily relieve him from the imputation which such an admission might be

understood to imply. I understand him, therefore, to assert that, in his opinion, the church of Rome at this day, holds the faith delivered by the apostles, with as much purity as she did at the conclusion of the fifth century. I may, hereafter, show that she was not very pure even then; but in the mean time, I wish to call the attention of my correspondent, and of my readers in general, to my admission that she was then *comparatively* pure. In Chap. CXX. page 101, speaking of the church of Rome, I admitted, that "she was not then defiled by the absurdity of transubstantiation, and the idolatry of the mass; nor was the worship of images then generally practised; nor were the clergy then forbidden to marry; nor was it then allowed to them to keep concubines; and there are fifty other abominable things which were not then countenanced, but which sprung up in the dark ages which followed, and are now so essentially incorporated with the system that they cannot be separated from it." These words immediately precede, and stand in the same page with those which Juvenis quotes at the beginning of the first paragraph of his letter above cited. He must, therefore, have read them, and been perfectly familiar with them. Whence then is it that he makes no reply, and not even the most distant allusion to them in his long letter? He finds that I had passed over some things in his former letter; and from this he infers, that I had considered them unworthy of notice, or that my passing them over was "a tacit admission of their being correct." Now this is the fact. I did consider those two or three points in Juvenis' letter, of which I took no notice, either as correct, or not worth the correcting. Juvenis will, therefore, allow me to find that, his passing over the above two or three points about transubstantiation, and the mass, and images, and clerical impurity, is "a tacit admission" that my statement is true; or else that the things are not worthy of notice. The latter he cannot do; for some of the articles here enumerated are the main pillars of popery. He is then reduced, upon his own principles, to the alternative of acquiescing in my assertion, that the idolatrous and abominable things above mentioned were not known in his church at the conclusion of the fifth century. But what then becomes of his leading doctrine, that the church of Rome at this day holds the very same faith, and is at this day as pure as she was then? If Juvenis thinks I do him any injustice, in inferring this acquiescence from his silence on the above points, I shall be glad to be informed by a writer so temperate as he is, what he really understands by transubstantiation, and the sacrifice of the mass; upon what authority he worships images; and upon what principle of morality it is considered by his church better for a clergyman to live in secret impurity with a number of concubines, than openly in the state of honourable marriage.

Juvenis lays great stress upon the circumstance of certain Protestant writers having admitted the purity of the church of Rome during the first five centuries. This I consider of no value whatever. There are Protestants who maintain publicly, that the church of Rome at the present day, is sound in the fundamental articles of religion, and who recommend a union between her and the Protestant church of England, though the fundamental doctrinal articles of the latter, are as much opposed to those of the former, as human language can make them; and were indeed originally intended to exhibit a standard directly opposed to the

doctrinal errors of Rome. This being the fact, it is not surprising that Protestants should be found who maintain the purity of the church of Rome, at a period when she was a thousand times less polluted than she is now. But I must tell my correspondent, that on a point of this kind, I pay no more regard to the authority of modern Protestants than to that of ancient fathers; and therefore all that he builds upon their admissions must go for nothing.

It is very possible for a church to have a sound creed; there may not be one article of her public profession inconsistent with the holy scriptures. Thus doctrinally she may appear pure in the sight of other churches; and yet she may be internally a mass of impurity. The Jewish church, at different periods of her history, while holding the soundest creed in the world—professing to receive and hold fast the law of Moses, which was dictated by God himself, was yet no better than a body having no soundness in it, but full of wounds and bruises and putrifying sores. There is no heresy so bad as practical immorality; and whatever the creed of a church may be, if the prevailing spirit of its members be infidel or immoral, it is an impure church. That this was the case with the church of Rome long before the conclusion of the fifth century, I appeal to every history that relates to ecclesiastical affairs during that period.

But that I may not be accused of resting upon mere human testimony, I shall shortly advert to what the New Testament informs us of, with regard to the Christians in Rome. I have already said that we do not find them any where in the inspired record, appearing as one organized body, under the title of the church of Rome; but when Paul wrote his epistle to the Christians there, he had occasion to praise their faith, which no doubt was an acknowledgment of both its purity and steadfastness. But a sad change soon took place. The first fruits dropped one after another into the grave. The emperor Claudius had banished from the city all of them who were Jews by birth, Acts xviii. 2. Many were banished and suffered death in the reign of Nero; so that when Paul came to Rome, at least when he was first called to appear before the emperor, there does not appear to have been a faithful man among all the Christians in the city; at least not one whose faith was strong enough to enable him to stand by the venerable and grievously persecuted apostle in the hour of trial. Like a parcel of cowards they all forsook him and fled. "At my first answer," says he, "no man stood with me, but all men forsook me; I pray God that this may not be laid to their charge." 2 Tim. iv. 16. This is the last apostolical account that we have of the Christians in Rome. It presents them in the light of cowards and apostates; for abandoning an apostle of Christ in such circumstances was little, if any thing, short of abandoning Christ himself. Paul prayed for them that their great guilt might not be laid to their charge. It is hoped the prayer was heard in respect of many of them; but we have no evidence of the restoration of them as a body to that honourable character under which Paul first addressed them. Rom. i. 8. Who then will answer for their purity as a church during the four centuries which immediately followed?

We know upon the authority of the apostolic writings, that few of the primitive churches maintained purity of faith and practice even to the end of the apostolic age. The whole of the churches in Galatia became

corrupted by the leaven of Judaizing teachers, for which see Paul's epistle to them. The church in Corinth, besides abusing the ordinance of the Lord's supper, tolerated very gross immorality in one of its members, for which see Paul's first epistles to that church, chapters v. and xi. Of the seven churches in the Lesser Asia, who were addressed by the Head of the church, in epistle written to them by the Apostle John, only two were found without blame, (Rev. ii. and iii.) all the rest were corrupted less or more, by the admission of erroneous principles, or the sufferance of immoral practices,—the latter being indeed the natural consequence of the former. Now I challenge the church of Rome to show to the world upon what ground she claims the honour of not having erred, or rather the privilege of being incapable of error, for this is what she would have us believe she possesses. She cannot adduce a divine promise in her favour, which would not equally apply to the churches in Galatia, the church in Corinth, or the seven churches in Asia. When we convict the church of Rome of gross errors in doctrine, and, if possible, of grosser immoralities in practice, instead of clearing herself of what is thus brought home to her, she shelters herself under Christ's promise to his spiritual body, that the gates of hell should never prevail against it; but the church of Rome has never been able to show that this applied to her, any more than to the church in Corinth, or the churches in Galatia, and seeing we know the fact, that the gates of hell, or the influence of the devil, did prevail against them, we can see no reason connected with this divine promise, why the same influence should not also have prevailed over the church of Rome. It rests with Papists to produce the patent, under the broad seal of Heaven, which invests their church with the privilege of indefectibility; and until they can produce this, we must be allowed to believe that she is as liable to corruption, as any other church that is acknowledged to have become corrupt; we must be allowed to give credit to the unequivocal testimony of history, that she became notoriously corrupt at no great distance of time from the period that other churches became so; and we must also be allowed to believe the testimony of our own senses, when we read the blasphemous doctrines which are taught, and witness the idolatries which are practised by Papists of the present day, which inevitably lead us to the conclusion, that she is the most corrupt communion that ever appeared in the world under the much abused name of Christian. Juvenis merely hints *en passant*, a doubt whether it be consistent with the promises of Christ, to assert with the Homilist, that the whole of Christendom had been drowned in abominable idolatry, and that for the space of eight hundred years and more. But before he troubled himself with a doubt upon the subject, he ought first to have ascertained whether Christ had ever made any promise to what he calls, or what the Homilist calls, "Christendom?" There is certainly no such promise in the New Testament, nor any recognition of such a term as a designation of his kingdom; nay, there is no recognition of the thing meant by it, and therefore none of Christ's promises can justly be made to apply to it.

I have no objection to the word "Christendom," when it is used merely to distinguish the countries in which Christianity is generally professed, from those in which Mahometanism or heathenism prevails. But Christ's spiritual kingdom consists not of all who live in what are



called Christian countries; but only of such as are born again,—who are become new creatures through the divine influence of the gospel believed by them. These may be scattered through all the nations of “Christendom,” and also among heathen nations. They cannot be all known to one another in this world; but they are all known to him who is their Head. They may be a million of visible bodies on earth, if they were to be counted; but they are all one body in Christ. These with the company already in heaven, are his church, against which the gates of hell shall not prevail. He will keep every one of them by his mighty power through faith unto salvation. Organized churches, such as those in Corinth, in Ephesus, in Philippi and elsewhere, were visible representations of Christ’s spiritual body, or kingdom; but he gave a special promise of perpetuity to none of them; and it is certain that Rome cannot show that ever he made any such promise to her. She has, therefore, no right to argue from his promise to his spiritual body, that such a carnal body of corruption, as she is, shall never fall into error.

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## CHAPTER CXXXII.

FURTHER REPLY TO JUVENIS. VALUE OF THE FATHERS AND OF TRADITION. THE BIBLE A SUFFICIENT GUIDE OF FAITH AND PRACTICE. JUVENIS APPEARS NOT TO CONSIDER IT SUFFICIENT.

SATURDAY, January 20th, 1821.

JUVENIS is beyond comparison the most respectable antagonist who has entered the lists with THE PROTESTANT. I feel pleasure in replying to his objections, because I think he has both understanding to apprehend, and candour to admit the force of certain facts and arguments which I have brought to bear upon the controversy which I am maintaining against his church. The fragment of his letter which I inserted in my last number, gives me an opportunity of explaining, and entering more fully into the discussion of some important points than I have hitherto done, though I may have slightly touched upon them. Of this opportunity I gladly avail myself; and I hope the remarks which I am about to make, in addition to those in my last number, will not be considered uninteresting or irrelevant.

I had professed myself ready to pay all due respect to the fathers, as witnesses of matters of fact which came under their own observation, so far as they gave a consistent testimony. “This,” says Juvenis, “comes at once to the true nature of the question; I cited the fathers not as *judges* or expounders of the sense of scripture, but as witnesses of the belief of the times in which they lived; those times which *are declared to have taught the faith delivered by the apostles.*” Before proceeding farther, I must ask, who are they that have declared what I have given in italics at the conclusion of the last sentence? If I shall be referred to Bishop Morton, or any author of his age, or since his age, I must reject him, and all such, as incompetent witnesses. They declare what they have not seen with their eyes, or heard with their ears. They know nothing of the matter but what they have learned from the very fathers, who are themselves adduced as witnesses in the same cause, and they cannot add the weight of a straw to their testi-

mony. If the fathers have written, merely in general terms, that the faith of the apostles was purely taught in their time, it is no more than any cardinal in Rome would assert, and swear to at this very day. We know what would be the value of such an assertion, even when confirmed by oath. The cardinal might sincerely believe what he swore, and the fathers no doubt wrote what they believed to be true: but they merely express what was their own opinion of the matter; and in weighing evidence on such a subject, their opinion ought to have no more weight than that of any Protestant peasant who asserts, perhaps truly, that his minister teaches the faith as it was delivered by the apostles.

If the fathers, instead of barely asserting that the faith of Christ was purely taught in their times, which is in fact asserting no more than that the system which they held was the predominant one; if, I say, instead of this, they go into details, and give us a summary of the doctrines which were then generally taught, I hold them competent witnesses of the fact, when two or three of them in the same age, agree in asserting it. I hold this as sufficient evidence that such and such doctrines were generally believed, and such forms of worship as they describe generally practised in the ages to which they refer. I made considerable use of this sort of evidence, when I attempted to show that transubstantiation was a novelty, by quoting passages from the ancient fathers, which clearly proved that they, and the churches in their time, had no idea of the substance of the bread in the Lord's supper being converted into the real body and blood, soul and divinity, of Jesus Christ. This sort of argument, however, does not go to prove that transubstantiation is contrary to scripture, (which is proved by other arguments,) but merely that it was unknown to the fathers and the primitive churches.

To know what the church of Rome, or any other church held as matter of faith, in any age subsequent to that of the apostles, is interesting to us merely as a matter of history. That certain articles were believed by the church of Rome, in the second, third, and fourth centuries, is no evidence that such articles were taught by the apostles, unless we have the apostles' own word for it, in their own writings; and, if we have this, we receive such articles as the truth of God, independently of the authority of the church, and whether she believed them or not. From the apostle Paul himself we learn, that a prevalent doctrine, believed and taught in the churches in Galatia, was, that in order to salvation, it was necessary to be circumcised, and to keep the law of Moses. Here is an unimpeachable witness of the fact, that such a doctrine generally prevailed, not near the apostolic age merely, but while many of the apostles were yet alive; but the fact is adduced, not to prove the truth of the doctrine, but to show the defection of those churches from the faith of the gospel. Papists adduce many facts asserted by less credible witnesses, to prove that certain tenets were taught and generally believed, some ages after the apostles had gone to their rest; but admitting the testimony to be true, it proves only that the Christians of those ages had departed from the faith of Christ, not that the tenets so maintained belonged to this faith. When it is ascertained, that many churches departed from the simplicity of the gospel, while they were under the keen discerning eye of inspired apostles, how much more must not this have been the case, in the course of ages, when not

favoured with such superintendence, and when exposed to the silent intrusion, and malign influence of worldly men, who soon began to insinuate themselves into the churches, and who actually filled that of Rome whenever Christianity became respectable in the eyes of the world?

I hope Juvenis, on reflection, will be convinced that there is no wisdom in suffering his mind to be entangled by the traditions of the fathers, which, unless supported by scripture, are absolutely useless; and which, if even so supported, are of little use, because the authority of the word of God is enough without them.

I am sorry, however, to observe that Juvenis, like most persons of his communion, does not seem to regard the scriptures with the respect to which they are entitled. "As the sacred volume," says he, "in the point in question, as well as in many others, is liable to two interpretations, of a meaning directly opposite, what proof, I again ask, can we have which is the true one, but by referring to the belief of the Christian churches in those ages which are allowed to have had the faith in the same purity as it was delivered?" This argument rests upon the assumption of its being *allowed* that there were churches in certain ages after the apostles, who held the faith as purely as the apostles delivered it. This, however, is not *allowed*, but positively denied. There were not many churches that remained pure during the apostolic age; and there is no evidence of *any* having done so for any considerable period thereafter. Therefore, the argument which Juvenis builds upon this assumption falls to the ground.

But I have a more serious complaint against my correspondent. He seems to consider the Bible as inferior, in point of perspicuity, and less to be depended upon, than the writings of uninspired men. It is liable, he says, to two interpretations, of a meaning directly opposite; and his words imply that the writings of the fathers are not liable to this abuse, seeing that from them can be learned without danger of mistake, what cannot be so learned from the Bible. His words must mean this, else they mean nothing in relation to the point in hand. Now I would seriously request the writer of this to reflect deliberately upon what his words imply, and consider whether they do not at least approach to the sin of blaspheming the Holy Ghost. I do not say in that sense in which it is declared that such a sin shall not be forgiven; but they certainly do appear to impeach the power and the fidelity of the Holy Spirit, in dictating to, and guiding the pens of inspired men. I am persuaded this thought never occurred to my correspondent, else he would not have suffered such words to flow from his pen. In him therefore, I hope, it is only a sin of ignorance or inadvertence.

All scripture is given by inspiration of God; and holy men of God spake as they were moved by the Holy Ghost. This is the testimony of apostles on behalf of prophets and their writings; and that the apostles themselves wrote under the same influence is evident from Christ's promise of his Spirit to be with them, to lead them into all truth, so that they should infallibly speak and write the truth in his name. Now it would be the greatest blasphemy to say, that the Divine Spirit could not enable these men to write in language at least as plain and perspicuous as other men; and it would be as great blasphemy to say that he purposely dictated language susceptible of a double meaning;

for this would be to counteract the gracious design of Christ, who commanded his gospel to be published for the instruction and salvation of the simple, the ignorant, the poor, and miserable. But how could the gospel produce this effect, if it were expressed in language so equivocal as to bear opposite meanings? This is the accusation which Juvenis brings against the inspired writings; and if it were true, it would set aside the authority and use of the Bible altogether.

In another part of his letter, Juvenis writes, "The Bible would doubtless be the only rule in matters of religion, if it were sufficiently plain on all points of Christian doctrine; but as unfortunately this is not the case, the inspired writer himself telling us, that there are many parts hard to be understood, which many wrest to their own destruction; and which we ourselves see made to answer the most opposite opinions: in these circumstances, there surely can be no impropriety in referring to the writings of those who lived in purer times," &c. I might here ask Juvenis what he means by *purer times*? I understood him to undertake the task of showing that his church is as pure now as ever she was. If she is not, he admits the necessity of a reformation; for surely there can be nothing more proper; nay, there can be nothing more imperative on a church, than to return to the purity from which she has departed. But waving this for the present, I return to my correspondent's assertion about the insufficiency of the Bible as a rule in matters of religion. He plainly asserts, that it is not "*sufficiently plain on all points of Christian doctrine.*" That is, in plain English, the Bible is not *sufficient* for the purpose intended by it. It is the word of God indeed; for this is not controverted. It declares itself able to make us wise unto salvation,—and to make the man of God perfect, thoroughly furnished unto all good works; and yet, says Juvenis, it is not *sufficiently plain* on all points of Christian doctrine. It declares itself sufficient for the salvation of sinners and the perfecting of saints; and what more would my correspondent have? If he means that it is not sufficient to make men Papists, it is readily granted; and then I have no more controversy with him on this point. I leave him engaged in a controversy with the word of God; and woe to the man that striveth with his Maker! I suspect Juvenis, from his hand-writing, to be a man of the law. If he should find an act of parliament not "*sufficiently plain*" to guide the decision of the court of session in a matter in which his property, or the property of his client was interested, would he not complain bitterly of the stupidity of our legislators? and yet, in matters which affect the eternal salvation of millions of human beings, he coolly declares the word of God not to be "*sufficiently plain.*" This is an impeachment of the wisdom and goodness of his Creator, such as he would scarcely venture to make against a fellow-creature a little above him in civil authority.

The apostle Peter tells us, that in the epistles of Paul, there are some things hard to be understood, which they that are unlearned wrest to their own destruction; but these very words of Peter have been wrested more than any other passage in the Bible to the destruction of those who so wrest them. In all their books of controversy,—in all their catechisms,—in almost all the letters which I have received from Papists, and in this one of Juvenis among the rest, these words of the apostle are wrested to support a doctrine which he never meant to inculcate;

namely, that the Bible is not a sufficient rule of faith and manners; but that we must add to it, in one form or another, the doctrines and traditions of men. For a full discussion of this subject, I refer the reader to Vol. I. page 275, in which I showed that certain things are "hard to be understood," not because the things themselves are unintelligible, but because some men's minds are so occupied with opposite things that they cannot receive them.

I expect Juvenis will reply to what I have said about his blasphemous assertion, that the words of the Holy Ghost are not *sufficiently plain*, by explaining himself thus;—that he did not mean to say, that the words of the Bible are not plain enough; but that the things spoken of are so mysterious, and "hard to be understood," that the words used cannot convey an adequate idea of them to our minds. This, in reference to some points, will be granted. The Bible tells us of things which eye hath not seen, nor ear heard, and which hath not entered into the mind of man. But surely, if the words of the apostles, dictated by the Holy Ghost, be not "*sufficiently plain*" upon these things, whose words can be so? Juvenis will tell me, that we may come to the understanding of these things by reading the works of certain fathers who lived in purer times, and who have borne witness to the faith of the churches in those times. But if the things themselves were incapable of being so expressed by words as to make men understand them, how came the fathers to express them intelligibly? Where did they find words which apostles under divine inspiration could not find, to make men understand the "things hard to be understood?"

The truth is, the Bible is unspeakably more plain than the plainest and wisest of the fathers. He that comes to it with simplicity and singleness of heart, really desiring to know how he may obtain the pardon of his sins, and the salvation of his soul, shall soon find what he is seeking. Nothing can be plainer than the divine declaration, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."—"The Son of man came to seek and to save that which was lost."—And "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Any one of these three sentences comprises the sum and substance of the whole Bible; and the meaning is so plain, that it is impossible for any man who understands the terms, to make the words speak opposite meanings, without an artful and wilful perversion of them. The man, woman, or child, who believes the truth expressed by the above words, shall undoubtedly be saved: and if they are not "*sufficiently plain*," let Juvenis point out a passage in any of the fathers that is more so. Let it be remembered, the grand business of a divinely taught religion, is the salvation of the soul. The Bible, from first to last, points to Jesus Christ and to none else; and to say that it is not "*sufficiently plain*" on this subject, is as absurd, and more impious, than to assert that the sun is not sufficiently bright to give light to the world. The writings of the fathers are full of a vain philosophy derived from the school of Plato, and other heathen sources, by means of which they corrupted the gospel, and prepared the way for all the errors that have defiled the church of Rome for more than fifteen hundred years. Juvenis, and all others of his communion, profess to have recourse to these writers, that they may learn what

Christianity is, which is as foolish as to seek for the pure water of a fountain in the muddy streams of a river that has imbibed the filth of all the common sewers of a great city. By filtration, such water may, indeed, be rendered subservient to the ordinary purposes of life; and by a similar process, the writings of the fathers may be made to yield a few drops which manifest their relation to the fountain; but what wise man would be at the pains to filtrate so much impurity, when he has access every day and every hour to the pure fountain itself?

Juvenis represents me as wishing to know what proof there is that the writings referred to are the genuine writings of the fathers? But this is not putting the question fairly. I do not deny that there is as much evidence of the genuineness of Origen's, or Cyprian's, or any other father's writings, as there is of those of Livy and Xenophon. But I asked Juvenis, or rather suggested for his consideration, a doubt, whether the *editions* of the works of the fathers from which he quoted were genuine? And here I must remind him of a little deficiency of that candour which I expected from him. I stated a fact, that his church had mutilated the works of the fathers, by her Index Expurgatorius. He knows the fact as well as I do, else he must be a mere tyro in ecclesiastical history; but he has not the candour to acknowledge it; neither has he the boldness to deny it; but he tries to evade the question, by asking whether the Greek church had none of the writings of the fathers? and whether they would not have been as careful in preserving them from mutilation, and in being a check upon the church of Rome, as much in regard to them as with regard to the Bible? Now it is enough for me to reply, that I do not know that the writings of the fathers, at least the Latin ones, were very generally possessed by the Greek churches; but supposing they were so, I do not know, and I do not believe, that these churches considered them of equal value with the holy scriptures, or of any value at all, and therefore they might give themselves little concern whether the church of Rome mutilated them or not. It is a fact that this holy church did mutilate them, and expunge from them those passages which she considered unfavourable to her errors and usurpations. If Juvenis shall venture to deny this, I can refer him to some public libraries, in which he may witness with his own eyes that I speak the truth. But he knows the fact too well to deny it. Then, I ask, why does he put a case with regard to the Greek churches, which is evidently intended to throw a doubt upon the subject, as if he meant to deny it? This is not like the candour which we should expect to find in the advocates of a good cause.

Who the eminent divines of the established church, to whom Juvenis refers, are, I do not know; and of the merits of the catechism which he quotes, I am equally ignorant. But if there be a respectable divine of the church of Scotland, who can seriously adduce the opinions of the Christians of the first ages, to prove the obligation of observing the Lord's supper till the end of the world, I would tell him, that he practises the folly of those who seek from the living to the dead. The living Saviour commands his disciples to show forth his death *until he come*; and what authority can the opinions of Christians who died seventeen hundred years ago add to this injunction?

Juvenis adheres to his opinion, that the Christians of the first ages, living in purer times, must have had better opportunities than we have

of knowing the true meaning of the apostolic writings on doubtful points; but he does not reply to the remarks which I made on that subject, which must, therefore, be considered as unrefuted. He shows no reason why we of the present day may not understand a Greek sentence, or any number of Greek sentences, written by apostles in the first century, as easily as any number of Latin sentences written by any of the fathers in the following centuries. We must depend upon writing in either case; and according to approved rules of evidence, the first or earliest writing is most to be depended upon.

Here again Juvenis' good sense leads him to admit that the first ages of his church were "purer times" than the present; but how can he admit this, and deny the necessity of reformation? Luther and other reformers avowed it to be their purpose to return to the purity of the first ages; and every man who admits that these *were* purer ages, ought to applaud the attempt; though the bold undertakers did not succeed in every point, perhaps because they did not go far enough back.

After all, according to Juvenis, it is only "doubtful points," which those who lived in purer times had better opportunities of understanding than we have. But those parts of the Bible which directly regard the salvation of a sinner, and how he shall live to the glory of God, are not doubtful points, but very plain. And those parts which are most difficult or doubtful, regard chiefly the fulfilment of prophecy, which we certainly ought to understand much better than the most enlightened uninspired men of the first ages. Nay, it may be questioned whether the apostles themselves had such an understanding of some of the prophecies which they uttered and wrote, as the weakest Christian has since they have been fulfilled in the rise, and reign, and begun downfall of the man of sin. The possession of the prophetic spirit did not necessarily imply a full understanding of what was prophesied. See 1 Pet. i. 10—12, particularly v. 12.

## CHAPTER CXXXIII.

**SUBJECT OF THE SUFFICIENCY OF THE BIBLE CONTINUED. TO DENY THIS IS VIRTUALLY TO DENY ITS INSPIRATION OR ITS AUTHORITY. QUOTATION FROM THE CATHOLIC VINDICATOR; AND AN EXTRACT FROM DR. MILNER, ON THE SUFFICIENCY OF THE SCRIPTURES. REPLY TO THESE. LIST OF ALLEGED CORRUPTIONS OF THE SACRED TEXT.**

SATURDAY, January 27th, 1821.

I HAVE paid my correspondent, Juvenis, the compliment of devoting two numbers to an extract of a letter from him, and remarks upon it. I think I have replied to every thing in that extract which called for particular notice; but there is a principle avowed in it, which, I think, requires to be discussed by itself; that is, the insufficiency of the word of God, as a rule of faith, worship, and manners. Juvenis repeatedly declares that he does not consider the Bible sufficiently plain to instruct him; and he pleads for the admission of human authority, or human teaching, to make him certain of what he ought to believe, and what to practise in the way of religious worship. In other words he will not receive the Bible, but in the sense in which certain men who lived hundreds of years ago received it.

This is in fact subjecting the word of God to the authority of man. Those who are thus regarded as judges in the matter, are called fathers, and some of them have the word saint prefixed to their names. It is not pretended that they were inspired men like apostles and evangelists; and yet the church of Rome sets them as judges over inspired men, insomuch that apostles and evangelists shall be allowed to speak only through their medium; and the words of the divine record shall not be allowed to have any meaning but such as they please to impose upon them.

Juvenis is not one of those who deny that the Bible is the word of God. In arguing with him, I have hitherto proceeded upon the assumption that this was admitted by him; but it is admitted in such a way as to show that it has little authority in his esteem. Every work of God is perfect in its kind, and fit for every purpose intended by it. I take this to be an axiom that does not require to be proved; and no man can deny it without landing himself in atheism. Now, God is said to have magnified his *word* above all his name, Psal. cxxxviii. 2. He has set his seal upon it, and given such displays of himself in it, as he has not done by any other medium, not even by the sun and the moon, which he hath ordained. These perfectly serve the purpose which he ordained them to serve, which is merely of a temporal nature; and shall it be seriously maintained, that his word is not sufficient to serve the infinitely more important purpose intended by it? Yes; Juvenis maintains this, and so far as I know, all Papists maintain it. In their esteem the word of God is not "sufficiently plain" to teach men the way of salvation. It is liable to misconstruction. It is made to speak different and even opposite meanings; and the inference is, that no dependance ought to be placed upon it, except so far as the fathers of the church have given it their sanction.

Now, let Papists cavil and shuffle as they may, this amounts to a virtual denial of the Bible as the word of God. To say that it is so, and in the same breath to say it is not "*sufficiently plain*," is such an impeachment of the divine wisdom and goodness, as we shall never hear but from the most hardened infidel, or from those who, like Juvenis, perhaps, have breathed the atmosphere of infidelity, and have become so familiar with its phraseology, as to make use of it without being aware of its import. Juvenis will spurn the idea of being classed with infidels; and nothing would have induced me to have associated him with them, but his attempt to disparage the word of God, which is most effectually to promote the cause of infidelity.

It does not properly belong to my plan to discuss the subject of the inspiration, and divine authority of the holy scriptures. This has been done of late years, to good purpose, by different authors; and none deserve more honourable mention than two divines of our own city. The names of Dick and Chalmers will instantly occur to every reader acquainted with the literature of the present age; and referring to the "*Essay on the Inspiration of the Holy Scriptures*," by the former, and the "*Evidence and Authority of the Christian Revelation*," by the latter, I might confidently leave that question to the decision of every intelligent and candid reader. I have indeed, in general, proceeded upon the assumption that Papists admit the divine authority of the Bible; but the more intimately I have become acquainted with them, and



the more closely I have come to grapple with their secret and avowed principles, I have been the more convinced that I have assumed what is not heartily conceded by them. The complaint of Juvenis, that the Bible is not sufficiently plain, has confirmed what I inferred from the writings of Mr. Andrews and his correspondents, (who bewail the dreadful mischiefs which arise from Bible reading,) namely, that the Bible itself is regarded by Papists, not with reverence as the word of God, but held in abhorrence as the most pernicious book in the world.

The last named author has repeatedly challenged me, in his "Catholic Vindicator" to tell him how I come to know the Bible to be the word of God; and the train of his reasoning, if such it can be called, is, to show that no man can know this but upon the authority of the church of Rome. This holy church, it seems, claims the power of deciding infallibly what is the word of God, and what is not; or, which comes nearly to the same thing, she alone has power and authority to declare the true meaning of the scriptures. In her infallible wisdom, she pretends to prove from the Bible that she possesses this authority, and yet the Bible itself has no authority or meaning but what she is pleased to allow it; which exemplifies the absurdity of proving a thing by itself, or two things mutually by one another. Juvenis is entitled to an apology for classing him with such a writer as Mr. Andrews, whose name as an author is not worthy to appear on the same page; but as they are agreed in maintaining the insufficiency of the Bible, which I hold to be virtually the same thing as rejecting its inspiration, I shall, before entering upon another general topic of discussion, devote a number or two to the answering of the question, how I know the Bible to be the word of God? I shall first, however, give the challenge itself, in the words of the Vindicator, from different parts of his work.

"As the accuser," says he, meaning the Protestant, "speaks positively to the scriptures containing the word of God, will he permit me to inquire of him how he came by the information, and upon what authority he grounds his assertion? Has *he* been taken into the council of the Almighty, that *he* should know more of his will than other men?" (so it seems other men do not know that the Bible contains the word of God!) "Has *he* been favoured with a revelation from heaven in his private ear? Or has a heavenly messenger been sent to *him*, to inform him that the Bible is actually the word of God?" *Cath. Vind. col. 233.* Some of these expressions had been used by me, when inquiring how the popish priests came to know the mind of God better than other men, *independently of the Bible*; and here the Vindicator makes use of my words to inquire how I came to know the truth of the Bible itself; from which it is evident that, in his opinion, there is no way of knowing it, but by the authority of his church, or by means of a private communication by an angelic messenger sent from heaven.

The author introduces a long extract from his infallible oracle Dr. Milner, intended to show that Protestants cannot be certain with regard to any book in the Bible that it is genuine. The extract concludes thus: "Granting, for example, that St. Paul wrote an inspired epistle to the Romans, and another to the Ephesians, yet as the former was intrusted to an individual, the deaconess Phebe, to be conveyed by her to its destination, (Rom. xvi. see Calmet, &c.) and the latter to his disciple, Ty-

chicus, (Eph. vi. 21,) for the same purpose, it is impossible for you to entertain a rational conviction that these epistles, as they stand in your Testament, are exactly in the state in which they issued from the apostle's pen, or that they are his genuine epistles at all, without recurring to the tradition and authority of the Catholic church concerning them." *Ibid.* col. 237. This is an argument truly worthy of a popish vicar apostolic and bishop of the nineteenth century. Supposing Phebe to have been the bearer of the epistle to the Romans, and supposing her to have been sufficiently well acquainted with Greek learning, and such an expert penwoman as to imitate the handwriting of Tertius in the body of the epistle, and of Paul in the salutation, so as to deceive the Christians in Rome, it may be asked, what motive she could have to make her practise such imposition? The venerable vicar apostolic means to insinuate, that for any thing we Protestants know, this said Phebe destroyed Paul's epistle, or having by accident lost it on the way, wrote one out of her own head, and palmed it upon the Christians in Rome as the genuine writing of the apostle, and that this is what we have in our New Testaments at this day! And truly if it were so, I would say that Phebe was a greater woman than the Virgin Mary, or any other woman that ever appeared in the world. But this is an argument, which, from its extreme absurdity, it is difficult to answer. If we were to allow the bishop's doubts in such a case as this to have any weight, we could not be sure of the genuineness of any writing;—we could not put faith in written documents of any kind. But to proceed with the Catholic Vindicator:

"By what private stamp," says he, "or mark, does THE PROTESTANT learn that the Bible is the word of God? By what influence, and by what means, can he ascertain the accuracy of the scriptures, but on the testimony of others, on the traditions of men, as he himself admits in the passage I have before quoted; unless, indeed, as I observed in a former Vindicator, he can show that he has been favoured with a copy from some heavenly messenger, in which case he would do well to present it to the Bible Society, for general distribution, with his own authenticated signature." *Cath. Vind.* col. 261. Here the Vindicator introduces me as admitting that I could not ascertain the accuracy of the scriptures, but on the testimony of others,—on the traditions of men; and he professes to refer to my own words, which he had before quoted, as containing such admission; but he takes care not to refer to any page of his own work or mine in which such words are to be found; and the fact is, I never admitted any such thing. I do not reject human testimony in weighing what are called the external evidences of the authenticity of the scriptures; but no words of mine express, or even imply such an admission as that which the Vindicator asserts; and this is one of the numberless impositions which he was pleased to practise upon his readers, in order to defend a cause which cannot be defended without having recourse to falsehood and imposition.

The hostility of Papists against the Bible will appear more evidently from the following extract. I had asserted that the Bible contains a complete revelation of the will of God for the salvation of our fallen race;—that it contains a proclamation of grace and pardon to the very chief of sinners; and that it ought to be accessible to all men. To this the Vindicator, after quoting our Lord's words, (Go teach all nations,

&c. Matt. xxviii. 20, 21,) replies: " Now here is no intimation of *reading* in these words of our Saviour, nor can THE PROTESTANT discover that the Son of God ever *wrote* his divine precepts previous to sending the apostles on their commission. Upon what grounds then can he fairly establish his position, that the *Bible* was intended to be *accessible to all men*? It was not accessible to all the Israelites; it was not accessible to all the Gentiles; it was not accessible to all the primitive Christians; it is not accessible to *all* men at the present day; nor will it be accessible to *all* men in future ages, notwithstanding the active but ill-judged labours of the Bible societies to disseminate it. 'For,' says an article in *The Times* London newspaper, of the 9th of April last, 'it is a curious fact, that, supposing the British and Foreign Bible Society were to distribute as many copies of the scriptures *each year*, as they have done during the last *twelve years*, wherein 1,675,994 copies have been circulated, it would still take *four centuries* to supply each individual in the world with a copy; and this is taking it for granted that the inhabitants of the countries called Christian are already supplied.' By this, (says the Vindicator,) the reader will see the groundlessness of the charge of *withholding* the Bible from the people, brought by THE PROTESTANT against the church of Rome, seeing that it is an act of impossibility to supply all men with copies of it, were she so inclined. Consequently, if restricting those from reading the Bible, who are likely to *pervert* the sense of it to their *own destruction*, which is all the fathers of the council of Trent meditated, in the beforementioned decree, be 'the same thing as granting permission to creatures to *hear* what the Almighty *speaks* to them;' if the *Bible* contains 'a *complete revelation* of his will for the salvation of our fallen race;' if 'it is a *proclamation* of grace and pardon to the very chief of sinners;' (what nonsense!) God himself must stand accused by THE PROTESTANT of denying the use of the Bible to the common people, and preventing 'fallen and miserable creatures from hearing what he says to them,' which I apprehend comes nearer to blasphemy than the words of my correspondent before alluded to, seeing he has ordained that the greater portion of mankind, from the creation to the present day, have been, are now, and will be deprived of the supposed blessing of *reading* this wonderful Protestant *panacea*, not only from their inability to procure a copy, but also from the want of a knowledge of letters." *Cath. Vind. col. 240.*

The above are the sentiments of the champion whom our Glasgow Papists engaged to defend them against the exposure which THE PROTESTANT was making of their antichristian principles. They must of course be held as the sentiments of our Papists themselves until they disavow them. This is a fair specimen of Mr. Andrews' mode of reasoning. He has scarcely a paragraph that contains better logic. I shall not analyze the passage at present; but I request such of my readers as have leisure, to try what they can make out of it. One thing appears certain upon the very face of it, that the circulation and general reading of the Bible is regarded with dread and abhorrence by our modern Papists, whatever some credulous Glasgow Protestants may say to the contrary.

I shall give an extract or two more from the Vindicator before I proceed to a particular reply; but I am afraid some of my readers will regard these quotations, which speak in such terms of the holy scrip-

tures, as no better than the filth of the Inquisition, with which I have lately treated them *ad nauseam*. I had said that the apostles committed to writing what was dictated by the Holy Ghost; and that the word of God thus written, they threw upon the world, and the providence of him who gave it, to supply the place of their voice, after they should be dead. To this the Vindicator replies:—"Now the transactions here related must have occurred near 1800 years ago; but what other evidence of his senses can THE PROTESTANT produce, as a voucher for this statement, than the Papist for his belief in transubstantiation?" THE PROTESTANT never spoke of the evidence of his senses in this matter; but the Vindicator assumes that he did, and proceeds upon the false assumption. "Did he *see* the Holy Spirit guide the pens of the writers? What evidence of his senses has he to produce, that the apostles wrote the books of the New Testament, or that they were written under the inspiration of the Holy Spirit? A Bible is placed before him, which in itself is a mere book; *how* then does he know that it is a divine book? I have shown that this book is liable to be corrupted—that it has been corrupted—that the unfaithfulness of the Protestant translations is notorious, not only for the multitude, but the grossness of their infidelities: how then can he assert upon the evidence of his senses," (which he never did) "that the *Bible is the word of God*, which is immutable, and not subject to variation? 'Heaven and earth shall pass away,' says our Saviour, 'but my words shall not pass away.' We have the evidence of our senses that the translations of the Bible by Protestants vary with each other, and in many places even to the perverting of the meaning: by *what* means then, I call upon my adversary to state, is *he* enabled to prove that the Bible is the word of God, according to the *evidence of his senses*? How can *he* verify the genuine from the adulterated version?" (This is another question, artfully thrown in to lead away the reader's mind from the main point, about how we come to know the Bible to be the word of God.) "He says, the apostles committed the word of God to *writing*, because their living voice could not reach the millions of men, scattered over the face of the earth, and therefore they were inspired to write the *whole* truth of God for the salvation of sinners, and the edification of those who, by means of it, should be saved from their sins. This word, thus written, *they threw* upon the world. Now the concurring testimony of all ages contradicts this assertion of THE PROTESTANT, as I have shown in my seventeenth Vindicator, col. 263, by proving that the millions of men scattered over the face of the earth, were favoured with the truths of the gospel by the *preaching* of men, who succeeded the apostles in their ministry, and not by the *written* epistles which some of the latter left behind them. But if it was the intention of our divine Saviour, that his word should be thrown promiscuously upon the world, after the death of the apostles, how did it happen that only *five* of them, who were personally chosen by himself, left written documents behind them? Two of the gospels, and the Acts of the Apostles, were written by men who were not members of the sacred college; and one of them, St. Luke, acknowledges that he wrote from *hearsay*. What evidence then has THE PROTESTANT to show, other than his bare assertion, for the accuracy of his statement? Again, he says, they committed the word to writing, under the inspiration of

the Holy Spirit, who guided their pens as he did their tongues, to declare the WHOLE TRUTH of God; and yet one of the apostles, St. John, concludes his gospel with this truly important declaration, well worthy the consideration of those who contend that *the Bible, and the Bible only*, is their rule of faith, namely, 'there are also *many other things which Jesus did*, the which, if they should be written every one, I suppose that even the world itself could not contain the books which should be written,'” *Cath. Vind. col. 326—328.*

I suppose ordinary readers will not be able to perceive what relation these words of the apostle John have to the subject; or why the words which Jesus spoke, and which his apostles wrote, should not be the only rule of faith, in connexion with those of Moses and the prophets, because *all* the things which Jesus *did* were not written down.

As I cannot conveniently enter upon an answer to the challenge of the Vindicator at the conclusion of a number, I must reserve it for my next: and I shall conclude the present one with a specimen of the manner in which the translators of the Bible into English, are said, according to Mr. Andrews, to have corrupted the word of God; and by means of which, to use his own language, they have made it “the word of the devil.” See *Cath. Vind. col. 282.* His remarks refer chiefly to the translations made in the reign of Elizabeth; and his first complaint is that the word “catholic,” which is a Greek word, signifying universal, or general, has not been retained in the title of certain epistles, but has been translated into English, as the *general* epistle of James, &c. This, it seems, is a grievous corruption of the New Testament. The Vindicator finds that it would not have served the purpose of the reformers to expel the word “catholic” from the New Testament, if they allowed the word “church” to remain; therefore, he finds that in the edition of 1560, the word church never appeared, but congregation was uniformly used. He does not know, I suppose, that the Greek word *εκκλησια* literally signifies congregation as well as church; and that the words are synonymous. Be this as it may, the latter word “church” was restored to its place by the translators of our present authorized version; and therefore our English Bible is not corrupt in this respect. The following are the very words of the Vindicator, in reference to other corruptions:—“As they obliterated the *Catholic church*, so did they also the name of *priest*, turning it into *elder*, and the *priesthood* into *eldership*. As in St. James v. 14, ‘If any be diseased among you, let him call for the elders of the *congregation*.’ (Bible, 1560.) Acts xiv. 23. ‘When they had ordained them *elders by election* in every *congregation*.’ (Bible, 1560.) These words, *by election*, were thrust into the text by Tindal, in King Henry VIIIth’s time, and retained in it by Cranmer, and all the pretended reformers of King Edward VIth’s reign: so here in Queen Elizabeth’s Bibles, as may be seen in these editions of 1560, 1577, 1579, 1598, 1599. Nor were they obliterated till King James I. made a new translation.” *Cath. Vind. col. 286.* Let it be admitted that the words “by election,” were an unnecessary supplement, the thing was corrected by the translators of the present version, and ought not now to be laid to the charge of English Protestants: but when did the church of Rome ever correct a mistake into which she had fallen? Other great corruptions alleged against our translators are, that they have used the word *gift* instead of *grace* in

several places; that in reference to Christ's "benediction or consecration of the holy sacrament," instead of *blessed or blessing*, the words "gave thanks," are used. Instead of "confess your sins," our translators have said "acknowledge your faults," which is another great corruption, and tends to set aside the sacrament of confession. *Repentance* has been put in the place of *penance*. "To dishonour and disgrace our blessed lady the mother of God," says Mr. Andrews, "they turn the angel's salutation, St. Luke i. 28, which was, *Hail, full of grace*, into, *Hail, thou art freely beloved*." Instead of *idols*, our translators have inserted *images*, in a number of passages, which is another horrible corruption. Other corruptions are the use of the word *grave* instead of *hell* in some passages; *ordinances* and *instructions*, instead of *traditions*; *love* instead of *charity*. For *sacrament*, they have substituted *mystery*; for *baptism*, *washing*; for *angel*, *messenger*; for *apostle*, *ambassador*; for *Christ*, *anointed*; for *Holy Ghost*, *holy wind*.

The above is a complete catalogue of the corruptions which our modern champion of popery has been able to muster, in his eighteenth number, to discredit our English translation of the Bible, and prove it to be not the word of God, but "the word of the devil." In some subsequent numbers he gives a few more cases of equal but not greater importance. I cannot imagine a greater compliment to our translation than this. In most of the cases, what he calls corruptions and mistranslations, are really true renderings of the original Greek; but though it were otherwise, the things are so unimportant, that the mistranslations, had they been such, could have led no man into error, either in doctrine or practice. And we may be sure that had the *Vindicator*, or his oracle and patron, Bishop Milner, been able to point out any really mischievous errors in our translation, it would have been done. Any biblical scholar may be able to point out more important mistakes than any of the above, in the best translation of the Bible that was ever made, not excepting *the infallible* Vulgate; and yet no one of these mistakes,—not even the whole taken together, will be found to affect any Christian doctrine, or ordinance of Christian worship.

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## CHAPTER CXXXIV.

HOW A CHRISTIAN MAY KNOW THE BIBLE TO BE THE WORD OF GOD, INDEPENDENTLY OF HUMAN TRADITION. MEN ARE CONSCIOUS THAT THE BIBLE SPEAKS THE TRUTH. PREJUDICE AND DEPRAVITY MAY RESIST THE EVIDENCE; BUT AN HONEST, IMPARTIAL MIND MUST PERCEIVE IT. NOTICE OF A PAMPHLET, BY THOS. ERSKINE, ESQ. EXTRACT.

SATURDAY, February 3d, 1821.

PAPISTS maintain that we do not know the Bible to be the word of God, but upon the testimony of the church of Rome; but this church is so much given to lying, that I would question the truth of any thing that was made to rest upon her sole authority. Liars are suspected even when they speak the truth; and if the authenticity of the sacred writings depended upon the assertion of the church of Rome, I suspect there are many who would reject them on that account alone, without inquiring into the merits, or considering the excellence of the

writings themselves. This, however, would not be fair. The writings of the apostles were possessed by the churches in general at a very early period. The church of Rome, like other churches, came into the possession of them; and it is granted that she preserved them in a Latin version, locked up from the view of the profane vulgar, for several hundred years. Some of her refractory children, such as Wickliffe and Luther, compelled her at last to acknowledge that she had such writings in her possession. They had seen them; they began to give versions of them in the language of the common people; and the church at last was obliged to bring them out to public view, but, at first, in a Latin version only, with an authoritative canon, declaring this to be equal to the Greek original. And, from the circumstance of having been so long in the undisturbed possession of the book, she began to claim it as her own, and so gave it out as her own; and hence it is that she now pretends to dictate with supreme authority with regard to its meaning, and even whether it be the word of God or not.

This reminds me of what was remarked of Phebe in my last number. She is said to have been the bearer of the epistle which Paul wrote to the Christians in Rome. Now, supposing she had kept the epistle in her own possession for a great number of years, and had, at last, in her old age, after Paul was dead, brought it forth to public view; and supposing she had insisted upon the believers in Rome receiving it upon her bare word, what does the reader suppose would have been the consequence? The Christians would probably have felt very indignant; they would have expressed great displeasure against the said Phebe, for having kept them so long in the dark with regard to such a valuable document; and they would, perhaps, have told her that she had done so ill, by keeping back the letter, that they would not take her bare word for any thing. They take the letter however; they examine the seal, and the hand writing of Tertius, with whom some of them had been acquainted, and the hand writing of Paul himself in the salutation, which was his token in every epistle; and, above all, they examine the contents, and compare them with other writings of the same apostle, and with what they had heard from his own mouth; they unanimously conclude that the epistle is the genuine production of him whose name it bears, and they receive it as such. Phebe might boast that it had been received on her sole authority; but this would have exposed her to the derision of every Christian in Rome, and would have rendered her own Christianity somewhat doubtful. Now, admitting the highest that the church of Rome can justly claim on this subject, she was merely for a time one of the depositaries of the scriptures; and when she was pleased, or rather compelled, to bring them forth to public view, she could add nothing to their authority, any more than the bearer of a letter can add to the authority of its contents, of the authenticity of which the person addressed is, on other grounds, perfectly satisfied.

These remarks, I hope, will be considered a sufficient reply to what Papists advance with regard to their church being invested with the power of deciding infallibly what is, and what is not, the word of God. If they could show that the church of Rome had received some special grant of authority on this subject, from the Head of the church, it would become every Christian to submit to it: but as nothing of the kind has

been shown, I shall continue to consider the decision of the church of Rome of no more weight than the opinion of Jack or Tom, or any self-sufficient pedant who may pretend to understand all mysteries, and to possess all knowledge.

The works to which I referred in my last number prove, in the most convincing manner, according to the laws of moral and literary evidence, that the holy scriptures are what they profess to be; namely, the testimony of God conveyed to men by the ministry of his accredited ambassadors. The arguments of such authors are sufficient to silence every objector; to prevail upon every candid mind to give the Bible a fair hearing, by perusing it with serious attention; and if this does not lead to an acknowledgment that it is the word of God, the failure will be found to arise, not from the want of evidence, but from a certain indisposition of the mind and heart, by which many disqualify themselves from attending to the evidence which is presented. And it is possible for a man to be overcome by such evidence, so far as to acknowledge the Bible to be the word of God; to have a rational conviction that it is what it professes to be; and yet, in an evangelical sense, not to "know the truth;" or be able to satisfy others, or even himself, when he is required to say upon what grounds he *knows* the Bible to be the word of God. The Catholic Vindicator seems to believe that no man can know this, unless he were to receive a Bible directly from the hand of his Maker, or see the Holy Spirit guide the pens of the men that wrote it; for which, see my last number. It is not probable that any thing that I can write will have much weight with such men as he; but for the information of others, I shall proceed to show how any man may, and how every Christian does, know the Bible to be the word of God, independently of the authority of any man, or of any church, in the world.

Men are the offspring of God, and his workmanship; and he has endowed them with certain faculties, by which they are enabled to perceive his work where it appears before their eyes, or is presented to their minds. I grant that by sin these faculties have become extremely depraved; insomuch, that it is doubtful whether they would be able, without revelation, to discover, from the works of creation, that there is a God. It is true, indeed, that most, if not all the savage tribes that have yet been discovered, have some rude notions of a Supreme Being who made all things; but no man can say how much this is the effect of traditionary communication, handed down from age to age. This tradition may have sprung originally from a divine revelation, the light of which was not suffered to be entirely extinguished among the heathen: and where it existed in the faintest degree, men would acknowledge the existence of a Supreme Being, and regard the works of creation as a proof of it, though they should not have been able by means of them to make the original discovery.

Be this as it may, I consider myself entitled to take advantage of the enlightened state of society with which it is my happiness to be connected, and within the sphere of which this controversy is carried on. No man can apply his mind to the study of astronomy, or any branch of natural science taught in our schools, without perceiving abundant demonstration of the existence of a Supreme Intelligence—a being of infinite wisdom, goodness and power; insomuch, that it is reasonably



doubted whether there be such a creature as a speculative atheist in the kingdom. Now, I do not hesitate to affirm, that if any man will apply himself as honestly and sincerely to the study of the scriptures, as scientific men apply themselves to the study of science, he will find the Bible demonstrates itself to be the word of God, as clearly as the solar system demonstrates itself to be the work of God. By honesty and sincerity in this connexion, I mean, that persons applying themselves to the study of the Bible be no more indisposed to the knowledge which the Bible teaches, than they are to that which astronomy teaches:—in other words, that they be ready to give as cordial a reception to the truth in the one case, as in the other.

I am aware that such an honest, sincere, favourable disposition of mind towards what the Bible teaches, does not universally, or even generally, exist with men who are favourably enough disposed towards what natural science teaches. Creation presents the Divine Being in certain characters, or attributes: the Bible presents him under the very same characters, with the addition of certain others, which do not appear from the works of creation. Now, when the human mind comes into contact with those attributes which are exhibited in the Bible only, it feels such an opposition to its own state and character as to be hurt and offended; and, in thousands of instances, repelled from the study of a subject so disagreeable. It will be understood that I am speaking of the human mind as a *carnal mind*. How it became such is not the present question. I stop not here to show that it is so naturally. I claim only to have it admitted, which I think none will deny, that men in general are *practically* carnal; that is, they are sinners: and having this conceded, I plead the fact of a certain innate revolting of the human mind against those traits of the divine character which are discovered only in the Bible, as a proof that the Bible has proceeded from a pure and holy being; from a being whose character is the reverse of what we see to be the character of carnal men; that is, from God himself: and thus we come to know that the Bible is the word of God, from the circumstance of its being the very thing which, above all others, provokes the enmity of the carnal mind.

I grant that this is not an argument calculated to impress the mind of an untutored savage; and perhaps it may have little weight with our almost equally untutored Papists. But I consider myself as addressing wise men, who are able to judge of what I say. Suppose, then, I am in possession of a cabinet of the most curious workmanship; that I alone, as I suppose, am in possession of the key; that the wards of the lock are so complicated, that I can defy the world to open it; and that, in fact, it is found impossible to gain access to it without the real key:—I have not said or supposed from whom I received this cabinet, but merely supposed it in my possession. Suppose then, farther, that a stranger comes to me, with a key in his hand that opens it at once; and that he tells me that he received the key from the very person who made the cabinet and constructed the lock, I feel myself constrained to believe the testimony of this stranger; his report brings with it such evidence that no reasonable man can refuse to yield to it.

Now, without pursuing the figure farther, I affirm that this cabinet is my own heart. I defy the whole world to have access to it, or to know what is in it; but when I read the Bible, I find it tells me what is in my

heart. I know then, that He who made the cabinet made also the key: in other words, that the Author of my being is the Author of the Bible. The woman whom Christ met at the well in Samaria, argued upon the most philosophical and rational principles, when she said, "Come, see a man who told me all things that ever I did; is not this the Christ?" She had been reminded of certain events in her own history, which she believed no living creature knew; hence, she was constrained to acknowledge the divine inspiration of the person who had honoured her with an interview. Upon the same principle, any man who will carefully apply his mind to the reading of the scriptures, will find them a discerners of the thoughts and intents of the heart. They will tell him what is in his heart, and thus prove themselves to be the word of God. If Mr. Andrews shall say, that this is nothing to him; that it does not convince him that the Bible is the word of God; I have only to reply, that his conviction is not the work which I undertook. The question was not how *he* might know, but how *I* know, the Bible to be the word of God. I have here told him a part, and I shall tell him more before I have done: and if he does not shut his eyes against the truth, he may know it as well as I.

Independently of the saving knowledge of the truth of divine revelation, which is the effect of a divine influence on the heart, and which can be produced by nothing short of this influence,—there are certain rational considerations which may, and ought to produce a rational conviction of the truth. On this subject, I gladly avail myself of a passage in the introduction to a pamphlet just published, by Thomas Erskine, Esq., advocate, entitled, "Remarks on the Internal Evidence of the Truth of Revealed Religion." I have never met with any work that comprises, in so small a compass, so complete an answer to the question which I am attempting to answer; namely, how we know the Bible to be the word of God. If any of my readers shall be induced, from this short recommendation, to procure and read the work, I am persuaded they will thank me for it.\* As a specimen of his mode of illustration, and as bearing directly upon the point in hand, I quote the following:

"When we are once convinced of the existence of a cause, and are acquainted with its ordinary mode of operation, we are prepared to give a certain degree of credit to a history of other effects attributed to it, provided we can trace the connexion between them. As an illustration of this, I shall suppose, that the steam-engine, and the application of it to the movement of vessels, was known in China in the days of Archimedes; and that a foolish lying traveller had found his way from Sicily to China, and had there seen an exhibition of a steam-boat, and had been admitted to examine the mechanical apparatus of it,—and, upon his return home, had, among many palpable fables, related the true particulars of this exhibition; what feeling would this relation have probably excited in his audience? The fact itself was a strange one, and different in appearance from any thing with which they were acquainted:

\* There is an excellent work by Dr. Owen on the same subject, entitled, "The Reason of Faith in the Holy Scriptures;" of which an edition was published in Glasgow, in 1800. Like the other writings of that eminent divine—indeed, like most writings of his age—this work wants compression; but it will richly repay the labour of a patient reading.

It was also associated with other stories that seemed to have falsehood stamped on the very face of them. What means, then, had the hearers of distinguishing the true from the false? Some of the rabble might probably give a stupid and wondering kind of credit to the whole; whilst the judicious but unscientific hearers would reject the whole. Now, supposing the relation had come to the ears of Archimedes, and that he had sent for the man, and interrogated him; and, from his unorderly and unscientific, but accurate specification of boilers, and cylinders, and pipes, and furnaces, and wheels, had drawn out the mechanical theory of the steam-boat,—he might have told his friends, 'The traveller may be a liar, but this is a truth. I have a stronger evidence for it than his testimony, or the testimony of any man: it is a truth in the nature of things. The effect which the man has described is the legitimate and certain result of the apparatus which he has described. If he has fabricated this account, he must be a great philosopher. At all events, his narrative is founded on an unquestionable general truth.' "

*Pages 2, 3.*

The application of this to the point in hand is extremely easy. Archimedes was a mathematician. He was acquainted with the operation, and could comprehend the result of certain mechanical powers. There were many things connected with mechanics which he did not know, for they were not discovered for ages after his time: but supposing them to have been discovered, and reported to him, he was in the knowledge of certain fundamental truths, which enabled him to decide, with infallible certainty, that certain causes put into operation, would produce certain effects: and supposing him to have received information of certain results which he had not thought of before, but demonstrably proceeding from established principles, he would believe the report, independently of the character of the medium through which it was conveyed to him. If the reporter were an honest man, he might, if he pleased, throw the weight of this into the scale of evidence; but it would add nothing to the fulness of his conviction.

Now, there are fundamental principles in morals and religion, believed by those who understand them, as firmly as any mathematical truth whatever. They are not demonstrated to the eye by visible representations, but the impression of their truth upon the mind is as distinct as if they were. One of these principles is, that a pure and perfect system of legislation cannot proceed from an impure source. Suppose, then, a man as well acquainted with the law laid down in the Bible, and the whole procedure of the lawgiver therein related, as Archimedes was with the mechanical powers, (and surely there are many men in the world of whom this may be predicated,)—such a man would most undoubtedly conclude and declare, that this is a system that could not emanate from the father of lies: that being a system of perfect purity and equity, it must have proceeded from the Father of Lights, whose word it professes to be. Suppose he is told that this book was concealed for many ages by the church of Rome; that now she has allowed it to see the light, because she has been compelled to do so; that she says we must believe its authenticity upon her bare word, for we can have no higher authority for it; and that she has practised so many impositions upon the world, and told so many lies, that we ought to be cautious with regard to what she tells us, and look upon this book with

some degree of jealousy;—suppose all these things to be objected against the Bible, the intelligent student of its contents would reply, I do not care a straw for what the church of Rome may say either for or against this book; it proves itself to be of divine origin by its incomparable purity, sublimity, and harmony. It is, in short, the very thing that such a corrupt and impure body as the church of Rome would wish to keep out of view, because it testified against her impurities: and the fact of her having concealed it until its publication was extorted from her, is an evidence that there is a divinity in it with which her carnality did not choose to come into visible contact.

After all, the knowledge of which I am speaking must be matter of individual consciousness. Every Christian must know experimentally that the Bible is the word of God, else he cannot enjoy the peace and comfort which it imparts to all who really know the truth. The sun in the heavens is known only by his own light; and He who made the sun is known only by his. The holy scriptures are that light by which alone God makes himself known as the Saviour of sinners; and by the illumination of his Spirit, he makes the light of his word as evident to the heart and conscience of them that believe, as the light of the sun is to them that see.

When a sinner becomes seriously concerned about his character, state, and prospects; and when, in such a state of mind, he reads the Bible, he finds, at first, that it is all against him: by the holy law of God he is convicted and condemned; and he is conscious of a power and divinity in the word of condemnation, that makes him *feel* that it is the word of God. But the Holy Ghost, who has thus convinced him of sin, may be graciously pleased to convince him also of righteousness; that is, by the gospel, show him the way of salvation, which is fully made known in the scriptures. The sinner so convinced will recognise this to be the word of God, for he perceives in it that which answers the demands of the law, which condemned him. There is a power also in this word that proves itself to be divine. It removes the sentence of condemnation: and he who was before under a fearful apprehension of suffering the punishment of his sins, sees now all his sins taken away by the sufferings of the divine Saviour, as related in the holy scriptures.

From this there arises a peace and joy in believing, of which no unbeliever can have any conception. It is a matter of individual consciousness. A Christian, under the broadest possible view of his own guilt, and with the fullest conviction that God hates sin with a perfect hatred, is yet enabled, under the influence of the gospel, to enjoy perfect peace even in the prospect of death, judgment, and eternity, because he knows that Christ hath made peace by the blood of his cross. This he enjoys as his own peace; he has a personal individual interest in it. This is conveyed to his mind by the word of the gospel; and this he knows to be the word of God, from the effect which it produces in him, and has upon him in the whole tenor of his life and conversation.

That must be of God, which is the instrument of making men like God; that is, which turns them from sin to holiness. Every sinner who has been so turned from his sins unto God, possesses a consciousness of the power of the word, which weighs more in his mind than a thousand arguments drawn from the external evidence of the truth of the

Bible. His consciousness will not be held as sufficient evidence to others that the Bible is the word of God; but if he was formerly a notoriously wicked person, and if he is now a sober and holy man, devoting his time and talents to the good of his fellow-creatures and the glory of God; and if it is manifest that the change was produced by the Bible, every candid person who shall know the fact will be constrained to acknowledge, that truly the Bible is the word of God. I have put this case hypothetically, but there are many Christians alive whose history would demonstrate the fact that I mean to establish; namely, that the Bible proves itself to be the word of God, by affording peace to the troubled conscience; by teaching and enabling men to forsake a life of sin, and to live a holy life, and to rest in the full assurance of a blessed immortality.

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## CHAPTER CXXXV.

EDITION OF THE BIBLE BY SIXTUS V. ERRORS IN IT CORRECTED BY CLEMENT VIII. LETTER FROM J. A. EXHIBITING THE PRESENT STATE OF POPERY IN IRELAND. CONFEMION STATIONS. REVELRY. OPPOSITION TO INSTRUCTION OF POOR CHILDREN. FRATERNITIES. CRUELTY. REMARKS ON THE ABOVE LETTER.

SATURDAY, February 10th, 1821.

IN my last number but one, I gave a catalogue of what the "Catholic Vindicator" calls corruptions of the Bible by Protestant translators; which corruptions, however, do not appear to have been discovered by himself, as he gives them on the authority of Ward, who was just such a Catholic vindicator in the seventeenth century, as Andrews is in the nineteenth; with this difference, that the former seems to have had more learning than the latter. As a companion to this catalogue of Protestant corruptions, or mistranslations, I shall insert here some curious information relative to the popish mode of ascertaining the true meaning of passages of scripture which have been differently translated. For this, I am indebted to a reverend gentleman of the established church in the sister island, who refers to a book which I have not seen.

"I spoke," says he, "of the *Bellum Papale*, by Dr. James, Bodleian librarian, a century back. If you can get the book, and his defence afterwards, they will give you much information on the state of the scriptures after the council of Trent. After the decree of that council, that the Vulgate edition was the only true, genuine, and canonical copy of the scriptures, and that none other should be read or acknowledged by the faithful, Sixtus V. wished to publish an edition; but he found all the copies in such a state of corruption, that he declared them to be any thing but the scriptures. He set at work with his learned men, cardinals, doctors, &c. &c.; revised and corrected every page, which was collated again and again, with all the most approved copies. He himself carefully examined every page, before it was printed; and afterwards, when the book was printed, he went over it, and, where there was an error, amended it by pasting words over words, and sentences over sentences. He then published it with a bull, declaring it, after a long preamble of all the pains and labours of doctors, &c., the

only true and genuine scriptures; and denouncing with the greater excommunication, any person who should dare to change the smallest particle, *minimissima particula*, not even to be absolved by the pope. There was infallibility enough here to make light darkness, and darkness light; and this infallibility remained during Gregory's, Urban's, and Innocent's reigns, for near three years, (short reigns they were,) until Clement VIII. was raised to the chair; but he being a pope himself, was not afraid to take the bull by the horns, and turn it over to the Index Expurgatorius, where it was quite harmless; for he boldly declared, in the face of the greater excommunication, that it was not *minimissima particula* (i. e. small matters) in which Sixtus' Bible was erroneous, but in two thousand principal errors, and innumerable smaller ones, which he would not mention, lest it should produce too much scandal; he condemned it, and published the present Clementine edition. So much for the infallibility of the popes; for the preservative care of the scriptures by the church that is the pillar and ground of truth; and the purity of the only genuine copy of the word of God.

I shall finish my miscellaneous matter for the present, with the following letter from a correspondent in Ireland:

"TO THE PROTESTANT.

"SIR:—Having lately read in your paper, your just conclusions as to the effects which must follow the granting of promises of pardon and indulgences, by popes and priests, to men, on the mere private acknowledgment of past crime, and a *promise* of future amendment, without any idea of that inward change of heart, producing heartfelt grief for, and real detestation of sin,—and those purifying influences of the Holy Spirit, inseparably connected with the scripture promises of pardon, upon the footing of what Christ has done and suffered;—and, as facts are the best proofs of positions, I shall state, from my own knowledge, some of those effects which are the result of such pretended remittance of sins. Living some years ago in a small town in the south of Ireland, and being intimately acquainted with the parish priest, and with others, both priests and laity, of the Roman Catholic communion, I could not be unacquainted with many of their practices, and their system of worship. As some of your English readers are not acquainted with many circumstances relative to the system of popery in Ireland, it being more *unfettered* here than in England, I shall first give you some account of those things they call Stations for Confessing, and conclude with other miscellaneous matter.

"It was formerly the custom, at whatever house these stations were held, to require that a dinner be provided for the priest: and as the host would not set the priest down by himself, it was always the practice to invite fifteen or twenty of the neighbouring farmers, and their wives, who were expected to attend at confession, and who would ask them in return. I have frequently seen purchased for these occasions, meat, several gallons of whiskey, &c., and always a bottle of wine for the *priest's own drinking*. This, you will say, was paying pretty well for the honour of his company: but this was not all; there was a tax of five shillings on the landlord for saying the mass, who was made to believe that a temporal and spiritual blessing would follow. Besides this, it was expected that each confessed person would pay something

for absolution.—For causes best known to themselves, these dinner parties were, of late years, changed for breakfasts; which were more convenient for the priest, as he had to return home, when these stations were held in the country, perhaps some miles, and he might not so clearly see his way. Some simple people have said, that they were changed to do away those drunken revels which always followed these dinners; but this was not the case, as the following facts will show. I lived opposite to an industrious couple of the Romish religion, the man a cooper by trade, and his was one of those houses set down in the priest's book for a station, (for the priests like to follow industry, hoping to partake more largely of those temporal blessings which may rationally be expected from it.) I had, therefore, frequent opportunities of observing the effects of station confessions at this man's house. I have seen some of the company invited come out quite intoxicated; and on asking how they could get so beastly drunk, they stammered out that they were only at a station.

"As the priest is seldom ready before twelve o'clock, these breakfasts usually commence about that time. The bill of fare is as follows: tea, a hot griddle-cake, butter, eggs, &c. &c., with *decanters of whiskey*, placed on the breakfast-table: and as the Irish have a great affection for the *native*, as they call whiskey, these decanters are frequently replenished, and the feast prolonged for the remainder of the day. It may be said that this is an unfair construction put upon the society of fifteen or twenty persons, invited to meet the priest at a station breakfast; that although some may outstep the limits of sobriety, the rest should not be charged with it; that these poor souls, for ought I knew, were, after pardon received from the priest, making pious resolutions of future amendment—laying down plans for moralizing their relatives and acquaintances—or devising how they may promote the moral and religious education of the rising generation, by the introduction of the Bible into schools, as the great and only fountain of divine revelation to man; showing him his lost estate both by nature and practice, and the necessity of coming to God for real pardon, peace, and holiness;—and that, at all events, surely their drinking bouts could not be fairly charged upon the priest. Whoever argues thus, does not know what popery is. How sure its doctrines lead to licentiousness; how cruel and intolerant are its principles; and how much opposed to every effort to promote the moral and religious education of the poor children in its communion, I shall hereafter show. Indeed, with them the proverb, that "ignorance is the mother of devotion," is held as true, and more current, than any of the proverbs of Solomon.

"But to return to the subject of the stations—the writer was present at the settlement of an account with the spirit-dealer, for the whiskey drunk at but *one* breakfast station for confession, at his opposite neighbour's house, where the whole company, men, women, and children, could not have exceeded twenty-four persons; when the bill, admitted to be correct and paid for, was seven half gallons of whiskey, at 16s. per gallon; a liquor considerably stronger than either brandy or rum. It may be objected, that this was too particular a case to be taken for a general rule; and that the master of the house might be a very dissipated character himself, and have been too pressing with his guests. With regard to this man's general character, he passed among his neighbours

for an industrious, sober man, in general: and as to his character with the priest, I assure you that both he and his wife were in several *holy orders*, as they are called in Ireland. So that, taking this man's character, I am convinced that I take a standard much too high as an example of the good effects following confession stations; for were I to select those stations which are held at publicans' houses, it would far exceed what I have detailed.

"It is the practice for the priest to publish from the altar, at certain periods of the year—I believe before Christmas, and before Lent—that he will hold stations for confession at certain houses, then and there named. These houses are selected without previous liberty obtained from the owners, perhaps lest they may make objections, which many of them would most certainly do, if not thus publicly given out from the altar. The individuals thus selected make the necessary preparations, (a general bill of the fare I have already presented to your readers:) and as it has been a prevailing opinion from the time of the Jews, that the publicans (formerly tax-gatherers) were the greatest sinners, and consequently required most mending, I have observed that they are more frequently selected: nay, I have observed that those who have most business are particularly selected by the priest; it being reasonable to suppose, that the chief amongst the publicans must be chief amongst the sinners. As the liquor on these occasions is drawn from the cock, it is not so easy to calculate the expenditure; but as they ask their best customers, it would be natural to believe that the landlord is not backward in recommending his liquor, nor his guests in trying its strength, not having the usual reckoning to pay, and having previously quit scores with the priest.—As it may be alleged that the priest does not countenance these practices, I shall mention a fact. A female, invited to one of these confessional coteries, mentioned to some others how very polite the priest was at breakfast to the women, pressing the bashful ones to take *whiskey in their tea*. 'Faith,' says her husband, 'it was very easy to prevail on them to take it, and for him to offer what was not out of his own pocket.' The wife replied, 'You dare not tell him so at your next confession.'

'Thus you may see, sir, how much the moral principle is degraded by such a system, and even by the priests; a system which holds out to its deluded followers a yearly, or half-yearly, acquittal for sin. Well may that truth, applied by our Saviour to the scribes and Pharisees, be applied to them: 'Ye encompass sea and land to gain one proselyte; and when ye have gained him, ye make him twofold more a child of the devil.'

"That this system is equally opposed to every attempt to promote the moral and religious education of the poor children, I shall show by the following fact. A country gentleman of my acquaintance, of landed property, often deplored the wretched state of ignorance and wickedness in which his tenants' children were brought up; and more especially the profanation of the Lord's day, by every species of mischief, plundering orchards, breaking down young trees, gambling, dancing, drinking, &c.—conceived that some good might be done if these children could be brought into a Sunday school, and kept from idleness. Accordingly, he sent and received from the Hibernian Schools Society, sets of Moral Lessons for Children; he provided a house with two



rooms ; one for boys, the other for girls : and, at no inconsiderable expense, had every thing prepared for opening the school on the most liberal plan ; and lest the *Bible* should give any offence, it was not to be introduced. Having thus prepared his plans, he desired his tenants to send their children there for two hours every Sunday morning, and the same in the evening. Sunday morning came, and about sixty of the finest open-faced children attended, all anxious to learn to read. Information of this soon reached the priest's ears. He immediately *cursed* from the altar every person who would presume to send a child to the school to be instructed by a heretic ; and fearing this would not deter them, he declared he would not give the *rites of the church* to any person when dying, who would, after this injunction, attempt to send a child there. Thus was an establishment, calculated merely to convey moral instruction, with the knowledge of reading and spelling, broken up : and although the gentleman himself waited on the priest, and assured him there was not the least wish to proselyte a single child, requesting he would personally visit the school, and begging the co-operation of any of his flock who would attend,—the priest was inexorable, and told him, he could not consent that Protestants should interfere with the education of his people. I could adduce many more instances of the uncongenial nature of popery, to every thing connected with the improvement of the degraded condition of the poor in that community, in this kingdom. They act on right views of the subject, no doubt ; because it is impossible that the Roman Catholics, as a body, could be so *priestridden*, if the scale of moral and intellectual improvement were advanced. Masses are so common in Ireland, that the price of them is very cheap, considering the advantages stated to be received from them. Now, a pious son of the church can get a *promise* from the priest of saying as many masses for the souls of his dear relatives in purgatory, as will bring them clear and clean out, at half-a-crown each mass : for it is laid down as an invariable rule, that to make a mass efficacious, it must be paid for. Indeed, the priests are willing to say masses over the *brute* creation ; as in cases of murrain among cattle, the rot among sheep, and the measles, &c. among pigs. I dare say you will hardly credit this ; but I assure you, I knew of masses being said over a *parcel of pigs* who had got some distemper !

“ Having alluded to the orders instituted amongst the Romish laity, I shall endeavour to give you some idea of them. From amongst the most devoted to the priest, and of those most frequent at masses, stations, &c., the priest selects a certain number of both sexes, who, on payment of certain fees, and the performance of certain ceremonies, are decorated with the badges of the particular orders they are initiated into : such as the order of the virgin, (one of the highest, if not the highest,) the order of St. Bridget, of St. Francis, St. Benedict, &c. &c. These badges, or amulets, are worn inside, out of public view ; and as they are first consecrated by the priest or bishop, the favourite devotee thinks him or herself placed under the immediate protection of that saint as a titular deity. These fraternities make a collection among themselves for particular masses, on these saints' days. I saw one of the rituals of one of these orders, which stated, ‘ That as nothing in heaven or in earth was so meritorious in the sight of God as the celebration of the mass, in each of which the sacrifice of Christ is as truly and really per-

formed as when he died on Calvary; and as the frequent repetition of the same was recommended and enjoined to all the faithful, it seemed good to the bishop to create and appoint a certain confraternity of holy brothers and sisters, in such a place, under the patronage of such a saint, &c. &c.: next followed the rules. These fraternities are not confined at all, or prevented from carrying on their trades and several callings. But although the above is stated to be the ostensible cause for forming these fraternities, yet there are private rules and instructions given to them, by which they are bound to be under the immediate direction, and in strict obedience to the priest; to inform him of every thing done in his parish, which affects himself or the Roman Catholic cause; and, in general, to be the *talebearers* of the parish. They thus act as so many emissaries or spies, and are a great restraint on the people. Wo betide the person who dare speak disrespectfully of the priest, even if he should deserve it; or who attempts to read the Bible, or to eat meat on a fish-day, (but he may get drunk as often as he pleases, without any reprimand.) The account is brought in triumph by one of these his emissaries, and the party accused immediately cited, and condemned to pay a fine, and undergo a heavy penance; which if he should refuse, he is threatened with *excommunication*, and the thunders of the church. I never knew an instance of resistance to such penance by the poorer sort, although I have amongst some few of the rich and more independent; and I have observed, that, in the latter cases, the priest did not follow up his threat.

“But this is not all the service required from these confraternities. They are required to offer themselves to attend the sick Protestants, and the poorer classes particularly. If their services be received, they are directed to try every persuasive: first, by seeming compassion for their souls; and, if that is not strong enough, then, by promises of *temporal assistance*; next, by endeavours to frighten them by frightful tales of apparitions, visions, &c. &c., of the damned spirits of Protestants, or the revelations of saints, particularly the virgin. In the meanwhile, the priest's housekeeper is seen frequently calling to know how the patient is, and bringing tea, whey, &c.; although, if the patient prove finally obstinate in refusing the priest's assistance, he may starve for him. The consequence is, as you may suppose, that, in many cases, they thus succeed, and then trumpet their success through the different parishes. Many other causes contribute to their success; sometimes the want of a resident clergyman of the church of England; and the natural bias of the unregenerate mind to lean to popery, on the opinion that good works, with a little assistance, will help them into heaven. The Papist even dares to tell them, that though men may live Protestants, they wish to die Papists. Thus, they sometimes prevail by assiduity, affected kindness, and constant application, with the poor dying patient, who often does not know the principles of the new religion he is introduced into, and when his strength, and often his faculties, are exhausted. I shall now give you one example out of many. A poor Protestant, in the above town, was dying; his daughter having previously married a Papist, and turned to mass, exhorted, and pressed, and entreated him to have the priest sent for, but all to no purpose. His Bible was then taken from him, as that was supposed a hinderance. Next, his own daughter took the bed her poor dying father was lying

on from under him, saying to him, that straw was good enough for a heretic to die on. Every attempt was made by some of the fraternity, brought in by the daughter, to cajole or frighten him into a compliance, but all to no purpose. He begged a Protestant neighbour, who accidentally called to see him, to whom he related the above, (and who informed the writer,) to sit by him; the poor man saying, that he did not know what they might do to him before he died. This man sat beside him until he became speechless, and was in the agonies of death. He could bear the scene no longer. You may reasonably conclude he would now be allowed to die in peace; the Protestant neighbour at least thought so, and left him; but no! Papists are not so easily foiled. A messenger was now sent to the priest, who was waiting up at night to be called, to say that now the coast was clear. He comes and speaks to the man in the agonies of death, and asks him if he will die a good Catholic? No answer. He baptizes and anoints the man in this state; and, taking him by the hand, desires him to give a proof of his dying in the Catholic faith; and he calls out, O how he squeezes my hand! The fraternity publish this *conversion*, as they call it, with many things connected with it, which had no foundation in fact.

"I said the religion of Papists was intolerant and cruel. The above specimen will confirm this sentiment: and this is only one instance out of many of the practices which Papists are convicted of. It was of no consequence what may be the feelings of the dying man under the above operation, or *whether he had any feeling at all*: dead men cannot tell tales; and therefore they may invent as many stories of conversion of Protestants as they please. J. A."

The above presents popery in a truly fiendlike character. Under the influence of this delusion, filial affection, and every other amiable affection of human nature, is set at defiance. No matter what the living or the dying may suffer, in body or in mind, if the cause of holy church be promoted, and if the priests can persuade people to believe their lie. A man who submits to have the consecrated oil applied to parts of his body by the hand of a priest, or whether he submit to it or not, if it be but applied, as in the above instance, is understood to die in the true faith, and the devil can have no power over him; whereas, without such anointing, he would be in danger, nay, would certainly be lost. This will form the subject of the next, and some following numbers.

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## CHAPTER CXXXVI.

EXTREME UNCTION. COUNCIL OF TRENT AND BISHOP HAY ON THIS SUBJECT. DISCUSSION. SCRIPTURE MISINTERPRETED.

SATURDAY, February 17th, 1821.

At the beginning of my last number, I gave an extract of a letter which I had received from a clergyman of the established church, in Ireland, relating to the miserably corrupted state of that edition of the holy scriptures, which the council of Trent declared to be the only authentic and true version. The following is another extract from the

same letter, which will serve to introduce the next general head of discussion :

"But the ceremony of anointing," says my correspondent, "has done more mischief here than any other tenet, if I may except the claim of Peter, and of one church; for the epistle of James seems to make it so completely an ordinance of the church, that when it is read, and the words (chap. v. 14, 15.) put strongly to the consciences of dying Protestants, it has caused multitudes of them to send for a priest, fearing to die without the *benefit* of it. Were it to end here, it would not be a matter of much consequence, as an unbeliever may as well be deceived by that, as by the partaking of bread and wine, which is the *viaticum* of all the Protestants, who know not the truth as it is in Jesus: But the system among them is, when an ignorant dying Protestant is worked on by a popish friend, and they are ever on the watch for such, and that a priest is sent for, if he finds the person under any alarm, and the conscience weak, after he has spoken for some time, he says, that he will not absolve, or administer the holy oil, unless not only the dying person is baptized into the church, but also the whole family; and this, too, often succeeds, and is the principal cause of the sad relapse to popery, which has been so great within thirty years back, that more than two-thirds of the lower orders of the southern Protestants have gone over to the church of Rome." This short and interesting statement, by a native Irishman, and a minister of the established church, who knows his country well, and has travelled over a great part of it, might lead to many serious reflections; but I have used it only as an introduction to the subject of extreme unction, which the church of Rome puts in the list of her sacraments; and by means of which, along with her other impositions, she deceives many souls to their destruction.

I shall, as usual, lay down the doctrine of the church of Rome respecting this sacrament, in the very words of her own approved authors, including the canon of the council of Trent.

"Q. What," says bishop Hay, "is the end and design of the sacrament of extreme unction? A. The council of Trent declares it in these words: 'Our most merciful Redeemer, who desired that his servants should at all times be provided with wholesome remedies against all the darts of their enemies, as in the other sacraments he gave Christians the greatest helps, to enable them to pass their lives in a Christian manner, and free from any grievous spiritual detriment, so he hath fortified the latter end of our life with the most powerful protection of the sacrament of extreme unction. For, though our adversary seeks, and seizes, during our whole life, every possible occasion of ruining our souls, yet there is no time wherein he more vehemently exerts all his strength and art to ruin us entirely, and destroy, if possible, our confidence in the mercy of God, than when he sees the last moment of life approaching.' *Sess. XIV. in doct. de Extr. Unct.* By this we see, that the intention of our blessed Saviour, in instituting this sacrament, is to be the means of fortifying our souls against all the violent attacks and snares of our spiritual enemies at our last moments, and to enable us to make a holy death, and secure a happy eternity.

"Q. Does the devil attack souls with more violence than ordinary in their last moments? A. He certainly does so, as this general coun-

cil declares, and as experience itself assures us." [The grave bishop does not say how *he* knew this by *experience*.] "For though, at all times, he goeth about as a roaring lion, seeking whom he may devour, 1 Pet. v. 8., yet he redoubles all his force, and all his art, when we come to our last moments, knowing that if he can gain us then, we will be his for ever; but if he lose us then, he loses us for ever; according to that of the Revelations, when St. John heard a loud voice, saying, 'Woe to the earth and to the sea, because the devil is come down to you, having great wrath, because he knoweth that he hath but a short time,' Rev. xii. 12. When the soul is in her last agony, hovering betwixt time and eternity, and on the point of leaving the body, the devil then knows there is but a short time to stay, and therefore he redoubles all his assaults against her; for, as another scripture says, 'There are spirits that are created for vengeance, and in the time of destruction they will pour out their force,' Ecclus. xxxix. 33; like a king, who, being at war with his enemies, when he comes to a decisive battle, on the event of which his crown depends, calls out all his army on that day, and exerts the utmost of his power in order to insure the victory. Now, when the poor soul comes to this last and dreadful battle, what can she do?—if left to herself, she will surely perish. This our blessed Saviour well knowing, was pleased, out of his infinite goodness, to institute the holy sacrament of extreme unction; by which he purifies the soul, still more and more, from all the remains of sin that may be in her, and which would give the devil more power and advantage over her; and he also raises her up above her own strength, endowing her with power from on high, to enable her to fight manfully against all the assaults of Satan, and come off with the victory.

"Q. Is extreme unction, then, a true and real sacrament of the new law? A. It is, and has all the three things necessary for that purpose.

"Q. 4. What is the outward visible sign used in extreme unction? A. It is the anointing the different organs of our senses with holy oil, blessed in a particular manner by the bishop for this purpose, accompanied by prayer.

"Q. 5. What is the inward grace this brings to the soul? A. Both the sanctifying grace of God, by which any stain of sin that may be in the soul is washed away, and forgiven; and also the actual grace of God, by which the soul is fortified and strengthened to resist all the assaults of Satan in her last moments. It also sometimes brings health to the body, when Almighty God sees that to be expedient for the good of the soul.

"Q. 6. How is this outward action a sign of inward grace? A. The oil with which the sick person is anointed represents the grace of God, which is poured down into the soul; and the prayer used at time of anointing, expresses the remission of sins thereby granted to the sick person; for the prayer is this, 'By this holy unction, and his own most pious mercy, may the Almighty God forgive you whatever sins thou hast committed *by the sight*,' when the eyes are anointed; '*by the hearing*,' when the ears are anointed; and so of the other senses.

"Q. 7. Where is the sacrament laid down in the holy scriptures? A. It is explained at large, in all its parts, and commanded to be used by the holy apostle St. James, in these clear and express terms: 'Is any

one sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord.' See here the outward action of the sacrament, *anointing with oil, accompanied with prayer*; the inward grace immediately follows, 'and the prayer of faith shall save the sick man, and the Lord shall raise him up; and, if he be in sins, they shall be forgiven him,' James v. 14. 'Our Lord shall raise him up' above his own strength, fortifying his soul with his assisting grace; and, 'if he be in sins, they shall be forgiven him,' by the sanctifying grace of God, which will wash and purify his soul from all the stains of sin that may remain in it, so that he may appear with joy before his Lord." *Sincere Christian Instructed*, Vol. II. chap. xxv.

The next question and answer relate to the effects of this sacrament; and then we have a repetition of the same things over and over again, under about half a dozen more questions and answers, in which the principal thing to be noted is, that this sacrament is to be administered by the priests of the church, and that this is a branch of the priestly office.

After reading the above exposition of the Romish doctrine, one of the first reflections which will occur to the intelligent reader, will be, what a strange idea must Papists have of the state of a dying Christian! The bishop may be allowed to speak mere harmless nonsense, when he adduces his own *living experience* to show what is the state of *dying* persons, and what are their peculiar sufferings and temptations; but when he represents a dying Christian as assailed by all the power and craft of the devil; when he, at the same time, represents the soul of such a one under a *female* character, enabled by power from on high to fight *manfully* against all the assaults of Satan; and when it is made to appear that this power is imparted by means of the application of oil, blessed by a bishop, to the eyes, ears, nose, &c. of the dying person, the thing assumes too much of the ludicrous to admit of its being regarded as a divine ordinance, or even of having its absurdity seriously exposed.

A blind man will not talk long about colours, or a deaf man about music, until he make it appear that he knows little or nothing of what he is talking about. This remark will be found to apply to what Bishop Hay has written; nay, to what the council of Trent has decreed about the state and condition of a dying Christian. I do not profess, like Bishop Hay, to speak from experience on this subject; but I know from the holy scriptures, that Christ does not leave his people, in their last moments, to fight with the devil in their own strength, or in the strength of consecrated oil, applied to different parts of their bodies by a mere creature like themselves. Those who believe in Christ, that is, those who are really Christians, are kept by the mighty power of God, through faith unto salvation. Their whole Christian life is a state of warfare against sin, and Satan, and the present evil world; and although the contest does not finally terminate till death, there is no scriptural reason to conclude that it is necessarily, or even usually, most severe at the approach of death. It will not be denied that many Christians have been filled with dismay when they contemplated the near approach of the last enemy; but it is certain that others have waited his approach with the utmost composure, and even with a degree of triumph which appeared strange to persons in good health.

In the degree of peace and comfort which Christ is pleased to impart to his people in the hour of death, he dispenses to every one according to his own good pleasure; but one thing is certain, they shall all be conquerors, and more than conquerors, through him that hath loved them; and they shall be able to say, "Though I walk through the valley and shadow of death, I will fear no evil, for thou art with me, and thy rod and staff they comfort me."

When a Christian comes to die, he is not entering upon a scene entirely new to him. From the hour of his first believing, he became dead to the world, and the things of the world: It became part of his daily exercise to realize, by familiar contemplation, his transition from this world to the next; and his every-day reflections, so far as he is enabled to live up to his new character and state, are reflections suitable to the last day and hour of his life. Committing the keeping of his soul to his Creator in well-doing, every day, he fears not that he will be left alone to fight with his enemy the devil, when he comes to his last day; and when that day does arrive, he feels not the want of any new operation or process to pass upon either his soul or his body, to prepare him for death. He stands complete in his Saviour's righteousness; and knowing in whom he has believed, he commits his soul to him, in the sure and certain hope of being found with him in peace when he shall appear to judge the world in righteousness.

But the popish doctrine represents a dying Christian in a state quite new, and as unprovided for, as if it had been unexpected. The council of Trent speaks of the powerful protection of the sacrament of extreme unction as necessary to fortify the latter end of our life; and it is to be used only when that period is understood to have arrived. Christ appointed no means of fortifying the soul at the end of life, but such as a Christian ought to make use of every day of his life, because he requires his people to consider every day as if it were their last: but the church of Rome has a sacrament intended for the dying only, and which she applies for the salvation of persons, many of whom never thought of salvation before; who were living in sin, and who hope to be saved from its punishment by the virtue of this sacrament, which, like all the rest, is sold to them for money. In this article alone, though there was nothing else against her, the church of Rome appears in a character so diabolical, as to point her out as the very antichrist; the blasphemous of God, and the destroyer of the souls of men.

Christ gives his people the most ample assurance of his presence and protection in the most critical circumstances, which, no doubt, include those incident to our last moments. "Fear thou not; for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee." Isa. xli. 10, and xliii. 2. Thus he assures his people, that, in every trying hour, he will be with them, so that no plague shall befall them, or evil come near them. Christ took our nature, that, through death, he might destroy him that had the power of death, that is, the devil; and deliver them who, through fear of death, were all their lifetime subject to bondage. Heb. ii. 14, 15. The Christian believing this, can

say, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ." 1 Cor. xv. 56—58. Such are the views of death which a Christian learns to entertain according to the word of God; and every example which the Bible furnishes of the last hours of holy men, corresponds with this representation. But the church of Rome represents the last hours of her Christians as invariably, if not necessarily, a period of the most dreadful alarm, and of the most severe conflict with the devil, when his strength is gone, and when just a-dying, the Papist has to encounter all the power and craft of the devil, raised to their highest degree of excitement; he must, in short, enter the lists with Satan, as if he were his equal in strength; and he is not taught to seek assistance from any higher power than a fellow-creature, with a phial of consecrated oil, which he believes to be sufficient to frighten the devil away from him. Every child who understands the terms must see, that the religion which teaches this is not Christianity, but a mere, and a very absurd, modification of heathenism.

According to the popish doctrine, as laid down by Bishop Hay, when a Christian comes to die, it is still doubtful whether the devil shall have him or not. Whether he shall go to heaven or hell, must depend upon his being able to "fight manfully" against the devil, and that, too, when he is in the agonies of death; and this ability to fight manfully is made to depend upon his being previously anointed with the holy oil; this depends upon the intention of the bishop who consecrated the oil, and of the priest who applies it: and having gone round this circle, we arrive at the point to which every popish ceremony tends, namely, that the salvation of a Papist depends entirely on his priest. All that Christ did and suffered for the salvation of sinners, goes for nothing with a Papist, unless his priest be allowed to have the honour of making it available. Thus, extreme unction is not a vain ceremony, or a mere absurdity, which when it has excited a sufficient degree of ridicule, may be left to the peaceable enjoyment of those who are in love with it. It is in itself a real antichrist. It occupies the place of Christ in the ministrations of popish priests, and in the thoughts of dying Papists. Christ himself is the only ground of hope in the hour of death. He is as accessible at the last minute of the eleventh hour, as he is in the first hour; and it is the duty of every Christian who may be called to attend the dying-bed of a sinner, to tell him of Christ as the almighty and the only Saviour, who is able to save unto the uttermost all that come to God by him: and this truth brought to his ears, *may* be so impressed upon his heart by the Holy Spirit, as to effect his conversion. I do not say it *shall* be so; for, in general men are left to die as they have lived; but I say, it *may* be so, because Christ has not instructed his servants to prescribe limits to the exercise of his mercy towards sinners in the present life. But the popish doctrine of extreme unction leaves Christ quite out of the view of a dying sinner; and the priest, and the anointing, are put in his place. Accordingly, when a Papist is supposed to be dying, his great, his only concern, is to have the priest, with his holy oil; and to have this applied to all the members of his body, by means of which he may have committed sin; and to the organs of sight and hearing, by which sin may have found its way into the heart.



Here Christ is not thought of at all. The priest and the oil are the saviour in which he confides. He ventures his eternity upon a deception; goes down to the grave with a lie in his right hand; and, while he perishes, the guilt of his murder lies at the door of the church that deceived and ruined him.

Bishop Hay has ventured to quote one passage from the Bible, and another from the Apocrypha, to support his view of the state of the souls of Christians in their last moments. The former is Rev. xii. 12: "Woe to the earth, and to the sea; because the devil is come down to you, having great wrath, knowing that he hath but a short time." It did not suit the bishop's purpose to give the true meaning of the passage, and to show what the earth and the sea have to do with the state of an individual Christian at the hour of his death; and, in general, it will be found, that when a Papist has recourse to the Bible, it is for the purpose of misapplying and abusing it. The words seem to refer to the great wrath of Satan, when he perceived the progress of the gospel among the nations of the world, which, through the influence of the truth, were about to throw off his yoke: and, no doubt, his wrath will be more manifest than ever, when the nations shall throw off the yoke which he has long bound about their necks, by the instrumentality of the church of Rome. "Woe to the earth and to the sea;" that is, the kingdoms of the world, more particularly of Europe, when this shall happen! for the devil will not likely quit the throne which he has occupied for many hundred years, without such a struggle as will shake all the kingdoms of the civilized world to their very foundations. The more I see or hear of the devil raging among the Papists; that is, the more falsehoods I hear them propagating against the government that tolerates and protects them; the more I hear them crying out, that they are objects of the most sanguinary and unrelenting persecution that ever aggrieved a Christian people;—the more convinced I am, that the devil has begun to suspect that his reign is drawing to a termination; nay, I believe, he knows the fact; and in his great wrath, he will, no doubt, muster all his forces for the contest. He will have all the Papists, and an innumerable host of infidels, and merely nominal Christians, on his side. These have all along been opposed to the spiritual kingdom of Christ in the world; some of them have been more, others less conspicuous, in the ranks of opposition: but if it be so, as I suppose it is, that the reign of antichrist—that is, the reign of the devil upon the earth—is now to be of short duration, the adversary will muster all his hosts for the battle; then, "woe to the inhabitants of the earth, and of the sea!" for then shall be days of tribulations, such as the nations of Europe have never yet experienced.

Real Christians would be apt to despond with such a prospect before them, and to fear that the church of Christ would perish in the conflict: and indeed she would, if He were not in the midst of her, and if his almighty power were not pledged for her preservation; but God is the refuge and the strength of his people. He will preserve them. He will disperse his enemies like chaff before the wind. He will consume the man of sin with the spirit of his mouth, and destroy him with the brightness of his coming. He will establish his reign over the whole earth, and make his church an eternal excellency, a joy of many generations.

I have been led into this short digression, by Bishop Hay's absurd misapplication of a prophetic passage of the Revelation. In my next number, I shall resume the subject of extreme unction.

As for the bishop's quotation from the Apocrypha, "There are spirits that are created for vengeance," &c., I do not profess to understand its meaning, or to know whether it has any meaning at all. I rather suspect that it has none: but whether it be so or not is of no importance, seeing the writer of the book called Ecclesiasticus, is no higher authority than Bishop Hay himself.

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## CHAPTER CXXXVII.

SUBJECT OF EXTREME UNCTION CONTINUED. FURTHER EXAMINATION OF SCRIPTURE.  
NO WARRANT FOR THIS PRACTICE IN THE BIBLE. TESTIMONY OF ANCIENT HISTORY.  
THE PRACTICE WITHOUT DOUBT AN INVENTION OF THE DARK AGES.

SATURDAY, February 24th, 1821.

In my last number, it was laid down upon the authority of the council of Trent, as adduced and expounded by Bishop Hay, that a Christian in his last moments, is, more than at any other period of his life, exposed to the rage of the devil. It is the *Romish* Christian of whom the council and the bishop are speaking; and I more than suspect, that the worst thing the devil can do to such persons, in the hour of death, is to let them alone, and leave them to the priests, who will do his work more effectually than he could do by appearing in his own person. If it were true that the devil really made an assault upon dying persons; that he reminded them of their sins, and filled their minds with alarming apprehensions of the coming judgment; some of them might be led to think of the gospel which they had heard or read, and might even flee for refuge to the hope which it sets before them, and so they would be saved from the wrath to come. But the worst possible state of a dying sinner is to be without alarm; to think that he is at peace with God, when he is an enemy of God. There is delusion enough in the heart of every unregenerate man to think this of himself, if there have been nothing particularly atrocious in his conduct; but, as if it were not so, the church of Rome steps forward with a pretended sacrament, called extreme unction, by which she professes to give peace to the conscience of the dying sinner; and thus, as I have said, she does the devil's work most effectually,—so that he has no occasion to come down with great wrath, as Bishop Hay would have us believe, as if it were to torment his subjects before the time, or engage in a personal contest with them. It was the curse of the false prophets of old, that they healed the hurt of the Lord's people slightly; that is, they applied as a medicine what could not cure their wound, but gave only a momentary relief. The *Romish* priests are in the same condemnation, under circumstances of more heinous wickedness; for their pretended sacrament diverts the mind of a dying sinner from the only efficacious remedy; and after teaching him to trust in a lie, they sell him, for money, perhaps an hour of peace, to be followed by an eternity of unspeakable misery.

It is time now to enter upon a serious examination of the arguments by which the church of Rome maintains her dogma about extreme unction. It must be allowed, that there is something in the sound of the words of the apostle James that seems to give countenance to the popish practice; and hence it is, that, as a correspondent says in my last number, ill taught Protestants are easily imposed upon, and persuaded to submit, in their dying hours, to have themselves anointed, under a sort of half persuasion that the thing can do no harm, and *may* do them good. But we ought to remember, that it is not the sound of certain words, taken out of their connexion, by which we are to understand what the Holy Spirit says in the scriptures. It is the meaning of the words, taking in the whole of what is said upon any particular subject, by which our faith and practice are to be regulated. The words, James v. 14, 15, are, in our translation, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Here we certainly have "sickness," and "sending for the elders," (or priests, as the Douay version has it.) Here we have "praying over the sick person," and "anointing him with oil," and "saving him," and "raising him up," and "having his sins forgiven." Taking these expressions in this detached manner, the church of Rome would seem to have more foundation for this sacrament, than for almost any other of her impositions; and yet, the arguments deduced from them have no more weight than that of a bacchanalian, who should plead for the lawfulness of getting drunk, from certain words in the prophecy of Jeremiah: "Drink ye, and be drunken; and spue, and fall, and rise no more." Chap. xxv. 27.\*

Anointing with oil was a ceremony in common use among the Jews. It was divinely appointed to be applied to persons who were set apart for certain offices; and the application of it was often, if not usually, followed by a miraculous change in the character and conduct of those to whom it was applied. It was after being anointed with oil by Samuel, that Saul manifested those new traits of character that gave rise to the proverb, "Is Saul also among the prophets?" It was after Jehu had received a similar anointing, that he displayed his zeal for the Lord of hosts; though it does not appear that either his zeal, or Saul's prophesying, was really sanctified to the service of God in a spiritual manner. The sign, however, was a common one, by which a divine and miraculous influence upon the body, or the soul, or both, was pointed out. This appeared by what the apostles did, when Christ first sent them out to preach the gospel. He gave them power, on that occasion, over unclean spirits to cast them out. He gave them power also to heal the sick. This was certainly a miraculous power: and we are assured, by the divine record, that it was connected with the anointing with oil. "They cast out many devils, and *anointed with oil* many that were sick, and healed them." Mark vi. 13. It does not appear very clearly

\* These words are really in the Bible, and certainly they have a strange sound when detached from the context; but if any person will read the whole passage, he will see that the words have no relation to persons getting drunk, but to certain national judgments, by means of which, people should be so overwhelmed and stupefied, as to resemble the state of drunken men.

to us, what connexion there was between the anointing and the healing, but it was enough for the time then being, if it had a signification calculated to make an impression upon the minds of the Jews, or to illustrate any part of their ritual.

The power of casting out devils, and healing the sick, and even raising the dead, was continued to the apostles after Christ had gone to heaven; and there were others admitted to a participation of some, at least, of these powers. The apostles had not only received the heavenly unction themselves, but they had also the power of imparting the Holy Ghost to those on whom they laid their hands for that purpose. Persons thus endowed would become, by the choice of their brethren, elders of churches, just as those who were first chosen to the deacons' office are declared to have been men full of faith and of the Holy Ghost.

James addressed his epistle to Christians who were Jews by birth. It was inscribed to the twelve tribes which were scattered abroad: and he informs them that the divine influence with which persons of their nation had been favoured from the beginning, was still continued in the persons of men who were their overseers in the Lord, who were endowed with certain miraculous powers; and that the exercise of these powers was accompanied by the ancient sign, that of anointing with oil. However unimportant this ceremony may appear to us, it would have great significance in the mind of a Jew, as reminding him of many important events in the history of his nation, and of the most distinguished persons who had belonged to it; and especially as reminding him of the grand promise, which had been the hope of his fathers, of the coming of Him who is called the Messiah, or the Anointed One.

The apostle James, addressing Christians and churches whose elders, overseers, or bishops, (for it makes no difference which word we use,) were the first fruits of the preaching of the apostles among their brethren according to the flesh, and who had received the extraordinary gift, or power of working miracles,—exhorts his brethren to take the benefit of this extraordinary power while it was continued among them; just as he would have advised any Jew, in the time of Christ's personal ministry, if in sickness, to apply for healing to the Master, if he had access to him; or to the disciples, if he had not; for they, in their Master's name, "anointed with oil many that were sick, and healed them."

The *saving* of the sick, in the words of the apostle James, evidently means the *healing* of them, or the removing of their disease, whatever it might be; for it is immediately added, "The Lord shall raise him up," that is, from his sickness. Here, then, it appears, that the thing prescribed by the apostle was essentially different from the popish sacrament of extreme unction. This is never administered but to persons supposed to be at the point of death. It is not intended for healing them, or raising them up to health, but to enable them to go down to the grave fighting manfully with the devil.

If there were powers and privileges belonging to the primitive churches, while under the oversight of men endowed with miraculous gifts, I am inclined to think there were also diseases connected with that state, which were inflicted as a visible testimony of divine displeasure against certain transgressors. The church in Corinth had sinned grievously in their abuse of the Lord's supper; and, "for this cause,"

says Paul, "many are weak and sickly among you, and many sleep." 1 Eph. xi. 30. These words, I think, throw some light on those of James. He speaks of sickness, in connexion with having committed sins; and of healing, in connexion with having sins forgiven. Now, we know, that when Christ cured men's bodies, he usually pardoned their sins too; and the words of the apostle James establish the same connexion; which seems clearly to intimate, that the anointing and the healing, where the former was practised and the latter effected, were a fulfilment of what Christ promised to his apostles when he was about to leave them. Mark xvi. 17, 18; "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall *lay hands on the sick, and they shall recover.*" Here Christ does not say to his apostles, *you shall do so and so, as if they were to have exclusively, the privileges mentioned.* He speaks of them that should believe their testimony; *they shall cast out devils; they shall speak with new tongues; they shall take up serpents; they shall not be hurt by any deadly thing that they may drink; they shall lay hands on the sick, and they shall recover.* All these things belonged to the state of the church, while under the oversight of men miraculously endowed: and such were the elders of whom James speaks, in the passage on which the church of Rome builds her sacrament of extreme unction. If I shall be asked to show why the priests of the church have not now the same powers, I shall, in reply, ask them to show me if they can cast out devils, and handle serpents, and drink poison without being hurt by it, and heal the sick by laying their hands on them. If they can do these things, then they may practise the sign of anointing, with which they were connected; if they cannot perform the things, they had better let the sign alone.

Here the trickery of the priests appears in a very striking light. They know that the cure of men's bodies is a thing that men can judge of. This, therefore, they do not pretend to do by their sacrament, though it is the very thing to which the anointing of the apostle James refers; but no man can see whether or not their anointing produces any effect upon the soul; this, therefore, is that which they say is done. It takes away the stain of sin from the soul, and fortifies it with divine grace; which cannot be an object of sense, therefore the priests are secure from detection. If it should at any time procure bodily health, it is only by accident: and as the priest does not promise this, he is not liable to have his power called in question. But let us hear what Bishop Hay says on this subject. After explaining seven different things which are effected by extreme unction, he proceeds:

"Q. Are all these effects certainly produced by the grace of this sacrament? A. All those which regard the soul never fail to be produced by the grace of this sacrament, unless the sick person put a hinderance to them by his indisposition; for the scripture expressly affirms, that when it is administered, 'Our Lord shall raise him up, and his sins shall be forgiven him.' So that God, who is faithful to his word, will never fail, on his part, to bestow these graces on the sick person, if he be properly disposed to receive them; and the more perfectly he is disposed, the more abundant portion he will receive of them. But what

regards the health of the body is not always granted, being only an accidental effect, and not essential to the sacrament, and is only given when the good of the soul requires it."

Thus, it seems the virtue of this sacrament depends entirely upon the disposition of the person to whom it is administered; and the degree of the benefit is according to the perfection of the disposition of the dying person. I grant, that even a divine ordinance will not benefit a man who is indisposed to it: but if extreme unction could be of any use at all, it ought to be without regard to disposition; for persons in the agonies of death are in general incapable of disposing their minds one way or another, or of being certain how, or in what degree, they are disposed; so that though this sacrament is declared never to fail in its effects upon the soul, with but one exception, no man can be sure that the exception does not apply to him. "The grace of this sacrament," therefore, turns out to be no grace at all. It gives no security to any dying person that *he* shall be saved; so the priests and their holy oil are the most miserable of all comforters. Nothing can give true peace to the soul, in life or in death, but a believing view of the death of Christ, by which the sting of death is taken away: and every thing that tends to divert the mind from this point is of the devil, though it should be an attempt to define too minutely what is meant by a *believing view* of Christ's death;\* by perplexing themselves about which, men may have their minds diverted from Christ himself, as much as by the imposing rite of anointing with holy oil, by priestly hands.

The following extract will show still more distinctly, what a broken reed Papists have to depend upon, when they put their trust in this sacrament. It is, in fact, of no avail without another sacrament which must go before it, except in certain excepted cases, which must be extremely perplexing to a dying person, if he is able to attend to the subject at all. The fourth of the seven effects of extreme unction, is expressed by Bishop Hay as follows: "It also cleanses the soul even from the guilt of mortal sin, *in certain circumstances*, where the sick person cannot have recourse to the sacrament of penance; for, where this sacrament of penance *can be had*, it must *always be applied to*, for the remission of mortal sin; but in dying persons, it may sometimes happen that this cannot be done. As, for example, if their mortal sins were not forgiven in confession, for want of proper dispositions, though unknown to the person himself; or were committed after being at the sacrament of penance, but had quite escaped his memory; or, if being suddenly deprived of his senses, he could not confess them, but had a sincere sorrow for

\* It is unquestionably of great importance to think and speak correctly about believing in Christ, as well as upon every other religious subject; but I have seen persons, both in health and in sickness, who seemed to have more about *believing rightly*, than about believing the *right thing*. But unless Christ, and him crucified, be the chief, I had almost said the exclusive object of contemplation, we shall derive little benefit from analyzing the exercise of our own minds with regard to him. I do not say that this is unnecessary or unimportant; but it ought to be secondary and subordinate. The mind that is exercised chiefly about Christ, will come to understand the nature of its own exercise; but the mind that is exercised chiefly about its own operations, may never come to the knowledge of Christ; and in this way, Satan may deceive souls to their ruin. A man may have his eyes open towards the most beautiful object in nature, but he will derive no pleasure from it; nay, perhaps he will not really see it, if he is thinking only of the faculty of vision. So it is possible to fail of believing in Christ, while thinking and disputing about the nature of believing.

them. In these, or such like cases, even the guilt of mortal sins will be cleansed from the soul, by the grace of extreme unction." Here are so many *ifs* and *buts*, to use a vulgar expression, that no man can be certain what benefit he will derive from this sacrament, or even from that of penance, or whether he will derive any benefit at all from one or both of them. One is apt to conclude from this, that what has been called in Scotland the "glorious uncertainty of the law," has been transferred to the popish gospel: for, as the priests are the sole expounders of this gospel, which, in their phraseology, is called "the new law," they are able to extort immense sums of money from dying persons, and their friends, in order to obtain a favourable interpretation of all the doubtful points, which can easily be made to apply to the case of any man that ever lived or died. I request my readers to view popery in the light of extreme unction alone, as thus expounded by a late Scottish bishop, and let them say, if it does not exhibit a system of opposition to the gospel of Jesus Christ, as prominent and mischievous as antichrist can possibly be.

I shall conclude this subject, by showing that this pretended sacrament is a mere novelty of the dark ages, and that it was entirely unknown to the Christians of the earlier ages. I have already shown, that the words of the apostle James relate to the healing of the sick, or their restoration to health; and that, therefore, they furnish no authority for anointing the dying, solely with a view to their death. We read of many instances of persons being anointed, while in sickness, during the first four or five centuries; but all these instances seem to have been connected with the hope of restoration to health; and there is reason to think that the practice was superstitiously continued, after the miraculous power of healing had ceased: but as a sacrament, to be administered to the dying for their spiritual benefit, we read nothing of it for the first thousand years of the Christian era. There is not the least mention of it in Justin Martyr, Irenæus, Tertullian, or Cyprian, or any of the writers of the first three centuries, who yet discourse frequently and plainly of the discipline and sacraments of the church; and therefore it was not known to them. Neither was it known to the fourth century, which afforded so many Christian writers, since not one of them mentions it, not even when writing of the sacraments and rites of the church. Epiphanius treats largely of the doctrine, and discipline, and rites of the church, in his work against heresies, but not a word of extreme unction. The counterfeit Dionysius, in his Ecclesiastical History, lays down, with wonderful particularity, all the mysteries of the church, from the baptism to the burial of the faithful; but of extreme unction he is altogether silent. And so is the author of "Apostolical Institutions," in his eighth book, in which he undertakes to declare all ecclesiastical forms whatever.

The literature of the first six centuries consists, in a great measure, of narratives of the life and death of many extraordinary persons and eminent saints; yet there is not the least intimation that any one of them underwent the process of extreme unction. I have before me above a score of names of great persons, whose biography is furnished, with less or more minuteness, by Eusebius; but not one of them is said to have been favoured with this sacrament. St. Augustin writes many things of his excellent mother, Monica, but nothing of her being

anointed; and the biographer of St. Augustin himself, is equally silent with regard to him.

Now, this seems extremely strange and unaccountable, had such a sacrament been then known in the church; especially when we consider that, in later ages, the writers of the lives of the saints seldom omit the circumstance; but usually give it as a prominent part of their history, that they had received anointing of the holy oil. I have before me also a list of great men of whom this is recorded, among whom I observe the angelic doctor St. Thomas Aquinas, and the no less famous St. Dominic, founder of the Inquisition, and of the order that bears his name. No other reasonable account can be given why this, so very material a circumstance, should be perpetually omitted in describing the deaths of the ancient Christians, and hardly ever omitted by Roman writers of later times,—but that as the thing itself is now constantly practised in the church of Rome, so it was utterly unknown to the ancient church.

From the fifth to the ninth century, the biographers of distinguished persons very frequently mention their receiving the eucharist, never that they received extreme unction, before their departure out of this life; which is proved by many instances out of Bede and Surius. But had extreme unction been used in those times, no reason can be given why the mention of this should be perpetually omitted, which is surely as worthy of being remembered as the other. See these things more in detail, and an immense mass of matter on the subject in general, in the Preservative against Popery, folio, Vol. II. Tit. vii. pp. 72—101.

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## CHAPTER CXXXVIII.

THE JESUITS. EXTRACT OF A LETTER CONCERNING THE PROTESTANT, AND THE INFLUENCE JESUITS ARE EXERTING IN ENGLAND. PETITION OF AN INDEPENDENT CHURCH FOR "CATHOLIC EMANCIPATION." REMARKS UPON IT. DISSIDENTS ARE DECEIVED BY PAPISTS, ESPECIALLY JESUITS. EXTRACT FROM A LETTER RELATING TO THE JESUITS.

SATURDAY, March 3d, 1821.

HAVING despatched the subject of extreme unction, I should now proceed to the next general head of discussion, which falls to be the history and character of the Jesuits. Here I could find matter enough to fill some volumes; but I shall, as usual, endeavour to compress it, as far as is consistent with giving a fair view of the subject: and, before entering seriously upon it, I shall introduce some miscellaneous matter connected with it. In the following extract of a letter from a gentleman in England, to his friend in Ireland, both THE PROTESTANT and the Jesuits are introduced. I do not know the name of either the writer or the *writer*, (if I may be allowed to coin a word, which will be understood by my mercantile readers, as well as those in the law profession,) but the extract was forwarded by a person of the first respectability in Ireland, to a gentleman of this city, with a request that it should be communicated to THE PROTESTANT. I am perfectly satisfied with the negative praise of being *no bad* reasoner; but I am mortified to think that there are popish champions for whom I am "far from being a

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match ;" I mean with the word of God in my hand ; for I have no other weapon, and I confess myself to be nothing without it. The extract is as follows :

"The writer of **THE PROTESTANT** is a clear-sighted, energetic penman, and no bad reasoner ; but I assure you, my dear Robert, he is far from being a match for the popish theologians who have lately thrown down the gauntlet, such as Berrington, Thake, Lingard, &c. &c. : to remove the impressions likely to be made on the more reflecting part of the community, by such writers as these, would require the talents and erudition of a Sankey or a Magee ; and, in my opinion, no time should be lost. It is now, I believe, five years since Berrington and Thake published their joint work, entitled, 'The Faith of Catholics supported by Scripture, and by the writings of the Fathers of the Greek and Latin churches, during the first five centuries,' and yet no Protestant divine has attempted to answer it. The Roman Catholics have increased in this country (England) within the last thirty-six years, especially since the establishment of the Jesuits at Stoneyhurst. They are very numerous in Scotland ; and, I may say, multitudinous in the districts of London and Lancashire ; especially the latter, where the Jesuits are most favourably received. They are likewise to be found in considerable numbers in Yorkshire, Wiltshire, Warwickshire, and Staffordshire. About thirty years ago, they were found, by actual computation, to amount to 69,376 ; they are now computed, by their own writers, to amount to about 500,000 : \* and I feel persuaded, that this number will be doubled in a very few years. Indeed, I think no person can entertain a contrary opinion, but one who is totally incapable of foreseeing the effects naturally producible by the various existing circumstances calculated to promote this increase. Their colleges, schools, &c. have been increased from three to fifty ; and their chapels from a small number to nine hundred : their clergy are exceedingly numerous—many of them supported by old rent-charges on the estates of noblemen—have small congregations, and consequently much leisure, which they consequently never fail to turn to account in the way of making proselytes, either by writing or conversation. The rural people of England, of the lower order, when not under the superintendance of evangelical clergymen, are easily entrapped by artful Jesuits : witness the almost incredibly numerous conversions in Lancashire ; many of the higher orders, as was lately intimated to me by a most sensible and pious person who knows them well, are not indisposed to the religion of the church of Rome. The Jesuits have several newspapers, and many periodical publications, either partially or wholly under their control. Their affectedly liberal sentiments ; their professedly exclusive hatred of dissenters, methodists, &c. ; their insinuating, affable, conciliatory, submissive conduct ; their decorous manners, conviviality, and diversified learning, have given them a footing in almost every society where true religion does not predominate, and quieted the apprehensions of thousands. When all this is considered, and when it is recol-

\* This is the number estimated by the Papists themselves ; and their propensity to overrate their strength is well known. The writer, in part of a sentence which I have omitted, gives it as his opinion, that they are much more numerous ; in which, however, I think he must be mistaken : and the reason why I do not insert his own words, is, that I do not choose to give currency to a statement which I consider greatly exaggerated. Prot.

lected that no Protestant converted to popery can ever after be reclaimed—being either persuasively or authoritatively restrained from perusing such controversial works as might tend to refute the sophistry by which he was ensnared—is there not abundant reason for apprehending, that the growth of popery here will be, at least, as rapid as I have said, if not much more so; is it not then the duty, the bounden duty, of every true follower of Christ, not only to deprecate, but to endeavour to become instrumental in preventing its growth? Vital Christianity and popery are naturally repulsive; they never can be amalgamated; they are essentially incompatible; they are as opposite as the poles. The latter, supported as it has been by the utmost exertions of human ingenuity, and indeed peculiarly captivating to all whose minds are not pre-occupied and impressed by the word of God, presents an almost insuperable barrier to the extension of the pure religion of Jesus. Inevitable heathenism may be overcome by vital Christianity: this, I trust, we shall soon, with the divine blessing, see proved in Hindostan. Philosophical infidelity may be overcome by it: this was proved during the three first centuries, at Athens, Alexandria, and Rome; and has been farther proved, in individual instances, in our days.

“But what has been the progress of vital Christianity, in opposition to popery, throughout Europe, since the establishment of Loyola’s fraternity in the sixteenth century? There have not been wanting, in every country, intrepid followers of the Lord Jesus, ready to address their popish opponents in the words of St. Paul to the sorcerer Elymas—‘O, full of all subtlety,’ &c. ‘will you not cease to pervert,’ &c.: but how far have they been instrumental in bringing from darkness to light? Vital Christianity, thanks be to God, begins to dawn on the popish states of Germany; but see how the clouds of popery are thickening around it, by the never-ceasing wind that blows from the Vatican. It once slightly dawned in Spain and Portugal, but it has long since been invisible there. Unassisted man may despair of rendering vital Christianity triumphant over the idolatry and other abominations of popery; but my Bible inclines me to cherish a persuasion, that man will not much longer be unassisted in the glorious work; the arm of the Lord seems to be actually abroad; and it is the duty of his people to seize the present opportunity to fight in his cause. Papal darkness is fast overspreading the land; but as, in the natural world, darkness is the harbinger of light, so the darkness I have been lamenting may soon be succeeded, and, I believe, will be succeeded, by an unprecedented blaze of light.”

Every Christian will readily say Amen to these highly important remarks, and truly Christian anticipations. I feel myself at one with this writer, in almost every thing that he has said; and I should be much obliged to him if he would inform me where I may find these wonderful champions of popery, who cannot be successfully opposed but by men of such talents as Magee, who is well known to be one of the first literary characters of the age. One who does not pretend to much learning, beyond what a mercantile education furnishes, might reasonably be excused from entering the lists with authors, with whom none but such literary and controversial giants as the bishop of Raphoe are worthy to contend; yet, if any one will tell me where Berrington, and Thake, and Lingard, are to be found, I shall be glad to try

a hand with them. I do not mean to set out a Quixotting, to break a lance upon their skulls, or to have one broken upon mine; but if any person will send me, or tell me where I may procure their books, I shall try their strength. I have read, or heard somewhere, of the name of Lingard; but Berrington and Thake never met my eye or my ear before. I have read and heard much of the great and "unanswerable Milner, than whom a more firm and orthodox divine never breathed," according to Mr. Andrews, and I have found no difficulty in answering some of his sophisms and blasphemies; so that I should have no apprehension of a defeat when contending with meaner men.

The remissness of our Protestant divines is truly deplorable, if they have suffered such a work as the above writer mentions, to remain five years without attempting to answer it; especially if it be so formidable as it is represented. As I am not what the schoolmen would call a "theologian," it is not to be expected that I should be able to grapple with such a work in true theological style; but taking a plain common-sense view of the matter, I venture to undertake the refutation of it before seeing it. It contains the principle of its own destruction in its very title; "The Faith of Catholics *supported* by Scripture, *and* by the writings of the Fathers of the Greek and Latin churches, during the five first centuries." An arch that rests one end upon a rock, and the other upon sand, will be swept away by the first flood that assails it, as completely as if the foundation had been sand at both extremities; and so shall the system of religion that is built partly on divine, and partly on human authority. The boasted system of Berrington and Thake is *supported* equally by Scripture and by human writings. Such a system the Head of the church disclaims altogether. It cannot be his religion; for he commands his disciples to call no man on earth master; that is, to acknowledge no authority but his own in matters of faith and worship. "The Lord is our Judge, the Lord is our Lawgiver;" and whatever he is to his people, he is that exclusively. He admits no partnership in authority, any more than in worship: and the very attempt to associate the writings of men with the word of God, in support of a religious system, is such a disparagement to the divine word, as is equal to a rejection of it. Thus, I convict the system of Berrington and Thake of opposition to the religion of Christ, from the very title of their book; and if I shall have the good fortune to procure the book itself, I have no doubt I shall be able to confirm the verdict, by a hundred instances of opposition to the doctrine of the Bible. I shall confine myself to writers of the first century, leaving all the rest of the five to them; though, by their mode of expression, it may not be easy to say which of the five should have the precedence, seeing they are all *first* centuries; and they may urge a claim for precedence on behalf of any one of the five that suits them best. To put the matter, therefore, beyond a doubt, I shall keep by the apostles, and leave the whole host of the fathers to them.

I suspect that there are many of the lower, as well as of the "higher orders," in England, who "are not indisposed to the religion of the church of Rome;" because it is a system which supplies, by a few ceremonies, the place of that change of heart, and reformation of life, which are essential to true Christianity, but to which men in love with sin are ever indisposed. The religion that encourages men to continue in sin,

from a persuasion that they can obtain absolution from a priest for a few shillings, commends itself to wicked men of all ranks; and it wants nothing but general respectability and popularity, to make it very generally embraced. I lately expressed my opinion, that the reign of antichrist was drawing towards its termination; but this is perfectly consistent with the fact, that popery is greatly on the increase. It may even obtain a temporary re-establishment in Protestant countries; but this will only be giving the man of sin a momentary elevation, that he may fall with the greater violence, like a great millstone cast into the sea by the hand of a mighty angel.

From the above extract, we see what the Jesuits in England are doing. They are proceeding like their master, "with all subtlety." To the high churchman they profess, what, I believe, they really feel, great abhorrence of dissenters: and to the dissenters they use soft words and fair speeches, calling them "our dissenting brethren," with a view to bespeak their aid in obtaining what they call "Catholic emancipation;" giving them reason to hope, that when they have got into parliament, they will procure the same benefit to dissenters in general. And, strange as it may seem, there are some birds so simple as to be caught by this chaff; as appears by a petition to the house of commons, by some Independent dissenters in the west of England; who humbly entreat the "honourable house to take into consideration the claims of our Catholic brethren for universal emancipation, and to extend to *them* those rights and immunities to which they are justly entitled, as a loyal and pious portion of the British empire." Thus, having asked for the Papist that "to which they are *justly entitled*," the petitioners modestly, and as if it were a secondary matter, entreat, of the "candour and *bounty* of the house, the extension of civil immunities, and political honours, to all the subjects of the crown of Great Britain, without respect to their religious opinions." In plain English, these Independent Protestant dissenters demand for Papists as a *right*, what they themselves are willing to receive as a matter of *bounty*;\* and it is a bounty that they shall never receive from a

\* Perhaps justice to the parties requires that I should give the petition entire. I shall, therefore, bring it in here. It is, besides, a document worth preserving in such a work as THE PROTESTANT. It is introduced in the Orthodox Journal for July last, by the editor, in the following manner: "We copy, with sincere satisfaction, the following petition of the dissenters of Cocker-mouth, in favour of civil and religious liberty."

"*The humble Petition of the undersigned Protestant Dissenters, of the Independent denomination, residing in the Town and Neighborhood of the Borough of Cocker-mouth,*

"**SHOWETH**,—That, with confidence, relying on the justice and liberality of the British senate, your petitioners beg leave humbly to lay before your honourable house the unmerited stigma which has long been impressed on a body of subjects, whose loyalty and fidelity have yet been constantly demonstrated. That, in the imposition of civil disabilities upon account of religious opinions, your petitioners deprecate an infringement of the primary law of mental freedom; the right of each to worship God according to the unbiased dictates of his conscience. That, considered apart from the great law of native freedom, the present restriction of the Catholic Christians is evidently injurious to the best interests of the country, by the partial exclusion of men of integrity from offices of state; and by causing dissensions and invidious distinctions between the several denominations of religious creeds in the British empire, at a time when the prevalence and triumph of deism and infidelity demand the united energies of all persuasions in the defence of truth. Nor can the limitation of religious liberty be defended on the ground of policy, since loyalty and attachment to the constitution of the land were declared, on inquiry, by the Catholic universities of Louvain, Douay, Alcalá, Salamanca, Valladolid, and the Sorbonne, to be incumbent on those who profess the communion of Rome: and the antiquated absurdity of their keeping no faith with heretics, has been positively and indignantly disavowed by the college of cardinals *de propaganda*, under the immediate sanction of Pope Pius VI; as well as by Catholics of the united kingdom.

"That your petitioners should consider themselves unworthy the names of Protestants and dissenters, could they for one moment deny to Anglicans and Romanists, that sacred liberty which they hold to be the birthright of man, and for which our fathers suffered by the prison, the axe, and the faggot!

"That your petitioners, therefore, beg leave humbly to entreat your honourable house to take into consideration the claims of our Catholic brethren for universal emancipation, and to extend to them

parliament containing popish members. These would kick away the ladder that raised them to place; they would throw their whole weight into the scale of any intolerant party that does, or may hereafter, exist in the established church; and the severities of Bonnar and Laud would be acted over again. This our dissenters would find out when too late to help themselves; as would also certain leading men in our Scotch establishment, who at present cannot understand why we should apprehend any danger to arise from granting to Papists all that they demand.

But to return to the English Jesuits: they become literally all things to all men, that they may gain some. They can be grave with the serious, and lively with the gay; pray with the pious, and scoff with the profane; they can fast with the abstemious, and drink with the drunken: not that they themselves are in the habit of getting drunk, like the priests of meaner order in Ireland and elsewhere. The Jesuits are too good politicians to let themselves down to the derision of the people by such beastly manners; but they know how to indulge persons, whom they are striving to gain, in all manner of conviviality, though it should reach to the greatest degree of excess. They will modestly hint that such things are not right, but they know all the excuses that good fellowship suggests; they will allow them all the weight to which they are entitled; they will make the most ample

those rights and immunities to which they are justly entitled, as a loyal and pious portion of the British empire; and thereby to conciliate the affections of a large proportion of his majesty's subjects, in these portentous times of political ferment.

"That while your petitioners pray your honourable house to grant that liberty to the church of Rome which is the right of Englishmen, the distinction which severs the Protestant dissenters from the great body of the people, cannot but excite them to entreat of your candour and bounty, the extension of civil immunities, and political honours, to all the subjects of the crown of Great Britain, without respect to their religious opinions—since a loyal and constitutional disposition has ever been characteristic of those men to whom the historian\* attributes the preservation of that liberty, which should ever be dear to the freemen of Britain!"

There is so much in the style and manner of the above that resembles the writings of Papists, that I suspected it to be a piece of Jesuit manufacture; in which, however, I did them injustice for once; for on application, by letter, to a gentleman in Cockermouth, I had the mortification to learn that it was a *bona fide* petition of the persons whose designation it bears. The gentleman to whom I wrote, handed my letter to the gentleman who was the author, and had been the chief promoter of the petition; and from him I received a polite and prompt reply, acknowledging and justifying the procedure on the ground of its being a petition for "universal emancipation," not that of Catholics only. But it does not appear to have been so understood by Mr. Curwen, who presented it to the house. In his letter, acknowledging receipt of it, he says, "The truly Christian and enlightened sentiments your petition expresses, accord with what I have ever felt upon the subject. *Mr. Grattan's motion shall have my cordial support.*" Now, Mr. Grattan's motion was not for "universal emancipation," but for that of *Papists only*: and suppose Papists were as harmless, and loyal, and pious, as the Independents themselves, to give them precedence and priority in admission to places of power and trust, would be making an unjust and invidious distinction, to which no one sect is entitled more than another, and certainly Papists least of all, from their well known hostility, not merely to another faith than their own, but to the *persons* of those who refuse to embrace their errors, and practise their idolatries and superstitions.

Candour requires me to express my conviction, that the Independents in Cockermouth, in honest simplicity, make use of the language furnished for them by popish writers, about the declaration and disavowal of the "Catholic universities," and of "the college of cardinals *de propaganda*," but if they were as well acquainted with popery as their fathers of seventeenth century were, they would use very different language; and they would, perhaps, not even desire political power for themselves, if it was to be at the dreadful risk of having Papists brought into power along with them. The wolf may tell the sheep that he has laid aside his claws and his teeth, or that he never had any; and that, therefore, they may safely break down the fence and let him into their fold; but they would be silly sheep, indeed, that would believe his fair speeches, and comply with his request.

\* Hume. Vide Hist. of Eng. V. p. 189—8vo. 1763.

allowance for time, and company, and circumstances; insomuch, that no man shall need to feel much anxiety on account of his irregularities, seeing the priest connives at them; and, at any rate, can grant absolution when it is necessary. Thus, the Jesuits are most pleasant companions; and popery is the most delightful religion in the world: no wonder that men of pleasure, of all ranks, should be ready to fall into it.

A correspondent has favoured me with a long letter on the character and principles of the Jesuits, from which I give only the following extract, as I cannot afford room for the whole in the present number:

“ I could wish, now that you candidly confess that you see the danger of conceding to the Papists those high places of power and trust, from which, in consequence of direful necessity, they have been excluded, that you had shown, at some length, the obviously infallible results of such concession. It is, in some measure, to remedy this inadvertency, or neglect, that I now address myself to you.

“ I confess that my feelings were so shocked by the horrible story of the Inquisition seraglio, that I could not compose my mind to sleep during the whole night after I read it. It appears to me to tally so completely with the doctrine of the Jesuits, that it is lawful to destroy females that have it in their power to expose the wickedness of the priests, that I feel the fullest conviction, that these villainies have been for many ages practised, on a large scale, wherever circumstances favoured it. For, let it be observed, that Loyola's rules for the Jesuits did not originate with himself, but were drawn out and compendized from the standing morality of the popish communion. In proof of which, it is only necessary to notice the readiness and alacrity with which some outrages upon common sense and decency were at once received, and the irresistible power and efficacy with which they became established, wherever the Romish superstition prevailed.”

The writer proceeds to show how Jesuitism co-operated with infidelity in originating the French revolution; and how it is partly, if not wholly, chargeable with all the miseries that followed; for much of the philosophical infidelity with which Europe was annoyed about the middle of the last century, may be traced to the morals taught and practised by the Jesuits, and other popish absurdities and abominations. The advocates of the Jesuits, in the present day, stoutly maintain, that they are the best supporters of thrones; and that, if the order had not been suppressed, the French revolution would not have happened. To prove a negative is indeed a bold undertaking; but popish writers have, in general, little to do with *proof*. With them *assertion* is enough; and I have learned, that the more strongly they assert any thing, the more ought they to be suspected of falsehood.

## CHAPTER CXXXIX.

THE JESUITS, CONTINUED. LETTER FROM PRESTON. COMMENDABLE EFFORTS OF PROTESTANTS THERE. INDUSTRY AND SUBTLETY OF THE JESUITS. CARELESS LIBERALITY OF PROTESTANTS IN MANCHESTER. "MODES OF FAITH"—ERROR ON THIS SUBJECT.

SATURDAY, March 10th, 1821.

IN my last number, I gave an extract of a letter relating to the great activity of the Jesuits in England, their success in making proselytes to popery, and the culpable supineness of the Protestant clergy, who are suffering their people to be deceived and ruined, without making any vigorous effort to defend the truth, and impede the progress of error. There are, however, a few honourable exceptions. In particular, the editor of the "Protestant Advocate," a clergyman in Essex, has distinguished himself as a staunch defender of the reformation. His motto is, no peace with Rome:—no compromise—no truce with the insidious Jesuits, whose wily arts he well knows,—“arts which caused them to be expelled from all the popish states in Europe scarcely fifty years ago,” when they found an asylum in the heart of England, where they continue to this day, increasing their numbers, and extending their influence. The Protestant Advocate not only wields his own pen to great purpose; but he does what in him lies to rouse his brethren to exert themselves in the cause of Christianity against antichrist. His efforts have not yet produced the desired effect among the established clergy in Lancashire, where their labours are most wanted; but he makes honourable mention of some dissenters in that country who have taken up the cause, and are pursuing it with vigour. A society was lately formed there for the defence of Protestant principles, which circumstance was communicated to me, first by a private letter from Preston, and afterwards by a printed circular, detailing the design and object of the society. As I think this letter will be interesting to my readers, I shall insert it here. It is inserted also in the Protestant Advocate for December last.

“PRESTON, Nov. 27th, 1820.

“SIR:—The unceasing efforts of the Romish priesthood and their adherents in this county to extend their influence, and to make proselytes of the ignorant and unwary, cannot, we presume, have altogether escaped your notice, though perhaps you may not be fully aware of the extent of the evil.

“In Preston, the proportion of the Roman Catholics is unusually great; and its proximity to the Jesuit college at Stoneyhurst, (an institution, the influence of which on the surrounding country is most powerful and pernicious,) renders it more easy for the leaders of the Catholic body to PRACTISE AND PROSPER here. They already possess two large chapels, which are filled by crowded congregations, and have erected a spacious school, which, in various ways, is made subservient to the grand design of proselyting to the church of Rome. For several years past, lectures on the distinguishing tenets of popery, which have been attended by great numbers of Protestants of different denominations, have been delivered by one or other of their priests, thrice a week during Lent, in their principal chapel; the object of which is to repre-

sent the church of Rome as the only ark of salvation. Experience proves that such a representation has its influence on weak and uninformed minds.

"Very little opposition has hitherto been made to these attempts of the Roman Catholics to propagate their principles in this town and its vicinity. One vigorous effort of the late curate of our parish church appeared to have a beneficial influence. With a view to confute the errors of the Romish church, he delivered a course of lectures on Sunday evenings, which were very numerous attended, and which induced the priest to propose a truce, engaging that they would omit their usual lectures in Lent, if he would suspend his attacks on their system: and for one year these conditions were observed. The above clergyman, however, having left Preston more than three years ago, the Lent lectures have been renewed with greater zeal than ever; and as there does not appear any probability that a similar attempt will be made in the same quarter to resist these bold attacks on the Protestant religion, there seems to be a very urgent call on others to employ effective means for this purpose.

"It has therefore been thought expedient by several friends to general Protestantism, that a course of lectures in opposition to the tenets of the Roman Catholic religion should be delivered at some place of worship in this town, by able and zealous ministers from various parts of the county; to commence early in the ensuing year, and to be continued once a fortnight during three or four months. And that at the same time the very popular and useful tracts edited by Mr. McGavin, a respectable merchant in Glasgow, under the title of 'THE PROTESTANT,' should be put into general circulation.

"It is hoped that this attempt will not be considered as entirely a LOCAL business: but that it will be generally countenanced by all zealous friends to the cause of truth throughout the county; and that beginning as it were at the centre, the impulse will be felt on all sides, and lead to similar efforts wherever they may appear to be necessary.

"Conceiving that the intelligence contained in this circular will not be uninteresting: and that so far as circumstances may admit, you will be disposed to co-operate with us,—we have taken the liberty, sir, to address these lines to you.

"Signed on behalf of the society for the support and diffusion of Protestant principles in Preston and its vicinity,

" W. M. WALKER, } Secretaries."  
W. HOPE, }

*List of Subjects proposed for the first course of Lectures.*

1. The claims of the church of Rome examined.
2. Scripture, not tradition, the rule of faith.
3. The pope not the head of the church.
4. On transubstantiation and the sacrifice of the mass.
5. On the seven sacraments of the church of Rome.
6. On the idolatry of the church of Rome.
7. On purgatory and prayers for the dead.
8. On justification by works, the merits of saints, and works of supererogation.
9. The duty of separation from the church of Rome.



By a letter received from the secretaries, a few days ago, I have the pleasure of learning, to use their own words, that "the lectures here against popery, as detailed in the circular we had the pleasure to hand you, are very well attended: and the tracts meet with a ready and extensive sale." I have the pleasure to learn also that these said tracts, or paper Protestants, have already excited great wrath among the Preston Papists; and certain steps have been taken, preparatory, I presume, to an attempt to put them down by force of law, seeing they cannot meet them on the ground of reason and argument: at least I cannot otherwise account for the fact, which has come to my knowledge, of two Papists, with a legal adviser, going before a magistrate in Preston, and making oath that they had bought the two first numbers of THE PROTESTANT from the bookseller, Mrs. Agnes Walker, of that town, which two numbers they had appended to their affidavits. Perhaps, indeed, it was merely an attempt to frighten the good lady from selling the work; and the fact confirms the statement by the author of the history of the Jesuits, that "such is the influence of the Jesuits in Preston, that the Protestant booksellers are afraid to sell publicly, or expose for sale, any books against popery; and yet there is a popish bookseller in the town, whose windows and shop are crowded with all the poison of popery." Vol. I. page 335. This is the manner in which Papists propagate and defend their principles, while under civil disabilities: we may then form a judgment of what they would do, if possessed of power. Circumscribed as their influence is, they are able, by means of it, to obstruct the exercise of free discussion, in places where they have become numerous; and should the period ever arrive when such men shall get into parliament, or even into the magistracy of such a town as Preston, it will be seen what havoc they will make of the boasted liberties of Englishmen.

With all their boasting and bluster, the Jesuits (for the name is proper to the English Papists in general) are the greatest controversial cowards in the world. This is evident from their conduct in Preston. When they supposed there was no Protestant clergyman that would be at the pains to enter the lists with them, they boldly proclaimed the peculiarities of their system, and attacked the established religion, which they held up to the scorn of the ignorant and besotted multitudes who listened to their harangues; but whenever a Protestant clergyman took up the cause, and had begun to turn the tide of public opinion against them, they begged for quarter. They know perfectly well that argument is not a weapon for them. By bold assertion and downright lying, they will succeed for a time, where no opposition is made; but let the question be brought to the test of plain fact and of common sense, and there is not a Papist in the world who will be able to maintain his ground for five minutes.

Had the Preston Jesuits been really convinced in their own consciences that their cause was good, they would not have proposed such a truce as that mentioned in the letter above inserted; and had the curate of the parish been duly impressed with the importance of the questions at issue, he would not have consented to the truce which was proposed. No doubt the priests of Diana, and of other idols, would gladly have purchased the silence of Paul with regard to Jesus of Nazareth, at the expense of not praising their *holy* images while the apostle remained among them; but had such a proposal been made to him, he would

have spurned it with holy indignation :—" We cannot but speak the things which we have seen and heard," would have been his reason for continuing to preach the truth, whether men would hear, or whether they would forbear. I speak this upon the supposition that the idol priests had proposed a truce to him ; but what would any man think, if he were told that Paul had made such a proposal to the idol priests ?— If he had said,—Cease to inculcate the worship of Jupiter and Diana, and I shall say no more about Jesus Christ, What could any man infer, but that he felt no real interest in Christ or his religion ? Yet this is the very thing that our Preston Jesuits did. They will maintain, that theirs is the only true religion, and that ours is a false one ; and that the one is as much opposed to the other, as the worship of Christ is to the worship of an idol : and yet they, who thus claim to be of the only true religion, voluntarily proposed to give up the public defence of it, if the professors of a false religion would give up the defence of theirs ! This is the fidelity of modern Jesuits to their *holy* church, which is the mother and mistress of all churches ! The fact, however, is a striking one, and an encouraging one to all who undertake the exposure of popish error, idolatry, and superstition. It is an admission, and a public acknowledgment by the leading Papists themselves, that their cause cannot be defended by fair argument, that it shrinks from public discussion, and that they are content to hold their faith in secret and in silence, where there are men able and willing to expose the deformity of the system when it is obtruded upon the view of the public. I recollect, that soon after my controversy with the Papists commenced, and while it was confined to the Glasgow Chronicle, a sort of roundabout proposal was made, that if I would give it up, my opponents would do the same ; but I felt no inclination to accept the proposal. I had not, like Hannibal, taken an oath of perpetual hostility to Rome ; but I had by that time seen enough of her abominations to determine me to persevere in laying them open to the view of the world, that my highly favoured country might at least be warned of the danger of cherishing in her bosom the most insidious enemies of both her civil and religious privileges. And I soon found that no truce was necessary. My opponents have left me in undisputed possession of the field for a long period. Not one of them has the courage to draw a pen in defence of their *holy* and *infallible* church. Let the society in Preston persevere, and they shall have the same triumph. Let them not relax their efforts for a single day. Let them hold up to the world, by preaching and writing, the true system of popery in its naked deformity. Let them exhibit in plain, intelligible, and forcible language, its ridiculous fooleries, its monstrous absurdities, and horrible impieties, and I venture to predict that the Jesuits, though not ashamed, for that they cannot be, will be glad to hold their peace, and wait a more favourable opportunity for putting forward their claims to public notice.

The vast wealth of the Jesuits' college in Lancashire has enabled them to extend their influence over a considerable part of the county ; and from the little opposition they have met with, their impudence has become equal to their influence. " The influence of the Jesuits in the adjacent country is incredible. The manor and surrounding district being their own, they are more or less the accredited heads of the neighbourhood ; they are at once bold and indefatigable in making proselytes."

“ Before the establishment of this college, there were not half a dozen Papists about Stoneyhurst, but now the greater part of the population in that part of the country are Papists, to the amount of many thousands. From this Jesuits' college all the Roman Catholic chapels in that part of the kingdom (which are nearly as numerous as the Protestant churches) are filled with priests of the order of Jesuits, though they are unwilling that it should be known that they are any other than ordinary Romish priests. There are several Jesuit priests stationed in Preston, who frequently travel from thence to Ireland; and, since the last peace, they have great intercourse with France and other parts of the continent.”

“ The subtlety with which the Jesuits insinuate themselves into Protestant families of fortune is very remarkable, but quite in unison with their whole history: there is scarcely a single Protestant family of respectability, which is not in a greater or less degree under the influence of the Jesuits. The bishop of the diocese himself has not escaped the vortex of their influence; and a relative of his, who is a beneficed clergyman, at no great distance from the college, is openly boasted of by the Jesuits, as their patron and ally; to this list may be added some of the established clergy of Preston and its vicinity. The Jesuits rule the magistrates of that place, and the mayor himself is in their interest.” *History of the Jesuits, London, 1816, Vol. I. pages 344-5.*

The following will show the countenance which they receive from Protestants in Manchester, in the same county:—“ On the 27th of September last, a magnificent chapel, dedicated to St. Augustin, was consecrated with high mass at Manchester. After consecration there was a public dinner, when, among other toasts, were drunk, ‘Our Protestant friends, who have so liberally and generously contributed to the erection of St. Augustin's chapel.’ Then, ‘The Protestant visitors who attended St. Augustin's, and those who now honour us with their presence.’” And we are told that a “ Mr. Wm. Townend, (perhaps a misprint for Townsend,) in a very appropriate manner, returned thanks on behalf of himself and the other Protestants alluded to; and with the liberality worthy of a Christian whose faith is built on rational principles, gave credit to those whose mode of faith was different, though drawn from the same source. It was a gratification to him to have witnessed the sight which had occupied his attention this day, and he hoped that the difference in the modes of faith would never be a barrier to prevent Catholics and Protestants stepping forward to promote the welfare of a fellow-creature.” Such it seems is the state of favour with which Papists are regarded in Manchester, that Protestants contribute to build their chapels, grace their consecration by their presence, and then honour the triumph of popery by attending a commemorative dinner, where they receive compliments from the Jesuits for their liberality, and express the gratification which the superstitious and idolatrous consecration of a popish chapel has afforded them. The Jesuits would no doubt affect to be greatly delighted with such an effusion of Protestant liberality as the above; but they would despise both the speech and the speaker in their hearts. They are acute enough to perceive that he is not truly a Protestant who can speak of his own faith and that of Rome as drawn from the same source, and “built upon rational principles:” and in their own minds they would set him down as belonging to the infidel school, though they would profess to regard him as an enlight-

ened and liberal Christian. I am far from saying or insinuating that Protestant principles are *irrational*, though they have neither their origin nor foundation in reason, but in divine revelation; but while popery sets all sense and reason at defiance, and does so openly and avowedly in some of her fundamental doctrines, the Jesuits could not without gross hypocrisy acquiesce in their very liberal declaration of Mr. Townsend.

While such sentiments as this gentleman avows prevail among Protestants, who would not be alarmed by the increase of popery? Merely nominal Protestants, like Mr. T., are already Papists at heart; and, as it is to be feared, the number of such is not small, in both England and Scotland, we have reason to fear that whenever it shall become necessary for every man to take a side, the church of Rome will muster on her side the greater part, if not all those who do not particularly interest themselves in religious matters. Such persons look upon the care of their souls as a painful drudgery; and they are very willing to pay a reasonable commission to any man who will take the work off their hands, and be answerable for them. The Romish priests offer their services for this very purpose. They make themselves responsible for the salvation of every soul that confides in their spiritual powers. By their sacraments, they can regenerate, and even absolve, the vilest sinners, without putting them to the painful necessity of hating sin and loving holiness. Now this is such a convenient system of religion, that every unregenerate man who can prevail upon himself to believe in the power of the priests, will most heartily embrace it; and therefore, as I have often said, whenever popery shall become fashionable, and popular, the greater part of our fashionable population will fall into it.

Mr. Townsend seems to have been put forward, or to have thrust himself forward, on this occasion, as the organ of Manchester Protestants; and, if it be lawful to use the language of merchants on so grave a subject, I would say, if such be the sample, what must be the state and character of the stock? Mr. T. speaks of the difference between his own religion and that of Papists, as only different modes of faith: He "gave credit to those whose mode of faith was different, though drawn from the same source." It is really very difficult to speak of nonsense in a sensible manner; and therefore, I may be excused, if I shall not be able to apprehend and illustrate distinctly what the speaker means. By "modes of faith," I suppose is meant, if the phrase mean any thing, different ways of believing some truth or some falsehood. I know the phrase has been sanctioned, *consecrated*, if you will, by a popish infidel:

"For modes of faith let graceless zealots fight:  
His can't be wrong, whose life is in the right."

But Alexander Pope's faith was not founded on the word of God; and though this celebrated aphorism of his, taken in the most favourable light, expresses a mere truism,\* it is not of authority enough to

\* That his faith cannot be wrong, whose life is in the right, is undoubtedly true, though not in the sense intended by the poet. He meant to represent a man's faith, or "mode of faith," as of little importance, provided his life were good, which he supposed it might be, whatever might be his faith, which is a great and dangerous error. For a man's life to be right, requires entire submission of heart and conduct to the will of God; now this is his will, that we believe on him whom he hath sent. Without this, a man's life cannot be right, however blameless or even benevolent it may appear before the world, for he is destitute of the principle from which alone obedience accept-

impart sense to nonsense. They must be "graceless zealots" indeed, who fight about "modes of faith," that is, the manner in which they should believe, without knowing what it is that they are to believe.

Now I shall agree with our Manchester Protestants so far as to admit, that the difference between the Protestant and popish *mode of faith* is not worth disputing about, unless we take into account the *object* of faith. If, for instance, the question be, how, or in what mode we shall believe that the Virgin Mary hears, and is able to answer the prayers of millions of worshippers; how, or in what mode we shall believe that a divine power resides in holy images and holy relics; how, and in what mode we shall believe that what we see to be a wafer is the God that made us; how, and in what mode we shall believe that a fellow-creature, and one whom we know to be a sinful creature, has the power of absolving us from our sins; how, and in what mode we shall believe in the divine efficacy of the sacraments of penance and extreme unction, so as to assure us of salvation by their means: If, I say, the question be, what is the mode or manner of our faith with regard to these, and all such things; that is, whether we believe them with a great faith, or a little faith; a *believing* faith, or a *doubting* faith, I shall cheerfully admit that the thing is of no importance whatever. All the supposable modes of faith about such objects are not worth disputing about, or of being compared with one another.

But if the question be with regard to any matter of divine revelation, such, for instance, as the divine testimony about Jesus Christ as the only Saviour of sinners, I think there is no room for "modes of faith" in relation to it. Those to whom the truth is presented in the Bible, either believe it, or they do not. If they believe it, they become Christians in the Bible sense of the word; if they do not believe it, they are not Christians; that is, they have no interest in Christ; but continue in their sins, though they may be called by his name. This is the order which Christ himself has established: "He that believeth on the Son hath everlasting life; he that believeth not the Son shall not see life, but the wrath of God abideth on him." John iii. ult. And there can be nothing more just and proper, than that one who does not believe a message of good news, should derive no benefit from it, especially when his disbelief implies a malignant rejection of the good thing contained in the message. This good thing is the gospel, which is a faithful saying, and worthy of all acceptation; and though there is no merit in the belief of it, it is the established order in the divine administration, that he who believes it shall be saved. Now we read nothing in the Bible of different modes of believing, or "modes of faith," which is the same thing. There are some strong, and some weak in the faith; but this does not imply different modes of faith, any more than a state of childhood and a state of manhood suppose different modes of existence.

A friend has kindly handed me the popish book mentioned in my last. The true title of it is, "The faith of Catholics *confirmed* by scripture, and *attested* by the fathers of the five first centuries." The authors are Bennington and Kirk, not Thake, as the word seemed to be in the manuscript.

able to God can proceed: but with this faith in Christ, both a man's heart and life will be right before God, and his conduct before men will make it appear that his faith is genuine.

## CHAPTER CXL.

ORIGIN OF THE ORDER OF JESUITS. ACCOUNT OF IGNATIUS LOYOLA, THE FOUNDER. ANECDOTES CONCERNING HIM. HIS SUCCESSORS. EXTRACT FROM ROBERTSON'S CHARLES V. POPISE COMPARISON BETWEEN LUTHER AND LOYOLA. GROWTH OF THE ORDER. STORY OF ONE HETH, A JESUIT.

SATURDAY, March 17th, 1821.

THE impudence of the Jesuits appears in the very name which they assume. Other orders are content to be called after the name of their respective founders, such as St. Francis and St. Dominic; but nothing less will please the disciples of Loyola than the name of Jesus, who was so named because he was to save his people from their sins. The system of Jesuitism is founded on falsehood, and supported in every department of it by imposition, part of which consists in giving the best names to the worst things; and thus a confraternity, established for the purpose of opposing truth, and maintaining error and idolatry, acted quite in character when they called themselves "the Society of Jesus."

This society, which was formed for the express purpose of opposing the reformation which had begun under Luther, originated with a Spaniard of the name of Ignatius Loyola. He had been a soldier, and had seen a good deal of service. He was of a romantic and enthusiastic cast of mind, and had his imagination heated by reading the lives of saints and heroes, particularly, the Adventures of Amadis de Gaul, which makes such a conspicuous figure in the exploits and adventures of the far-famed Don Quixote; and the effect upon the mind of Ignatius seems to have been in reality, what it is fictitiously represented to have been in the case of the renowned knight of La Mancha. Ignatius hesitated a long time before he could determine whether he should become a knight errant, or a saint errant; but considering at length that he was lame of one leg, from a wound which he had received in the wars, and was in consequence unable to make an upright knightly figure among ladies of quality, he resolved to abandon the path of military glory, and follow that of St. Francis, and other great fathers of the church. Still however he had a hankering after the practices and the rules of knighthood, one of the most essential of which is, that he should have a lady of incomparable beauty, who should be the object of his devotions, and who should receive the glory of all his victories and triumphs. It cost Don Quixote a whole week to satisfy himself that Dulcinea del Toboso was a fit object for him; but we are not informed how long it took for Ignatius to fix his mind upon the Virgin Mary. This, however, was the result of his cogitations; for he prostrated himself one night before her image, and consecrated himself to her service, and that of her Son; vowed inviolable fidelity to her; made her his protectress, and ever after esteemed himself bound to her by all the laws of knighthood.

This solemn engagement made it imperative on him to knock any man on the head who should speak a word in disparagement of any of the real or supposed qualities of his mistress: and he had soon an opportunity of proving his fidelity; for riding on a pilgrimage to Mont-

serrat, he fell in with a Moor, who stoutly disputed with him the immaculate conception of the blessed virgin; and history saith, that the Moor had the better of the argument. It immediately occurred to Ignatius that he ought to kill him; but as the Moors were stout and warlike men, it perhaps occurred to Ignatius, that unless he received assistance from the virgin or some other saint, the Moor might kill him. He rode on, expecting some revelation or impulse, but nothing of the kind was forthcoming. At last, the Moor's path separated from his; and he, receiving no revelation from above, resolved to seek one from below, namely, from the ass that walked under him;\* for he laid the bridle loose upon the beast's neck, resolving within himself, that if the ass took the same path with the Moor, he should follow and kill him; and if he took the other path, he would consider it as a supernatural intimation not to shed blood at that time. Happily the ass turned away from the road the Moor had taken, and Ignatius was prevented from committing murder, or being murdered, for it has never yet been proved which of the two would have happened. The writers of his life call this a miracle; and it is indeed as good as most of the incidents which Papists call miraculous. See Extracts from his Life by Bohours, in a work entitled, *The Enthusiasm of the Church of Rome*, 4to, p. 29.

My readers will probably be of opinion that such a mad enthusiast was more fit for bedlam, than for being at the head of a powerful sect that was destined to govern the greater part of the civilized world, and even to establish a great empire among the savages of South America. Ignatius at first found some difficulty in getting his order established. The pope himself was at first unfriendly to the measure; but "Loyola removed all his scruples by an offer which it was impossible for any pope to resist. He proposed that besides the three vows of poverty, chastity, and monastic obedience, which are common to all the monastic orders, the members of his society should take a fourth vow of obedience to the pope, binding themselves to go whithersoever he should command for the service of religion; and without requiring any thing of the holy see for their support. At a time when the papal authority had received such a shock by the revolt of so many nations from the Roman church; at a time when every part of the popish system was attacked with so much violence and success, the acquisition of such a body of men thus peculiarly devoted to the see of Rome, and whom it might set in opposition to all its enemies, was an object of the highest consequence. Paul, instantly conceiving this, confirmed the institution of the Jesuits by a bull; granted the most ample privileges to the members of the society; and appointed Loyola to be the first general of the order. The event hath fully justified Paul's discernment in expecting such beneficial consequences to the see of Rome from this institution. In less than half a century, the society obtained establishments in every country that adhered to the Roman Catholic church; its power and wealth increased amazingly; the number of its members became great; their character and accomplishments were still greater; and the Jesuits

\* I hope no Papist will accuse me of profane levity for supposing that inspiration might enter into such a saint as Ignatius from below, through the medium of his saddle; for let it be remembered, it is the only way that infallibility finds access into a pope. It all communicated from the chair of St. Peter, when, with due solemnity, he has set himself down upon it.

were celebrated by the friends, and dreaded by the enemies of the Romish faith, as the most able and enterprising order in the church.

“The constitution and laws of the society were perfected by Laynez and Aquaviva, the two generals who succeeded Loyola, men far superior to their master in abilities, and in the science of government. They framed that system of profound and artful policy which distinguishes the order.”—“From their first institution they considered the education of youth as their peculiar province; they aimed at being spiritual guides and confessors; they preached frequently in order to instruct the people; they set out as missionaries to convert unbelieving nations. The novelty of the institution, as well as the singularity of its objects, procured the order many admirers and patrons. The governors of the society had the address to avail themselves of every circumstance in its favour, and in a short time, the number as well as the influence of its members increased wonderfully. Before the expiration of the sixteenth century, the Jesuits had obtained the chief direction of the education of youth in every Catholic country in Europe. They had become the confessors of almost all its monarchs, a function of no small importance in any reign, but under a weak prince, superior even to that of minister. They were the spiritual guides of almost every person eminent for rank or power. They possessed the highest degree of confidence and interest with the papal court, as the most able and zealous champions for its authority. The advantages which an active and enterprising body of men might derive from all these circumstances are obvious. They formed the minds of men in their youth. They retained an ascendant over them in their advanced years. They possessed at different periods the direction of the most considerable courts in Europe. They mingled in all affairs. They took part in every intrigue and revolution. The general, by means of the extensive intelligence which he received, could regulate the operations of the order with the most perfect discernment, and by means of his absolute power could carry them on with the utmost vigour and effect.”

“Unhappily for mankind, the vast influence which the order of Jesuits acquired by all these different means, has been often exerted with the most pernicious effect. Such was the tendency of that discipline observed by the society in forming its members, and such the fundamental maxims in their constitution, that every Jesuit was taught to regard the interest of the order as the capital object, to which every consideration was to be sacrificed. This spirit of attachment to their order, the most ardent perhaps that ever influenced any body of men, is the characteristic principle of the Jesuits, and serves as a key to the genius of their policy, and to the peculiarities of their sentiments and conduct.

“As it was for the honour and advantage of the society, that its members should possess an ascendant over persons of high rank and great power, the desire of acquiring and preserving such a direction of their conduct, with greater facility, has led the Jesuits to propagate a system of relaxed and pliant morality, which accommodates itself to the passions of men, which justifies their vices, which tolerates their imperfections, and authorizes almost every action that the most audacious or crafty politician would wish to perpetrate.”—“They have published such tenets concerning the duty of opposing princes who were



enemies of the Catholic faith, as countenanced the most atrocious crimes, and tended to dissolve all the ties which connect subjects with their rulers." *Robertson's Charles V. Book VI.* I refer to this elegant historian for a more particular account of the principles on which the society was founded; and the power, influence, and wealth which it acquired.

After this short sketch of the order by a Protestant historian, it is but fair to insert what their own writers have to say in their behalf. It is admitted on all hands, that the great object of the institution of the Jesuits was the overthrow of the reformation. The following extract from VILLERS will set this matter in its true light. I quote from a recent publication—"The History of the Jesuits," Vol. I. pp. 371—374.

"The sixteenth century saw LUTHER and LOYOLA arise almost at the same moment; the one in the north, the other in the south of Europe: the latter, a Spaniard, appeared to be a natural product of the soil and spirit of the country where he was reared. A century earlier, he would probably only have founded an order, like so many others, a fraternity of worshippers of the virgin, to whom his devotion was particularly addressed. The religious innovations, however, which then threatened the existence of the Romish church, gave to the enthusiasm of the pious and warlike Ignatius another direction. He conceived the idea of a sort of spiritual crusade against heresy. His scheme was eagerly adopted at Rome after some hesitation; and the design was seriously formed of converting the new society into a formidable phalanx, which might be employed against the boldest champions of the reformation. To the reaction, therefore, excited by that event, may be ascribed the origin of the society of Jesus. It will probably be satisfactory to read the words of DAMIANUS, one of the first historians of the order, who thus expresses himself in his *Synopsis Historia Soc. Jesu; primo seculo*, printed in 1640.

"In the same year, 1521, LUTHER, with consummate wickedness, openly declared war against the church:—wounded in the fortress of Pampeluna, renovated and strengthened by his accident, IGNATIUS raised the standard in defence of religion.

"LUTHER attacks the chair of St. Peter with abuse and blasphemy: IGNATIUS is miraculously cured by St. Peter in order to become his defender.\*

"LUTHER, tempted by rage, ambition, and lust, abandons the religious life: IGNATIUS, eagerly obeying the call of God, quits the profane for the religious life.

"LUTHER, with the guilt of sacrilege, contracts an incestuous marriage with a virgin of the Lord: IGNATIUS binds himself with the vow of perpetual continence.

"LUTHER despises all authority of superiors: the first precepts of IGNATIUS, full of Christian humility, are to submit and obey.

"LUTHER, like a madman, declaims against the apostolic see: IGNATIUS every where undertakes its defence.

\* There is a little mistake here; for Ignatius was not properly cured at all. His leg was never made straight, which, as we have seen, was the reason why he despaired of making a genteel figure among ladies. Now we never read in the Bible of miraculous cures being incomplete; and we may very reasonably conclude, that the apostle Peter had no hand in the setting of this saint's leg, which was done in such an insufficient manner.

"LUTHER withdraws from it as many as he can: as many as he can, **IGNATIUS** reconciles and restores to it.

"All the devices and efforts of **LUTHER** are directed against it: **IGNATIUS** consecrates to it, by a special vow, all his own labours, and all those of his companions.

"**LUTHER** has stripped the sacred rites of the church of all their venerable solemnity: **IGNATIUS** studies to procure them reverence.

"The sacrifice of the mass, the eucharist, the virgin mother of God, the guardian angels, and the indulgences of popes, which **LUTHER** attacks with so much fury, are the objects which **IGNATIUS** and his companions exert themselves continually to celebrate with new inventions and indefatigable industry.

"To **LUTHER**, that disgrace of Germany, that Epicurean swine, that curse of Europe, that monster destructive to the whole earth, hateful to God and man, &c. God by his eternal decree has opposed **IGNATIUS**.

"In truth, the new society acquitted itself faithfully in the new service to which it was destined from its origin. A great number of Catholic associations and fraternities, to which the general movement of the human mind gave rise at that period, appeared and eclipsed one another without glory—like those meteors which shine for a short time in the atmosphere, and leave no trace behind them. The society of Jesus, however, rose above the horizon, like an awful comet, which scatters terror among the nations. While it was scarcely yet established, it rendered important service to the holy see, during the sitting of the council of Trent, and powerfully influenced the decrees of that assembly. The ancient orders, especially the Mendicant, conceived great envy against these new-comers, who set out with so much celebrity, and attracted all consideration and all favours. This emulation redoubled the activity of all such as were not Jesuits, and in particular of the Dominicans, who wielded in a more terrible manner than ever the sword of the Inquisition, intrusted to their hands. The Jesuits however outstripped all their rivals, acquired the unlimited favour of the pontiffs, and an immense power through the whole Catholic world. To them, and to the popes, missions were the same as colonies to political governments, a source of wealth and power."

The reader will perceive that a great part of the above is a panegyric upon the order of Jesuits and their founder; and their excellence is represented as consisting almost exclusively in the support which they have afforded to the church and see of Rome. Every one, therefore, who believes the church of Rome to be antichrist, (and what Protestant does not?) must be convinced that the Jesuits are the active agents of the prince of darkness—the sworn enemies of real Christianity, and of every real follower of Christ: and it must necessarily follow, that wherever they have power and influence, these will be exercised to put down the religion of the Bible, and establish idolatry and superstition in its place. They are actually under a solemn vow to effect this by all possible means; and their efforts are the more likely to succeed, from their affected liberality, and plausible manners, and from their taking care never to divulge their real and ultimate design in any measure which they take to obtain a footing and extend their influence in Protestant countries.

No other order in the church of Rome increased with so much ra-

pidity to wealth and power, or made such a figure in the world as the Jesuits. "When Loyola, in the year 1540, petitioned the pope to authorize the institution of the order, he had only ten disciples. But in the year 1608, sixty-eight years after the first institution, the number of Jesuits had increased to 10,581. In the year 1710, the order possessed 24 *professed* houses; 59 houses of probation; 340 residences; 612 colleges; 200 missions; 150 seminaries and boarding schools; and consisted of 19,998 Jesuits." *Robertson's Charles V. Book VI.*

These were actually so many incendiaries sent forth to embroil the nations of the world.—to set them, and to keep them fighting with one another. From being the confessors of kings, and of their mistresses, and of ministers of state, they became acquainted with the secrets of every cabinet. These were communicated to their general at Rome, who was either a tool of the pope, or had the pope as a tool of his; and thus he had the command of a machine by which he could influence, and often even guide the measures of every court in Europe,\* except those who had renounced the pope, and thrown off his yoke; and even some of these were more influenced by the Jesuits than the world knew at the time. Their influence in England was most pernicious, and was uninterrupted from the accession of Elizabeth to the revolution in 1688, for it was their incessant plotting against the life and government of that princess, that laid her under the necessity of having recourse to certain rigorous and arbitrary measures, which considerably diminish the respect due to her memory, and laid the foundation of those discontents which agitated the country during the reign of succeeding princes. In Elizabeth's time, it was the practice of Jesuits to assume the character of zealous Protestant preachers; and thus to insinuate themselves into the confidence of the people, that they might the more effectually practise their treasonable arts. I shall at present relate only one instance of this, which may be verified by reference to the registry of the Episcopal see of Rochester, in the book which begins, Anno 2 and 3 Phil. and Mar. and continued to the 15 Eliz. I abridge the narrative from a volume entitled, "Foxes and Firebrands," the title of which seems to have been intended to point out the character of the Jesuits.

In the year 1568, one Thomas Heth came to the dean of Rochester, and pretending to be a poor minister, requested the dean's influence with the bishop for some preferment. The dean very properly desired to hear him preach before he would recommend him. Accordingly he did preach in the cathedral church; and while doing so, on pulling out his handkerchief, he pulled out also a letter which, unobserved by him, fell to the bottom of the pulpit, and was afterwards picked up by the sexton, and carried to the dean. This letter was addressed to Heth, under the name of Thomas Fine, and subscribed by Samuel Malt, a notorious English Jesuit, at that time in Madrid. The entire letter is given in the work before me, from which it appears that money had been sent along with it, to be distributed by Heth wherever he thought it might be done to advantage. The writer acknowledges having heard of his popularity as a preacher, and advises him to persevere, with certain cautions not to overdo the work; and he is encouraged by the information that three of his brethren had been sent into Germany, to

\* *D'Alembert* compared the society to a naked sword, the hilt of which was at Rome.

saw dissent among the heretics there. This letter being shown to the bishop, he ordered Heth to be apprehended; and he was brought to an examination, in which he shuffled not a little. "After his examination," says my author, "it was resolved to send to Heth's lodgings, at the Queen's Arms in Rochester, where, upon search, in one of his boots were found his beads, and several papers, among which was a license from the fraternity of the Jesuits, and a bull dated the first of *Pius Quintus*, to preach what doctrine that society pleased for the dividing of Protestants, particularly naming the English Protestants by the name of heretics. In his trunk were found several books for denying baptism to infants, with several other horrid blasphemies, which being brought before the whole assembly then present, the bishop adjourned the court, appointing another day for farther investigation, till they had acquainted her majesty and her honourable council with these passages, and sent for farther instructions how to proceed in the affair. In the mean time Heth was committed a close prisoner, and manacled, till order came from the board."

When Heth was called again into court, the bishop addressed him in a very solemn manner, pointing out the wickedness of his conduct. It appeared by the evidence of the persons with whom he had lodged, that, in order to remove suspicion of his being a Jesuit, he spake against that order; and by his own confession, it was his practice to preach against Rome, by which he knew he would readily command a hearing; yet all this was with a view to subvert the reformation and restore popery. The poor man suffered the reward of his treachery by being three days exposed on the pillory at Rochester, and being subjected to other cruel indignities, which I would not wish the most wicked Jesuit of the present age to suffer. He was condemned to perpetual imprisonment; but he died in the course of a few months. Here I cannot forbear quoting the concluding part of the bishop's address to the court, on the conviction of this Jesuit, as the words seem not inapplicable to our own times. "Therefore, my brethren, consider the condition of your souls. If you start aside once from your principles, having the right way so plainly set before you, you will not only run into popish slavery again, but be in peril of a total confusion of soul and body; and if Rome get once her foot upon these dominions again, not only yourselves and your children, but your princes and nobles shall become slaves to her idolatry."

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## CHAPTER CXLI

NOTICE OF "DALLAS' DEFENCE" OF THE JESUITS. HISTORY OF THEIR DECLINE AND SUPPRESSION. THEY EXISTED NOTWITHSTANDING. THEIR REVIVAL BY THE PRESENT POPE. REMARKS FROM THE ORTHODOX JOURNAL. SCRUPLES OF JESUITS, HOW BELIEVED. HOPES OF PAPISTS IN GREAT BRITAIN.

SATURDAY, March 24th, 1821.

My last number gave a short sketch of the rise, progress, character, and power of the Jesuits. I might go a great deal more into detail in these matters; but this is the less necessary, seeing a work has lately been published, which affords the most ample information on the sub-

ject. It is entitled, "A History of the Jesuits: to which is prefixed, a Reply to Mr. Dallas' Defence of that Order," in two volumes, London, 1816. Who Mr. Dallas is, I do not know, but from the extracts of his work, which are given in the reply, I suppose he is himself a Jesuit. He does, in a most Jesuitical manner, slur over every thing that militates against the character of the society, and endeavours to make them appear the most meritorious body that ever was in the world. The task which he undertook was sufficiently arduous, and one in which no ordinary man could be expected to succeed; and Mr. Dallas himself found it impossible to succeed in it, without applying a sponge to almost all that has been written for two hundred and fifty years, on the ecclesiastical, and even the civil affairs of Europe, except what was written by the Jesuits and their admirers. This is one of the ways in which Papists endeavour to screen themselves from the scorn and contempt of the world. They deny every historical fact recorded by Protestant historians that bears the least reflection upon their church; and though the names of fifty witnesses were adduced, all must go for nothing, because they are enemies of the "Catholic faith." This, in the opinion of the Jesuits, disqualifies any man from giving a true or credible testimony; and thus, by denying the truth of all history, except what it suits himself to admit, Mr. Dallas finds the Jesuits a most meritorious, and much injured body of men.

I come now to relate the story of the decline and fall of this powerful body, together with their recent restoration by the present pope, and before I have done with them, I may give a sketch of their morals from their *Secreta Monita*. "Though the power of the Jesuits had become so extensive, and though their interests generally prospered during a period of more than two centuries, their progress was by no means uninterrupted; and by their own misconduct, they soon excited the most formidable counteractions. Scarcely had they effected their establishment in France, in defiance of the parliaments and universities, when their existence was endangered by the fanaticism of their own members. John Chastel, one of their pupils, made an attempt upon the life of Henry IV.; and Father Guiscard, another of the order, was convicted of composing writings favourable to regicide."

"Their power was brought to a very low ebb, when the war of 1756 broke out, which occasioned the famous lawsuit that led to their final overthrow. By that time the society had indicated many symptoms of decay, both in point of talents and activity, and had rendered themselves at once contemptible and odious. They had disgusted the court by their scruples, irritated the philosophers by their clamours, exasperated the other religious orders by their persecutions, and alienated the public by their long and insolent domination. A reasonable pretext was all that was wanted to put down a sect which had long ceased to be either popular or formidable. The opportunity was soon furnished by their own imprudent obstinacy. The war recently commenced, had occasioned great losses in their trade with Martinico, (for the Jesuits were merchants upon a very great scale,) the weight of which would have fallen in part upon the society's correspondents at Lyons and Marseilles. The merchants, however, alleged that the Jesuits in France were responsible for the debts of their missionaries in America, and insisted upon being indemnified from the funds of the order. The claim was

resisted, and a lawsuit commenced, which the Jesuits, by virtue of their privilege, removed from the provincial parliament to the great chamber at Paris. This measure rendered the dispute, and their defeat, subjects of more general notoriety. They were condemned to pay large sums to the adverse party, and prohibited thenceforth from meddling in commercial concerns. The sources of their wealth were thus diminished, and their enemies encouraged to renewed attacks. The questions at issue in the commercial dispute, had given the magistrates a plausible occasion for demanding to inspect the constitutions of the society; and in a luckless hour for themselves, they consented to produce their books. The parliament instantly saw, and seized the advantage which they had gained, and resolved to effect the destruction of the order."

"In March 1762, the French court received intelligence of the capture of Martinico by the British; and dreading the storm of public indignation, resolved to divert the exasperated feelings of the nation, by yielding the Jesuits to their impending fate."—I must confess that this itself was very like a Jesuitical trick. It would have been more honourable for the French government to have condemned the Jesuits upon the ground of their own demerits, than to have made them a sacrifice to appease popular clamour; but this is a point which Papists may settle among themselves. "On the 6th of August, 1762, their (the Jesuits,) institute was condemned by the parliament, as contrary to the laws of the state, to the obedience due to the sovereign, and to the welfare of the kingdom. The order was dissolved, and their effects alienated. But still the members, though no longer dressed in their religious habit, continued to hover about the court; and had they preserved their original cautious and prudent policy, might have succeeded in recovering their privileges. But former successes inspired them with a fatal confidence. One of the archbishops, indignant that the parliament should presume to dispense with ecclesiastical vows, issued a mandate in favour of the Jesuits, and the fathers were accused of having employed themselves too industriously in the circulation of this paper. The parliament took the alarm, and pronounced a decree, that every Jesuit, whether professor or novice, should, within eight days make oath that he renounced the institution, or quit the kingdom. In a body whose moral principles were so relaxed, and whose members, while it existed, scrupled no subtleties in promoting its interests, it is a remarkable circumstance, that, as secularized individuals, they acted in this instance with strict integrity, and refused the alternative of the oath. They were, therefore, ordered to quit the kingdom, and this judgment was executed with the utmost rigour. The poor, the aged, the sick, were included in the general proscription. But in certain quarters where the provincial parliaments had not decided against them, Jesuits still subsisted; and a royal edict was afterwards promulgated, which formally abolished the society in France, but permitted its members to reside within the kingdom with certain restrictions.

"In Spain, where they conceived their establishment to be perfectly secure, they experienced an overthrow equally complete, and more unexpected." "The example of the king of Spain was immediately followed by Ferdinand VI. of Naples, and soon after by the princes of Parma. They had been expelled from England in 1604; from Venice in 1606; and from Portugal in 1759, upon the charge of having insti-

gated the families of Tavora and D'Aveiro to assassinate King Joseph I. Frederick the Great, of Prussia, was the only monarch who showed a disposition to afford them protection; but in 1773, the order was entirely suppressed by Pope Clement XIV., who is supposed to have fallen a victim to their vengeance. It was long a current story at Rome, that this pontiff was accustomed to withdraw in the course of the grand mass to take some refreshment; and that a young priest, on one of these occasions, brought chocolate to his holiness, and immediately withdrew; that the proper officiating priest soon after appeared with another cup, the pope shook his head, as conscious of having received a fatal potion; that he pined from that day of a lingering disease which reduced his body to the appearance of a skeleton; and that he was known to have said, in allusion to the secret cause of his death, 'I am going to eternity, and I know for what!'" *Edin. Ency. art. Jesuits.*

"The history of the Jesuits from the period of their suppression to their revival by the present pope, lies within a very narrow compass. That they have by any means ceased to exist as individuals, although they have done so as a body, will hardly have been imagined for a moment, even by those who possess the fewest means of information on the subject. They have still survived, in obscurity—the ghosts of their departed greatness—in reduced numbers—with diminished resources, and an exhausted credit; hating, indeed, to look back upon their former flourishing condition, but not without hope that, so long as popery should maintain her footing in the world, and especially, if ever she should resume any considerable portion of her ancient power, they could not fail to be recognised by all who were not thoroughly acquainted with their history, as the most vigilant and active friends of the church of Rome. The event has shown that they have not been disappointed. In spite of all the quarrels of that church with the Jesuits; in spite of the mutual struggle for pre-eminence which has been ever maintained between them; their agency is still too important to be overlooked or despised by that mystical woman of the apocalypse, who has her seat upon the seven mountains. There is still too much in common between the two systems; their corruptions are too nearly allied, and their interests too closely interwoven, to render it a matter of small import whether the Jesuits shall be again invoked by papal Rome as her auxiliaries, or not: the influence of light in the world is too strong—the diffusion of the Bible has become too general—and the increase of true religion, in consequence, is too certain, to permit a church which loves darkness rather than light, to neglect all the means which lie within her reach, to establish and perpetuate her own system of ignorance and error, by those friends and agents, whose interests are in the main identified with their own.

"The present pope could not be ignorant that the same causes which led to the formation of the society, were at this moment in active operation throughout the world, and therefore appeared to require the application of the same remedy. 'The order of Jesuits,' says Villers, 'the most important of all the orders, was placed in opposition to the reformation, and it acquired a preponderance proportioned to the enormous mass which it was intended to counterbalance.' It is with reference to the same great object of *opposing the reformation*, that the present pope

has declared that he should 'deem himself guilty of a great crime towards God, if, amidst the dangers of the Christian republic,' (in other words, the cause of popery,) 'he should neglect to employ the aids which the special providence of God had put in his power, and, if placed in the bark of St. Peter, and tossed by continual storms, he should refuse to employ the vigorous and experienced rowers who volunteer their services!!!' It is in vain that the advocates of his holiness will contend that he desired the aid of the Jesuits against infidelity; for where is the danger to be apprehended from infidelity now? It is against the Protestant church and cause that the Jesuits, those '*experienced rowers*,' have now embarked afresh, and it is chiefly with reference to their assistance in making head against the vessel of the reformation that the pope has availed himself of their services. *Hist. Jesuits*, vol. ii. p. 394.

It is not difficult to perceive that the pope, by the restoration of the order of Jesuits, meant no favour to those Protestant powers, particularly Great Britain, who had been the chief instrument of his preservation, in the days of his humiliation, under the iron yoke of Bonaparte. It belongs to the nature of popery not to feel grateful for favours received from heretics. The fact is, there is nothing that heretics can confer upon Papists that will be considered as a favour. Papists consider themselves the lords of the soil wherever they have at any time had an establishment; and whatever service Protestants may render them, it is never considered as a favour, but as a debt which was justly due. Thus for all the kindness which was exercised in making provision for Romish priests in this country, on the breaking out of the French revolution, when they were banished from their homes, we have been requited by an establishment of Jesuits in the heart of the country; and, as if this were not enough, his holiness issues a bull restoring the order, which, in every country in Europe, had been suppressed as an insufferable nuisance, to all their former powers and privileges, that they may promote popery in England, and wherever else they may obtain a footing. The pope will say that this is for the good of those countries, and of England in particular, and thus he may acquit himself of the charge of ingratitude; but persons who understand the subject, will consider the affected benevolence of his holiness, as resembling the good will of a wolf, who has a great affection for a flock of sheep.

The pope says he would think himself guilty of a crime, if he were not to enlist in the service of the church, those "experienced rowers, who volunteer their services;" that is, who offer themselves voluntarily, to go into all the world, particularly into Britain and Ireland, to endeavour to overturn the Protestant religion, which is the same thing as true Christianity, and to establish, instead of it, the abominable superstition and idolatry of Rome. This is the object of these "experienced rowers." The society was originally formed for the express purpose of putting down the reformation; and its restoration, after being dormant for half a century, is for the purpose of extirpating what remains of real Christianity in Protestant countries.

Much as England was annoyed by the Jesuits, in the reign of Elizabeth, and for nearly a century thereafter, the impression of the evil is almost effaced from our minds. We have seen little of the order with our own eyes, and we have felt little of their impertinent interference in



our personal and domestic affairs; and therefore we are apt to think lightly of them, as no more dangerous to our peace and comfort than those ideal beings the Brownies and Fairies, of whom we used to read and hear wonderful stories in our childhood. But persons who live nearer the seat of their power, and who have perhaps personal recollections of what they were in the days of their glory, feel more acutely on the subject of their restoration. This appears from the following fact, which I give from the *Orthodox Journal* for October, 1818, the editor of which is the avowed panegyrist of the Jesuits:

"The most gratifying information we have to communicate this month to our readers, and to every friend of religion and virtue, is the restoration of the learned and eminent society of Jesuits in the canton of Friburg, in Switzerland, which example Soleure is expected to follow. The particulars of this pleasing intelligence will be found in the annexed article, extracted from the foreign papers." Then follow the particulars relating to the establishment, privileges, and provision, which the canton makes for the society; after which we have the following information: "The Paris papers of the 18th instant, state, that 'the discontent at Friburg was so great, in consequence of the resolution of the great council for restoring the Jesuits, that several of the inhabitants are preparing to abandon the country, and to emigrate to America.'" The alarm excited in the minds of these honest Friburgers was perfectly natural, considering the well known character of the men who were to obtain a legal establishment among them, with many great privileges, and much wealth, which would be employed to bring every family and every individual into bondage; but the *orthodox* editor, who seems to be a Jesuit himself, treats their fears in the following taunting and unfeeling manner: "Surely there must be something tremendously hideous and terrifying in the visage and character of a Jesuit, that these Friburgers prefer abandoning their relatives and country rather than behold the countenance of one of these monsters." Surely, I say, it is so, there is something tremendously hideous, not in the countenance, but in the character of "these monsters" of deceit; and this is not the less terrifying, that it does not appear in the countenance, but lies hid in the heart, which is full of rancour and hatred of the truth, and of those who profess it; and will show itself in active hostility, whenever there is a favourable opportunity.

But, says Mr. Andrews, "to what part of America these Jesuit haters mean to brush, the French journalists have not informed us. If they go to the United States, they will verify the old proverb, 'out of the frying-pan into the fire;' since there is not a state, we believe, out of the whole thirteen, in which the Jesuits are restricted from exercising their extraordinary and useful abilities. The American government, soaring above that narrow and grovelling passion which rules the enemies of the Jesuits, have granted to their college of Georgetown, in Maryland, all the privileges of a university; a favour highly creditable to the bestowee, and honourable to the bestowers." Thus it seems the Jesuits are spreading over the face of the earth like locusts; and wherever they shall make a lodgment, they will have a most deadly influence on all that is vital and sound in Christianity.

The editor of the *Orthodox Journal* is evidently the advocate and organ of the Jesuits in England: and since I have a volume of his

work before me, I shall give a quotation which lets us into the secret of the manner in which the Jesuits satisfy their consciences that they may lawfully take the oath of supremacy; that is, swear that the king is head of the church of England. The words are those of a correspondent; but the editor gives them without animadversion, from which we may infer that the sentiments are his own, and those of the body whose cause he advocates.

“Our hopes in the last parliament (that of 1819) are entirely blasted; but we ought not, therefore, wholly to despair, but make one noble effort yet, by the next session. In order to render our endeavours the more hopeful, let us be as *condescending* as possible, and conscience will in *any wise allow*. You seem afraid, had Lord Grey’s motion succeeded, that some of our great ones might, without scruple, acknowledge the supremacy. But why not within the proper sphere? What harm can be therein? Our kings have always, since Harry’s days, claimed it; their church all along owned it in them, and I think, we have no reason or motive to dispute it; for it is entirely a matter of indifference to us who is head of that church, or whether it have any such or not. Harry himself, much less his successors, never pretended supremacy in the Catholic church diffused over the world.”—“The bishops of Rome have alone claimed invariably this supremacy over the whole immense Catholic body, and their title has been most authentically owned and confirmed in all ages,” (which is a most impudent falsehood.) “As to his (the king’s) being head of his own English church, no Christian or Jew can dispute; and, therefore, we ought most readily to allow that supremacy to all its extent. It is only his grace of Canterbury that has any colour or pretence to dispute the matter with the monarch, but for us we have none. When the happy day comes that will unite our king and his subjects to the church and faith of his and their pious ancestors, then will we salute him as one of the first sons of that church, and hail him with the glorious title of its true defender, a grander title, in my opinion, than any conferred by Rome on any other monarch, because owning him the supporter of the Christian, Catholic, faithful, and apostolic church over the whole world. And who could better discharge that high commission, than he who can send forth at his pleasure invincible English fleets, brave Scottish Highlanders, and valiant Irish hearts of oak, to defend the holy faith over all the globe? Let us, in the mean time, *condescend* in every thing we can, and thus form a political union, which is all that can be expected, or rationally wished for.” *Orth. Journ. Sept. 1819.*

This writer tells plainly what are the hopes and anticipations of all the Papists in the empire, though they do not all think it expedient to speak so plainly out. He expects that the king of Great Britain and Ireland, and all the people, shall be reconciled to Rome. Our happy and free constitution shall then be subverted, and our sovereign converted into an absolute monarch, for he shall then dispose of our fleets and armies “at his pleasure;” and he shall send them forth “to defend the holy faith all over the globe;” that is, to fight the battles of the pope, and compel all men, at the point of the bayonet and the mouth of the cannon, to submit to the holy see. There will be no need of a parliament then, to give counsel and grant supplies, for the pleasure of the sovereign will be enough to raise money, as well as to direct its expen-

diture. A council of Jesuits will be placed round the throne; and every thing shall be done according to the good pleasure of the pope and his college de propaganda. If the subject were not too serious for ridicule, I would say it is truly ludicrous to hear men talk of securing the established churches of England and Scotland, and in the same breath to propose to admit into power over them, men who, like the Jesuits, avowedly live for no other object but to promote the cause of the pope, and to procure the establishment of the church of Rome upon the ruins of all other churches and states in the world.

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 CHAPTER CXLII.

LETTER FROM PRESTON. CORRECTION OF AN ERROR. "SECRETA MONITA," OR SECRET RULES OF THE JESUITS.

SATURDAY, March 31st, 1821.

SINCE the publication of my 139th number, I have received a letter from Preston, which has a just claim to early insertion, though it should break for a moment the connexion of my subject. In the circular letter of the society, lately formed there, there is a sentence which led me to infer that the curate of the parish had consented to the truce proposed by the popish priests; and supposing this to be a fact, I made some remarks which bear more heavily upon that reverend gentleman than the case seems to have warranted. I am indebted to Messrs. Walker and Hope for the following correction of that mistake:

"TO THE EDITOR OF THE PROTESTANT.

"Preston, March 12th, 1821.

SIR:—In your number of March 10th, you have reflected on the conduct of the late curate of this parish, as if he had made a kind of unholly league with the enemies of the Protestant faith. And as a passage in our letter seems to have occasioned your remarks, we wish you to correct this idea. That gentleman had sufficient reasons for suspending his lectures, but he never made peace with Rome. In the extract which you have made from the history of the Jesuits, published in London, in 1816, their influence, as it respects the magistrates and clergy of Preston, even at that period, is, we believe, much overrated; and at the present time we are happy to say, that we have reason to regard our magistrates as impartial men, and the established clergy as proof against the wily art of Jesuitism. We remain, sir, yours, &c.

"W. M. WALKER.

WM. HOPE."

It always gives me pain to think that I have mistaken, or misrepresented any man, or body of men; but the pain in the present instance is more than counterbalanced by the pleasure of being informed, upon good authority, that matters are not so bad as I supposed.

I proceed now to give a view of the moral system of the Jesuits, from their own SECRETA MONITA. The reader will find an account of this work, and how it came into the hands of Protestants, in Vol. I. pages 227—230. The Jesuits of the present day will disavow it,

though it does not contain one rule which the society has not been known to put in practice, when they had the means and the opportunity. The first chapter regards the manner in which they are to conduct themselves when they begin any new foundation, which contains no small portion of *Jesuitism*. The following is the second, and some other chapters entire:

CHAP. II.—*In what manner the society must deport, that they may work themselves into, and after that preserve, a familiarity with princes, noblemen, and persons of the greatest distinction.*

1. Princes and persons of distinction every where must by all means be so managed, that we may have their ear, and that will secure their hearts; by which way of proceeding, all persons will become our creatures, and no one will dare to give the society the least disquiet or opposition.

2. That ecclesiastical persons gain a great footing in the favour of princes and noblemen, by winking at their vices, and putting a favourable construction on whatever they do amiss, experience convinces; and this we may observe in their contracting of marriages with their near relations and kindred, or the like. It must be our business to encourage such, whose inclination lies this way, by leading them up in hopes, that through our assistance they may easily obtain a dispensation from the pope; and no doubt he'll readily grant it, if proper reasons be urged, parallel cases produced, and opinions quoted which countenance such actions, when the common good of mankind, and the greater advancement of God's glory, (which are the only end and design of the society,) are pretended to be the sole motives of them.

3. The same must be observed, when the prince happens to engage in any enterprise, which is not equally approved by all his nobility; for in such cases, he must be egged on and excited; whilst they, on the other hand, must be dissuaded from opposing him, and advised to acquiesce in all his proposals; but this must be done only in *generals*, always avoiding *particulars*, lest on the ill success of the affair, the miscarriage be thrown upon the society. And should ever the action be called in question, care must be taken to have instructions always ready, plainly forbidding it; and these also must be backed by the authority of some senior members, who being wholly ignorant of the matter, must attest upon oath, that such groundless insinuations are a malicious and base imputation on the society.

4. It will also very much further us in gaining the favour of princes, if our members artfully worm themselves, by the interest of others, into honourable embassies to foreign courts in their behalf; but especially to the pope and great monarchs; for by such opportunities they will be in a capacity both to recommend themselves and their society. To this end, therefore, let none but thorough zealots for our interest, and persons well versed in the schemes and institutions of the society, be ever pitched upon for such purposes.

5. 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 master's humours and inclinations; thus will the society be better qualified to chime in with all their tempers.

6. How much the society has benefited from their engagements in marriage treaties, the houses of Austria, Bourbon, Poland, and other kingdoms, are experimental evidences. Wherefore, let such matches be with prudence picked out, whose parents are our friends, and firmly attached to our interests.

7. Princesses and ladies of quality are easily to be gained by the influence of the women of their bedchamber; for which reason, we must by all means pay a particular respect to these, for hereby there will be no secrets in the family, but what we shall have fully disclosed to us.

8. In directing the consciences of great men, it must be observed, that our confessors are to follow the opinion of those who allow the greater latitude, in opposition to that of other religious orders; that their penitents being allured with the prospect of such freedom, may readily relinquish them, and wholly depend upon our direction and counsel.

9. Princes, prelates, and all others who are capable of being signally serviceable to our order, must be favoured so far as to be made partakers of all the merits of the society, after a proper information of the high importance of so great a privilege.

10. Let these notions be cautiously, and with cunning instilled into the people, that this society is intrusted with a far greater power of absolving, even in the nicest cases; of dispensing with fasts, with paying and demanding of debts, with impediments of matrimony, and other common matters, than any other religious order; which insinuations will be of such consequence, that many of necessity must have recourse to us, and thereby lay themselves under the strictest obligations.

11. It will be very proper to give invitations to such to attend our sermons and fellowships, to hear our orations and declamations, as also to compliment them with verses and theses; to address them in a genteel and complaisant manner, and at proper opportunities to give them some handsome entertainments.

12. Let proper opportunities be used to get knowledge of the animosities that arise among great men, that we may have a finger in reconciling their differences; for by this means, we shall gradually become acquainted with their friends and secret affairs, and of necessity engage one of the parties in our interests.

13. But should discovery happen to be made, that any person serves either king or prince, who is not well affected towards our society, no stone must be left unturned by our members, or (which is more proper) some other, to induce him by promises, favours, and preferments, (which must be procured for him under the king or prince,) to entertain a friendship for, and familiarity with us.

14. Let all be very cautious of recommending or preferring such as have been any way dismissed from our society, but especially those who of their own accord have departed from it; for let them disguise it ever so cunningly, nevertheless they always retain an implacable hatred against our order.

15. Finally, Let all, with such artfulness, gain the ascendant over princes, noblemen, and the magistrates of every place, that they may be ready at our beck, even to sacrifice their nearest relations, and most intimate friends, when we say it is for our interest and advantage.

CHAP. III.—*How the society must behave themselves towards those who are at the helm of affairs, and others who, although they be not rich, are notwithstanding in a capacity of being otherwise serviceable.*

1. All that has been before mentioned, may in a great measure be applied to these; and we must also be industrious to procure their favour against every one that opposes us.

2. Their authority and wisdom must be courted, for obtaining several offices to be discharged by us; we must also make a handle of their advice with respect to the contempt of riches; though at the same time, if their secrecy and faith may be depended on, we may privately make use of their names in amassing temporal goods for the benefit of the society.

3. They must also be employed in calming the minds of the meaner sort of people, and in wheedling the aversions of the populace into an affection for our society.

4. As to bishops, prelates, and other superior ecclesiastics, they must be importuned for such things only as shall appear necessary; and even for these, with a proper regard to the diversity of our evasions, and the tendency of their inclinations to serve us.

5. In some places it will be sufficient, if we can prevail with the prelates and curates, to cause those under them only to bear a reverence to our order, and that they themselves will be no hinderance to us in the exercise of our ministry. In others, where the clergy are more predominant, as in Germany, Poland, &c., they must be addressed with the profoundest respect, that by their and the prince's authority, monasteries, parishes, priories, patronages, foundations of masses, and religious places, may be drawn into our clutches; and this is no hard matter to be obtained, in those places where Catholics are intermixed with heretics and schismatics. And for the better effecting of this, it will be of great importance to remonstrate to these prelates the prodigious advantage and merit there will be in changes of this sort, which can hardly be expected from priests, seculars, and monks. But should they be prevailed upon, their zeal must then be rewarded with public commendations, and the memory of the action transmitted in writing to latest posterity.

6. In prosecution of the same end, we must engage such prelates to make use of us both for confessors and counsellors; and if they at any time aim at higher preferment from the see of Rome, their pretensions must be backed with such strong interest of our friends in every place, as we shall be almost sure not to meet with a disappointment.

7. Due care must be also taken by such of our members who have intercourse with bishops and princes, that the society, when these found either colleges, or parochial churches, may always have the power of presenting vicars for the cure of souls; and that the superintendent of the place for the time being be appointed curate, to the end we may grasp the whole government of the church; and its parishioners by that means become such vassals to us, that we can ask nothing of them that they will dare to deny us.

8. Wherever the governors of academies hamper our designs, or the Catholics or heretics oppose us in our foundations, we must endeavour by the prelates to secure the principal pulpits; for by this means, the society at least may sometime or other have an opportunity of remonstrating their wants, and laying open their necessities.

9. The prelates of the church, above all others, must be mightily caressed when the affair of canonization of any of our members is upon the foot; and at such a time letters by all means must be procured from princes and noblemen, by whose interest the matter may be promoted at the court of Rome.

10. If ever it happen that prelates or noblemen are employed in embassies, all caution must be taken to prevent them from using any religious order that opposes ours, lest their disaffection to us should be infused into their masters, and they propagate it in the provinces and cities where we reside. And if ever ambassadors of this kind pass through provinces or cities, where we have colleges, let them be received with all due marks of honour and esteem, and as handsomely entertained as religious decency can possibly admit of.

CHAP. IV.—*The chief things to be recommended to preachers, and confessors of noblemen.*

1. Let the members of our society direct princes and great men in such a manner, that they may seem to have nothing else in view but the promotion of God's glory; and advise them to no other austerity of conscience but what they themselves are willing to comply with; for their aim must not, immediately, but by degrees and insensibly, be directed towards political and secular dominion.

2. We must, therefore, often inculcate into them, that honours and preferments in the state should always be conferred according to the rules of justice; that God is very much offended at princes when they any wise derogate from this principle, and are hurried away by the impulse of their passions. In the next place, our members must with gravity protest, and in a solemn manner affirm that the administration of public affairs is what they with reluctance interfere in; and that the duty of their office obliges them often to speak such truths as they would otherwise omit. When this point is once gained, care must be taken to lay before them the several virtues persons should be furnished with, who are to be admitted to public employments; not forgetting slyly to recommend to them such as are sincere friends to our order; but this must be done in such a manner, as not immediately to come from us, (unless the princes enjoin it,) for it may be effected with a far better grace by such as are their favourites and familiars.

3. Wherefore, let the confessors and preachers belonging to our order, be informed by our friends of persons proper for every office, and above all, of such as are our benefactors; whose names let them always carefully keep by them, that when proper opportunities occur, they may be palmed upon princes by the dexterity of our members, or their agents.

4. Let the confessors and preachers always remember, with complaisance and a winning address, to soothe princes, and never give them the least offence in their sermons or private conversations; to dispossess their minds of all imaginary doubts and fears, and exhort them principally to faith, hope, and political justice.

5. Let them seldom or never accept of small presents for their own private use, but rather recommend the common necessities of the province or college. At home let chambers plainly furnished content them; and let them not appear in showy dresses, but be ready at every turn to administer their ghostly advice to the meanest person about the

place; lest they give others occasion to believe, they are willing to be helpful to none but the great.

6. Immediately upon the death of any person in post, let them take timely care to get some friend of our society preferred in his room; but this must be cloaked with such cunning and management, as to avoid giving the least suspicion of our intending to usurp the prince's authority; for this reason (as has been already said) we ourselves must not appear in it, but make a handle of the artifice of some faithful friends for effecting our designs, whose power may screen them from the envy which otherwise might fall heavier upon the society.

CHAP. V. Prescribes the conduct that must be observed towards such religious persons as are employed in the same ecclesiastical functions with the Jesuits. Chapters VI. and VII. relate to the management of rich widows; how to keep them from marrying again; and how to secure their wealth to the society. For the substance of these two chapters, see THE PROTESTANT, Vol. I. pp. 227—230. As it is not my intention to give the whole system but only a selection of passages, I pass on to

CHAP. VIII.—*How widows' children are to be treated, that they may embrace religion, or a devoted life.*

1. As it will behove the widows to act with resolution, so must we proceed with gentleness on this occasion. Let the mothers be instructed to use their children harshly, even from their cradles, by plying them with reproofs and frequent chastisements, &c. And when their daughters are near grown up to discretion, let them then especially be denied the common dress and ornaments of their sex; at all times offering up prayers to God, that he would inspire them with a desire of entering into a religious order, and promising them very plentiful portions, on condition they would become nuns: let them lay before them the many inconveniences attending every one in a married state, and those in particular which they themselves have found by woeful experience; often lamenting the great misfortune of their younger years, in not having preferred a single life. And lastly, let them persist to use them in this manner, that their daughters may think of a religious state, being tired of leading such a life with their mothers.

2. Let our members converse familiarly with their sons, and if they seem fit for our turn, introduce them occasionally into the college, and let every thing be shown with the best face, to invite them to enter themselves of the order; as the gardens, vineyards, country seats, and villas, where those of our society pass an agreeable life: let them be informed of our travels into several parts of the world, of our familiarity with princes, and whatever else may be agreeable to youth; let them see the outward neatness of our refectories and chambers, the agreeable intercourse we have one with another, the easiness of our rules, which yet has the promise of the glory of God: and lastly, the pre-eminence of our order above all others; not forgetting, amidst our discourses of piety, to entertain them also with pleasing diverting stories.

3. Let us now and then (as if by divine inspiration) exhort them to religion in general; and then carefully insinuate the perfection and conveniences of our institution above others; and take care to set in a due light, both in public exhortations and private discourses, how heinous a crime it is to resist the immediate call of God; and lastly, let



them be soothed to the performance of spiritual exercises, to determine them in the choice of such a state of life.

4. We must also take care to provide for these youths, tutors that are firmly attached to our interests, who must keep a strict eye over them, and continually exhort them to such a course of life; but should they seem reluctant, abridge them of some of their former liberties, that by such restraint they may become conformable. Let their mothers set forth the difficulties which the family labour under; and if, after all, they cannot be brought of their own accord to desire admission into our society, send them to distant colleges belonging to the order, under the notion of keeping them closer to their studies; and from their mothers let them receive little countenance, but let our members make use of the most alluring behaviour, that their affections may be brought over to us.

I have not room for another chapter. The tenor of the ninth is, get money, and enrich the society by all possible means; particularly, by inducing persons to bequeath property to them; and by inveigling the heirs and expectants of large estates to join the order, and become Jesuits, that thereby the estates may fall into the society. I am tired of copying so much disgusting matter as the reader will find in this number; and I am afraid he will be tired of reading it. It would require about two entire numbers more to give the whole system; but it is all so like what I have given, that I do not think it necessary to extract much more. I shall introduce my next with a few general remarks on the subject.

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## CHAPTER CXLIII.

REMARKS ON "SECRETA MONITA." ARTIFICES OF THE JESUITS. INSTANCE FROM M'CRIE'S LIFE OF MELVILLE. THEIR INTRIGUES IN FAMILIAR. MEANS USED TO INCREASE THE ORDER. THEIR TREATMENT OF THE DISMISSED. CONTEMPTIBLE MANAGEMENT. THEIR OATH OF SECRECY.

SATURDAY, April 7th, 1821.

IN my last number, I gave a specimen of *Secreta Monita Societatis Jesu*, "The Secret Instructions of the Jesuits." These secret instructions were not communicated to all the members of the society, but only to persons who had been well tried, and in whom the utmost confidence might be placed. The society had other rules, not so exceptionable, which were put into the hands of her ordinary members; and it was provided, that if ever the "secret instructions," or any part of them, should be divulged to the enemies of the society, or to the world at large, they should be solemnly disclaimed, and denied to be the rules of the society; and those novices who had not been intrusted with the secret, were to be called upon to declare upon oath, that they had never seen such rules, and to produce those which had been put into their hands as the only rules to which they had been required to conform.

To persons unacquainted with the history and character of the Jesuits, the secret instructions will perhaps appear no more than a piece of irony, like Dean Swift's Advice to Servants, and Dr. Witherspoon's

Ecclesiastical Characteristics; and, indeed, I have a suspicion that both these authors must have been acquainted with *Secreta Monita*, and that they formed their respective works according to the model which it furnished. They, however, were only in jest, while Lainez and Aquaviva were in earnest. The infidelity of many servants, in the view of the one, and the defection of certain ministers in the church of Scotland from the faith and evangelical practice of their ancestors, in the view of the other, occasioned those exquisite pieces of irony which I have mentioned. But the *Secreta Monita* stands upon higher ground. There is no jesting in it. It is a system of legislation, devised with consummate skill, with a deep knowledge of human nature, calculated and intended to enlist the passions of men and women in the service of that superstitious and idolatrous power that has so long held the human mind in bondage, wherever his authority has been recognised. Besides, the history of Europe, from the time of the institution of the order, till its suppression, shows that these rules were diligently acted upon. The Jesuits insinuated themselves into the palaces of princes, into the cabinets of ministers of state, and into the families of men of all ranks; and by their sacrament of confession they had access to the heart of every man and woman, from kings and queens down to their butlers and chambermaids: insomuch that nothing of a civil or domestic nature could be carried into effect without their knowing it beforehand, and being able either to frustrate or further it, as it might appear to them to affect the interests of their own order, or of the church of Rome at large. When the king of Syria found his movements anticipated, and his plans frustrated once and again by the intelligence which Elisha, by divine inspiration, conveyed to the king of Israel, it is said "the heart of the king of Syria was sore troubled for this thing, and he called his servants, and said unto them, Will ye not show me which of us is for the king of Israel? And one of his servants said, None, my lord, O king, but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber." 2 Kings vi. 11, 12. Without inspiration, the Jesuits, by means of confession, have been able to do things almost as wonderful, and they have thereby "sore troubled" the heart of many a king and prime minister. According to the first rule of chapter second, princes and persons of distinction every where, were to be so managed, that the Jesuits should have their ear, and that would easily secure their hearts; by which means all persons would become their creatures, and no one would dare to give the society any opposition. This was, in effect, taking the government of the world into their own hands. They became spies, not only of men's actions and words, but also of their thoughts and designs, which they communicated to their general at Rome, and which he communicated to his agents wherever he thought the interest of Rome, or an ally of Rome, might be promoted: and thus what was merely passing in the mind of the king of France might have been made known to the king of Spain, before the former had proposed it to his own servants.

The Jesuits carried on their work with so much cunning and address, that they got the ascendancy over great kings before the latter were aware of it; and kings finding that they were unable to extricate themselves, had no alternative but to submit. They thought it better to flatter the Jesuits than to fight them; and thus Henry IV. of France,

notwithstanding their attempts against his life, took them into favour, expecting to find in their gratitude that security which the whole strength of his empire could not afford. He was disappointed, and he fell a sacrifice to his own simplicity; and no better can be expected of any one who shall place confidence in a fraternity so notoriously treacherous, and so unfeeling with regard to every thing that does not affect their own order.

The following is a short specimen of their intrigues in our own country. After the reformation had been carried a considerable length in the minority of King James VI., it was in danger of being overthrown by the artifice of the duke of Lenox, a Papist, and a creature of the French court, who had acquired undue ascendancy over the young king. Through his influence matters were beginning to assume a new appearance; and both the national liberties and the Protestant religion were in the utmost peril. "This change on the court could not fail to alarm the ministers of the church, who had received satisfactory information of the project that was on foot. Their apprehensions were confirmed by the arrival of several Jesuits and seminary priests from abroad, and by the open revolt of some who had hitherto professed the Protestant faith. They accordingly warned their hearers of the danger they apprehended, and pointed at the favourite as an emissary of the house of Guise and of Rome. Lenox, after holding a conference with some of the ministers, declared himself a convert to the Protestant doctrine, and publicly renounced the popish religion. The jealousy of the nation was revived and inflamed by the interception of letters from Rome, granting a dispensation to the Roman Catholics to profess the Protestant tenets for a time, provided they preserved an inward attachment to the ancient faith, and embraced every opportunity of advancing it in secret. This discovery was the immediate occasion of that memorable transaction, the swearing of the national covenant." *McCrie's Life of Melville*, vol. i. p. 262.

Passing over their more public delinquencies, I shall advert shortly to the unspeakable misery which the Jesuits, according to their own rules, inflict upon private families. One of the first things which they endeavour to accomplish in a family, is to corrupt the servants, and gain them over to their interest. If they cannot be so gained, something against them must be insinuated into the minds of their mistresses, that they may be dismissed; then the Jesuit confessor has a parcel of his own creatures ready to be recommended to fill their places, who, of course, become his spies, and inform him of all that they see and hear in the family. Confession gives a Jesuit the complete command of every family, and binds every individual in it to do just what he is pleased to dictate. *See Secreta Monita, Chap. VI.*

But what is still worse than the corrupting of servants, and retaining them as their spies in every family, the Jesuits teach mothers, especially those who are widows, to make the lives of their daughters miserable, in order that they may become *religious*; that is become nuns, and throw themselves into the arms of the *holy* fathers, in the hope of finding that happiness which they cannot find at home. The mothers themselves have scarcely a choice in this matter. They must do as their ghostly confessors bid them, else they shall be subjected to such penances as will make their own lives miserable. Thus a worse

than Egyptian bondage is inflicted on all who submit to the insidious interference and influence of the society of Jesus.

The fiendlike cruelty of the Jesuits is no less manifest in the measures which they take for entrapping young men into the service of their order. In the eighth rule of the ninth chapter, relating to the children of rich parents, we have the following directions:—"If they have sons who are fit for our turn, let them be allured to us, and the others (that is the daughters) be enticed by the promise of small rewards, to enter themselves of different orders. But should there be an only son, let no means be omitted for the bringing him over to the society, *and freeing him from all fear of his parents*; let him be persuaded it is a call from above; and shown how acceptable a sacrifice it would be to God, *should he desert his parents without their knowledge or consent*; if this be effected, let him enter his novitiate in a remote college, having first given information to the general. But if they happen to have both sons and daughters, let the daughters be first disposed of in a nunnery; and afterwards let the sons be drawn into the society, when they are got into possession of their sisters' effects."

It was the practice of the society to allure young men of genteel appearance, and superior genius, into their order. They accomplished this by showing them what a happy life the members of the society led. Notwithstanding their vow of poverty, they were wallowing in wealth, and enjoying all the luxuries which wealth could procure. Besides, they were not very strict in restraining the vices of youth. Theirs was what has been called "easy virtue." They would allow the most ample indulgence to youthful passions, provided a decent appearance was preserved, but especially provided the young men would implicitly submit to the rules of the order, and become the devoted slaves of the pope. Thousands were allured by these means; and from the circumstance of selecting young men of superior genius and appearance, the order of Jesuits came to rise above all that had been instituted before it.

But miserable was the case of every young man who had been induced to profess himself of the order, even in its lowest degrees, who afterwards repented of the step he had taken, and wished to return to his friends; and miserable was also the case of him, who, upon trial, was found too simple and honest, or not acute enough to serve the purposes of the society. Such persons were dismissed; and all the Jesuits in the kingdom where they resided were instructed to discountenance them; and to whisper about, either that they had been detected in crimes, or had divulged such things of themselves in confession, that it was not consistent with the interest and reputation of the society to retain them. Thus a mark was set upon them, which would remain to the last day of their lives; and they became an excommunicated *cast*, not for any fault in them, but because they were not villains enough to be Jesuits.

"Since those that are dismissed (says *Secreta Monita*, chap. xi.) do frequently very much prejudice the society, by divulging such secrets as they have been privy to; their attempts must, therefore, be obviated in the following manner: Let them be prevailed upon, before they are dismissed, to give it under their hands, and swear, that they never will, directly or indirectly, either write or speak any thing to the disadvan-

tage of the order; and let the superiors keep upon record, the evil inclinations, failings, and vices, which they, according to the custom of the society, for the discharge of their consciences formerly confessed: this, if ever they give us occasion, may be produced by the society, to the nobility and prelates, as a very good handle to prevent their promotion.

“Let it be immediately published through all our colleges, that such and such are dismissed; and let the general causes of their expulsion (such as an unmortified mind, disobedience, disaffection to spiritual exercises, an obstinate adherence to their own opinion, &c.) be highly aggravated. In the next place, let all be advised to keep no correspondence with them upon any account whatsoever. And if strangers should happen to make any mention of them, let all our members unanimously affirm, in every public place, that the society expels none without weighty causes, spewing out as the sea, all its dead carcasses, &c., and let such causes also be artfully insinuated, which have occasioned us any ill-will, that their ejection may appear to the world with a more commendable grace. In private exhortations, at people's houses, let these be represented as persons very turbulent, and continually importuning a readmission into the society. And let their sad fate be industriously aggravated, who, after exclusion, have happened to come to an untimely or miserable end.” Again, “Let the society, by all manner of obligations, endeavour to prevail upon the noblemen and prelates, with whom the dismissed may have any credit or authority, to deny them their countenance; and let it be shown that the common good of an order, which is as famous as it is useful to the church, should always be preferred to the private advantage of any particular person whatsoever.”

Thus, if a young man has once consented to put his neck under the Jesuits' yoke, there is no possibility of his ever obtaining deliverance in this world. He will be deprived all the privileges and honours of the society when they are pleased to expel him, or when he is pleased to leave them; but he shall not be able to withdraw himself from the sphere of their malignant influence. He shall be the object of unceasing and unrelenting persecution; and every man who shall seem disposed to befriend him, will have his ear filled with stories to his prejudice, so that he shall be left to perish in misery and contempt; and then the Jesuits will triumph in his death as the judgment of God against him, and hold up his case as a warning to all others. It would be less cruel, and if possible less diabolical, if they would murder in cold blood, those young men whom they find upon trial unfit for their purpose, than thus to torture them to death by their malignant calumnies.

Every attempt of a Jesuit to make himself familiar to Protestants ought to be repelled at the very first. The approaches of the order are like the temptations of sin; at first promising and flattering: and not presenting any thing *very* evil or *very* dangerous; but when they have obtained the smallest compliance, they effect a lodgment in the soul, and obtain a command over the body, from which human power cannot grant deliverance. The first chapter of “*Secreta Monita*” begins thus: “It will be of great importance, for the rendering our members agreeable to the inhabitants of a place where they design their settlement, to set forth the end of the society, in the manner prescribed by our statutes, which lay down, that the society ought as diligently to seek occa-

sions of doing good to others as to themselves; wherefore, let them with humanity discharge the meanest offices in the hospitals, frequently visit the sick, the poor, and the prisoners, and readily and indifferently take the confession 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.*"

The reader will perceive the "cloven foot" at the conclusion of this rule, but it is still more apparent in the fifth and seventh of the same chapter. "At their first settlement, let our members be cautious of purchasing lands; but if they happen to buy such as are well situated, let this be done in the name of some faithful and trusty friend: And that our poverty may have the more colourable gloss of reality, let the purchases adjacent to the places wherein our colleges are founded, be assigned by the provincial to colleges at a distance; by which means, it will be impossible that princes and magistrates can ever attain a certain knowledge of what our revenues amount to."—"Let the greatest sums be always extorted from widows, by frequent remonstrances of our extreme necessities."

By the apparent humility and charity above recommended, the Jesuits deceive the simple, and work their way into the good opinion of many respectable Protestants. Nay, though gold be one of their chief idols, they will sometimes be at a little expense to commend themselves and their religion to persons in office, or those connected with them. One of the order who had recently settled in a certain town, went one day to a gentleman, and presenting him with half-a-crown, told him, it was his property. On being asked how that happened? he received for answer, "Ask no questions, I am the Catholic priest; this money is yours, and it is my duty to restore it to you." It was of course to be inferred that he had discovered by confession, that a servant had defrauded his master to that amount; and as might have been expected, the circumstance left upon the gentleman's mind a favourable impression of both the priest and his religion. Happily the love of money prevented the trick from being practised to any great extent; else for a few pounds the priest might have purchased the good opinion of all the chief men of the place. That it was a mere trick I am convinced from the rarity of the thing, in a place where Papists are known to form a very large proportion of the thieves. If the priests were able and willing to enforce the duty of restitution, we should hear of instances every day; but the fact is, after all the attention I have paid to the character and the conduct of popish priests, I have heard of only two instances besides the one above related: One was an offer of twenty pence to a gentleman in such terms as the above, which, however, he declined accepting, and desired the priest to give it to the poor. Sometime after, the same priest brought him ten shillings, which no doubt alarmed him with regard to the character of his servants, and not knowing the extent to which they might be robbing him, he took the money, which, it is supposed, was a disappointment to the priest, for he came to him no more.

I shall conclude this subject with the "oath of secrecy devised by the Roman clergy, as it remaineth on record at Paris, among the Society of Jesus." It is inserted in "Foxes and Firebrands," from a collection of papers by Archbishop Usher.

*The Oath of Secresy.*

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' counsels from time to time, as they intrust me, and not to divulge directly or indirectly, by word, writing, or circumstance, whatsoever; but to execute all what shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or by any of this sacred convent. All which I, A. B., do swear by the blessed Trinity, and blessed sacrament, which I now am to receive, to perform, and on my part to keep inviolably: And do call all the heavenly and glorious host of heaven to witness these my real intentions, 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.

## CHAPTER CXLIV.

CATHOLIC EMANCIPATION. SUITABLE ESSAYS RECOMMENDED; IT NOT BEING THE DESIGN OF THE PROTESTANT TO DISCUSS THE SUBJECT. FURTHER LETTER ON THE STATE OF POPERY IN IRELAND. TREATMENT OF THE SICK. PROCESSION OF THE HOST. NUMEROUS INTERCESSORS. SAINTSHIP CONFERRED.

SATURDAY, April 14th, 1821

HAVING finished what I had to say about the Jesuits, I shall take the opportunity of a pause, or break in the thread of my discussion, to say a few words to some correspondents, who wish to know if I intend at this time to take up the subject of what is called "Catholic emancipation." My friends will be satisfied when I inform them, that it is not lawful in such a work as mine to discuss matters pending in parliament, or indeed any topic of a purely political nature. The late act relating to cheap periodical publications, lays me under the necessity of keeping within the circle which I prescribed to myself at first; that of exposing the errors of popery as a religious system, and of showing how these errors tend to the ruin of the souls and bodies of individuals, and to the great injury of civil society, when men holding them have power in their hands.

To such of my readers as have access to the Morning Post London newspaper, I strongly recommend a series of letters under the signature of PHILOPATRIS, as perfectly conclusive and unanswerable on the subject of my correspondents' inquiry. I think the author would render essential service to his country by publishing them in a cheap form, that they might be extensively circulated. In the Morning Post, there is also in course of publication, a series of letters addressed to Mr. Wilberforce, well worthy of attention. And in the number of that paper for the 30th of last month, there is a powerful letter by the Reverend Sir Harcourt Lees, Bart., a gentleman who has written more against popery within the last eighteen months, than almost all his brethren together. I have been informed that his exertions have had a powerful effect in convincing the Protestants in Ireland of the very great danger to their own safety, that will result from the admission of Papists to authority over them, and even some of the priests have felt the power of his pen; one young gentleman, in particular, who was preparing for orders, has abandoned his purpose, and avowed in a letter to Sir H. which is printed in The Religious Retrospect, attached to the Antijacobin Review, for Nov. last, that he has convinced him of the errors of popery. One thing is certain, we hear nothing *now* of Irish Protestants petitioning to have their enemies set over them, which was common enough of late years; and the change is said to be owing in a great measure to this gentleman's labours.

I have of late received a good deal of information from Ireland, with respect to the practices of Papists in that kingdom. One gentleman writes me as follows:

"SIR:—I concluded my former letter\* with an affecting, but well authenticated account of one of the numberless instances of those stratagems resorted to by priests and Papists in Ireland, for the purpose of

\* See PROT. Chap. CXXXV.



supporting the tottering fabric of popery; and it is astonishing what effect the pretended conversions of Protestants have upon the minds of that community. Many objects are hereby gained by its votaries: the estimation of that religion, which, as they pretend so many Protestants embrace, is enhanced, and considered the exclusive one; and it cuts off the inquiring or the wavering from any idea of examining into the principles of the reformed religion, which they are assured by their priests, will not bear the test of a death-bed; and thereby giving them an unlimited ascendancy over the purses and consciences of their flocks. To gain these desirable objects, every engine is set to work, and every device practised. Of many take the following:

"The priests call at the houses of the better description of sick Protestants, in country places, apparently to inquire after their health. This has all the appearance of good nature; but their real object is to make their flocks believe that they have been sent for by the sick; and as the wisdom of our forefathers, knowing the proselyting system of popery, enacted a law, enforced by a penalty, to prevent Roman Catholic priests from visiting sick or dying Protestants, unless sent for by a Protestant messenger over the age of sixteen years; the priest says that the circumstance must be kept secret, but that the sick person has died in the Catholic faith (as they call their profession.) A case of this nature lately occurred in my neighbourhood, when it was asserted by a priest, that a Protestant *clergyman* on his death-bed had sent for him, and had changed his religion. The priest being charged with this report, refused to give any satisfaction, until two Protestant attendants proved upon oath, that the priest only called to inquire after the man's health, and never opened his lips on the subject of religion. Indeed, this practice is so general in country towns and country places, that contrary to the acknowledged hospitality of the Irish, the writer has known of many instances where directions were given, not to admit a priest inside the doors if he should call. Nurse-tenders also are instructed to countenance these practices by admitting the priest at night into the house, and if possible to the sick. In a case of this kind which came under my own observation, a Roman Catholic gentleman of my acquaintance, and a relative of a Protestant lady who was sick, was so indignant, that he declared that he himself should be the first to prosecute the priest, if he persisted to persevere in such unworthy schemes of clandestine interference.

"A Protestant, a man in comfortable circumstances, had married a Roman Catholic, (a custom too prevalent in Ireland, and encouraged by the priests;) the sons went to church, the daughter to mass. The writer has been assured by the sons themselves, that they were obliged to watch their dying father, to prevent the introduction of a priest which the man detested; and when every attempt made by the daughter proved abortive to prevail on the dying man to have a priest sent for, she left him in a rage, to *die and be damned!* One of the fraternity having spitefully assured him, that unless he sent for the priest, he should not be buried near his wife, (who was dead,) the dying man mildly replied, 'The earth is the Lord's, and the fulness thereof.'

"The Roman Catholics, sir, complain of persecution on account of their religion; but is it not a most grievous persecution which they thus carry on by every means *at present* in their power against the poor

dying Protestants? Surely a tyrant would allow his dying enemy to die in peace; but this privilege is not allowed to many Protestants who detest popery. What, sir, may we expect from men of like principles with increased power? or what may be expected from a people where popery is predominant? No longer should we find them privately plotting the advancement of their religion by persuasives, or even by threats of *future* punishment—we should again see present and temporal, not future and spiritual, punishment applied—we should again see Smithfield in a blaze.

“I have frequently charged some of the better description of Roman Catholics with believing that the priest has power to forgive sins; but this they have denied, although they allowed that the poor and ignorant of their profession thought so, but they acknowledged that they believed that the priest had power to forgive the sins of a dying person, being confessed and anointed; this they call being *prepared!* which still brings us to the same conclusion, that they are made to believe that it rests with the priest whether any person shall go to heaven or to hell. Indeed, that this is the opinion of Roman Catholics is most evident; because they will not allow a Roman Catholic, at least, to be buried in consecrated ground in country places, who has not been *prepared* by the priest. Many instances could be adduced of their coffins being thrown by night out of their graves, and even over the walls. Their enmity, instigated by their priests, is particularly excited against the bodies of those Roman Catholics who had renounced popery, to deter the living from following their example. In cases of this nature, Protestant clergymen have been prevented from reading the burial service, and more than once knocked down.

“The last ceremony to be performed by the priest to the dying, after confession and the sacrament, is the application of what they call the consecrated oil to particular parts of the body; after which the person is not on any account to speak one word; otherwise the entire ceremony must be gone through again; in this stage the person is said to be *prepared*.

“A man formerly in my employment, of dissipated morals, having been considered in a dying state, the priest was sent for, who, a short time after informed me, that he had *prepared* him. He also told the persons about the sick man, that he was now *as free from sin* as the child new born; and that he would soon as certainly be in heaven. Unfortunately for the priest's prediction, the man recovered, but has not since evidenced the least change for the better in his religious or moral conduct.

“Whatever pretended sanctity may be thought to reside in the use of this holy oil, as well as in other popish ceremonies of even higher supposed sanctity, I am convinced that many of the better informed Roman Catholics, as well as many of the priests, are not so well satisfied with their efficacy as to place unlimited confidence in them: in general you will find that Roman Catholics of liberal education, look with indifference upon those things so highly valued by the commonalty. I have heard several express perfect indifference, bordering upon contempt, in speaking of them, and I shall hereafter show that some of the priests themselves are of the same way of thinking, whatever they may pretend to the contrary.

"We are told that a drowning man will grasp at a straw, and it is thus that many Roman Catholics, convinced that all is not right in the sight of God, laying hold on the promises and performances of the priest, go down to the grave with a lie in their right hand; but if perchance, these straws of popery are not thought sufficient to bear up the mind of the dying Papist, to believe that he can safely depend upon them, and he requires some legitimate proofs of their efficiency; the priest will either not condescend to give him any, or refer him to the legends of the saints and the infallibility of the church

"A young gentleman, a Roman Catholic of my acquaintance, while studying physic, was attacked by a pulmonary complaint which brought on consumption. His attendance at chapel while in health was very regular, and he passed for a moral and religious young man. As his complaint gained ground, it became necessary for him to examine the grounds of his dependance for future happiness or misery, and he then found that his attendance at chapel was merely from habit, not conviction; he feared to trust to the mere ceremonial of a religion, which he saw had more of show than substance in it; I found him, on visiting, in a state of great unhappiness of mind, and on asking him whether his priests could not give him any ease? he said, 'Ah no! they are extremely ignorant, they indeed promise great things, but they cannot convince my judgment; they cannot support their promises by any legitimate proofs, that they are well founded;' he then begged I would give him my opinion on this subject. In fact, I found that this young gentleman had, in consequence of seeing through the tinsel ceremonies of popery and the conduct of the priests, become an infidel. He first doubted the system of popery to be the way of salvation held out to guilty man, and from thence he declined by a natural gradation into a disbelief of all revealed religion. Under these circumstances I saw it was necessary first to convince him from the Bible, that there was a religion revealed, and next to open or reveal the way of salvation as contained in that revelation. On requesting to see a Bible, (though the family were considered highly respectable,) they assured me they never had such a thing! and on inquiring whether one of their Bibles could not be procured, they told me they did not know, but *perhaps* the priest might have one. I did not however send. Sufficient for me here to observe, that by arguments drawn from the prophets, this young gentleman was convinced that they all wrote of Christ, and therefore, that they must have been divinely inspired; consequently that Jesus was the great sacrifice for sin, and the *only* intercessor for guilty man, when applied by the Holy Spirit and received as the gift of God, by faith.

"The wisdom of our forefathers having a more *experimental* knowledge of the intolerant spirit of popery, had fenced the vine of the reformation by guards and fences, to prevent the wild beast in the apocalypse from breaking down the hedges and devouring its tender branches. A law had been enacted to prevent the public processions of the host, and of the images of saints in these kingdoms: this was not only a just enactment to suppress an open display of idolatry, but also a wise measure to defend his majesty's loyal subjects from insults and injuries to their persons. However, of late years, the Papists have revived these processions in Ireland, and we have now a yearly display of the cere-

mony of bearing the host in public procession with all the glitter and paraphernalia of a sumptuous canopy, with gorgeous plumes and incense; priests, nuns, friars, monks, all in their costumes; and every thing else that is calculated to arrest the attention of admiring crowds and prostrate devotees: it is true that these ceremonies are, *at present*, carried round the chapel yards; but in country places, many of these yards are not enclosed, and border the public roads; so that the traveller or curious stranger is in danger of being insulted and knocked down, unless he take off his hat in obeisance to the idol. I have known several instances of insults offered, and injuries sustained on these occasions, by Protestants, who justly conceived that taking off the hat was an act of adoration, and I have also known many Protestants, to their shame I speak it, who, to gratify an idle curiosity, have conformed to the dictates of these devotees, by thus worshipping the idol which they had set up. The Papists take particular notice of Protestants who attend to see these ceremonies, and they are instructed to believe that such are favourably inclined to popery in their hearts. We may soon therefore expect that, with an extension of Roman Catholic privileges, their circuits of procession will be extended also through our streets and cities, when every person who shall not prostrate himself to the host, will be laid prostrate by the club of a fanatic. I am not now stating a theory or an idle fancy, I have my eye on some countries in Europe, where popery is predominant, and where the statements I have made have really occurred.

“On these days of procession, the parish priest invites the assistant priests and his acquaintances to a sumptuous entertainment prepared at his house. The writer, some years ago, dined with them more than once on these days, and he can bear testimony, that every rarity to gratify the palate had been provided, even from a distance of several miles round; with the best wines that could be procured. One of these days falling upon a Friday, which is called a *fast day*, he has counted *eleven* different kinds of the best fish dressed in every possible way, with pies, puddings, peaches, grapes, &c. &c. A curious incident occurred on one of these occasions: the company having assembled in the priest's drawing-room, were coming down a dark staircase to dinner; when one of the priests pinched the writer, (who being dressed in black he mistook for a priest,) and whispered, that *this was the best procession*, to which I answered, ‘I thought so too.’ My intelligent neighbour, finding his mistake, pushed through the crowd to conceal himself.

“I said that many of the priests do not believe the efficacy imputed by them to many things counted holy. Surely the above anecdote speaks a volume in confirmation of this assertion, and as I myself was the person, there can be no mistake in it. Now, sir, if one of the highest, if not the highest mystery, as I believe they call these things, can be so disrespectfully spoken of by a priest, what must they think of those other mysteries counted less sacred. If it be said that this was the language or opinion of an individual priest, I admit it; but surely we must draw a fair deduction from the thing itself, that he would be afraid to speak in this way, if he did not know that other priests held these things in the same contempt. Why, therefore, it may be asked, do the priests countenance and support such rites and ceremonies? the answer is obvious, they are a means for keeping the people satisfied with a religion which presents them with such finery and shows, and

of bringing a good deal of money into the priest's coffers. The late Sir Richard Musgrave, Bart., who wrote a history of the last Irish rebellion, assured me, that he has frequently seen priests take the wafers from their pixes, (boxes to hold what they call the consecrated wafer or host,) and seal their letters with them. If they believe in transubstantiation, they must believe that each wafer contains, nay, is the real body and blood of Lord Jesus Christ, and nothing but the greatest skepticism to their avowed or professed opinions, could induce them to apply this consecrated host to such profane uses.

"To such a system of religion and to their priests, may we not by application address the following quotation from Acts xix. 24 to 28 inclusive: 'For a certain man, named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth: moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands; so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.' J. A."

The following is from the same writer:

"SIR:—The scriptures say, there is but one Mediator between God and man, the man Christ Jesus; no, says the Papist, there are many more: there is the virgin, and the virgin's reputed mother in chief; and there are a host of inferior intercessors in the saints, whose stock of merit beyond their own wants, form an inexhaustible fund, to draw on to supply the want of it in the church; and indeed, if we could suppose such a stock of merit belonging to the saints to exist, it must be inexhaustible, if it were not expended long since. Papists, very wisely fearing the capability of this reservoir to hold out, are daily adding to it by other means. In many parishes in Ireland, there are one or more old men or women, (if old maids so much the better,) whose pretensions to sanctity stand very high in the estimation of their more ignorant neighbours, and as it is believed that they daily repeat more rosaries than are required for their own salvation, they are supposed to have a pretty large stock of this article to spare, which they are at liberty to barter to the most advantage with their less industrious neighbours for things of more immediate consumption. I have known an old maid of this celebrity draw so largely on her grocer in this way, by way of barter, that he was obliged at last to close his account with her. The merit of these persons' prayers is considered to be so highly valued in heaven, by many of the ignorant Papists, that they think it would be a kind of injustice to refuse their petitions; consequently, they are frequently employed to pray for the recovery of the sick, or for success in any business; and if the event should prove propitious, these saints claim with the merit, a correspondent gratuity.

"I understand, that by some regulation of the Vatican, no persons can be now *sainted* by the pope, until a century after their decease, and unless some well attested miracle can be adduced to prove their claim

to such high pre-eminence; this prevents the scandal which would otherwise attach itself to the appointment of persons to this high favour, before old time has sunk their frailties and their vices into oblivion; but as the friends of a reputed saint cannot get them an immediate appointment on the pope's list, they perform their part in providing the necessary credentials, by the attestation of some miracles performed by the candidate saints, to entitle their names to be placed on the pope's *cadet* list for future preferment. So much sanctity was said to reside in a parish priest who died a few years ago in my neighbourhood, (of whom it was industriously circulated, that several miraculous cures were wrought,) that at least ten thousand persons daily for a month frequented his grave; and as fast as the clay could be thrown upon his coffin, it was sold out in bits to the eager multitudes, until all their wants were supplied."

I find I have not room here for the sequel of this letter, but I may find room for it in a future number. Every account which I receive from Ireland, confirms what I have endeavoured to prove, that popery continues in that country to exhibit all the grossness of the dark ages, of which I hope to adduce more evidence before I have done.

## CHAPTER CXLV.

BERRINGTON AND KIRK'S WORK INTRODUCED. REMARKS ON ITS TITLE. THE BIBLE OF NO AUTHORITY WITH PAPISTS, BY ITSELF. CHARACTER OF THE MEN WHO GIVE IT AUTHORITY. ABSURDITY OF SUPPOSING SUCH MEN THE INFALLIBLE TEACHERS OF A HOLY RELIGION. INCONSISTENCY OF PAPISTS. SOME OF MESSRS. BERRINGTON AND KIRK'S PROPOSITIONS EXAMINED.

SATURDAY, April 21st, 1821.

HAVING procured a copy of Berrington and Kirk's work, as noticed at the conclusion of my one hundred and thirty-ninth number, it will be expected, after what I said of it, that I should inform my readers what sort of a work it is; and, indeed, it is by no means so formidable as I was led to expect from the account which I had got of it. I judged from its title that it would be easy to refute it, but this I find was not correctly given by the writer whose account of it I inserted in Chapter CXXXVIII. It should have been, "The faith of Catholics *confirmed* by scripture, and *attested* by the fathers of the five first centuries of the church." My opponents however gain nothing by the correction: for this title is every whit as objectionable as the incorrect one. The meaning of the word *confirm*, according to Johnson, is, 1. "To put past doubt by new evidence—2. To settle; to establish—3. To fix; to radicate—4. To complete; to perfect—5. To strengthen by new solemnities or ties." The first is most applicable to the case in hand;—"to put past doubt by new evidence." This supposes that "the faith of Catholics" is originally derived from some other source than the Bible; and that the Bible is no better than a corroborating witness relating to something which they know without it, and independently of it. This inference is perfectly legitimate; but the authors have very candidly given me the advantage of an explicit avowal, that they conceive the scriptures "to be of no use, as an *ade-*

pendent rule of faith, for this plain reason: That as all the truths which we believe to be divine, and which are the objects of our faith, came immediately from Christ, and were taught by the apostles, before those scriptures (of the New Testament) were written—we are not at liberty to think that those truths would not have remained, to the end of the world, pure and unadulterated, had that primitive state of things continued; that is, had it never seemed good to any of those apostolic men, as it did to St. Luke, to commit to writing what they had learned." *Intro. p. xiv.* Again: "Hence we lay it down as an introductory and certain principle; that all that, and that only, is of Catholic faith, which God has revealed, AND the church proposes to our belief.—'The Catholic Christian,' observes the learned bishop of Meaux, 'forms not his faith by reading the scriptures; his faith is already formed before he begins to read; reading serves only to confirm what he before believed; that is, to confirm the doctrine which the church had delivered to him.'" *Ibid. p. xxi.*

Thus it is plainly avowed by modern Papists, that the Bible is with them of no authority by itself. I consider the simple statement of this fact enough for my present purpose; and I hope it will satisfy every one who really believes and understands his Bible, that Papists are not Christians, and that they cannot be reasoned with as such. The primary, or more properly speaking, the *only foundation* of their faith is the testimony of the church: and what is this church? it is the pope of Rome with his army of priests—nothing else. It is a body of men, who, for hundreds of years, have been notorious for all the vices by which men can possibly degrade themselves. What is called *church history* groans under the load of filth and abomination, which attaches to the character of the head of this church, namely, the pope of Rome; and like the head have been the members. To deny this would be to set aside the evidence of all history; and no man will deny it, who is not prepared, if occasion require, to call good evil, and evil good. It is needless to tell me that the present pope is a sober man, and that many of the priests of the present age are men of decent and sober lives. The light of the reformation has forced them into this state in spite of the demoralizing tendency of their system; but Berrington and Kirk, and all genuine Papists, believe that the doctrine of Christ has descended to them uncorrupted through all the popes and priests of the dark ages, though they were men whose mouth was an open sepulchre, under whose tongue was the poison of asps, and in whose ways were destruction and misery.

I beg leave to ask our Glasgow Papists, if they would consider the profligate inmates of the stews in the most depraved and polluted lanes of our city, as infallible judges and teachers of what is pure in morals, and amiable in domestic life? If they say they would not, then I say, they ought not to receive the testimony or teaching of their clergy with regard to Christianity, which is a system of perfect holiness. It is not possible that such men could teach it in sincerity; for though bad men may sometimes be found to speak sound doctrine where the contrary would be detected and condemned, men so profligate and abandoned as the popish priests generally were before the reformation, and under no restraint from men better informed than themselves, would feel compelled to teach corrupt doctrine as an apology for their impure lives.

I know that it will be replied, that the promise of Christ to be with the apostles and their successors to the end of the world, secures the clergy against teaching false doctrine, whatever their lives may be; that having received *holy orders*, they are, *ex officio*, infallible; and therefore are not to be put upon a footing with the heroes and heroines of our Sackmarket, who, though they be equally innocent, have not received the unction which the priests have received, and by which they are incapable of error. In reply, it is enough to tell Papists that this is a mere fancy of their own, without the shadow of countenance from any thing that Christ and his apostles taught. The apostles themselves had no security against falling into error; but that which was connected with their personally abiding in Christ. It is admitted that they had extraordinary gifts as men divinely inspired; and therefore they were miraculously preserved from falling into error, either in preaching or writing. This cannot be said of the ordinary ministers of the church who lived after them; and they have therefore no right to call themselves successors of the apostles, seeing they do not possess those endowments which were imparted to inspired men, and to none else. But even apostles would not have been credible teachers of Christianity, or preachers of the gospel, if their own lives had not exhibited the influence of the gospel in some measure of purity, and obedience to the law of God. Christ told them plainly, John xv. 2—8, that in order to their fruitfulness, it was necessary that they should abide with him, and he in them. Ye are clean, (says he,) through the word which I have spoken unto you; that is, they were holy persons; they were born of the incorruptible seed of the word; and it was necessary that they should continue holy, and in personal union with Him who is the fountain of holiness, and the pattern of it, otherwise they would remain unfruitful, not only in their personal state and character, but also as labourers in the Lord's vineyard. I do not say that the word of God may not be spoken by men who are not savingly united to Christ, or that God in sovereignty may not bless his own word spoken by men of impure heart; but I do say, that there is not a promise in the whole Bible to such persons—not a word that can encourage them to hope that they shall be kept from error, or that their teaching shall be profitable, or tend to the salvation of any soul. "Unto the wicked the Lord saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit." Psal. l. 16—19.

Here, by the pen of the psalmist, the Holy Spirit has drawn the very character which the popish priests have exhibited for hundreds of years,—from the very time that the church of Rome began to give heed to seducing spirits; from that time they have been unceasingly employed in building up and upholding, by all deceivableness of unrighteousness, a system of fraud, imposition, will-worship, superstition, and idolatry. These are the men who give themselves out as the depositaries of the pure doctrines of Jesus Christ, and who boast that they would have kept them pure and uncorrupted through all ages, though the New Testament had not been written! No wise man would make



an unclean vessel the depository of that which he wished to keep clean ; and it would be blasphemy to suppose any such thing to have been done by Jesus Christ. As well may we suppose him to have intrusted the keeping and transmission of his word to the devil himself, whose kingdom is to be destroyed by it, as to his active agents, whose own wicked lives compelled them to conceal what condemned them.

I might very honourably leave Berrington and Kirk's work here, as condemned by its own title, and their admission that they do not derive their faith from the Bible, but use the Bible only as a secondary authority to *confirm* what they have received by tradition, through the medium of men as ignorant, and, I suppose, a great deal more wicked than themselves.

I think it worth while, however, to give a more particular account of this work, especially as it is understood to be a masterpiece of its kind, and to be quite unanswerable: And I confess, that if it were necessary to scrutinize the immense heap of matter brought together from the canons of councils and the writings of fathers, many of whom most Protestants never heard of before; if it were necessary to ascertain the degree of credit due to all these men, and whether the works ascribed to them were genuine, and truly translated, it would be a work which few men would choose to undertake. But my readers know that I admit no writing, later than those of the apostle John, to be of authority in matters of religion; and thus I reduce ninety-nine hundredth parts of the great volume, of 500 pages, to a dead letter.\* The arguments which profess to be drawn from the Bible, are such as a child may answer; and it is not necessary that I give any more than a specimen.

Before going into detail, however, it is right to remark, that notwithstanding the boasted certainty with which the church of Rome teaches the true faith, without any mixture of error or mistake, my authors declare themselves not sure whether they have given the true "faith of Catholics" correctly or not. To the work they prefix the following DECLARATION. "As the sole design of the following compilation is to aid the instruction, and to strengthen the faith, of the Catholics of this united kingdom; and as inaccuracies, in the wording of the propositions; in translating so many various passages; and in stating some opinions, notwithstanding our utmost care, may have escaped us, we submit, without reserve, the work in all its parts, to the judgment and correction of our ecclesiastical superiors, and the other pastors of the church, who are the appointed guardians of her faith and discipline.

"October 2, 1812.

JOSEPH BERRINGTON.

JOHN KIRK."

The danger of mistaking the meaning of the Bible, when read by common people, forms the leading subject of a long introduction; but what do the readers of this work gain, in point of security, from mistake, when the authors are not certain whether they understand their own meaning, or whether they have expressed it intelligibly? They submit to their ecclesiastical superiors whether or not they have written properly; and if these said superiors should condemn their propositions,

\* I have given my reasons for rejecting the authority of the fathers in some former numbers, particularly in my replies to Juvenis, (See Chap. 132,) so that I need not go over the ground again.

they must confess their error, whether they are convinced of it or not. In point of fact, Bishop Poynter, vicar apostolic of the London district, has pointed out a number of inaccuracies, which Mr. Berrington explains and palliates as well as he can, in a letter addressed to this his superior—"in order," he says, "to remove or lessen difficulties, not to excuse inaccuracies, or to controvert objections." In the church of Rome, to enter into controversy, or differ in opinion from a superior, is out of the question. An ordinary priest must never presume to know what is of faith, so well as a bishop; no bishop must presume to know it so well as his metropolitan; and no metropolitan dares to know it so well as the pope. In this church, therefore, the body of the people can know nothing at all with certainty, for few of them have personal access to the head, who alone is not responsible to a superior, and who has power to dictate to inferiors whatever he pleases, as articles of faith. Yet Papists are continually boasting that theirs is the only church in which the true faith is declared with *infallible certainty!* This is almost as great an absurdity as transubstantiation; and only he who believes the one is able to believe the other.

Professing to lay down and prove at length only those points which distinguish the church of Rome from other churches, my authors scarcely touch the doctrine of the Trinity, the atonement, and some more which they say are held in common with them, and others: but those men do not believe in the scripture doctrine of the Trinity, who worship a fourth person under the title of Our Lady, and a host of inferior deities; and he does not believe in the atonement of Christ, who thinks that his salvation requires another propitiatory sacrifice, such as the mass. In short, there is not one peculiar doctrine of Christianity which the church of Rome does not directly or indirectly contradict and set aside by her own traditions; and yet there are Protestants, and clergymen too, who publicly maintain in print, that the fundamental principles of their own church, and of that of Rome, are substantially the same.

Berrington and Kirk have the merit of going to work in a very regular methodical manner. Euclid himself did not lay down his propositions more distinctly; but Euclid's chief object was, and his great excellence consists, in demonstration, in which my authors have failed in almost every instance. I shall give the first three propositions entire, as they are expressed in few words. PROP. I. "When man has sinned, the remission and pardon of sin is not attainable by him, otherwise than in and by the merits of the sufferings and death of Jesus Christ, who freely purchased our ransom. PROP. II. It is only through the same merits of Jesus Christ, that the just man can obtain either an increase of holiness in this life, or eternal happiness in the next." This seems very sound scriptural doctrine; and there are many pertinent texts adduced to prove that the pardon of sin is to be obtained through Christ alone; yet the first four words of the first proposition contain the germ of a very great error. "*When* man has sinned," implies that sometime or other, he has *not* sinned, or that he is free from sin. This Papists believe to be the case with them all, when they have confessed and received absolution from the priest; and it is only *when*, after confession, they have sinned, they need to seek for pardon again. If this were not explicitly taught by the church of Rome, I might have passed over the above as merely an awkward mode of expression.

PROP. III. "The good works of a just man proceeding from grace and charity, are so far acceptable to God through his goodness and sacred promises, as to be *truly deserving of an eternal reward*; God crowning his own gifts, when he crowns the good works of his servants." Here the leaven of antichrist appears more distinctly; and it is that which leavens the whole mass of popery; it is the doctrine of human *deserving*, or human *merit*, for the ideas are the same. This strikes at the very root of Christian doctrine; for if any man shall think of his *works as deserving* an eternal reward, in any sense whatever, he cannot be saved by grace, and therefore, if the Bible be true, he cannot be saved at all. He who in any sense deserves a reward, claims it as a debt; and it cannot be withheld from him without injustice. The church of Rome places her "just man" in the impious and bold attitude of one who can say to his Maker, Pay me that thou owest. He demands his reward, not as a favour, but as an act of justice. It matters not that the expression is guarded on both sides, by such words as grace and charity, and, God crowning his own gifts when he crowns the good works of his servants. These are words without meaning, when connected with human *deserving*; for where this has possession of the mind, grace can have no place whatever: otherwise grace is no more grace. That is, things divinely established must change their nature, ere man, who is a sinner, can be saved in virtue of his doings or deservings. The church of Christ in heaven and on earth, with one voice acknowledge, that not by works of righteousness which we have done, that is, not according to our deservings, but according to his mercy he hath saved us, by the washing of regeneration, and renewing of the Holy Ghost. If there were a particle of *deserving* in the mind of any one of the glorified saints, it would make such a discordant note in the song of the redeemed, as would mar the harmony of the blessed company, while ascribing salvation to Him that loved them, and washed them from their sins in his own blood.

The proposition on which I am commenting is followed by more than a page of scripture passages given at length; but there is not a word of man's works deserving a reward in any one of them, of which the reader may satisfy himself by turning to his Bible, according to the following references: Matt. x. 42; xvi. 27; xxv. 34, 35. 1 Cor. ix. 24, 25. 2 Cor. iv. 17; and v. 10. 2 Tim. iv. 8. Heb. vi. 10. 2 Pet. i. 10. Jam. ii. 14, 17, 26. They give the passages from their own translation, which in these instances at least, is as silent about human merit and deserving as ours. They say a great deal indeed about the glorious reward, with which the people of God shall be crowned in heaven; but it is all of grace, of sovereign, rich mercy, without the least hint of their having deserved it.

As I hope my readers will examine the passages of the New Testament above referred to, to see if there be any thing of human deserving acknowledged in them, I think it right to observe, that there is one of them which, at first view, may seem to give some countenance to it. It is Heb. vi. 10; "God is not unrighteous to forget your work and labour of love," &c. From this Papists argue, that if it would be *unrighteous* in God not to reward his people's good works, surely they must *deserve* a reward. But the difficulty will vanish when it is recollected that the persons addressed are considered as heirs of salvation;

and who, trusting in the promise of God, had suffered the loss of all things, and had taken joyfully the spoiling of their goods, knowing that they had in heaven a better and an enduring substance. They had endured such things, knowing that God had promised a heavenly inheritance; they had confided in this promise; and the words of the apostle strongly assert, that God is not unrighteous to disappoint those who had confided in him, and who had given evidence of their confidence by their work of faith and labour of love. There is nothing in the passage that can lead us to suppose that these works are so *meritorious*, as that it would be unrighteous not to reward them; but merely that it would be unrighteous in God, not to fulfil his own promise. If we speak of the pardon of sin, as a mere matter of speculation, it would be absurd to say, God would be unjust if he did not pardon it. Yet when the subject is viewed in the light of the gospel, his justice and righteousness are as conspicuous in the matter as his mercy and faithfulness. "If we confess our sins, he is faithful and just to forgive us our sins." Not surely because we have deserved or merited forgiveness, but because he has promised this to all who believe in Christ; and his justice as well as his faithfulness is engaged for the fulfilment of the promise.

The authors then very impudently tell their readers, that "the doctrine of these three propositions is very generally admitted, and all controversy on the subject, in regard to the belief of Roman Catholics, has in a great measure ceased." This will serve the purpose of making Papists believe that the doctrine of salvation by grace, without our "works and deservings," is now very generally exploded, and that the grand fundamental article of the reformation is discarded by Protestants; and if it were so, I would say, there is little remaining of the reformation, as it respects doctrine, that is worth contending for. But the controversy has not ceased; and it shall not cease while the world stands. It involves no less than the question, whether Christ alone has merited the salvation of his people? or whether they must wholly or in part merit it for themselves? The former is the doctrine of the Bible; the latter is that of false religion under every form. They are as much opposed to one another as light and darkness, Christ and Belial; and the controversy cannot terminate while both of these powers have an interest and a subject in the world.

I am afraid some, even of my Protestant readers, will think I have made more of this expression of the popish authors than it deserves. They will say, I am disputing about a word; and that there can be little danger in saying our good works *deserve* an eternal reward, when it is admitted that these good works are the gifts of God's own grace. But we ought not to forget, that it was by a single word that the serpent beguiled Eve, and ruined our whole race. "Ye shall not surely die," was his assertion, and it is only in one word different from the declaration of God, by which he warned our first parents of what would be the consequence of their disobedience. So this one word, *DESERVE*, in relation to men's works and eternal life, will as effectually overturn and frustrate the grace of the gospel, as the devil's lie did the happiness of the paradisiacal state. As I have said somewhere already, the smallest degree of obliquity extended, will lead to an infinite distance from the right line of truth, so this notion of human *deserving* in the church of

Rome, led by degrees to the monstrous error, that the saints performed more good works than were necessary for themselves, and thus furnished the pope with a storehouse of merit, which he sells for money to those who have none of their own.

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## CHAPTER CXLVI.

REVIEW OF BERRINGTON AND KIRK, CONTINUED. ON THE AUTHORITY OF THE CHURCH. UNITY OF THE CHURCH. SENSE OF THE SCRIPTURES. PURGATORY AND PRAYERS FOR THE DEAD. AN OLD STORY VERSIFIED.

SATURDAY, April 28th, 1821.

I SHALL occupy a few pages more with a review of Berrington and Kirk's work, in order to show how artfully popish writers introduce their peculiar doctrines, and on what a slight foundation they are made to rest. I say they are artfully introduced; for in the work before me, there is an attempt to bespeak the good opinion of Protestants, by laying down first, certain propositions, which, with a verbal exception or two, seem very orthodox, and such as most Protestants would subscribe. The doctrine of merit, indeed, is rather too plainly expressed in the third proposition to escape the notice of any person acquainted with the Bible. The authors in this instance make a trip in the threshold; but they soon recover their feet; and in the fourth proposition, they speak as soundly as Luther would have done. PROP. IV. "The merits of Jesus Christ, though infinite in themselves, are not applied to us otherwise than by a right faith in him; which faith is one, entire, and conformable to its object, which object is divine revelation, that is, the truths taught by Christ, and to that revelation or to those truths faith gives an undoubting assent." Now, though I do not admire the mode of expression in some parts of the proposition, it is, upon the whole, agreeable to the doctrine of most Protestant churches: so much indeed, that Bishop Poynter finds fault with it, because he says, "it may be inferred that *man is justified by faith alone.*" And Mr. Berrington replies, by referring to other parts of the work in which his readers are guarded against that *error*. This it seems is the secret by which Papists understand one another's writings; whereas a simple Protestant, having his attention directed to such a proposition as the above, with a number of scripture texts, appended to it, would be led to conclude that the church of Rome was as sound in the faith as those of England and Scotland.

PROP. V. "The divine revelation contains many mysterious doctrines, surpassing the natural reach of the human understanding: for which reason, it became the wisdom and goodness of God to provide some way or means, whereby man might be enabled to learn what these mysterious doctrines are—means apparent to all, proportioned to the capacities of all, and sure and certain to all." This again seems all very good, if we are to understand that the means which God has provided for imparting to men the knowledge of the mysterious doctrines of the Bible, are, the enlightening influences of his Holy Spirit, to accompany the reading and preaching of his word; and this is the import of the passages of scripture which are cited in support of the proposition; which are, Matt. xi. 25, 26, and xvi. 17. John xv. 22. 1 Cor. i. 27, and

ii. 12, 13. Eph. iv. 11, 14. I request the reader to turn to his Bible, and read all these passages, and judge for himself, whether they do not plainly intimate, that God by his word and Spirit, gives the saving knowledge of his will for their salvation, to children, and others of the capacity of children, without reference to any other authority whatever.

But the legs of the lame are not equal. And thus it is that the greatest popish authors, even when they state one truth with some degree of propriety, cannot state two together without stumbling into an error. Thus it is that my authors, in their sixth proposition, upset all that had the appearance of truth in their fifth. The sixth is:—"The ways or means, by which to arrive at the knowledge of the divine truth, is, by attention and submission to the voice of the pastors of the church; a church established by Christ for the instruction of all; spread for that end through all nations; visibly continued in the succession of pastors and people through all ages. Whence the marks of this church are, unity, visibility, indefectibility, succession from the apostles, universality, and sanctity."

Here my authors take their departure from every thing that has even a resemblance of real Christianity. They slide away from the authority and teaching of the Holy Spirit by means of the scriptures, to the authority and teaching of their own church; that is, of the pope and his clergy. These become invested with supreme authority over the scriptures themselves, so as to dictate with infallible certainty what the scriptures mean; and what is sacred scripture and what is not. It is not necessary that I should follow them through all the corruption that unfolds itself in the sequel of their thick octavo volume; because I have already exposed almost every article of their creed; and if any candid person should ever be at the pains, after reading this exposition of the "Faith of Catholics," to peruse what I have written in former numbers, I shall not be under any apprehension of hearing him say, that no Protestant has attempted an answer. The fact is, there is nothing in the work before me but what has been written hundreds of years ago, and answered hundreds of times; and if this work were replied to by name, and every proposition in it refuted to-morrow, some Papist would come forward next year, with the same things under a new title; and then he and his party would boast that no man was able to refute *him*.

Let us see, however, in a few instances, how they support their propositions by the authority of scripture. For the authority of the church as laid down in the sixth proposition, the first quotation is Matt. xviii. 17. "And if he will not hear them, tell the church. And if he will not hear the church, let him be to thee as a heathen and a publican." The thing to be proved is, that all men are bound to receive the truths of divine revelation from the lips of the priests, who are divinely commissioned to declare what is the true sense of revelation. This, I say, is what is to be proved; but what is meant for the proof, has no relation to the subject. Let the reader turn to the passage, and he will find that our Lord is prescribing the manner in which an offending brother ought to be treated. If private admonition has no effect upon him, his fault must be told to the church of which he is a member. If he refuse to hear the church; that is, if her admonition shall not produce the desired effect of making him repent of his fault, then he must be put away, and ever after looked upon as a heathen, as one who ne-

ver believed the gospel, unless he shall repent; which, if he do, he may be received into the church again, just like any other man who repents of his sins, and professes his faith in Christ. Here there is not a word of the priests, being divinely appointed as the sole oracles of the Christian faith, and the standing, infallible interpreters of the word of God. The other passages under this head have as little relation to the point which they are adduced to establish. They are as follow: Matt. xxviii. 18, 19. Mark xvi. 15. Luke x. 16. Rom. x. 17, 18. 1 Cor. xii. 28, 29. 1 John iv. 6. Some of these passages relate to the divine commission of the apostles, and the extraordinary authority with which they were invested as Christ's inspired ambassadors; but there is not a word of their having successors, endowed with the same powers; yet this is the thing which the church of Rome asserts, and which these passages are cited to prove.

For the "unity" of the church, their leading text is, John x. 16. "Other sheep I have which are not of this fold: them also I must bring, and there shall be one fold and one shepherd." There can be no question that the church of Christ is one body; and this text proves it; but it does not prove it to be the church of Rome, and therefore it proves nothing to the purpose. Throughout the whole work this is taken for granted, though it is the very point at issue. Hundreds of passages of scripture are given at length, descriptive of the purity, and glory, and perpetuity of the church of Christ, as a body united to him who is the Head; sanctified by his Spirit, so as to be without spot or wrinkle, or any such thing; and protected by his mighty power, so that the gates of hell shall not prevail against it. All this we know to be true of the spiritual church of Christ; but in the work before me, and in most other popish books, it is all applied to the church of Rome; and applied with such confidence, as if it were universally acknowledged, that she is the holy and spotless spouse of Christ. There is a barefaced impudence in this, as well as an impiety that will find no parallel, but in the other lies and impositions of the upholders of the mystery of iniquity. I have written largely on the difference between the church of Christ and the church of Rome, in different parts of my work, and need not resume the subject here. See particularly Vol. I. pp. 700—719 and Chap. CXI.

The eighth proposition of Berrington and Kirk, is as follows: "From the testimony and *authority* of the Catholic church, we receive the scriptures, and believe them to contain the revealed will of God." There is not one passage of scripture adduced to prove this proposition; and not one farther earlier than the third century. The ninth proposition is merely an extension of the eighth. Let us see therefore how it is supported by scripture: "As the church can assuredly tell us, what particular book is the word of God; so can she, with like assurance, tell us the true sense and meaning of it, in controverted points of faith: the same Spirit which directed the writing of the scriptures, directing the church to understand them, and to teach all mysteries and duties as are necessary to salvation." By the church, the writers still understand the church of Rome; and that she possesses the privilege here ascribed to her, is attempted to be proved by the fifteenth of the Acts, which records an application by the church in Antioch to that in Jerusalem, where it was known some of the apostles

were, for information upon the question of imposing circumcision upon the Gentile converts; but the church of Rome has no more to do with this, than the church of Scotland. The other passages cited are equally irrelevant: See Matt. xvi. 18, and xxviii. 18, 19, 20. John xiv. 16, 26, and xvi. 13. 1 Tim. iii. 14, 15. Some of these passages do indeed contain a promise of the presence of the divine Spirit with the apostles, to preserve them from error, and lead them into all truth; and some of them imply a promise of the same Spirit, to be with all true believers for their sanctification and comfort: but what is this to the church of Rome? Suppose she had continued in the faith of Christ, she would have enjoyed the benefit of these promises only in common with other churches. Before she can justly claim a monopoly of them, she must produce her patent, which she has never yet done.

Besides, it is well known in point of fact, that there never was a church in the world that exhibited a greater variety, and even contrariety of opinions, than the church of Rome. Nay, she actually had within her bosom great *saints*, who taught all the variety of doctrines that are to be found at this day, among all the sects in Christendom, from the highest Supralapsarian down to the lowest Pelagian. The learned are well acquainted with the furious and long continued controversies, on the most fundamental points of doctrine, between the Thomists and the Scotists, the Dominicans and the Franciscans, the Jansenists and the Jesuits. Opposing sects, in different communions, could not be more furiously *pitted* against one another, than those popish orders were, while abiding in the same communion, which afforded an example of schism, in the proper sense of the word, much more disgraceful than the separation of one sect from another when they cannot live comfortably together. This is matter of fact, known to all the world; and yet the church of Rome has the effrontery to maintain in the face of the world, that she alone possesses the privilege of assuredly telling us the true sense and meaning of the scriptures on controverted points of faith! Here is another absurdity almost equal to transubstantiation!

On the subject of purgatory and prayers for the dead, these authors adduce as their leading proof from scripture, 2 Maccabees xii. 43—46; and in order to *confirm* what is said in that apocryphal writing, they introduce some passages from the New Testament, which, as I showed, when discussing the doctrine of purgatory, have no relation to the subject. Indeed my authors themselves candidly confess that this doctrine has little support from scripture. Thus they speak in their introduction: "The Catholic reader will now be sensible, should any point of his belief seem to receive little support, or even no support, from any text of scripture, that its truth is not thereby affected, as its divine origin from Christ, and its descent from the apostles, remain the same; and, therefore, that the doctrine of *purgatory* and the *invocation of saints* stands upon the same foundations as that of the authority of the church, though, in support of the former, the evidence of scripture be comparatively weak. Why, or how, this has happened, let him say, "Who hath known the mind of the Lord, and hath been his counsellor." Rom. xi. 34.

With all due submission to these reverend authors, I maintain, that *they* ought to tell us "how this has happened,"—that in support of the doctrine of purgatory, the evidence of scripture is comparatively weak. Protestants who do not profess to believe any thing in religion but what



they find in scripture, do not pretend to know the mind of the Lord from any other source. But Papists do pretend to know the mind of the Lord independently of scripture; therefore they ought to tell us, why a doctrine that forms an essential and most lucrative part of their system, has little support from scripture. But it seems, that with all their infallibility, or *inerrancy*, as they pedantically call their faculty of knowing all articles of faith with infallible certainty, they know no more than other men. They do not even know that they know any thing; for whether they do or not, depends upon their lawful superiors.

I take leave of this work with remarking, that it seems rather intended for confirming Papists, than for converting Protestants; and I believe it has not been seen by many of the latter. I do not recollect ever to have seen it advertised; and a learned dignitary of the English church, who has been long engaged in controversy with the church of Rome, on reading my first notice of it, wrote me that he knew nothing of such a book. I suspect that it was not intended for the Protestant meridian, else some pains would have been taken to make Protestants better acquainted with it.

When speaking, in one of my late numbers, of the folly of Protestant dissenters, in petitioning for what is called Catholic emancipation, I remarked, that the wolf might tell a flock of sheep that he had laid aside his claws and his teeth; but that they would be silly sheep indeed who would believe him. On this subject, a correspondent has favoured me with a communication, with which I conclude the present number

### AN OLD STORY VERSIFIED,

*By the Rev. John Graham, A. M.*

A CAREFUL shepherd had a flock  
Of thriving sheep—his only stock,  
Their pasture he with walls surrounded,  
As wolves throughout the land abounded.  
Great were his pains, his labour long,  
To make the barrier high and strong;  
Yet often as he went to sleep,  
The wolf broke in and slew the sheep.  
At last he finds his work complete,  
No entrance left but at the gate;  
His flock protected and at peace,  
Began to flourish and increase:  
Till full of years, and honest pride  
At his success—the shepherd died.  
A son succeeded, mild and kind,  
Of liberal and gentle mind,  
Who wish'd indeed to save the sheep,  
And yet the wolves in humour keep.  
Him the submissive brutes petition,  
To pity their forlorn condition;  
Of their primeval rights denuded,  
And from the pasturage excluded.  
They vow'd—they swore—their alter'd mind  
To sheep had long become so kind,  
They would not put a tooth or foot on  
The choicest, fattest leg of mutton.  
Their ancestors they all confess'd,  
Of harsher notions were possess'd;  
Had often broke the shepherd's wall,  
And made the sheep in thousands fall;

Spread death and desolation round,  
 And stain'd with blood the blushing ground.  
 But they—kind souls—had other kidneys  
 As noble as Sir Philip Sidney's.  
 Mild as Melancthon—they would keep,  
 And help to feed this flock of sheep.  
 The shepherd, fearing such a trial,  
 Was resolute in his denial;  
 Till by false friends extremely puzzled,  
 He let the wolves in strongly muzzled.  
 Pared from each foot was every claw,  
 And twenty straps bound up each jaw;  
 Each wolf was forc'd an oath to pass,  
 He would eat nothing there but grass.  
 The wall was levell'd, and the meeting  
 'Twixt wolves and sheep was grac'd with greeting;  
 One would suppose through all the plain,  
 The golden age was come again;  
 Sheep join'd with wolf, hard names to call  
 The builders of the levell'd wall.  
 A few bold watchmen dared to cry,  
 Against this frightful novelty,  
 And said it soon would come to pass,  
 That wolves would think all flesh is grass;  
 And in their plenitude of power,  
 The silly, feeble sheep devour—  
 These warnings all are giv'n in vain,  
 Within the fold the wolves remain.  
 The watchmen meet contempt and hate,  
 As "born two hundred years too late,"  
 Vile bigots, who for private ends,  
 Would disunite the new made friends.  
 Meantime the claws which had been cut,  
 Grew strong and sharp on every foot;  
 Some of the straps are old and worn,  
 And others from the muzzle torn;  
 Slender and few those that remain,  
 Give tenfold discontent and pain,  
 Till as a useless galling "brand,"  
 They're all drawn off with gentle hand.  
 Then starts the shepherd as from sleep,  
 Resolv'd to save the trembling sheep;  
 Suspicion shows, and late takes care,  
 New straps and muzzles to prepare;  
 But vain is all precaution now,  
 The grim wolf knits his horrid brow;  
 The muzzle he rejects with scorn—  
 And on that melancholy morn,  
 Destruction rages through the fold,  
 The sheep are slaughtered young and old;  
 In vain for help the shepherd cries,  
 Amidst his butcher'd flock he dies,  
 And curses in his hapless fall,  
 The day he mov'd his father's wall.

SAT SAPIENTI VERBUM.

LIVFORD, April 5th, 1821.

Happily this *jeu d'esprit* is nothing but a fable, though when it was written, and even when I sent it to the compositor, there was some probability of its soon becoming a reality. The wall must now remain uninjured, and the wolf be kept out of the fold for another year at least; and perhaps by that time, the wolves will be regarded with such favour by a majority of the shepherds, that they will be admitted without

any muzzle at all. I think my worthy correspondent has made a slight mistake in representing the wolves as acknowledging the faults of their ancestors, and professing that they themselves were more kind and gentle; for certainly the wolf of the present day possesses the same qualities as wolves possessed a thousand years ago; and those whom the animal is meant to represent, do not profess to be different from their ancestors. The tendency of all their writings, at this day, is to make it appear that their religion was always tolerant and merciful; that their fathers were always persecuted, but never persecutors; which, in point of fact, is about as true, as that sheep have always been in the habit of devouring wolves, but that wolves never devoured sheep.

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## CHAPTER CXLVII.

DOCUMENT FROM ROME, GIVING AUTHORITY TO GRANT ABSOLUTION FOR CERTAIN SINS NAMED IN THE INSTRUMENT. TRANSLATION OF THE SAME. REMARKS UPON IT.

SATURDAY, May 5th, 1821.

I HAVE lately received from a correspondent, on the continent, a document which is curious in itself, and of considerable importance in my controversy with the church of Rome. Those who are acquainted with the correspondence which was carried on in the Glasgow Chronicle, in which this work commenced, will recollect that I mentioned a famous bull of indulgence, which had been granted by the pope to the ancient house of Kilravack. The existence of this bull was positively denied by one or both of my opponents; and on my referring to several literary gentlemen by name, who could bear witness that they had seen it, the objectors were silenced, though they had not the grace to make confession, or acknowledge their error. The document before me is not merely a bull of indulgence granted to a family, but it actually confers upon an individual the power of granting a dispensation, relating to matters of the greatest importance in morals, to as many as he pleases. My correspondent says, "I have very unexpectedly got my hands upon the original of the subjoined document, signed by the proper authorities at Rome, and stamped by the *Sigillum Officii Sacri*." "It may be necessary," says he, "to mention, that these powers of absolution are given by his holiness only, to the dignitaries of the church, such as archbishops and bishops of the different dioceses, as also to a few who are high in favour with the court of cardinals. You may, therefore, know how difficult it is to get a sight of such a document. I am not at liberty to say how I obtained it, or to give the name of the *favoured one* to whom it is addressed, but I give you it, word for word, even to its errors." From prudential considerations, I forbear giving the name of my correspondent, for English gentlemen travelling in popish countries, are in danger of getting into trouble, by writing to their friends what they see and hear, especially if it happen to meet the eye of any Jesuit, who could soon communicate the fact to his brother Jesuit in any part of Europe, and the hapless traveller would be in danger of being overtaken by the officers of the Inquisition.

The reader, however, may perfectly rely on the authenticity of the

following. The learned will, indeed, perceive from the monkish style of the Latin, that it cannot be a piece of British Protestant manufacture. The errors in point of style, which my correspondent mentions, have made it difficult to render some parts of it into English; and though I have availed myself of the aid of a classical scholar, I am not sure that the translation is perfectly correct. I therefore give the original *verbatim et literatim*, as I received it. I would not willingly do injustice even to the pope; and if any of his children, who may be supposed to understand their father's language better than Protestants, shall point out any mistake in the translation, I shall cheerfully publish it.

It is addressed on the back, "Tibi Dilecto in Christo.—— Salutem in Domino. Ex S. Pœnitentiaria Gratis."\* Its title within is "MICHAEL MISERATIONE DIVINA EPISCOPUS ALBANENSIS, S. R. E. CARDINALIS DE PETRO SS. DD. PAPÆ ET SEDIS APOSTOLICÆ MAJOR PœNITENTIARIUS." and then commences:

"Tibi dilecto in Christo Confessario ab Ordinario Loci ad excipiendas utriusque sexus Sacramentales Confessiones legitime approbato infrascriptas concedimus facultates, quibus, pro Foro Conscientiæ, et in Sacramentali Confessione, Auctoritate Apostolica, uti valeas, et non aliter; Ita tamen ne debeas illas cuilibet manifestare; nisi necessitas, aut utilitas id exegerit.

Primo. Absolvendi ab Excommunicatione ob manus violentas injectas in Clericos, aut Presbyteros, sive Sæculares, sive Regulares, in casibus tamen non deductis, nec de facili ad Forum Ordinarii deducendis; dummodo non sit sequuta mors, vel mutilatio seu Lethale vulnus, aut ossium fractio; et injuncta congrua Pœnitentia salutari, cum obligatione caute et competenter satisfaciendi parti læsæ.

II. Absolvendi a Censuris contra Duellantes inflictis; dummodo casus ad Forum Ordinarii non fuerint deducti: Injuncta gravi Pœnitentia salutari, et aliis injunctis, quæ fuerint de jure injungenda.

III. Absolvendi quoscumque Pœnitentes sive Viros, sive Mulieres (exceptis Hæreticis publicis, sive publice Dogmatizantibus) a quibusvis Sententiis, Censuris, et Pœnis Ecclesiasticis ob Hæreses tam nemine audiente, vel advertente; quam coram aliis externatas, ob Infidelitatem, et Catholicæ fidei abjuratorem private admissas, Sortilegia, ac Maleficia etiam cum sociis patrata, necnon ob Dæmonis invocationem cum pacto donandi animam, eique præstitam Idololatriam, ac Superstitiones exercitas, ac demum ob quæcumque insinuata falsa Dogmata incursis, postquam tamen Pœnitens complices, si quos in præmissis habeat, ordinario Loci, vel Sacræ Inquisitionis ministro in locis, in quibus viget Sacræ Inquisitionis Auctoritas, prout de Jure, denunciaverit: In aliis vero locis, facta a Pœnitente seria promissione denunciationem peragendi cum primum, et meliori modo quo judicio tuo fieri poterit, coram Ordinario Loci; Et postquam, in singulis casibus hæreses coram Te secrete abjuraverit, et pactum cum maledicto Dæmone initum expresse revocaverit, tradita tibi syngrapha forsan exarata, aliisque mediis superstitionis, ad omnia comburenda, Injuncta pro modo excessum gravi Pœnitentia salutari cum frequentia Sacramentorum, et obligatione se prudenti judicio tuo retractandi apud personas coram quibus hæreses manifestavit, et reparandi illata scandala.

\* Probably for Gratia.

IV. Absolvendi a Censuris incursis ob violationem Clausuræ Regularium utriusque sexus, dummodo non fuerit cum intentione ad malum finem, etiam effectu non sequuto, et dummodo casus non fuerint ad Forum Ordinarii deducti; cum congrua Pœnitentia salutari. Et insuper absolvendi mulieres tantum a Censuris, et pœnis Ecclesiasticis, ob violationem ad malum finem Clausuræ Virorum Religiosorum incursis, dummodo tamen casus occulti remaneant; Injuncta gravi Pœnitentia salutari, cum prohibitione accedendi ad Ecclesiam, et Conventum, seu Cœnobium dictorum Religiosorum, durante occasione peccandi.

V. Absolvendi a Censuris ob retentionem, et Lectionem Librorum prohibitorum incursis, postquam tamen Pœnitens Libros prohibitos, quos in sua potestate retineat, ordinario Loci, seu alii, cui de jure consignaverit, vel consignandos, Tibi dederit; Injuncta congrua Pœnitentia salutari.

VI. Absolvendi a casu Sedi Apostolicæ reservato ob accepta munera a Regularibus utriusque sexus; injuncta Pœnitentia, et quando agitur de muneribus infra valorem decem scutorum, aliqua eleemosyna judicio tuo taxanda, et caute eroganda, cum primum poterit, in beneficium Religionis, cui facienda esset restitutio; dummodo tamen non constet, quod illa fuerint de bonis propriis Religionis: quatenus vero accepta munera vel fuerint ultra valorem scutorum decem, vel constet fuisse de Bonis propriis Religionis, facta prius restitutione, quam si de præsentis adimplere nequeat, præstita in tuis manibus obligatione restituendi intra terminum tuo arbitrio præfinitendum, alias sub reincidentia.

VII. Absolvendi Religiosos cujuscumque ordinis (exceptis monialibus, nisi fueris pro ipsis ab Ordinario Loci approbatus vel deputatus) non solum a præmissis, sed etiam a Casibus, et Censuris in sua Religione reservatis.

VIII. Commutandi, consideratis causis, omnia Vota simplicia, in alia Pœnitentiæ, seu pietatis opera: exceptis quinque Votis Sedi Apostolicæ reservatis, scilicet Castitatis, et Religionis, ac trium Peregrinationum, nempe ad Sacra SS. Apostolorum Limina, ad S. Jacobum in Compostellis, et ad Jerusalem; nec non Votis pœnalibus ad sese arcendum a peccatis; et insuper Voto non ludendi; ac Votis, in quibus agitur de præjudicio, vel de Jure Tertii.

IX. Dispensandi ad petendum debitum Conjugale cum Transgressore Voti Castitatis, qui Matrimonium cum dicto Voto contraxerit: Mox hujusmodi pœnitentem, ad idem votum servandum teneri, tam extra licitum usum Matrimonii, quam si Marito, seu Uxori respective supervixerit.

X. Dispensandi cum Incestuoso, sive Incestuosa, ad petendum debitum conjugale, cujus jus amisit ex superveniente occulta affinitate per copulam carnalem habitam cum Consanguinea, vel Consanguineo, sive in primo, sive in primo et secundo, sive in secundo gradu suæ Uxoris, seu respective Mariti: remota occasione peccandi: Et injuncta gravi pœnitentia salutari, et Confessione Sacramentali semel quolibet mense, per tempus arbitrio tuo statuendum.

XI. Dispensandi super occulto Impedimento primi, necnon primi, et secundi, ac secundi tantum gradus affinitatis provenientis ex illicita copula, quando agatur de Matrimonio cum dicto impedimento jam contracto: Ita tamen, ut si hujusmodi affinitas proveniat ex copula cum Matre Desponsatæ nativitas Desponsatæ copulam ipsam antecedit:

Monito Pœnitente de necessaria secreta renovatione consensus cum sua putata Uxore, vel suo putato Marito, certiorato, seu certiorata de nullitate prioris consensus, sed ita caute, ut ipsius delictum nusquam detegatur: Remota occasione peccandi: atque injuncta gravi Pœnitentia salutari, et Confessione Sacramentali semel in mense per tempus arbitrio tuo statuendum.

XII. Dispensandi super impedimento occulto Criminis, dummodo sit absque ulla machinatione, et agatur, de Matrimonio jam contracto: Monitis putatis Conjugibus de necessaria secreta renovatione consensus: ac injuncta gravi Pœnitentia salutari, et Confessione Sacramentali semel quolibet mense, per tempus arbitrio statuendum.

XIII. Item dispensandi super occulta Irregularitate contracta ex violatione Censurarum dumtaxat cum Sacerdotibus, vel in Sacris Ordinibus constitutis, tam Sæcularibus, quam Regularibus.

Volumus tamen, ut supradictis facultatibus De licentia proprii Ordinarii uti valeas tantummodo per Triennium, a data præsentium computandum: Et abstineas absolvere a Casibus Reservatis Locorum Ordinariis, nisi facultatem ab iisdem obtinueris.

*Datum Romæ ex Ædibus Nostris, die 9 Decembri, 1819.*

(Signed)

R. MAZIO, S. E. Corrector.

And upon the back of the seal,

(Signed)

J. PIO, S. Pœnit<sup>ria</sup> Sec<sup>ria</sup>.

#### POPIISH INSTRUMENT.

##### *Translation.*

Endorsed on the back,

“To thee ——— beloved in Christ; safety in the Lord. From the Holy Penitentiary, Grace.”

Entitled within,

“Michael, by Divine mercy, Bishop of Albania, of the holy Roman church. Cardinal *de Petro*, and Superior Penitentiary of our holy lords, the Pope and the Apostolic See.”

And commencing,

“To thee ——— beloved in Christ, confessor, legally approved by the ordinary of the place for receiving the sacramental confessions of both sexes, we grant the undermentioned powers, which thou art empowered to use for a court of conscience, and in sacramental confession by apostolic authority, and not otherwise. So, however, that thou oughtest not to exhibit them to any one, unless necessity or utility should require it.

First. Power of absolving from excommunication on account of having laid violent hands on the clergy or presbyters, whether secular or regular; in cases, however, that have not been brought, or that cannot easily be brought before the court of the ordinary, provided that death has not ensued, or mutilation, or a mortal wound, or a fracture of the bones. A heavy and salutary penance being enjoined, with the obligation of carefully and sufficiently satisfying the party injured.

Second. Of absolving from the censures pronounced upon duellists; provided that the cases have not been brought before the court of the ordinary. A heavy and salutary penance being enjoined and all other things which ought of right to accompany it.

Third. Of absolving all the penitent, whether men or women, (except

avowed heretics, or those who openly teach their doctrines,) from all kinds of sentences, censures, and ecclesiastical penalties, on account of heresy, whether when no person heard or observed it; or when thrown out in the hearing of others:—for infidelity, and abjuration of the Catholic faith, privately avowed;—sorcery and witchcraft committed with accomplices; also for invocation of the devil and an agreement of consigning to him their soul; for idolatrous worship paid him, and unhallowed rites; and in short, for every kind of false doctrine inculcated; after however the penitent, as of right he ought, has disclosed his accomplices in the aforementioned crimes, if he has any, to the ordinary of the place, or to the officer of the holy Inquisition, in those places where the authority of the holy Inquisition prevails. In other places, however, let the penitent come under a solemn engagement of communicating this disclosure, as soon as possible, and in the way which shall seem to you the best, before the ordinary of the place. And after he shall, in every instance, have secretly abjured the heresies before you, and recalled the compact entered into with the evil one;—and have delivered to you the written agreement executed, if any; with the other symbols of superstition, that they may all be burned. Having enjoined, according to the degree of his wickedness, a severe and salutary penance, with a frequent use of sacraments, and exacted an obligation of retracting his sentiments according to your prudent advice, in presence of those before whom the heresies were uttered; and of removing the scandal so produced.

Fourth. Of absolving from censures incurred by the violation of the residences of religious orders of either sex, provided that it was not done intentionally for a wicked purpose, and without any event having followed from it, and whilst the cases have not been brought before the court of the ordinary;—with a suitable and salutary penance. And moreover of absolving women only, from the censures and ecclesiastical penalties incurred by having violated for a wicked purpose the residence of religious men, whilst only the cases remain concealed: having prescribed a severe and salutary penance, with a prohibition from entering any church, convent, or monastery of the said religious orders, during the continuance of the penance.

Fifth. Of absolving from the censures incurred for retaining and perusing prohibited books: after, however, the penitent shall have delivered up the prohibited books which he may have in his possession, or intrusted them to thee that they may be delivered up to the ordinary of the place or to some other person lawfully authorized to receive them. A suitable and salutary penance being enjoined.

Sixth. Of absolving from a case reserved for the determination of the apostolic see, for gifts received from regulars of either sex, penance being enjoined. And when the case is concerning gifts under the value of ten scuta,\* some charitable donation is to be required at thy discretion, and carefully exacted as soon as possible for the benefit of religion, to which restitution was to have been made; provided always that it does not appear that these gifts were of the proper effects of religion. In so far, however, as the accepted gifts were either above the value of ten scuta, or appear to have been given out of the proper effects of religion, restitution is to be previously made, which, if the individual cannot im-

\* A scuta or scudi is about four shillings sterling.

mediately perform, an obligation is to be lodged in thy hands that this shall be done within a certain limited time to be fixed by thy judgment: otherwise according to circumstances.

Seventh. Of absolving the religious of every order, (except nuns, unless thou hast been approved of, or authorized, by the ordinary of the place, to act for them,) not only from the aforesaid, but also from cases, and censures, reserved for the determination of their own community.

Eighth. Of commuting, on having considered the causes, all simple vows, into others of penance, or works of piety; with the exception of the five vows reserved for the apostolic see, viz. of chastity, of religion, of the three pilgrimages, namely to the sacred threshold of the holy apostles; to St. James in *Compostellis*, and to Jerusalem; and from the penal vows to restrain themselves from sin; and from the vow against indulging in amusement; and from vows made with respect to prejudice and the *Jus Tertii*.

Ninth. Of granting a dispensation to a transgressor of the vow of chastity, who has contracted a matrimonial connexion with this vow upon him, to obtain the *Debitum Conjugale*. Such a penitent being admonished that in every other respect except the lawful matrimonial privilege, this vow is to be considered binding, as also in the event of surviving the husband or wife respectively.

Tenth. Of granting a dispensation to an incestuous man or woman, to obtain the *Debitum Conjugale*, which right he or she had lost from a supervening secret affinity, by a carnal connexion having taken place with a male or female relation, whether in the first, or in the first and second, or in the second degree of his wife or her husband respectively. The occasion of the sin being removed; and a severe and salutary penance being enjoined, and sacramental confession once every month, for a period to be appointed according to thy judgment.

Eleventh. Of granting a dispensation with regard to a secret impediment of the first also of the first and second, and of the second degree of affinity by itself, arising from unlawful connexion: when the question is concerning matrimony already contracted with that impediment existing. So, however, that if an affinity of this kind arises from connexion with the mother of the espoused woman, the birth of the espoused shall have preceded that connexion. The penitent being admonished of the necessity of a secret renewal of the compact with his supposed wife, or the woman with her supposed husband; or assured of the nullity of the former compact; but so cautiously that the delinquency shall by no means be made public. The cause of crime being removed, and a severe and salutary penance being enjoined, and sacramental confession once a month, for a period to be fixed by thy judgment.

Twelfth. Of granting dispensation with regard to the secret impediment of a crime, provided that it has occurred without any evil design, and the question is respecting matrimony already contracted. The supposed spouses being admonished of the necessity of a secret renewal of the bond, and a severe and salutary penance being enjoined, and sacramental confession once every month, for a period to be fixed by thy judgment.

Thirteenth. Likewise of granting dispensation concerning a secret irregularity contracted by a violation of censures, namely, with priests, or those in holy orders whether secular or regular.



It is our will, however, that thou shouldst be empowered to use the above-mentioned powers by license from the proper ordinary for three years only, from the date of these presents; and that thou shouldst abstain from granting absolution from cases reserved for the ordinaries of the various places, unless power to do so is obtained from them.

Given at Rome, from our palace, on the 9th day of December, 1819.

(Signed) R. MAZIO, Corrector of the Holy Church.

(And upon the back of the seal) J. Pio,  
Secretary of the Holy Penitentiary."

I shall not make many remarks on this modern piece of popish jugglery: but it lets out certain secrets with regard to the practice of *religious* persons, which it is worth while to mention; such for instance, as the monks and nuns being in the practice of stealing into one another's apartments. The fourth clause empowers the confessor to grant absolution for this fault, which would have been needless if the practice did not exist. Nay, so profligate and shameless are these *religious* women, that they will violate for a wicked purpose the apartments of the *religious* men; and the confessor is empowered to grant absolution for this, provided it be kept secret. This is the fruit of their vows of chastity! this is the boasted sanctity of those who have obtained *holy* orders, and who profess to have fled from the pollutions of the world!

We learn from the third clause that, as lately as the year 1819, sorcery and witchcraft, and the crime of making unlawful bargains with the devil, were understood to be practised in the church of Rome. Whether such things are really practised, I shall not take upon me to say; but it is certain that the pope and his "holy lords" believe they are; from which we may infer that the gross darkness of the tenth century has not yet passed away from the capital of the *Christian* world.

The eighth clause empowers the confessor to dispense with all simple vows, five only excepted, on condition of some penance or pious work being performed; and as those of civil allegiance are not excepted, the confessor can, whenever he pleases, relieve a man from the obligation of any oath he may have taken to the king or government that affords him protection. The simple fact that this is an existing law in the church of Rome, ought to open the eyes of some of our statesmen and others, who seem to have fallen into a most romantic fit of love and affection for the children of Babylon, if not for the old lady herself. Every reader of history knows that the pope exercised the power of absolving subjects from their oaths of allegiance; and here is a proof that he does so still, which proves what I have all along maintained, that popery is unchanged, let simple Protestants say what they will to the contrary.

The ninth, tenth, and eleventh clauses need no comment. They lay open so plainly the gross wickedness which Rome tolerates, that I think no person can doubt the truth of what I asserted at the commencement of my work, that the church of Rome grants indulgence, or rather dispensation, to her members to commit sin.

I had prepared to be inserted here, the present state of Rome with regard to indulgences, from a work entitled, "Rome in the nineteenth century," but I find I have not room for it. It will appear in a future number.

## CHAPTER CXLVIII.

ROME IN THE NINETEENTH CENTURY. CONTINUATION OF LETTER FROM IRELAND, COMMENCED IN CHAPTER ONE HUNDRED AND FORTY-FOUR. IRISH MIRACLES. SAINTS' DAYS. EDUCATION. DISHONESTY. MARRIAGES. MAYNOOTH COLLEGE. RECIPE FOR MAKING ITALIAN SOUP. PRAYER OF THE KING OF FRANCE TO THE VIRGIN MARY.

SATURDAY, May 12th, 1821.

THE following was intended for the conclusion of last number, but was omitted for want of room :

" Plenary indulgence and remission of sins are liberally offered here on very easy terms. I was at first rather startled with the prodigal manner in which that full pardon of all transgressions, which the gospel promises only as the reward of sincere repentance and amendment,\* was bestowed at Rome, in consideration of repeating certain prayers before the shrine of certain saints, or paying a certain sum of money to certain priests.

" I was surprised to find scarcely a church in Rome, that did not hold up at the door the tempting inscription of '*Indulgentia Plenaria.*' Two hundred days' indulgence I thought a great reward for every kiss bestowed upon the great black cross in the Coliseum ; but that is nothing to the indulgences for ten, twenty, and even thirty thousands of years, that may be bought, at no exorbitant rate, in many of the churches ; † so that it is amazing what a vast quantity of treasure may be amassed in the other world with very little industry in this, by those who are avaricious of this spiritual wealth, into which indeed the dross or riches of this world may be converted with the happiest facility imaginable.

" We are told that ' it is easier for a camel to enter into the eye of a needle, than a rich man into the kingdom of heaven,' but at Rome at least, it would seem to be difficult, nay, impossible, to keep a rich man out." *Rome in the nineteenth century, Literary Gazette, No. 213, p. 101. February 17, 1821.*

The one hundred and forty-fourth number of the Protestant broke off in the middle of a letter from a gentleman in a remote part of Ireland, who has the advantage, if such it may be called, of seeing popery in its naked deformity. Having stated the fact that a miraculous virtue was supposed to reside in the clay that had touched the coffin of a priest in his neighbourhood, lately deceased, my correspondent proceeds :

" The writer saw a woman, a cripple, who, hearing of this celebrated relic, had been taken there for a cure ; on her return, being asked if she had received any benefit, she replied she did, but her husband saying she did not, the wife asked him how he could dare to deny that

\* The reader will be aware that these are not THE PROTESTANT'S words.

† You may buy as many masses as will free your soul from purgatory for 29,000 years at the church of St. John Lateran, on the festival of that saint ; at Santa Bibiana, on All Soul's Day, for 7,000 years ; at a church near the Basilica of St. Paul, and at another on the Quirinal Hill, the names of both of which I have unluckily forgotten, for 10,000, and for 3,000 years, and at a very reasonable rate. But it is vain to particularize, for the greater part of the principal churches in Rome and the neighbourhood, are spiritual shops for the sale of the same commodity.

a miracle was wrought in her, *though he could not see it!* Indeed, this idea is not at all unfamiliar to them, since they are accustomed to believe that bread and wine is transubstantiated into the very body, bones, and blood of our Lord, although to their visual comprehension, they still remain the same substances without any alteration whatsoever. I had in my possession a *printed* paper, giving an account of some of the miracles performed at the shrine of this saint, and headed, '*Miracles have not ceased;*' these were *publicly* cried through the towns by hawkers, of one of whom I purchased the copy.

"Those who receive any benefit by such impostures, are the priests and the publicans; (the latter erect booths around these precious relics, as long as curiosity, faith, or superstition invite customers;) and it is natural enough that this should be the case, and that they should act in concert, for while the former are vending their clays, the latter are vending their spirits. It is remarkable, that wherever there is a saint's day held, (called a *patron*,) you will uniformly find the greatest superstitions succeeded by the grossest sensuality, drunkenness, and vices of all kinds. The writer had been a long time at a loss to conjecture the cause of this intimate connexion between superstition and vice, until he was informed by a Roman Catholic, a *great devotee*, in his employment, and whom he accused with getting drunk, that, as it was committed on a saint's day, *it was no sin*, for they believed that each of the saints ask and receive the *pardon of all sins* committed on the days kept for their commemoration, provided they attended the prayers offered up to them in the chapel. We therefore need not wonder why so many saints' days are kept in Ireland, since such great benefits are said to arise from them. Indeed, the wonder is, that they do not make saints' days of every day in the year; but on recollection, this would not be agreeable to the priests, for if the people believed that the intercession of the saints in their favour went on daily, and as a matter in course, there would be nothing left for the priest to do—or, what would be worse—to *receive*.

"Is it therefore a matter of surprise that Papists are held back from education by every means, and even threats held out by their priests, since it is so much for their advantage to prevent the moral and religious improvement of their parishioners; and they have brought them so completely into obedience, (I mean the lower orders,) that they can make them believe the grossest impositions of their church in opposition to their reason.

"The mind of man is naturally desirous of knowledge, but if you can draw off the mind from seeking more rational attainments to rest in superstitions, you thereby enervate the faculties, and make the understanding a mere machine to be impressed or impelled at the will of the mover. The common Irish, sir, do not want naturally good capacities; they are intelligent, generous, and unsuspecting, and if these qualities were improved by a real, not pretended moral and religious education, they would not come behind the most celebrated of other countries—but these mental endowments are beclouded by the dense and gross atmosphere which every where overhangs popery, preventing any rays of intellectual light to shine out.

"Of late years there have been many efforts made by the Protestants in Ireland to improve the condition of the lower orders, by the establishment of schools calculated to promote their moral and religious im-

provement,—and, as a means best calculated to produce these desirable ends, the *Bible* simply, without note, comment, or catechetical lectures of any kind, has been introduced into their schools, one would reasonably suppose that no objection could be taken against the morality of the Bible as a reading book; but this is not the case, the most violent determined opposition is every where given to the admission of Roman Catholic children into these schools by their priests, who, dreading the effects of a moral and religious education, denounce publicly and repeatedly the parents of those few children who attend. In the town where I live, at this present time, week after week, the thunders of the church are hurled from the altar against some, whose only crime is the anxiety they have to get instruction for their children. Their names are individually called out, to make them obnoxious to the rest, and every curse poured forth upon their devoted heads. It is of no avail to inform the priests that during the fifteen years which this school has been established no one instance of any attempt to proselyte, by drawing away the Roman Catholics from the communion of their church, can be adduced; it is of no value to assure them that the object of the school is *solely* to convey moral and religious instruction by means of the Bible and the Bible alone, without any notes, comments, or catechetical lectures whatsoever, and that they recognise no sect or party amongst the children in their schools. The priest's answer invariably is, "we cannot allow the Bible to be read by the people," "they must only hear such explanations from it as we choose to give." On expostulating with a younger priest here, on this subject, he replied, he was only obeying the orders of his bishop, whom he was bound to obey, by the most solemn and sacred oaths taken at his ordination, and of which his bishop often reminded him, nor did he execute his directions with that *severity he ought*; for he was positively directed by his bishop to bring all the children who were sent by their parents to this school before him; and while he denounced all the curses of the church against their parents by *name*, the children were ordered to *curse their own parents*, by pronouncing audibly at the end of each curse, Amen!!!

"It is a precept of the divine law to 'honour thy father and mother; and he that curseth father or mother let him die the death.' Matt. xv. 4. But the popish bishops and priests order, that children shall *curse* their fathers and mothers; and they that shall refuse to curse their fathers and mothers, shall be cursed, and that bitterly by the holy mother church.

"To counteract the growing avidity for education amongst the lower orders of the people of Ireland, the priests have established in most parishes, what are called monks' and nuns' schools, that is, schools kept by monks and nuns, for what they are pleased to term, the moral and religious education of the poor Roman Catholic children,—the entire of which nearly consists in teaching the children to repeat their catechisms and rosaries—it is evident that the sole object of establishing these schools is to prevent the children's being sent to the free schools of the Hibernian school society, and thereby hold them in ignorance; complaints are frequently made by the parents that their children, after a close attendance at these schools for two or three years, do not learn as much as children sent to the free schools do in as many months; and the writer has known instances, where even poor labourers have pre-

ferred paying something for their children's education, rather than lose their time at the schools of these monks and nuns, who are generally as ignorant as their predecessors of the ninth and tenth centuries. To support these establishments, every means are used to prevail on Roman Catholics, living and dying, to give or bequeath a proportion of their properties to such pious uses; and the great merit of keeping poor Catholics from Protestant heresy, is pointed out to them in the most glowing colours.

"However, in the division of the booty thus obtained, things do not always go on as smoothly as they could wish. Take a recent instance of some notoriety, which occurred in a pretty large town in Ireland. The pastors of the holy mother church having prevailed on a wealthy Papist to bequeath, for the good of his soul, the interest of a large sum of money for the education of poor children in the Roman Catholic faith; the monks and nuns each contrived to possess themselves of a moiety of this property for the purpose or pretence above mentioned, and left the parish priest in the lurch; but as his reverence thought that he had as good a right to his share of the booty as the monks and nuns, *who had made vows of poverty!* he endeavoured to wrest it out of their hands, and made representations to the trustees that the parties in possession were totally unqualified to teach the children, being ignorant themselves of the very rudiments of learning. Now as the priest's opponents could not perhaps well rebut this charge without first going to school, for which they were rather elderly, they attacked the priest where he was most vulnerable, they charged him *upon oath*, with being guilty of certain practices, not reckoned among Protestants, at least, very moral; such as kissing the young females at confession, &c., but although these nuns did not throw the veil over the grossest crimes with which they charged their priest, I must, for they are too indelicate to be mentioned. The priest, you may be sure, did not remain an idle or an indifferent spectator during these proceedings; he also accused the brotherhood and sisterhood, upon oath, with perjury, the subornation of witnesses, and with other immoral practices of a more personal and private nature. How this dispute will end is uncertain, it being referred to a higher tribunal.

"The parishioners have also divided, part siding with the priest, and part with the holy fraternity; and to such a height has this enmity been excited, that they have more than once from invectives come to blows.

"'By their fruits ye shall know them,' is a short but very comprehensive direction, given us by our Lord himself for the examination of individual or collective character:—'For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit;' now applying this rule to the religion of Papists, we shall find that their practice produces fruit the very reverse of every moral law contained in the Bible. Every religious rite and ceremony from the cradle to the grave is, amongst them, succeeded by the grossest sensualities: and whether we observe their christenings, weddings, wakes, or funerals, they are all attended with the grossest idolatry and superstitions, and succeeded (among the lower orders) by revellings, drunkenness, and such like; 'of the which,' says the apostle, 'I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the

kingdom of God.' The priests in Ireland look upon the unmarried daughters of their parishioners as forming a considerable proportion of their wealth; for a large share of their fees or perquisites arises from their weddings,—no female being allowed to marry out of her own parish; the priests therefore are extremely anxious to encourage matrimony, and they are frequently engaged in match makings. It being the rule or custom for the guests invited to the weddings of the better sort, to pay the priest according to their abilities, he is anxious that a large number should be invited, and that a plentiful dinner be provided at the bride's father's expense; the whiskey is so abundant on these occasions as to be sometimes brought out in cans, the priest himself partaking largely of the banquet; piping, dancing, and drinking, continues through the night. On these occasions the priest himself generally opens the dance with the bride, particularly if the collections are large. A melancholy accident not long since occurred at one of these weddings—the chimney happening to catch fire, one of the party took up a can of whiskey, which he supposed to contain water, and dashed it on the flames, the spirits instantly exploded, and blew up most of the company.

"One very bad effect must always result from the interest the priests have to promote marriages; which is, that instead of dissuading, they induce the poorest sort who can beg, borrow, or steal a guinea, to marry, without having any provision made for a family; and they thus entail poverty and mendicity on the country. I have known matches of this kind so hastily made up, that the parties contracting had not seen each other before that day, and so poor as to be obliged to borrow a guinea for the priest, for he won't take less, and if the parties should be under any church censures, he requires more. Ireland is thus over-peopled with a poor, ignorant, superstitious peasantry; and what is worse, there is no prospect of any change in their circumstances, while popery holds them in her iron grasp, whose interest it is to keep them superstitious, by keeping them in ignorance. Nothing except a national system of general education for the poor, agreeably to the plans of the Hibernian school society, where the *scriptures alone* are made the reading book, can effectually and finally promote the moral, intellectual, and religious improvement of Ireland, and this subject is well worthy the attention of the legislature. J. A."

This plain, unvarnished narrative exhibits such a view of popery, as ought to excite universal detestation, not against the poor deluded people, but at the conduct of their priests, whose sole business seems to be, to maintain the reign of ignorance and error, to rob the people of their little hard-earned property, and to fatten upon the spoil: yet it has lately become fashionable to eulogize these priests as if they were the most virtuous men in the world. Panegyrists of their own communion boast of the "spotless purity" of their character; Protestant senators, in both houses, vie with one another in expressions of commendation, or in tacitly admitting the extraordinary merit of these ghostly deceivers; and it is esteemed of so much importance to Ireland to preserve the breed, that a college was erected twenty-five years ago at Maynooth for the purpose, at an expense to the public, originally, of about 40,000*l.* and an annual charge of about 8000*l.* ever since. This was no doubt meant for the best; but I am persuaded nothing of the kind would have

occurred, had the real character of the priests been better known to men in power. No dissenting sect in Britain ever received such countenance and support as is thus granted to Irish Papists, and yet these Papists are incessantly complaining of being an insulted, oppressed, and persecuted people.

"In 1795," says a late writer, "Maynooth college was established by an act of parliament; by which, certain trustees were empowered to receive donations for establishing and endowing an academy for the education of persons professing the Romish religion, and to acquire lands, free from forfeiture by mortmain. Little short of 40,000*l.* was granted for its establishment at first; and in every subsequent session, a regular charge of 8000*l.* has been made to parliament for its annual support. I may add, too, that this does not appear to content them. I have heard it represented as trifling, by gentlemen of that better informed, or rather deeper initiated class of Romanists, as to faith and doctrine, which is recognised as composed of 'competent expounders;' while the encouragement of the Protestant charter schools, has been spoken of with contempt, dislike, and jealousy." *The true state of the question, by Joseph Spearing, jun. p. 229, Cork, 1816.* The title of the money thus thrown away by Protestants, in bolstering up a system of idolatry and superstition, would go a great length in teaching the people to read the word of God, upon the economical plan of the Hibernian society; but it has not yet appeared *politically* necessary to teach the poor Irish to read the Bible; at least not so necessary as the maintaining a regular succession of popish priests. Candour, however, requires me to say, that in this matter there was only a choice of evils. The Maynooth college was not endowed because our government wished to encourage popery; but because it was reckoned better to have the priests educated at home, than to lay them under the necessity of going abroad for education. My opinion is, that the worst of the evils was chosen; but I do not profess to be a politician.

A correspondent has favoured me with the following recipe for making Italian soup, with which I conclude the present number. The reader will not consider it below the dignity of my work, seeing it has so close a relation to the person of the present head of the Romish church. It is extracted from Galiffico's Letters, relating to Italy and its inhabitants, 1816, 1817, translated by John Murray, London, 1820. After describing Cardinal Gonsalvi as the most popular minister that any pope ever had, the author proceeds, page 23:—"Whatever may be the liberality of the prime minister, it is not sufficient to put a stop to the most absurd superstition. Little prints of the miracles attributed to the present pope, were publicly sold in the streets of Rome; and some time before our arrival, an immense number of his shirts were sold in retail to the common people, and perhaps to better informed persons also, who fully believed that a small piece of one of them boiled in their soup, was the surest of all remedies against any disorder. I could not have credited this story, if I had not had it from a very honest merchant, who told it to me in the simplicity of his heart, as a thing of which no real Christian could entertain a doubt." It is not said whether the shirts were first washed; but it is to be presumed they were not; for washing would take the virtue out of them.

Another curious piece has come in my way this week, for which, I

see by the proof-sheet, there is room; and I insert it here, for the sake of preserving it to future times. It is what will be called a very devout prayer, by "his most Christian majesty," the king of France, on the occasion of the baptism of his young grand-nephew, the duke of Bordeaux:—"Let us invoke for him the protection of the mother of God, the queen of the angels; let us implore her to watch over his days, and remove far from his cradle the misfortunes with which it has pleased Providence to afflict his relatives, and to conduct him by a less rugged path than I have had, to eternal felicity." This act of devotion was performed, not a fortnight ago, by the sovereign of the most enlightened popish kingdom in the world. Here there is no God acknowledged but a mere creature; and if such idolatry shall be persevered in, it is probable that the young prince, if spared as long in the world, will have to go over a still more "rugged path" than that of his predecessor.

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 CHAPTER CXLIX.

REPLY TO AMICUS VERITATIS RESUMED. HIS PLAGIARISMS. INDULGENCE. TETZEL, AND THE POPE'S NUNCIO. WHITAKER'S ACCUSATION OF FORGERY CONFUTED. GATECHISM TRANSLATED BY DR. BOGUE. TAX OF THE APOSTOLIC CHANCERY.

SATURDAY, May 19th, 1821.

I HAVE still some accounts to settle with my long forgotten opponent, AMICUS VERITATIS, though, after the exposure which I have made of the character of popery, any farther notice of his errors may be considered almost a work of supererogation. It is necessary, however, that I keep my word, and therefore I must devote a number or two to his service.

I observe, then, in the first place, that I have found him out to be a great literary thief. I have already shown that part of his declamation about good works was stolen, without acknowledgment, from a recent English publication. (See PROT. Chap. CXXI.) And I have made such farther discoveries as lead me to doubt whether he did not pilfer the greater part of what he gave as his own. In a letter which he published in the Glasgow Chronicle, dated 25th June, 1818, (See PROT. Vol. I. Part I. page 38,) we read as follows:—"If frequency of repetition could give to misrepresentation the substance of truth, an indulgence would be of all scandalous things the most scandalous. Your correspondent seems to have adopted this principle; he conceives he may justly assume the privilege of saying what has been said by hundreds before him, and, therefore, without hesitation, condemns the practice of indulgences, in terms the most pointed and severe." Now this passage is stolen verbatim, without marks of quotation, from a pamphlet, entitled, "A Vindication of the Remarks on the Charge of the Bishop of Durham," 1807, p. 42, with only this alteration, to wit, Amicus strikes out "the bishop of Durham," and puts "your correspondent," that is, THE PROTESTANT, in his place, which, if it were not mere words, would be a very comfortable translation for the said PROTESTANT; though both church and state would be losers, if a prelate so truly venerable and estimable were to be superseded by a mere layman of the north.

AMICUS then proceeds to proclaim his own courage, in the following  
Vol. II.—37



terms:—"But I am not to be intimidated by a sourness of aspect: the shafts of ridicule will not in the least discompose me, and I can despise the meanness of sophistical reasoning, whilst I pity the prostitution of talent." What pity that so bold a man was so soon put to silence! and that too, by a writer so contemptible as to prostitute his little talent for the purpose of mere sophistical reasoning. Surely it would have been easy to refute such a writer; and though *Amicus* was denied access to the *Chronicle*, after I had withdrawn, he might have found means to publish his reply to the Protestant in some other way.

But we must come to matters of more importance. He said he had "endeavoured to prove that it never was a doctrine of the Catholic church that a pope or bishop could grant an indulgence to commit sin." When I first used the word "indulgence," I did it in the common English acceptation of the term,—“to grant, or be favourable to;” and there is scarcely a page of my work from the commencement, in which it is not shown that popery is favourable to the commission of sin, either by connivance or encouragement, or positive enactment. But I am aware that in the language of popish catechisms the word *indulgence* has a technical meaning somewhat different; though the consequence remains the same as that with which I charged it. When a man knows beforehand that he can purchase from his priest, a remission of the temporal and purgatorial punishment of his sins, the natural consequence must be, that he entertains no great dread of sin; and the indulgence operates as an encouragement to the commission of it; especially when it is considered, that exemption or relief from purgatory, necessarily implies exemption from hell, insomuch that he who obtains a plenary indulgence, entertains no dread of any future punishment.

But call it indulgence, dispensation, or what you will, the evil of which I complain, is, granting permission to do what is sinful. Of this the church of Rome is notoriously guilty, for proof of which I need not go farther back than the recent bull of the pope, which was given in my last number but one, in which power is granted to dispense with certain laws, with regard to the marriage of persons nearly related to one another. Such marriages are either sinful, or they are not; if not, why are they prohibited? and if they are sinful, the pope's authoritatively allowing them, is permission to commit sin. *Amicus* triumphantly asserts, that if the popish bishops could have granted indulgence to commit sin, Henry VIII. had never professed himself a Protestant; but I cannot suppose my opponent to be so very ignorant as not to know this was the very thing that led to that event. Henry, when scarcely come to years of discretion, married his brother's widow. This was an unlawful, and a sinful thing in ecclesiastical reckoning; but he had a dispensation from the pope for doing it. Afterwards he had some real or affected qualms of conscience, on account of what he considered an incestuous connexion. He applied to the pope to dissolve the marriage, which he durst not do for fear of offending the emperor, who was the queen's brother: but he offered Henry another dispensation, namely, that he might have two wives. (See *Prot.* Vol. I. Part I. page 34.) Gross as Henry's notions of morality were, he was not bad enough for this; and finding that the pope would not comply with his request, he threw off his yoke altogether, which was perhaps the wisest thing he ever did.

Amicus Veritatis attempts to evade the evidence which I had adduced of the great wickedness of his church in the article of indulgences, by doubting some of my facts, and denying others. "The doctrines or theses of Tetzel," says he, "were publicly condemned by the pope's nuncio, Miltitz, and consequently cannot be Catholic doctrine;" for the truth of which he refers me to Mosheim and others. From the following extract the reader will judge how far this is correct: speaking of Miltitz's conference with Luther, we are informed that Miltitz "loaded Tetzel with the bitterest reproaches, on account of the irregular and superstitious means he had employed for promoting the sale of indulgences, and attributed to this miserable wretch all the abuses that Luther had complained of. Tetzel, on the other hand, burdened with the iniquities of Rome, tormented with a consciousness of his own injustice and extortions, stung with the opprobrious censures of the new legate, and seeing himself equally despised and abhorred by both parties, died of grief and despair. This incendiary being sacrificed as a victim to cover the Roman pontiff from reproach, Miltitz entered into a particular conversation with Luther, at Altenburgh, and, without pretending to justify the scandalous traffic in question, required only, that he would acknowledge the four following things: 1st, That the people had been seduced by false notions of indulgences: 2dly, That he (Luther) had been the cause of that seduction, by representing indulgences as much more heinous than they really were: 3dly, That the odious conduct of Tetzel alone had given occasion to these representations: and 4thly, That though the avarice of Albert, archbishop of Mentz, had set on Tetzel, yet that this rapacious tax gatherer had exceeded by far the bounds of his commission." *Mosheim by Maclaine, cent. xvi. § 1.*

Now, here is not a word that implies a condemnation of Tetzel's indulgences, but only of Tetzel himself. Like other doers of dirty work, he had overdone his part, and brought disgrace upon his superiors and employers. The bull was given under the authority of the pope himself, the words of which are given in the first volume of THE PROTESTANT, Part I. page 22. This Miltitz had no right or power to condemn, and he does not profess to condemn it. If he had, he must have published another bull for undeceiving the many thousands whom Tetzel had deceived. But nothing of the kind was done. The people were allowed to believe in the efficacy of the indulgence which they had received and paid for; and there is not so much as a hint that the benefit of it was affected by the irregular and superstitious means which had been used for promoting the sale.

My second proof was a letter or bull of indulgence granted by the present pope to the people of Cork. Amicus considers this so trifling and inapplicable, as hardly to require notice; but the fact is, he could not notice it in the way I called the reader to do, without divulging the truth, that that very indulgence was a permission to commit sin, for it calls itself a "plenary indulgence," and "in form of a jubilee." Let Amicus inform the reader in what manner the Papists in Ireland celebrate their jubilees, and the question will be set at rest: unless, indeed, the principle avowed by a Papist to the writer of the letter in my last number, be admitted; namely, that drunkenness and licentiousness of every description are not sins when committed on a saint's day, or day of jubilee.

Amicus writes in the true spirit of Jesuitism. When a document is produced that bears hard upon his church, he holds up a face of brass, and boldly calls it a forgery, though he had never seen or heard of it before. This is the case with the bull of the pope, inciting the Irish Papists to murder their Protestants neighbours, which I quoted from *State Trials*. (See Vol. I. Part I. page 22.) This document, as I have already said, was produced on the trial of Lord M'Guire, one of the rebels, and its authenticity was not questioned by either the court or the prisoner. Both the fact and the document were new to Amicus Veritatis: and he found no reply to such confounding evidence, but by applying the rule which Papists have always at hand; that is, a broad denial, or charge of forgery. "Respecting the bull of Pope Urban VIII.," says he, "the style and language in which it is couched assure me that it must be a forgery. Its very date increases my suspicion." Here Amicus leaves the subject, and raises a great hurricane of words about persecution; which makes it very evident that he knew nothing of the matter; but he had the presumption to imagine that his bare word, written in ignorance, would be sufficient to set aside the recorded evidence of the court of king's bench! this is a piece of impudence which the pope himself could scarcely match, even with infallibility at his back,—I say, Amicus was writing in ignorance. This is very evident from his mode of expression. The style and language assured him that it was a forgery; but after being assured, we find him only *suspecting*; and the date of the bull increased his suspicion. Now as for style, it was given in English, and it would of course partake of the manner of the translator; and its date was May 25th, 1643. It remains with Amicus to show cause why a document of this date should not be received as authentic.

As if doubtful that his charge of forgery in this individual case would not be believed, Amicus makes the following general, and sweeping accusation, believing, no doubt, that if he got this to go down, all the documents I should ever produce would go for nothing:—"Who would take a review, from the year 1577, to the year 1684, that would not shudder at the horrific scenes that were the consequences of accumulated forgeries? It was this detestable habit of fabrication, and lies, in your chief reformers, which drew from the pen of the Rev. Mr. Whitaker, a Protestant divine, the following remarkable confession:—"Forgery," says he, "appears to have been the peculiar disease of Protestantism; originally coming forth as a kind of leprosy upon the brow of Presbyterianism in Scotland, it was conveyed by the intercourse of vice to the profligate head of the church of England." *Whitaker, Vol. III. p. 49.*" This, the reader will perceive, is nothing but mere rant and general assertion. Amicus does not so much as pretend to confirm his charge against our chief reformers by adducing a single fact; and they must be credulous indeed, who will take his bare word as sufficient to set aside the testimony of numerous cotemporaries who have borne witness to the integrity as well as the intrepidity of the chief reformers, both in England and Scotland. Amicus may assert that John Knox was a coward; but most persons, instead of making a serious reply, would despise his folly, and laugh at his impudence. Yet the assertion would be every whit as true as that our chief reformers were addicted to lying and forgery. I defy the whole host of Jesuits to prove

the fact with regard to any one, whom British Protestants have been accustomed to regard with veneration as instrumental in effecting the glorious work of overthrowing popery, and establishing true religion. I do not deny that numerous Jesuits, in both Scotland and England; assumed the name of Protestants, and made a trade of lying and forgery, with a view to obstruct the progress of the reformation; and it was one of their main tricks to lay their own crimes to the charge of Protestants, so that some late writers, affecting to believe antiquated calumnies, have taken upon them to accuse the reformers of the vices of their enemies.

Amicus lays great stress upon the confession of Whitaker, who it seems was a Protestant; but the reader does not require to be informed, that there are, and have been, many Protestants, who maintained the hostility of Papists against the spiritual Christianity, and strict discipline of the first reformers, especially of the Scotch Presbyterians. Such men will condemn popery as a system, on account of the political mischiefs which it occasions; and on this account they are far enough from being Papists; but they will gladly join with Papists or infidels, for the purpose of throwing discredit or ridicule on the character of men who were holier than themselves, and who would not have acknowledged such as they for brethren. Such seems to have been this Whitaker. He was not a Papist, for he did not worship the Virgin Mary; but he chose another Mary as an object of almost equal idolatry; namely, the unfortunate Queen of Scots; and he was as ready to break a lance with any man who should doubt of her purity, as Loyola was with any one who denied the immaculate conception. Dr. McCrie has, in few words, justly characterized this writer as "the fantastical Whitaker, a late author who has equalled any of his predecessors in prejudice, and exceeded them all in the illiberal and violent abuse with which he has treated the most respectable of his opponents." In the style of this writer, "Knox was a fanatical incendiary—a holy savage—the son of violence and barbarism—the religious sachem of religious Mohawks." He styles Buchanan, "a serpent—a daring calumniator—leviathan of slander—the second of all human forgers—and the first of all human slanderers." Dr. Robertson he calls "a disciple of the old school of slander—a liar—and one for whom bedlam was no bedlam." See *Life of Knox*, Vol. II. pp. 153, 257, notes. I suppose the reader will set down Whitaker himself for a raving bedlamite, and attach to his assertion no authority whatever: but it is of more consequence to know the fact, that Mr. Malcolm Laing, in his dissertation on Queen Mary's accession to Darnly's murder, appended to his History of Scotland, has shown that every one of the documents represented by Whitaker as forged, is genuine.

I had given the popish doctrine of indulgences, from the French Catechism, translated by Dr. Bogue, of Gosport; on this Amicus remarks: "I am not astonished that Bogue's Catechism was the one which your correspondent has selected for his purposes. This is a work which was translated from the original French, by a Protestant, merely for the purpose of exercising his talent of ridicule, and it was natural to suppose that your correspondent would apply to such a valuable source of misrepresentation." Here again we see that Papists hold it for certain, that no Protestant is to be trusted, even in the sim-

plest matters. It does not appear that Amicus had ever seen the catechism in question, or that he had compared the translation with the original; but merely because the translator is a Protestant, it *must* of course be a "source of misrepresentation." This, I suppose, furnishes an index to the state of morals among Papists. They know their own tricks, and those of one another, so well, that they take every man for a knave.

"There's none so ready to detect a cheat,  
As he who is a knave complete."

I have the happiness of being personally acquainted with Dr. Bogue, as many of my readers are; and I believe a man of more sturdy integrity is not to be found in the three kingdoms. I consider his personal character a sufficient guaranty for the fidelity of his translation; but though it were otherwise, no reasonable man will suppose him to be such a fool, as by a false translation to expose himself to the detection and derision of any schoolboy who might choose to bring his work to the test. In point of fact, I have never read or heard of any man calling in question its fidelity, except Amicus Veritatis; and he does it merely upon the ground that Dr. Bogue is a Protestant. He does not attempt to point out a single error in his translation; but he gives him the praise of being more candid than *The Protestant*, and even seems to admit that he gives a just definition of what is meant by an indulgence.

Having in former numbers (Chaps. CXX, CXXI.) answered that part Amicus' letter which relates to good works and the character of Luther, I proceed now to the next in order, (See Vol. I. Part I. page 42,) and I shall despatch what relates to indulgences before I take up any other subject. Amicus affects to find me tripping in the following sentence, with which I began one of my letters in the Chronicle:—"I know that Papists maintain that indulgences are meant only to relieve sinners from the temporal punishment which their sins deserve, or, at most, from the pains of purgatory." "Now, surely," says Amicus, "what Catholics maintain, constitute their tenets;" and certainly so it would, if they were honest men; and if they made a candid profession of their faith to all persons, and at all times: but it is notorious that this is not the case. Papists in Glasgow will disavow many things which were firmly maintained by Papists of old, which are still maintained in other parts of the world, and which they themselves would maintain in other circumstances, and among a less enlightened people. We are not therefore to take what they maintain in words to their Protestant neighbours, as the real tenets of their church, in opposition to the bulls of popes, and the canons of councils; and with this explanation of what I wrote three years ago, the reader will be able to judge whether I contradicted myself, as my opponent triumphantly boasts.

I had given the real doctrine of Rome on the subject of indulgences, as laid down by St. Thomas Aquinas; and for the sake of readers who may not possess the first part of the Protestant, I shall repeat it here. The words are few, but they are very comprehensive: "There actually exists an immense treasure of merit, composed of the pious deeds and virtuous actions which the saints have performed, *beyond what is necessary for their own salvation*, and which are therefore applicable to the benefit of others; the guardian and dispenser of this precious treasure is the Roman pontiff, and, of consequence, he is empowered to assign to

such as he thinks proper, a portion of this inexhaustible source of merit, suitable to their respective guilt, and sufficient to deliver them from the punishment due to their crimes." Amicus denies that this quotation is correct, for which, of course, there is nothing but his bare assertion. He does not so much as say what is erroneous in it; and I suspect that he knows no more about it, than he does of Pope Urban's bull, which he was first assured, and then suspected to be a forgery. I made the extract from the Edinburgh Encyclopedia; and I have since found that it is *verbatim* the same as that given by Mosheim, Cent. XII. Part II. To the rest of this paragraph I gave a very particular answer in my eighteenth number, volume i., in which I showed that the doctrine of indulgences, in its most modified form, operated as an encouragement to commit sin.

With an equally bold front, Amicus pronounces "The Tax of the Apostolic Chancery" to be a forgery; and he says, that "to such gross and palpable forgeries a denial is all that can be expected." It is evidently all that he had to give, though he promised more, which was never forthcoming. If this was a forgery, it was the work of Papists; it was extensively circulated and sold among Papists; and it was actually the standard by which, for many years, the priests were in the practice of selling absolution for the crimes specified. Protestant princes complained of it to the council of Trent, and mentioned it as one of the abominations of popery, on account of which they rejected the council. If it had been a forgery, this was the time for the church of Rome to have cleared herself; but there was not, among all the fathers of the council, so much impudence as Amicus has in his single person. In short, they had not the face to deny what was known to the whole world. They pretended, indeed, that Protestants had corrupted it, which was impossible, seeing it was corruption itself all over; and to show their regard for it, the holy council put it, along with the Bible, into the *Index Expurgatorius*.

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## CHAPTER CL

FURTHER REPLY TO AMICUS VERITATIS. CONSIDERATION OF LUTHER'S DOCTRINE RELATING TO DIVORCE. A. V.'S INSINUATIONS AGAINST LUTHER, CALVIN, BEZA, AND OTHERS, ARE UNSUSTAINED.

SATURDAY, May 26th, 1821.

In my last number, I paid my respects to AMICUS VERITATIS, and replied to several passages in his letters, which I had not particularly noticed before. It was, however, only a gleaning of passages that required the performance of this duty, as I had replied to some points very fully in the earlier part of my first volume, particularly in the second number, in which I exposed the imposition practised by Amicus, in garbling a passage of Luther's works, so as to make him appear to teach the lawfulness of concubinage and polygamy. In a subsequent number, I showed that it had been the practice of popish writers, for two hundred years, to garble the same passage, in the same way, and for the same purpose; so that, on the part of Amicus, it was only another literary theft.

The exposure which an inspection of Luther's works enabled me to make on this occasion, made a deeper impression on the public mind than any thing I had previously written. From long inattention to the subject, people had forgotten that popery was a system of lies and imposition; but the example of a Papist, living in the midst of us, practising such an impudent literary fraud, had the effect of opening the eyes of many. Amicus had not the courage, after all his boasting, to attempt a reply; but it was one of the first things which the CATHOLIC VINDICATOR took up. He professed to make it the subject of his second number, one of the two or three that had a pretty extensive sale; but he occupied almost the whole number with a discussion of the law of divorce, which seemed intended to divert the reader's mind away from the imposition practised by his friend. This he despatches in very few words, as follows:—"He (the Protestant) actually charges him (Amicus Veritatis) with *forgery*; and for what? Because in quoting Luther's words, he refrained from giving the *whole* sentence, and suppressed the explanation, which made the reformer's case worse." This is all that we have in the form of a direct reply to the main charge—that of garbling a man's words, to make him speak what he did not intend to speak, which I called a crime equal to forgery; and these words of the Vindicator, if not a vindication of the deed, make it evident that he thinks very lightly of it; nay, in another part of the number, he calls it "perfectly correct and honourable," from which we may estimate the degree of credit that is due to the fidelity of his quotations. Andrews does not fall behind Amicus in boldly asserting the thing which is not. It might have been expected, that from habit and long experience in defending popery, he would have been able to write a credible lie; but it seems he cannot always do it, for the one which I have quoted carries its own refutation in its face. He represents Luther's explanation of his meaning, as *making his case worse*; and yet Amicus, whose object was to make Luther's case as bad as possible, "*suppressed the explanation*!" That the thing is a lie, any person may satisfy himself, by reading the passage either in the original or in the translation, in the second number of the Protestant; and that the Vindicator knew it to be such, I cannot but believe, without supposing him possessed of a degree of stupidity, such as he would not thank me for ascribing to him. I will illustrate what I mean by supposing a similar case: I maintain "that it is lawful for a man to marry two women, provided one be dead before he thinks of another." Now if any man, professing to give my words, should stop at the comma, substitute a period, and leave out the rest of the sentence, he would represent me as teaching polygamy. Then, suppose I had detected this imposition, and had charged the guilty person with it, and he in justification had pleaded, that he had only "refrained from giving the *whole* sentence, and suppressed the explanation, which made" my "case worse," what would the world think of such a controversialist? Just what all who know the Vindicator, must think of him, seeing he declares such conduct "perfectly correct and honourable."

For the sake of illustration, I have put the case in the strongest light; it is, however, a case perfectly analogous to that of Luther, which is the subject of dispute. He was speaking of the lawfulness of a man taking a second wife, *his first being alive*. In a case of obstinate desertion on the part of the wife, he says it is lawful; but explaining him-

self, he says, the man must not do it by his own authority; but must take all the regular steps which the law prescribes. The question at present is not whether Luther's doctrine be sound or unsound; but whether it be not gross imposition to pretend to give his doctrine in his own words, and yet leave out those which are essential to the understanding of it. This is the trick of a succession of popish authors for more than two centuries, from Walsingham down to Amicus Veritatis, and which Mr. Andrews attempts to vindicate. Such jugglery, if it were general, would unhinge the whole frame of civil society; and as it is unblushingly practised by Papists, Protestants ought to take care how they attach credit to any thing that they say or write.

Since I have the second number of the "Catholic Vindicator" under my hand, I may as well despatch it at once, which I shall do in few words, and then return to Amicus Veritatis.

Mr. Andrews says a great many true and undisputed things about the unlawfulness of a man putting away his wife; and he cites our Saviour's words, Matt. xix. 3—9, as if they were against both Luther and the Protestant. Now I do most certainly admit the divine authority of these words, and so, I suppose, did Luther. I believe it is not lawful for a man to *put away* his wife, and take another, except in the single case which the divine Lawgiver allows. This, I suppose, no Protestant disputes; and therefore, the Vindicator's flourishes and harangues about it, are mere beating the air. Luther was not speaking of a man *putting away* his wife; but of a wife's *obstinate desertion of her husband*, or refusing to dwell in conjugal duty with him. This is a case for which, so far as I recollect, there is no provision made in the New Testament; and it would not be fair to apply to it any of the peculiarities of the ceremonial law. In as far as marriage is a civil contract, it falls to be decided by civil authority, like other matters of right and wrong, between man and man, or man and woman, according to the general rule of equity laid down in scripture. Marriage imposes on the parties a religious obligation, under the form of an oath, or sacrament if you will, to be true to one another; but the infidelity of the one party relieves the other: yet the relief itself is a civil right, and can be obtained in a well regulated community, only according to law; that is by a regular process of divorce. In this case if a man does *put away* his wife, he does it according to the law of the land, and consistently with the word of God.

But the case of a wife deserting her husband, and obstinately refusing to be reclaimed, is not a case of *putting away*. The words of Christ do not apply to this at all, and as there is no rule in the New Testament for this specific case, it seems like other things of a civil and temporal nature, left to the decision of temporal authority. In the event of a divorce in this case, there is no injury done to the wife. It is only a confirmation of her own act. According to the doctrine of Luther, she was to have the most liberal indulgence. The husband was not allowed to take advantage of a hasty thought, or fit of passion, on the part of his wife, though followed by actual running away. He was not allowed to divorce her, until she had been publicly admonished a first, second, and third time, and that in presence of the church, that there might be no doubt on the mind of any person that she was wilfully obstinate. I think the only error of Luther in this matter was,



that he made divorce a sentence of the church, when it should have been of the magistrate.

At all events Luther was only laying down what he considered an equitable rule of procedure, in an extreme, and perhaps difficult case. Suppose the doctrine erroneous, and suppose there is no legal relief for man or woman, in the case of the one obstinately deserting the other, Luther's believing and teaching the contrary, may be considered an error in judgment, but it is no proof that he practised or taught immorality; yet this is the very thing which Papists are incessantly labouring to fix upon him, and for which they refer to that part of his works. This should satisfy every impartial person that there is no real evidence of immorality on the part of Luther, either in life or doctrine, seeing his enemies can find nothing against him, but by garbling his words, and misrepresenting his meaning.

The Vindicator objects to my translation of Luther's words, that I have used the expression *ought* not, for *could* not; and though I am ready to maintain that my rendering is in the true spirit of the original, I do not think the distinction of any importance. I will even concede to him that the sexes could not be without each other, without very deplorable consequences; and though he should rail ever so much against Luther for teaching this doctrine, I must be excused from entering more particularly upon the defence of it. My work was not undertaken for the purpose of defending the doctrines of Luther, or of any other man; but to point out the false, insidious, and malignant character of popery. And seeing that Papists have selected Luther, above all others, as an object on which to spew out the venom of their malice, I have thought it proper to spend a few hours, both now and formerly, in exposing their wickedness to the world. The character of the great reformer needs not the weak advocacy of my pen; but any pen may, and every pen ought to be employed in holding up to universal detestation, the arts of fraud, falsehood, and forgery, by means of which the church of Rome has so long imposed upon, and held in bondage, the nations of Europe.

There is a great deal of ribaldry in this number of the Vindicator, which I do not choose to answer. The main object of it is, to vindicate Amicus Veritatis' misrepresentation of Luther; and having replied to this, I leave all the extraneous matter to answer for itself.

Amicus Veritatis proceeds as follows:—"Your correspondent says, that those indulgences of Luther which I adduced were solitary cases. I now ask him in short words:—Did not Luther issue more bulls than one, to absolve the Germans from their obedience to Charles V.? Did not Calvin and Beza require the Huguenots to rebel against their sovereigns? Did not Knox, and the Presbyterian clergy of Scotland in general, with thundering anathemas, impel their followers to shake off the dominion of the queen regent, and afterwards that of the unfortunate Mary? What else were the sermons and writings of Cranmer, Ridley, Jewel, Poynt, and other fathers of the new religion at home, in the reign of Queen Mary, but so many decrees in favour of rebellion, and so many absolutions from the duty of allegiance? Did not a new set of Protestant doctors, proceeding, however, upon the fundamental principle of the former, that of private judgment in the interpretation of scripture, and in all matters of religion, preach up, on the alleged au-

thority of God's word, the justice and necessity of deposing and murdering their king, the gallant Charles I., and subverting the constitution? Did not the same doctors, on the same pretended sacred authority, absolve the prisoners of war who were released to them at Brentford, from the oaths they had severally taken of not serving again in the republican army? Did not the most famous prelates and divines of the establishment, a few years before, pretend to absolve the king himself from his sworn duty to his subjects, and the very law of nature, by deciding that he was at liberty to send his favourite minister, Strafford, to the scaffold, notwithstanding he himself was conscientiously persuaded of the earl's innocence? He will not now have to complain that I depend upon one or two solitary cases: let him answer these, and I can furnish him with more." *PROT. Vol. I. Part I. page 44.*

The above, it will be allowed, has a very imposing appearance; but the intelligent reader will perceive, that it does not furnish a single case of improper conduct on the part of any of the reformers, even from Luther's time down to Charles the First's time. Amicus had furnished one case which presented Luther and his colleagues in an unfavourable light. I admitted this, (Vol. I. Part I. page 17.) and remarked that it was a singular and solitary instance; and so it seems now admitted to be, for no other case of a like nature has yet been adduced by my Glasgow opponents, or their London proxy. I request the reader to observe, that putting a question is not adducing, much less proving, a case; and that, according to the laws of literary warfare, no man is obliged to prove a negative. It does not, therefore, rest with me to prove that Luther, and Calvin, and Beza, and the other reformers, did *not* do the bad things here laid to their charge; it rests with Amicus to prove that they did: at least let him bring his accusation in a tangible form; let him produce his evidence, and he may depend upon its being carefully sifted.

I shall endeavour to bring down this subject to Amicus' capacity in the following manner: Did not a certain professional gentleman, in a state of intoxication, oftener than once, stumble into a certain house in the Saltmarket? Did he not require the inmates to rebel against their lawful superiors, and take the household affairs into their own hands? Did he not, with thundering anathemas, call for the officers of police, to carry off a poor unfortunate quean who threatened to give him trouble? What were his letters to a London radical popish editor, the associate of Wooler and Co., but so many absolutions from the duty of allegiance, unless "Catholic emancipation" were granted in its fullest extent? I am merely supposing things; and I now ask Amicus Veritatis what he would think, if he were called upon to *disprove* all the bad things which these questions may be understood to insinuate against a third person in whom perhaps he feels no particular interest? He would give the whole a broad and indignant negative, with a much better grace than he gives to his denial of plain facts and public documents. He would say, Bring a specific accusation against the professional gentleman to whom you allude; produce your evidence and let him have a fair trial; but in the mean time let him have the privilege of a British subject—that of being counted innocent until he is proved guilty.

Now this is all that I demand on behalf of the reformers, in whom I have no particular interest, for I do not derive my faith from them; and though all the bad things insinuated against them were true, it would

not affect the truth of the Protestant religion as opposed to popery. I am entitled, however, to deny the whole indictment as laid. I deny that Luther issued more bulls than one, to absolve the Germans from their obedience to Charles V. I deny that Calvin and Beza required the Huguenots to rebel against their sovereigns; and so on, with regard to all the other counts in the libel. There are some of them, indeed, which I would deny with some explanation, some with a greater, and others with a less degree of positiveness. This denial ought not to be understood as maintaining that such crimes were not committed, for that would be the absurdity of asserting a negative, which no man can do who has not a perfect knowledge of all the words, and writings, and actions of hundreds of men who died from one hundred and fifty to three hundred years ago. It rests with the enemies of the reformers to prove them guilty of the crimes laid to their charge, which they have not yet done. No man can reasonably be called upon to prove their innocence. That ought, as in all other cases, to be taken for granted till there be evidence of the contrary.

It is easy to put into half a page a series of questions which it would require a volume to answer. It is easy even for persons of a convenient conscience to assert a number of falsehoods which it may be impossible to disprove; and hence it is that the burden of proof ought always to rest with the accuser, or maker of an injurious assertion. One may even by mistake make an erroneous assertion, which it is not easy to correct; an instance of which occurred very lately, which I give as an example. A noble peer, pleading the cause of Papists, declared that two noblemen of distinguished merit, and high in naval and military command, in the reign of Elizabeth, namely, Lords Howard and Cobham, were both Papists. This was to show that Papists might be safely admitted to places of power and trust; and though the assertion was made in the best informed assembly in the world, there was not one prepared to set the speaker right. A writer in the *Morning Post* has since shown that both these noblemen were zealous and distinguished Protestants; but he confesses that it cost him the labour of a whole week to find sufficient evidence of the fact. If it was so difficult to rebut an assertion made in ignorance, with regard to two of the greatest subjects in the kingdom, how much more difficult must it be to repel all that malice may invent against men so politically insignificant in their day, as were Calvin and Beza, and a host of others who are not named at all, but introduced under the general designation of the "fathers of the new religion at home," "a new set of Protestant doctors?" &c.

If I were to go into a detailed refutation of the slanderous matter contained in this paragraph of Amicus' letter, I would show, that were certain facts which he alludes to fairly stated, they would redound much to the honour of the persons whom he meant to condemn. For instance, in the case of Knox, and the queen regent, a fair historian would not say, that he and his colleagues, with thundering anathemas, impelled the people to shake off her dominion; but that they did by sober reason, and reference to the first law of our nature, persuade the people to defend themselves and their wives and children against treachery and lawless violence, by the traitorous attempts of the said queen regent, to overpower them by means of a French army, and thereby subject the

kingdom to a foreign yoke. This princess not only broke her engagements with the people once and again; but she actually maintained the doctrine, that the promises of princes were not to be considered as binding, and that the performance of them ought not to be rigorously exacted. She and her advocates therefore have no right to complain that the people considered themselves relieved from their engagement to her, especially as their liberties and their lives were at stake; and great credit is due to the leaders, whoever they were, who persuaded the people to such unanimity and moderation, that they were able to maintain their privileges, with comparatively small expense of human life, which would hardly have been the case had they been under the control of factious and violent demagogues.

At the same time, I freely confess, that I think ministers of the gospel are out of their element, when they take a lead in matters of political strife. But so far as this applies to the reformers, popery was to blame for it, as well as for all its other mischiefs. In the church of Rome there was little learning or science of any kind but among the clergy; it was their policy to keep all this among themselves; inso-much that they were usually the best qualified to manage state affairs, as well as those of the church. The reformation found society in this condition; and the ill taught laity, even among nobility, naturally looked up to their ministers for instruction and counsel as they had been accustomed to do; and the ministers, conscious of their own powers, and of the extent of their influence, believed it to be their duty to exercise such influence in the way they thought best for the good of their country. In the hand of Providence they were made the instruments of incalculable good, on account of which their names ought to be held in everlasting remembrance; but no man can tell how much more good might have been done, had there been a sufficient number of well qualified statesmen to manage state affairs; and had Knox and his colleagues attended to nothing else but preaching the gospel of the grace of God to a people, most of whom were as ignorant of it as the most benighted heathen. If, instead of troubling themselves with the affairs of a worldly kingdom, they had directed the whole force of their mighty minds against the kingdom of Satan, by preaching the gospel, and otherwise instructing the people, the result might have been a thousand times more beneficial to the state than that of their mixed labours was; because they might thus have been the instruments of effecting the more extensive prevalence of genuine Christianity among all ranks of the people, and so have established the political prosperity of the kingdom upon the surest basis.

But lest Amicus should suppose that I evade his questions, and that I shrink from a defence of the reformers, I hereby call upon him to produce his charges in a tangible form. Let me have the very words of Luther, Calvin, Beza, Knox, Cranmer, Ridley, Jewel, Poynt, and all the rest whom the churches of England and Scotland acknowledged as their chief reformers, in which they are alleged to have taught sedition and rebellion, and I have no doubt I shall be able to show that they teach no such thing, without garbling and misrepresentation, as in the case of Luther, referred to in this number.

## CHAPTER CLI.

COMMENCEMENT OF REPLY TO THE CATHOLIC VINDICATOR. CHARACTER OF THIS WRITER AND HIS WORK. MISREPRESENTATION OF THE PROTESTANT'S DESIGN. EVASION. REMARKS ON THE TENDENCY OF THE DOCTRINE OF HUMAN MERIT.

SATURDAY, June 2d, 1821.

I CONCLUDED my last number by calling upon AMICUS VERITATIS to produce the very words of Luther, Calvin, Knox, and other reformers, which, he says, were so many decrees in favour of rebellion. To allow him time for so arduous a work, I shall now commence my reply to THE CATHOLIC VINDICATOR, which will occupy a few numbers; and if Amicus cannot persuade the editor of the Chronicle, or any other editor to insert his letter; and if he is unable to undertake the publication of it at his own expense and risk, he may send me the manuscript, and I shall readily give it room, if it be of moderate length, and written in a style fit to appear in THE PROTESTANT. But I give him warning beforehand, that I will not receive and publish such ridiculous bombast as that which he gave from Counsellor Philips, at the conclusion of his last letter in the Chronicle, to which I reckon this short notice a sufficient reply, and with which, for the present, I conclude my reply to Amicus himself.

WILLIAM EUSEBIUS ANDREWS, *The Catholic Vindicator*, was, in his own opinion, a great man; but he allowed THE PROTESTANT to be greater, in the proportion that Goliath of Gath was greater than David, the shepherd of Bethlehem. He set out by declaring it to be his object to "bring this champion of the Philistines to the ground." But whether it was because his own head was nearer the ground, or was heavier, or had a greater affinity with the clod, it so happened, that it reached the ground first. His *Vindicator* expired in December, 1819, as described in my eightieth number, vol. ii.; and exactly a year thereafter, his "*Orthodox Journal*" also became defunct. This I mention with no small regret. It was a very useful work for me, and will be found so by any other who shall attempt to lay open the true character of popery, because it exposed many popish secrets which are not revealed by any other journalist. I had heard of his fame before he made his appearance on this field of battle; and it was boastfully given out by our Glasgow Papists, that a little David would soon annihilate the great Goliath.

In his first number, (col. 3,) Mr. Andrews promised to follow The Protestant through the several counts which he had drawn up against Papists: which I suppose must mean that he intended to make a distinct reply to every thing that I had advanced against them; but in the very same number, (col. 6,) he says, "To follow THE PROTESTANT through all his windings and flippant remarks, would be impossible, without bewildering the reader." This was the *Vindicator's* "second thought;" and I suppose he considered it the best; for in point of fact, he did not follow me through any one subject of discussion, or fairly engage with any one series of argument. He often set down whole paragraphs of my work, with a view, as he pretended, to refute them; but his attempts at refutation, are very like what I suppose to be a

charge of a troop of cavalry upon a firm square of rank and file, with fixed bayonets. Whenever they come within sword length of the bayonet's point, the horses, by a natural instinct, which is very commendable in the dumb creatures, turn about and fly as fast as their legs can carry them. This is precisely the way in which Mr. Andrews behaves with regard to almost every paragraph of the *PROTESTANT* which he quotes for refutation. When we think we have him just at the point of aiming a deadly blow at the head of his enemy, in less than the twinkling of an eye, we find him scampering away after something else, and the object of his attack remains untouched.

This will appear from the following quotation from my nineteenth number, and his remarks upon it in his first, col. 4—6, which I give at length, even repeating my own words, as the passage is short; and it may not be convenient for all my readers to refer to it:—"Previous, however," says Mr. Andrews, "to entering upon the first charge laid against us, I shall notice a second declaration which *THE PROTESTANT* makes in his nineteenth number, p. 163, as follows:

"My work was not undertaken with a view of defending the church of Scotland, or any other church. I took my stand upon the true Protestant doctrine of the Bible, and the *Bible alone*, as the foundation of my religion; and what I find not authorized by the Bible, if it should be in the church of which I am a member, or any other, I am ready to disavow it as antichristian. Popery had taken so fast a hold of the human mind throughout all Europe; it had insinuated itself so much into all the feelings, and principles, and practices of the people; its influence has so descended from one generation to another; and it has become so interwoven with our modes of thinking, and speaking, and acting, that I question if there be any visible organized church in the world that does not possess less or more of the antichristian leaven. When the cry shall be made, Babylon the great is fallen! is fallen! there will be found, perhaps, some in every church crying, Alas! alas! for something that they have lost."

"Here," says the *Vindicator*, "I am ready to give *THE PROTESTANT* due credit for the sincerity of his professions, but I cannot speak much in praise of the accuracy of his judgment. He did not commence his undertaking with a view to defend any church; he takes his stand upon the Bible. As to the former, I believe him. His object undoubtedly is not to defend but to *slander*. Throughout the whole of his effusions, he has slandered and calumniated the doctrines of the church of Rome, and in this very quotation he libels the Saviour of mankind, and declares him indirectly a *LIAR*.—He says he takes his 'stand upon the true Protestant doctrine of the Bible, and the *Bible alone*, as the foundation of his religion.' The Bible testifies that our Saviour solemnly promised that he would establish a church which should be a light to the world, a guide to the ignorant, a city placed on a mountain; that it should be guided by the Holy Spirit till the end of time, and that the powers of hell should not prevail against it. These solemn promises of truth itself must convince every rational man that a church has been, *is*, and *must be*, in existence, which cannot err, and *this church* our Saviour commanded every one to *obey*, under pain of being declared a heathen or a publican; and yet the Protestant questions 'if there be *any* visible, organized church in the world that does *not* possess less or more of the

antichristian leaven;' which is the same as to say, that there is *not* a church but *has* committed *error*, or fallen under the power of darkness; whereas the Redeemer assures us there shall be *one* without spot or wrinkle, to the consummation of the world. Now, reader, who are we to believe? The Protestant, or the Bible, on which he pretends to take his stand, but contradicts the plain text of it, to support a groundless insinuation. He professes to be a member of the church of Scotland, and considers it to be, 'in constitution and doctrine *nearer* the divine pattern exhibited in the Bible than *any other* established church in *the world*.' This is a second acknowledgment, that he does not believe the veracity of the Son of God, but makes him an assertor of falsehoods, inasmuch as he contends there is not an *infallible* church on earth, when the scriptures say *there is*, and *shall be one*. With this specimen of impious arrogance, need we wonder that he has perverted the tendency of the catechisms used by Catholics to instruct the ignorant, for the purpose of fixing his base charges on the church of Rome?"

The reader is requested to trace, if he can, the connexion between my paragraph, and the Vindicator's remarks upon it. I was avowedly speaking of *visible organized* churches; and he answers me partly by referring to Christ's words to his apostles as the light of the world; partly by Christ's promise to his *spiritual invisible* church; and partly by asserting that there is *one* infallible visible church in the world, a thing that never had existence, but in the distempered brains of deceiving monks, and of those who were deceived by them.

In language sufficiently revolting for its grossness, he accuses me of contradicting the Saviour, for questioning if there be an existing visible organized church free from the antichristian leaven, which implies errors in practice as well as in doctrine. By church, in this sense, I mean such a body of professing Christians as that which existed in Jerusalem, and in Corinth, and in Antioch; or if you please, such bodies as now exist, established, or not established, in most countries, in Europe. Now, I think, he who should assert of any one of these, that it is free from error in both doctrine and practice, would easily be convicted of contradicting some part of the word of God. The apostles warned the early Christians that perilous times were coming, when some should depart from the faith. Antichrist was working in their own time; and of seven churches in the lesser Asia, who were addressed by Christ himself, through the medium of the Apostle John, only two were found without blame; that is, free of antichristian leaven; but where to find two, or even one such, in the present day, I suppose nobody can tell.

The Vindicator has the impiety to ascribe to our Saviour, words which none of the evangelists have ascribed to him. "The Redeemer," says he, "assures us there shall be *one* (church) without spot or wrinkle to the consummation of the world." There is nothing like this in the New Testament; and Mr. Andrews does not say where he found it. The words, "Not having spot or wrinkle," do indeed occur in Paul's epistle to the Ephesians, chap. v, verse 27, but they are not spoken of any church on earth *till* the consummation of the world, but of the church in heaven after that period, or of that part of it which is in heaven already; that is, the heavenly spouse, which Christ shall present unto himself, a *glorious* church, not having spot or wrinkle, or any such

thing, but holy and without blemish. Mr. Andrews means the words to apply to the church of Rome, as she is, and always has been, which is as great an insult to the common sense of mankind as transubstantiation itself. It is worse than to say, that all that is pleasant and odorous, is to be found in raking up a dunghill. This is not a subject of argument, but a mere matter of fact, with regard to which any man may satisfy himself, by inquiring into the character of the church of Rome, and of her members wherever they exist.

This writer proceeds with his assertions in a sort of hap-hazard way, without the least regard to truth. Thus he asserts that I profess to be a member of the church of Scotland, though the paragraph in my nineteenth number, in which he affects to find this, is perhaps the only one in my whole work in which the reader may find the contrary. I gave that church the commendation which I thought was her due and plainly stated that I was not guilty of *self-commendation* in doing so; from which an ordinary degree of shrewdness would have inferred that I did not belong to the northern establishment. It has been my study to advocate the Protestant cause without identifying myself with any particular sect of Protestants; and though I cannot say that there are no traces of any sectarian peculiarity in my work, I do venture to say, that they are very faint, and such as would not lead any Protestant church to regard me as an enemy.

The Vindicator quotes, col. 8, a long paragraph from the first number of THE PROTESTANT, on the subject of indulgences, in which I charged the church of Rome with monstrous cruelty, for not granting relief to suffering souls in purgatory, without being amply paid for it; and in which I showed that by this means she drained immense sums from the people who confided in her. Now, what does the Vindicator say in reply to this? Why, he says nothing at all, but that if this were true, the pope and his clergy must be very rich, whereas it is well known that they are all very poor; nay, so very poor is the pope himself, "that the regent of this kingdom," says Mr. Andrews, "is said to have offered him a loan of some thousand pounds sterling, to enable him to carry on his government." This would probably go sweetly down with Papists, who would be glad to hear that their holy father was in such favour with the prince regent, now the sovereign of Great Britain and Ireland; but Protestants know that the prince regent never had thousands of pounds of his own to throw away for such a purpose; that of course he never could make such an offer to the pontiff; and they will believe that the thing is a mere figment of the Vindicator's own invention.

It would be easy to show that the church of Rome did amass immense wealth by means of her indulgences and pardons, and that without calling in question the fact of the present poverty of the pope and his clergy. Bands of robbers may levy immense sums from travellers, and yet not be able to enrich themselves. Money gotten over the devil's back is said to be spent under his belly; and it is very possible that where thousands of idle luxurious priests are saddled upon a poor people, the former may not be able to get rich by their exactions upon the latter. Without enlarging upon this subject, I think it is fair to infer, that the Vindicator admits the truth of my statement, seeing he has nothing else to say in reply to it.



It is an avowed doctrine of the church of Rome, that men must, in some way or other, satisfy divine justice for themselves. This I showed to be contrary to the tenor of the gospel, in which it is declared that God was in Christ reconciling the world to himself, not imputing their trespasses unto *them*, 2 Cor. v. 19, and the reason why trespasses are not imputed to men themselves, is, because they were imputed to Christ, who in the words of the Apostle Peter, "bare our sins in his own body on the tree;" or in those of Paul, "God made him who knew no sin, to be sin (or a sin-offering) for us, that we might be made the righteousness of God in him." Now if our sins were imputed to Christ, and if he bare them, and gave himself to God in sacrifice for them, he either made *complete* satisfaction to divine justice, or he did not. To suppose he did not, would be to disparage the work of the divine Saviour, and effectually to reject the gospel; and if we admit, that Christ did make complete satisfaction, to say that God still required men to make satisfaction for themselves, would be to ascribe injustice to him, than which nothing can be more impious. I represented the command to believe in Christ, as virtually a command to forbear attempting to satisfy divine justice for ourselves; that is, to forbear what is hopeless, and absolutely impossible; and to accept the merciful provision which God has made for our salvation by the death of his own Son. This is a salvation not only from the punishment of sin, but also from sin itself; for the end of Christ's death is, that we being dead to sin, should live unto righteousness; for which also provision is made, by the renewing and sanctifying influences of the Holy Spirit, who furnishes the only means, and suggests the strongest motives, for abounding in all good works. No man can think of satisfying divine justice in his own person, without looking upon God as such a one as himself; one whose justice is not very strict, and which is easily satisfied. Hence I represented Papists as having as low ideas of the divine Being as heathens who worship the work of their own hands; and Mr. Andrews confesses this to be the case with himself, if the above doctrine be true. But let us have the avowal in his own words:

"Such are the opinions of the Protestant, as to the duty of satisfying divine justice; but if *his* doctrine is not more calculated to grant leave to commit sin, than the popish doctrine of indulgence, I confess I am one of those who have as low ideas of the divine Being, as the man who worships a stock or a stone for the Deity. It is asked by the question (in the French Catechism) if it is the intention of the church of Rome to *free* us by indulgences from the obligation of God? (what a strange expression!) Now what is the obligation a Papist is taught he owes to God? He is to love God with his whole heart, with his whole soul, with all his strength, and with all his mind; and his neighbours as himself. From this obligation it is averred the intention of the church is *not to free* us; consequently she cannot intend either to indulge us in the committal of sin, or *command* us to commit it. On the contrary, the last answer quoted, expressly declares that she intends, by the dispensation of indulgences, to *excite more and more in the heart PIETY and LOVE of God*. The assertions, therefore, of THE PROTESTANT are paradoxical, inasmuch as the declared intentions of the church of Rome are meant to produce the contrary tendency imputed to them by the writer."

It was that branch of the doctrine that requires men to satisfy divine justice for themselves, that I accused of gross impiety; and certainly nothing can be more hostile to piety and the love of God. The essence of true piety is obedience to the command of God. Now his command to all men is, that they repent and believe the gospel, and unless they obey in this respect, there is nothing else that God will acknowledge to be obedience; and therefore nothing of the nature of piety towards God. The belief of the gospel invariably produces a grateful acknowledgment of the grace of God in providing a Saviour for the guilty,—of the infinite love of Christ in giving himself a ransom for us: that is, laying down his own life to satisfy divine justice *for us*. The experimental knowledge of this love powerfully operates in the way of producing *all* obedience; and nothing else can do it. But the church of Rome commands her members to satisfy divine justice for themselves; which is a command to commit sin in the highest possible sense; for it is to declare that the atonement of Christ is insufficient; it is to slight and reject the provision which infinite mercy has made for the restoration of a ruined world. It is not enough for the church of Rome that her children are naturally enemies of God; she commands them to continue so. This is the necessary effect of disbelieving the perfection of Christ's satisfaction, by which alone sinners are reconciled to God, and made his friends: and that man must necessarily be an enemy, who is unreconciled; that is, one who has yet to satisfy divine justice. In the mind of such a man there can be no right thoughts of God at all. No love, no gratitude, no obedience. Hence it is that the minds of all true Papists are so estranged from the worship of God, and so degraded as to worship mere creatures, even the work of their own hands.

Towards the conclusion of his first number, the Vindicator gives us an abundant quantity of hackneyed nonsense about the doctrine of salvation by grace being unfriendly to good works, and an encouragement to sin, all which was anticipated and answered by the apostle Paul in his epistle to the Romans.

I have thus made a beginning in my reply to the Catholic Vindicator; and I suspect it will be very uninteresting to my Protestant readers, partly from the repetitions which it is necessary to make; and partly from the quality of the subject, which requires me sometimes to descend below the level of polite writing, and to adopt the less dignified alternative recommended by Solomon, Proverbs xxvi. 5. I shall not quote the words, as I hope, by omitting them, to send my popish readers to the Bible for once. I find this the most irksome duty I have been called to perform since the commencement of my work. The style and matter of the Vindicator are so low and disgusting, that I anticipate no pleasure to myself, or profit to the reader, in exposing his errors and misrepresentations; but as he was the public organ of our Glasgow Papists, and, I suppose, of all the strict, genuine Papists in the kingdom, including Dr. Milner, whose patronage he enjoyed, and whose sentiments he was understood to express, it becomes necessary to pay more attention to his work than if it contained only the errors of an obscure individual.

## CHAPTER CLII.

FURTHER REPLY TO THE VINDICATOR. HE ADMITS THE USE OF THE WORD PAPIST. DR. GEDDES' DISTINCTION BETWEEN CATHOLIC AND PAPIST. PETER. THE APOSTLES' CREED. A VISIBLE CHURCH.

SATURDAY, JUNE 9th, 1821.

THE CATHOLIC VINDICATOR begins his third number with the following statement:—"Some of my readers, for whose opinions I entertain a high regard, disapprove of my using the terms *papist* and *popery*; but in this adoption I am not singular, as I only follow the example of the venerable and learned Gother in his *Pulpit Sayings*, and afterwards in his *Two-fold Character of Popery*, a work of general estimation among Catholics, it having passed through many editions, and is still in circulation. In Mr. Gother's time, Catholics were always designated as Papists, and at this day there are many of our adversaries, from the prelatial chair to the cobbler's stall, who will not allow us any other title. Of this description of bigots is THE PROTESTANT; and as I am not very nice about names, so as I know the principles I defend are correct, I felt a willingness to humour my adversary, purposing, when occasion offered, to convince him, if he is open to conviction, as well as every candid Protestant who reads my VINDICATOR, that a Papist, and a Papist *only*, is entitled to the honourable distinction of *Catholic*; and that the system of popery, and *this system only*, is the true church on earth, established by our Saviour and his apostles. This opportunity THE PROTESTANT has given me in the following remarks made by him on a similar objection to the epithet, by one of the newspaper disputants."

He then quotes a paragraph from my second number, in which I showed that the church of Rome never was *universal*, and of course never entitled to the word *catholic*. This is another matter of fact, which every reader of history knows as well as he or I; and which scarcely admits of any argument, but a mere reference to history. Notwithstanding, Mr. Andrews makes a very long and wordy reply, the substance of which is, that the church of Rome is entitled to the designation of catholic, because her members are spread all over the world; and because she was the instrument of converting every country in *Christendom* to the Christian faith. I am by no means induced to concede to him that this last assertion is true; but though it were, it would not bear him out, for Christendom itself is far from being catholic or universal; and as for the other fact, that the church of Rome has her members spread all over the world, if that be enough to constitute her *the catholic church*, then I maintain that Scotland is the universal empire, and presbytery is the catholic religion, for in what part of the world are not Scotchmen and Presbyterians to be found? But I am afraid the Jews will contest the point with us, for they were once the true church, and they are to be found at this day in all parts of the world, even in places where popery and presbytery would find it difficult to obtain a settlement.

The Vindicator admits that popery and Papists are proper designations of the church of Rome and her members; then it is surely unreasonable to charge with bigotry those who persist in using these

proper words, and who refuse to use such as they think improper. In every controversy it is of advantage to use terms in which both parties are agreed; and when there are such terms, he would be a bigoted controversialist who would require his opponent to use any other. It seems, however, that the Vindicator's concession on this point was not agreeable to some of his brethren; and he justified himself by stating the fact that in Gother's time, that is, about a century and a half ago, Catholics were always designated as Papists. Luther, in his commentary on the Galatians, tells us, that papist was the name by which they themselves chose to be called, and I have never read that this was contradicted by any of his contemporaries; but for about half a century our Scotch and English Papists have laboured hard to get themselves called Catholics; and through the indifference of Protestants they have very generally succeeded. Now what can be the reason why the professors of an unchangeable religion should be so anxious to change its name? for as they now call themselves Catholics, they call the system Catholicity. The fact is, the more respectable of them, mingling with Protestants, in an enlightened state of society, could not but come to know, that there were many horrible ideas associated with the words *papist* and *popery*; and such of them as were readers of history could not but know the fact, that these ideas had their foundation in truth; hence they were led first to disavow the name, and to assume one less offensive; and one, which being recognised in a creed approved by Protestants, they thought would commend them to favour in a Protestant country.

The bulk of this more respectable class of Romanists, differ from genuine Papists in many respects, though they are willing to be called by the same general name, catholic. Though they all profess to hold fellowship with the pope as the head of their church, there is as real a schism between them as between any two sects of Protestants. Their nobility and gentry in England, associating with Protestants of the same rank, have insensibly acquired a refinement, and in some instances a liberality, quite unknown to men of their communion in former times, and in countries where their religion is still predominant. They are conscious that they are not the savage, superstitious beings, that all history represents Papists to have been, and which they know them still to be, in Spain, Portugal, and Italy. Hence, along with the name, popery, they have renounced a great deal of the thing; and some of them go so far as to proclaim their dissent from the church of Rome as papistical, and profess to adhere to it under a less objectionable character, which is virtually to give up its infallibility. But Mr. Andrews takes his stand upon the system of popery, as it was, is, and shall be, while it exists. He has on his side at least one vicar apostolical bishop, most of the inferior priests, all the Jesuits, and almost all the common people; and he writes against the liberal and respectable part of his own communion with as much abuse and virulence as he did against

THE PROTESTANT.

I shall confirm what I have said above by the authority of a doctor of their own, and, I suppose, the most learned man that has risen among them for a hundred years. Addressing one of his own bishops, Dr. Geddes says:—"The enlightened and well principled Catholic,' your lordship observes, 'remains unshaken and unseduced.' Certainly, my lord. But who is the *enlightened and well principled Catholic*? This

is yet to be demonstrated. The CATHOLIC religion not only permits its children to be dutiful subjects, but expressly commands them to be such : but not so, my lord, the POPISH religion. These two ought never to be confounded. The former is a most amiable matron, who inculcates nothing upon the minds of her children but the peaceful maxims of the gospel ; the latter is an ambitious termagant, who has often encouraged her children to commit almost every sort of crime. It was the *popish* not the *Catholic* religion, my lord, which (not to go out of our own country, nor back to a remote period) could in 1537 excite 20,000 men, under the conduct of a monk, to rise in rebellion against Henry VIII., in consequence of his subjects having been freed from their oaths of allegiance by a bull of Paul III. It was the same *popish* religion, that, in 1539, attempted to depose the same king, and place on the throne the dean of Exeter.\* It was this religion that sent Radulpho into England in 1568 for the vile purpose of corrupting the loyalty of the English Catholics, and to pave the way for the famous bull of Pius V., which deprived Queen Elizabeth of her title, dominion, dignity, and privileges ; and forbade all her subjects, under pain of *anathema*, to obey her ! It was this religion that, the very next year, again erected the standard of sedition under the earls of Northumberland and Westmoreland ; and their want of success, the *popish* Surrius thinks, might have been owing to this, *that the papal denunciation had not been sufficiently made known to all the Catholics*. It was this religion that in 1580 sent Parsons and Campion into England, with the qualified bull of Gregory XIII., which, in the hands of these two artful men, was deemed a surer means of raising a rebellion, than the more violent one of his predecessor. It was this religion that in 1588 sent the Spanish armada to invade England, fraught with a powerful army, plenty of money, and treasures of indulgences, for the purpose of dethroning a queen, against whom Sixtus V. had confirmed all the censures of Pius and Gregory ; and granted a full pardon to all who should embark in the holy enterprise ! In short, my lord, I make no hesitation to affirm, that the *popish* (not the *Catholic*) religion has been, mediately or immediately, the cause of almost all the political disturbances in Europe since the days of Gregory VII. It is against this religion, my lord, that we CATHOLIC † DISSENTERS protest ; and whose interests ye vicars apostolic appear to be contending for." See *Life of Dr. Geddes, by John Mason Good, London, 1803, pages 229—231*.

Such is the true testimony of the most learned Romanist of the present age. He plainly declares that the religion of which the pope was the head, was the cause of almost all the mischiefs which afflicted Europe for ages ; and that the head of the church himself was the chief instigator of sedition and rebellion. Yet, with a wonderful degree of inconsistency, he continued a priest of that church, acknowledging the pope as his spiritual father, but entreating that he might not be called by his odious name : and the name which he chose for himself was so general, that it could not properly distinguish him from any other person

Afterwards Cardinal Pole.

† He means dissenters from the church of England, and by the word *catholic*, he distinguishes himself and brethren from Protestant dissenters ; but the bishop whom he addressed strongly objected to the expression, declaring that Catholics were not dissenters from the established church, but truly and properly the church itself.

professing Christianity, or his church from any other church called Christian. It is pretended to remedy this defect by adding another word, and so Papists are generally styled by Protestants, *Roman Catholics*, which implies a contradiction something like *particular general*, or *limited universal*.

It is enough for my present purpose to have it acknowledged by Mr. Andrews, that it is *popery* that he is defending, and to have it certified by a priest of his own communion, that this system of popery has been the cause of unspeakable mischief to all the nations of Europe. The extracts which I have made from both these authors, will be found I hope, to bear me out in all that I have been maintaining—that popery is the proper designation of the Romish system; and that this popery is the convicted enemy, not only of real Christianity, but also of all that is amiable and virtuous in the world.

In treating this subject, the Vindicator writes as follows:—"In the first place our Redeemer singled out Peter as the rock on which he founded his church, and he assured his disciples that *this church should exist to the end of the world*, and that the gates of hell should not prevail against it. Here then we have a *visible church*, fixed upon an immoveable basis, and in a distinguishable situation, defying the attacks of *error* and the malice of *devils*, to the end of time. In the second place, our blessed Lord chose twelve poor men, whom he commissioned to go to the farthest bounds of the earth, to teach all nations the truths and precepts he had imparted to them, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and commanding all men, under pain of eternal damnation, to hear and obey the church which they should establish. Accordingly, on the commencement of their mission, they formed a creed, called the apostles' creed, which was to be a symbol of the faith of themselves and of their followers for ever; and we find them in their acts, recorded in the New Testament, exercising that authority over the new converts which Christ had given them, when he said, 'he that heareth you, heareth me; and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me.' Here then we have an organized church, and that it was both *visible* and *organized*, is placed beyond a doubt, by the following words of St. Matthew, chap. xviii. ver. 15, 16, 17, 18."

Here we have the old figment of Peter being the rock on which Christ built his church, asserted with as much confidence as if the absurdity of it had never been demonstrated. This said rock, that is Peter, is declared to be an immoveable basis, against which the gates of hell, that is, the attacks of hell, and the malice of devils should never prevail; and yet we find, in the very same chapter (Matt. xvi.) in which Papists affect to find that Peter is the rock, that he is exhibited by the inspired penman, as a mere reed, shaken by the wind; nay, it is declared that Satan had so far prevailed against him, and had got him to enter so far into his views, that the divine Saviour found it proper to call him by the name of the adversary to whose suggestions he had given a too willing ear:—"Get thee behind me, Satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men." A feeling of tenderness for the apostle, who was upon the whole a good and honest man, has led many readers of the Bible to suppose that such hard words were not spoken to Peter, but to

the devil, who had somehow got the possession of his mind, and the command of his tongue; but there is no foundation for this tenderness. It was Peter himself, and none else, who at that time was called Satan, that is, adversary; for he was not a demoniac, or one possessed by a demon, who spoke through his organs, without the consent of his own mind. It was of his own deliberate judgment that he presumed to rebuke his divine Master, and to advise him not to submit to the shame and the pain of being crucified. In plain words, his advice went to dissuade Christ from finishing the work of our salvation on which he had entered. In this he acted the part of a very Satan, or adversary of both God and man; and this too, after that had taken place which Papists understand to have constituted him the immovable rock against which the gates of hell should never prevail. It is painful to be obliged to advert to the fact, that even after this, the devil prevailed against this apostle once and again; but Papists by exalting him above measure, and putting him in the place of God, lay us under the necessity of showing that he was but a man.

The next thing of importance which the Vindicator asserts, is, that the apostles, on the commencement of their mission, formed a creed, called the apostles' creed, which was to be a symbol of the faith of themselves and of their followers for ever. Where he obtained this piece of information he does not say. I find, indeed, in the Douay catechism, after the question, Who composed the creed? Answer, The twelve apostles. But the Douay doctors were such moderns that they could know no more of the matter than we do. I have before me a large volume, entitled, *The History of the Apostles' Creed*, fourth edition, London, 1719, in which I find no evidence that the apostles were the authors of this comprehensive, and I must say, truly orthodox symbol. It contains just twelve articles, from which, I suppose, it is to be inferred that each apostle contributed one. The work to which I have referred does not assert this, but gives it as an ancient opinion, "That the apostles were the real authors of the creed, and that they assembled together by their mutual consent to compose and frame it." *Page 8.* The author shows that there is no foundation for this; and indeed to suppose that the apostles of Christ, who had so much important work upon their hands, should be gathered together from the different parts of the world, to compose a short summary of what any man of common understanding might find in their published epistles and narratives, appears to me no less absurd than to suppose that twelve of the most learned men in Europe should be assembled in solemn council, to decide upon the best means of making a pen, which every scribe is, or ought to be, able to do for himself. Systematizing was no part of the work of either apostles or prophets. There is a divine simplicity in their mode of communicating heavenly instruction, which corresponds with the other works of God; and as no one field, or cavern of the earth exhibits a classified arrangement of minerals or plants, so no works of inspired men was intended to give us a systematical, or classically arranged view of Christian doctrine. I find no fault with any man for endeavouring to classify and arrange the truths of the word of God, for the edification of himself or others, but let it be always regarded as a work of man, and not ascribed to the divine Spirit, or those who wrote under his infallible influence.

I admit that this short summary of doctrine is unexceptionable in itself, if taken with the explanatory note of the Westminster divines about Christ having descended into hell, which explanation, by the by, shows how difficult it is to draw up a summary of religious belief on which all Christians shall agree. The articles of this creed are so few and simple, that it must have been composed before controversies were greatly multiplied; and those who framed it were no doubt agreed about the meaning of the clause, "he descended into hell;" but in process of time this itself became a subject of controversy; one party maintaining that Christ, after his death, went down to the place of punishment,—another, that the words signify only, that he went down to the grave, that is, was buried, and continued for a time in the state of the dead. It is not doubted that this creed is a composition of great antiquity. The whole of it, as it stands in the English Liturgy, was generally received as an authoritative confession in the fourth century; but the word "catholic" was not originally in it, as is admitted by Rufinus, who wrote a commentary on it about the end of that century. This word must have been foisted in to serve a purpose, after the church of Rome had begun to put forth her claim to be obeyed as the mother and mistress of all churches: and though the word is retained in all the Protestant versions of this creed, I do not see how they can make sense of it, consistently with their other avowed principles, otherwise than by applying it to the spiritual church or spouse of Christ, which is not of this world but saved out of it; that is, washed, and sanctified, and justified, in the name of the Lord Jesus Christ, and by the Spirit of our God. This church is catholic, not considered as pervading the whole world, but as comprising the whole company of those who are saved, out of all kindreds, and tongues, and people, and nations.

That the Catholic church must be *visible* and *organized*, the Vindicator attempts to prove from Christ's words, Matt. xviii. 15—18. "Tell it unto the church," &c. "From this explicit command of Christ to his disciples," says Mr. Andrews, "to have recourse to the church, in the event of any dispute or division arising among them, it is demonstrably evident that there must be a *visible organized* church on earth having power to *decide* all questions referred to her, and her decision, in every instance, was to be *final* and *binding* on all believers, under pain of being considered an outlaw or an *unbeliever*, and consequently no longer a *member* of the *true church*." Col. 37. Now it is very clear that our Lord's words, even with the Vindicator's comment upon them, prove the very reverse of what he means to establish. When Christ says, "Tell it to the church," he certainly means such a church as a man could speak to, which is impossible of the Romish, or any other church that pretends to be catholic or universal. The command is perfectly intelligible, and obedience to it was practicable and easy in any church which apostles founded, and in which the earlier bishops presided. But none of these churches pretended to be universal. The assumption of this title distinctly points out the church of Rome as not being such a church as Christ was speaking of: for it is impossible to tell any thing to such a body, not even in the sense of a representative church, if we were to admit this meaning of the word, for she has had neither council nor convocation for three hundred years; and therefore, according to her own doctrine, she can have given no decision during



that period, that is "binding upon believers." Perhaps Mr. Andrews will allege, that telling a thing to the priest is enough; but he has a great deal to do before he can prove that a priest is the church; or that all the priests together are entitled to this honourable appellation.

The Vindicator blunders away through many a long page, applying to one thing what Christ and the apostles spoke of another;—such for instance as the promises, that the church should be preserved in the world till the end of time, and that the gates of hell should not prevail against it. This is what no Christian disputes; and yet Mr. Andrews constantly writes as if I denied it. Thus because the Culdees and Waldenses were overcome by the church of Rome, he argues that they were not *the true church*. The same thing will apply to the churches in Jerusalem, in Samaria, in Judea, Galatia, and the Lesser Asia. We are sure these were true churches, yet most or all of them have been overcome and destroyed: yet the promise of Christ has been, and shall most certainly be fulfilled in all its extent. Plain facts therefore assure us, that this promise was not given to any particular church; that it does not insure perpetual existence to any one of them; but only to his church in that sense in which it is general, comprehending all real Christians in every age and country in the world. If I have succeeded in establishing this to the reader's satisfaction, I have answered the half of the Vindicator's great volume.

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## CHAPTER CLIII.

FURTHER NOTICE OF THE VINDICATOR. HIS DISINGENUOUSNESS. HE ASSERTS THAT CHRISTIANITY OWES ITS RISE TO THE INFLUENCE OF POPEY. HE DOES NOT DISPROVE THE CHARGE THAT POPEY IS CRUEL AND BLOODY. SUPPOSED QUOTATIONS FROM LUTHER AND CALVIN. COMPARATIVE MORAL INFLUENCE OF POPEY AND PROTESTANTISM.

SATURDAY, June 16th, 1821.

By wresting my words, and making what I wrote of a church in one sense of the word apply to *the church* in another sense of it, the Catholic Vindicator affects to find me guilty of innumerable contradictions; and he triumphs mightily in the victory which he supposes he has obtained. I can scarcely allow myself to set this down to the account of mere stupidity; for though my opponent had never read the New Testament, he must have seen from some of my earliest papers, that I made the distinction to which I have here alluded. He might indeed question the propriety of the distinction, but seeing I laid it so plainly down, he must have been perfectly aware, that whatever my errors, in his opinion, were, the things which he calls contradictions were made such by himself, by perverting my words.

This general reply may serve for all that he has written about my "endless contradictions," a charge which is reiterated through almost every number of his work. He was aware that he was writing for people who would readily swallow any thing that might have the appearance of being a defence of their superstition, or that would place its great enemy in an odious light. Besides, as his main object was to draw me away from the vital parts of the controversy, and to engage

me in a quibbling personal contest, he made the bait as tempting as possible, by the grossness of his accusations and the unfair use of my words, expecting that I would instantly and eagerly defend myself against his attacks. Had I done so, I should never have got a step farther in exposing the errors and abominations of popery. I would soon have disgusted my readers, as he did his, by personalities and other unprofitable discussions, and for want of support, my work, like his, would have lingered with difficulty to the end of a single volume.

In the fourth number of the *Vindicator*, we have some paragraphs of **THE PROTESTANT**, in which the design and tendency of popery are contrasted with the design and tendency of Christianity; and which conclude with the following sentence:—"With regard to the destruction of men's bodies, we know from history that popery has slain its thousands and tens of thousands; but with regard to the ruin of souls from this fatal error, (that of depending upon something else than Christ's death,) no man can tell the millions who have been by popery deceived, to their everlasting destruction." See the whole passage, *Prot.* Vol. I. page 183.

Let us now hear the reply which the *Vindicator* makes to this passage:—"Poor popery! if this description of thy case be true, what must thy votaries expect at the last accounting-day? The picture is really horrible to behold, and even **THE PROTESTANT**, in contemplating it, is fearful that some of his readers will condemn him for colouring it too much; for he adds, 'I am aware that I am here treading on delicate ground, and that many who take themselves for Protestants, will accuse me of uncharitableness, but I care not, while I know that I am upon sure ground, which I consider myself to be, while I proceed upon the plain declaration of the word of God.' Presumptuous man! before advancing so frightful a charge against the most numerous body of Christians throughout the universe, in all ages, oughtest thou not to have searched into the principles of their religion, from the writings and instructions given by their own pastors and doctors, rather than from the disfigurations of their enemies?" Col. 55. Then follows a morsel of verbal criticism on the word "*consider*," in one part of a sentence, which it seems is not strong enough to correspond with the word "*know*" in another, in which, perhaps, the *Vindicator* is right for once. After this he finds that if my representation be true, Papists are "bloody and unfeeling murderers and cut-throats;" which inference I shall not dispute with him. Again, if such were popery, "how are we to account for its triumphing over the works of darkness, by supplanting the heathen rites of paganism, and planting the cross of Christ in their stead; and this, not by sacrificing other men's lives, but by its agents and dupes laying down their own, when persecuted to death by their adversaries?" Thus, by putting a question, he takes for granted the very point at issue; for if popery had triumphed over the works of darkness, I should have no argument against it; and it is well known that instead of *supplanting*, popery *adopted* the rites of heathenism; and planting the cross in the popish sense, is setting up as great an idol as ever heathen worshipped. I merely state this here; but I refer to the numerous proofs of popish idolatry which I gave in Volume I. from Chap. XXXIX. to Chap. LXII.

The *Vindicator*, of course, denies that Satan is the author of popery;

and then he proceeds, questioning as follows, in which he still takes for granted the very thing that is disputed:—"If the *design* of popery originated with Satan, is it probable, is it reasonable, to suppose that God would permit its influence to extend over the *whole* of Christendom; nay, that Christianity itself should owe its rise to this very influence?" We have been accustomed to think that Christianity owed its rise to the mercy of God; but no, says Mr. Andrews, *Christianity owes its rise to the influence of popery!* Then popery, as I have all along maintained, is not Christianity, but something different from it, for a thing cannot take its rise from itself; and, farther, popery must have been before Christianity, for a thing cannot rise out of that which comes after it. Here I will admit that the *Vindicator* is right once more. Popery, as I had been showing, owes its origin to the devil. He infused the very essence of it into the minds of our first parents when he persuaded them to disbelieve God, and to believe a creature. This, I say, is the concentrated essence of popery as it exists in the world at this day. This was before Christianity; and it is so far true that Christianity took its rise from it, that it furnished occasion for the display of divine mercy, by the promise of a Saviour, in which Christianity originated.

But to proceed with the *Vindicator's* catechism,—for popish writers have all a trick of putting what they mean to affirm into the form of a question, insomuch that some of them cannot understand a series of questions otherwise than as so many assertions; thus when I put a few questions to *Amicus Veritatis* by way of supposition, (Chap. CL. page 299.) I have been understood by Papists, as I am informed, as affirming something about *Amicus* himself. Had this been the case I would not have said, "I am *merely* supposing things;" for I hold it to be as sinful to write as to speak a lie. I know nothing whatever of him personally; and if he has suffered any injury among his brethren or others, by the misapprehension of my words, I hope this declaration will do it away. But to proceed:—"Were not our Saxon ancestors converted to Christianity by the missionaries of Rome? Do we not owe the principal privileges enjoyed by Protestants under the British constitution to Catholic or popish kings, prelates, and people? Were not all the infidel nations that received the faith of Christ converted by the agents of popery?"—and so on to the end of the paragraph. Now it is evident that the *Vindicator* intends these questions to stand for affirmations; but there is not one of them founded in truth: Rome did not convert our Saxon ancestors to Christianity, but to popery; and Gregory, the pope of the day, instructed his missionaries not to abolish the pagan rites of the Saxons, but to adopt them, which Christianity would never have done. It is not true that we owe our principal privileges to popish kings, prelates, and people; for the greatest of all these privileges is liberty of conscience, which was never enjoyed under a popish king, and scarcely enjoyed at all with any degree of security, in this kingdom, till the revolution of 1688, when the government became decidedly Protestant, and a Papist was declared incapable of sitting on the throne. As for the infidel nations which Rome boasts of having converted, it is well known that their conversion consisted in little else than a change of one set of idols for another.

In all that the *Vindicator* has said on this subject, there is nothing that has so much as the appearance of a reply to my paragraph about

the bloody cruelty of the system which I am opposing. The amount of what he has written in opposition to my statement is, if this be true, popery is cruel indeed; but he has not a word to prove that it is not true; and he cannot, he knows that he cannot, disprove my statement, for they are recorded in letters of blood, visible to every man who reads the history of Europe for the last six hundred years. Instead therefore of meeting the charge of bloody cruelty which I brought against his church, by disproving or confessing it, he calls away his reader's attention to many fine things which he pretends popery has done; as if a man charged with murder should plead not guilty, because he had given a penny to every beggar whom he had met on the street for the last two years. I suppose no jury would acquit a convicted murderer on this account; neither can I acquit the church of Rome of bloody cruelty, because her defenders plead that she has done some good in the world, while they cannot prove even this on her behalf.

The Vindicator is so extremely diffuse and *wordy* in all his discussions, that I am in some instances under the necessity of abridging. I know he will find fault with this; and I know also that I would not satisfy him by quoting any of his paragraphs entire, unless I were to quote them all, that is, transfer his whole volume into mine, which would be rather a hazardous undertaking, for I am persuaded the buoyance of The Protestant would not be able to preserve the united mass from sinking into contempt and oblivion. The reader may however rest assured that what I give as quotations from the Vindicator, marked as such, are his identical words; that I have not, and shall not garble or distort any sentence, so as to misrepresent his meaning. Indeed, if I were so wickedly inclined, there is no temptation to it; for there is more *answerable* matter than I shall be able to get through for a long time, without distorting or affecting to misunderstand his words.

He tells me that I ought to have searched into the principles of their religion from the writings and instructions given by their own pastors and doctors, rather than from the disfigurations of their enemies. I have done the very thing that he requires of me; and he knows that I have done it; but it is the practice of all popish writers to represent their adversaries as acting a contrary part, and thus they attempt to do away the impression which writings hostile to their system are likely to make. My practice has been, when entering upon the discussion of any popish dogma, first to lay down the doctrine in the very words of their own great and approved authors; and in the most important points, I have not rested satisfied with the words of individuals, however great, but have had recourse to public documents, approved catechisms, and even to the authentic canons of the council of Trent; and I have not yet been convicted of misquoting or misrepresenting a single word. The Vindicator's call upon me, therefore, to have recourse to doctors of his own church, is a piece of disingenuous finesse, to make his readers believe that I know nothing of the system, but have taken a representation of it from its enemies.

The Vindicator affects to find, from the admissions of Luther and Calvin, that popery is more favourable to good morals than the new religion. "Thus," says he, "writes Luther:—'Men are now more revengeful, covetous, and licentious, than they were ever in the papacy.' *Postil. Super. Evang. Dom. I. adv.* Again, 'Heretofore, when we

were seduced by the pope, every man willingly performed *good* works, but *now* no man says or knows any thing else, but how to get all to himself, by exactions, pillage, theft, lying, usury, &c.' *Postil. Super. Evang. Dom. 26, Post. Trin.* Calvin complained in the same strain of the effects of the *new* system. 'Of the many thousands,' said he, 'who, renouncing popery, seemed eagerly to embrace the gospel, how few have mended their lives! Nay, what else did the greater part pretend to, but by shaking off the yoke of superstition, to give themselves liberty to follow all kinds of licentiousness.' *Lib. de Scandalis.* Such was the state of morals among the new evangelized people under the influence of Protestantism, as testified by its originators; and is it improved at the present period?" Then follows a long account of the profligacy of manners in England in the present day, as proved by the reports in the house of commons, and the records of the Old Bailey, all which is, of course, laid to the account of Protestantism. And we are invited to cast our eyes upon "Catholic" Ireland, and challenged to find, if we can, the same rapid progress of depravity and crime in that island.

To the last part of the above I shall reply first; and I admit that we have not of late had to remark, in Ireland, such "*rapid progress* in depravity," as in England, and even in our own city; because Ireland, I mean the popish part of it, was so proficient in depravity long ago, that she had not the same room for "*rapid progress*;" and it is well known that her depravity was the offspring of her popery. Besides, rapid as our progress towards depravity has been of late years, the most depraved spot of Great Britain is unspeakably less depraved than the average of the more popish parts of Ireland. This is a mere matter of fact, for the truth of which I appeal to all who are acquainted with the state of both countries; and I await their verdict without any apprehension of being cast.

Besides, the progress of depravity in Britain, particularly in Glasgow, has been greatly accelerated by the influx of Irish Papists. This is another matter of fact, for which I appeal to our justiciary records, and to the personal knowledge of every public functionary in this city and neighbourhood. No writer but one who is in the habit of distrusting his own senses, or who writes for those who do, would have ventured a comparison between Britain and Ireland, with regard to their moral condition, with a view to prove the superiority on the side of the latter; but this Mr. Andrews has done; from which the reader may draw his own conclusion with regard to his moral or intellectual condition.

Whether the words given as quotations from Luther and Calvin be genuine or not, I cannot tell. I have much reason to suspect a writer who publicly maintains that it is "*perfectly correct and honourable*" to give a half sentence as a whole one, and to suppress such words as explain an author's meaning. (See Chapt. CL. p. 296.) It would not be difficult to ascertain the fact; but it does not appear to be worth while. Luther and Calvin may have used the words here ascribed to them, without the least disparagement of the doctrines of the reformation; and they may have used such language, not because the state of morals was really worse, but because they had acquired a more acute discernment of moral turpitude; as old, and especially religious old men, have always been disposed to think the present age worse than the last.

It may be admitted, that when men shake off the yoke and the restraints of superstition, without coming under the influence of the gospel, they may exhibit more flagrant wickedness in their conduct than before. Calvin speaks of some who *seemed* eagerly to embrace the gospel, but who did not amend their lives, or that but few of them did so. There were some, it would appear, who had reformed; from which the inference is, that these had really embraced the gospel, and the others only *seemed* to do so: nay, it appears they avowed their infidelity; they pretended nothing else by shaking off the yoke of superstition, than to give themselves more liberty to follow all kinds of licentiousness. The reformation is not to blame for the conduct of infidels and hypocrites, who never received its doctrines, or submitted to its discipline.

There is, however, one expression in the words ascribed to Luther, which leads me strongly to suspect that they are not his:—"when we were seduced by the pope, *every man willingly performed good works.*" Luther's best friends admit that he was often unguarded in his language; but if ever he said any thing like this, it must have been in his sleep; for he knew, and all the world knows, that it was the wicked works which were the effect of popish seduction in the form of indulgences, which first opened his eyes to see the abominable character of popery, and led him to throw off the yoke of Rome.

The Vindicator (col. 61) makes a general reference to some documents and facts which I had adduced to prove the bloody cruelty of popery; and the following is his reply:—"This system has existed for eighteen centuries; it exists now in full vigour in several populous and independent states on the continent; not all the cruel vengeance of Protestantism and Puritanism could subdue its influence in Ireland, where it has reigned fourteen hundred years: and does he (the Protestant) think that his imaginary cases are sufficient to establish his charge? No, no; he must explain to the reader the *extraordinary* methods used by popery to make men *love* what is *hateful* to them. Few of us are fond of being tortured, and starved, and murdered, as The Protestant says the deluded victims of popery *are* by its agents; and yet hundred of Papists have suffered death under Protestant hands for adhering to it, while hundreds of others have fled to popish countries from this Protestant kingdom, to avoid the same fate; and thousands and tens of thousands have borne every degree of insult and privation rather than renounce its influence. Now is not this something contrary to human nature and the usual course of things? Mankind in general love justice better than oppression; but according to the Protestant's logic, Catholics or Papists love cruelty and injustice better than mildness and equity. Protestants have had the *exclusive* care of the civil and ecclesiastical constitution of this kingdom for nearly two centuries, and the complaints from all parts of the island at this moment of the oppression of the taxes are so loud, and the burden so universally felt, that numbers are daily leaving their country to seek for relief in a foreign land, the same as Catholics were *compelled* to do under the penal laws; and publications are hourly issuing from the press, calling on those who are left behind to seek a remedy for their grievances. This is the natural consequence of discontent. But, notwithstanding popery is described to be of so abominable a nature in its design and tendency, that it not only *destroys our bodies by thousands and tens of*

*thousands*, but sends our poor souls to *everlasting perdition by millions*, it still preserves its influence over the minds of men of all nations, nor could the gibbets and knives of our Protestant ancestors root it out of this and the sister island; nor will the absurd nonsense of THE PROTESTANT and his associates in folly and falsehood, impede the progress it is making in the number of its members. The sequel then must come to this: either the greatest bulk of Christians are the most stupid and senseless of mankind, or THE PROTESTANT is an arrogant and barefaced calumniator."

Such is the Vindicator's *full and particular* reply to the plain facts by which I proved popery to be a system of cruelty. The reader will perceive that there is not so much as an attempt to disprove any one of these facts. The sum and substance of the reply is,—if popery be as I described it, Papists are great fools, as well as "murderers and cut-throats," and I shall not controvert this inference any more than the other, for there are simple ones who love simplicity, and scorers who delight in their scorning, and fools who hate knowledge. It is perhaps difficult to account for the taste of such persons; but it is a fact, that both heathens and Papists do torture themselves and one another, sometimes to death, with a view, as they think, to satisfy divine justice; and they prefer this to the merciful plan of salvation revealed by the gospel. While this remains an undisputed fact, all the Vindicator's flourishes about men not loving what is hateful go for nothing.

If we were to believe the Vindicator, we would suppose that by some unaccountable charm, the whole matter of history had been reversed;—that it was Protestants who kindled the flames of Smithfield to burn Papists;—that it was Protestants in Ireland, who at different times rose in arms, and murdered their popish neighbours by thousands. Yes, he would not hesitate to assert this in plain words, to serve a purpose. No doubt his popish readers believe it is so; and therefore it is that they regard Protestants with such murderous hatred—"nursing their wrath to keep it warm."

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## CHAPTER CLIV.

THE VINDICATOR'S NOTICE OF MR. BOURKE'S PAMPHLET. FALSE ASSERTION, THAT THE SCOTCH COVENANTERS WERE BOUND TO EXTIRPATE PAPISTS BY FORCE OF ARMS. THE REITERATED CHARGES OF PERSECUTION OF THE PAPIST'S FALSE. SLANDERS AGAINST THE PROTESTANT NOTICED. VINDICATOR ADMITS THAT THE POPE CROWNED BONAPARTE. REMARKS ON THIS ACT. BOASTED INTEGRITY OF THE PAPISTS.

SATURDAY, June 23d, 1821.

In his fifth number, the Vindicator adverts to Mr. Bourke's pamphlet, of which I gave an account in my first volume, Chap. XXIII. He does not know what to make of this production, which exposes in so strong a light the wicked practices of Irish popish priests. He says, "whether he was the publisher, or even the author of some of the sentiments imputed to him, is matter of doubt, as the work is printed for W. Whittemore, 56, Paternoster row, London." I do not know any thing, that he can allege against Mr. Whittemore, but that he is a Protestant,

from which we are to infer, that no work published by a Protestant, though written by a Papist, can contain the truth. The editor, it seems, took upon him to abridge Mr. Bourke's *observations*, from which Mr. Andrews infers that we can have no dependance upon his *facts*; which is a species of logic much of a piece with what follows:

"But what will the reader think when I inform him, that the accuser general, (i. e. the Protestant,) and the reverend Romish priest, whom he has brought forward to sustain his charge, are at variance with each other in their assertions? The Protestant avers, that the system of popery is a system of error and delusion, of cruelty and oppression. Mr. Bourke declares, in the preface to his work, from whence the former has so copiously quoted, and in his first letter therein to his prelate, that the Catholic or popish religion, meaning of course the system, is *HOLY*, which word being defined by Dr. Johnson to signify *good, pure, sacred*, must be opposed to *falsehood* and *deceit*." Col. 71. Thus, because Mr. Bourke has a better opinion of the church of Rome than I have, he is not to be believed in a statement of facts, which not only came within his own knowledge, but which really regarded himself. This must be the Vindicator's meaning, else it will be difficult to find any meaning in his words; for I cannot suppose he seriously means to affirm that two persons, differing in opinion about the merits of a system, must necessarily contradict one another in a matter of fact. It is one of the inconsistencies of Mr. Bourke, that he continued to adhere to a church in which such horrible oppression was practised; and that he still considered it a holy, and the true church; but this, so far from making his testimony doubtful, ought rather to confirm it, because it is not probable that so steady a son would belie his holy mother.

The Vindicator (col. 72) makes the following strange concession: "that corrupt practices are committed by some of the clergy of the Catholic church, no one will deny; it is the natural consequence of human frailty." I call this a strange concession, because it comes from one who boasts of the "spotless purity" of the Catholic priests in Ireland, and it is of these that he is speaking, when he admits that corrupt practices are committed by some of them. Now it is impossible that a church can be pure, if corrupt practices are known to exist among either priests or people, without instantly applying the divinely appointed means for the reformation, or expulsion of the corrupt members. Popish writers, and Mr. Andrews in particular, think they have sufficient ground for condemning the reformation, when they have it admitted, that the reformers may have erred, even in a speculative opinion. Now there is no error greater than "corrupt practice," of which some of the Irish priests are admitted to be guilty; and this guilt must attach to the whole body, seeing they hold communion with such corrupt members, and allow them to exercise every priestly function. The lowest priest is greater in the church of Rome than Luther and Calvin were in the reformed churches; for he professes to be a successor of the apostles, and an infallible word-of-mouth teacher of the faith, which no Protestant believes the reformers to have been. When, therefore, such priests err grievously in their practice, the church of Rome is condemned, according to the reasoning of her own advocates. When such a circumstance as that which is here admitted of Romish priests, is known to exist in a Protestant church, her really sound members acknowledge and deplore her imper-



fection, and do what they can to remove it; but in a perfect and infallible church, without spot or wrinkle, as Mr. Andrews affirms the church of Rome to be, no such acknowledgment can consistently be made; and to admit that some of her clergy are guilty of corrupt practices, is at once to overthrow the whole fabric of the church's holiness and infallibility.

In quoting Mr. Bourke, I gave sometimes his own words, and sometimes their substance in an abridged form. This was done professedly, and without marks of quotation, when I did not insert his own words. The Vindicator finds one paragraph thus abridged, which he quotes, col. 76, and which *he* thinks ought to have been given entire; and, because it is not so given, he exclaims, "What a pitiful! what a mean! what a disgraceful trick is this, to impose upon the credulous and unthinking!" The thing is of little importance in itself, and not worth occupying the space which it would require to quote and apply to the accusation at length. But if any of my readers who took in the Vindicator, have preserved the fifth number, I request they will turn to the passage, and see if there be any thing like trick or imposition in it? whether I did not give the substance of the paragraph, without omitting a single article? and whether popery would have gained, or Protestantism lost any thing, by inserting it at length?

This brings me to a more serious charge against the Vindicator himself than that of concealing the truth. It is the assertion of a downright falsehood. In number five, col. 80, he thus writes;—"By the terms of the solemn league and covenant of the kirk of Scotland, the Covenanters undertook to *extirpate all Papists by force of arms.*" I question if ever the church of Rome produced a more impudent forgery. The words of that solemn document are: "II. That we shall in like manner, without respect of persons, endeavour the extirpation of popery, prelacy, (of which a description is given in a long parenthesis,) superstition, heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine, and the power of godliness; lest we partake in other men's sins, and thereby be in danger to receive of their plagues; and that the Lord may be one, and his name one, in the three kingdoms." There is not a word about arms, or force of arms, in the whole deed; and the above is all that it contains about extirpation. What a face of brass, therefore, must that man have, who can write such a falsehood!

Again, the Covenanters did not engage to extirpate *Papists*, as the Vindicator falsely asserts; it was *popery* that was the object of their hostility; as it ought to be of every honest man. These things are as different and distinguishable as a man and his errors; and the word *extirpate*, when applied to principles, not only does not imply force of arms, but cannot imply such a thing. According to Dr. Johnson, it signifies, to root out, to eradicate, to excise. Who ever heard of cutting off, or killing thoughts by a sword, or any other material weapon? To extirpate, in reference to error, is no more than to supplant false principles by true ones, by means of reason and argument. An eloquent advocate of the "Catholic claims," in the late synod of Glasgow and Ayr, said, he desired with all his heart to *extirpate popery*; but no man will suspect him of the least hostility towards the persons of Papists; nay, he distinctly declared his conviction, that to put them upon a footing of political equality with Protestants, would have the

effect of winning them from their errors ; which is the same thing as to extirpate popery. I cannot agree with my reverend friend in the consequence which he anticipated ; but I refer to this part of his speech as affording an excellent illustration of the distinction between persons and their principles. In short, he is the best friend of the human race, who endeavours to extirpate false principles of every kind ; and every real friend of Papists must desire to extirpate popery.

The Vindicator then draws a horrible picture of the sufferings of Papists, under the penal statutes ; and as this immediately follows his false assertion, that the Covenanters undertook to extirpate all Papists by force of arms, he means to insinuate, that this persecution was the practical effect of the solemn league ; though he has not so much as attempted to show that there was any connexion between this and the sufferings of his favourites, the Jesuits. That much individual suffering was the consequence of the penal statutes against Papists, I do not deny ; but they have their own church to thank for it, for the murderous principles which she inculcated, her no less murderous practices, and the turbulent, incessant plotting of her members, which rendered restrictions upon them a necessary measure of self-defence.

These statutes have been repealed long ago ; but instead of expressing gratitude for their removal, such writers as Mr. Andrews delight in keeping alive the memory of them, that they may perpetuate the hostility of their brethren against Protestants. In this country, Papists suffer no molestation whatever on account of their religion. This is in consequence of more enlightened ideas of liberty of conscience, which began to prevail about the middle of the last century. But the church of Rome has not yet received one ray of light on this subject. It is scarcely a month since it was declared by the authorities in Portugal, to be unlawful to write any book against the established religion, which induced the editor of the Glasgow Courier to warn the Protestant to beware of venturing his person in that land of liberty. Hundreds of Jesuits are suffered, in this kingdom, to preach and write as much as they please against the established religion ; and the law of the land will suffer no weapon heavier than the quill to be raised against them ; and it is very certain that, if they had the administration of the law, they would soon "extirpate" The Protestant. They have been labouring for three years to extirpate his good name ; and, not many weeks ago, the Jesuits in Preston declared to the mayor of that town, that he was a stirrer up of sedition ; that in short, the publication of The Protestant was the cause of the late riots in Glasgow, meaning, I suppose, the radical rebellion ; and that, if he did not interfere to put down the Protestant lectures, preached occasionally in that town, the peace of the country would be disturbed. See the Protestant Advocate, attached to the Antijacobin Review for May. The editor adds, that the mayor, much to his honour, refused to interfere. The application, however, was a direct attempt to suppress free discussion, and to commence a system of persecution with the influence which they have already acquired. Such freedoms have been used with my name in that quarter, that one of the preachers found it his duty to bear testimony, from the pulpit, in favour of my character. (See an excellent sermon on Purgatory, by the Rev. Thomas Raffles, of Liverpool.) Thus, while incessantly complaining of being a persecuted people, all the persecution is prac-

tised by themselves; and, were it not for the restraints of law, they would soon carry it much farther than the scouges of the tongue.

In his sixth number, the *Vindicator* represents the gunpowder plot as a mere invention of Protestants to bring odium upon the Papists, for which I do not know that he has any higher authority than his great oracle and patron, Dr. Milner. It would not require greater impudence to assert that the pope invented the *fable* of King Henry's divorce. The plot is a matter of history to which every reader has access; and I should think it an insult to the understanding of my readers, to waste a minute in proving that it was a real conspiracy, planned by Papists, to murder the king and parliament, and overturn the Protestant establishment, in church and state, at a blow. History is nothing in the hands of such writers as Andrews. They have only to assert a thing was, or was not; and the dupes of a bigoted superstition take their word as enough.

In this number, we have another important admission by the *Vindicator*. It is a matter of history too, but so recent, that even his assurance will not enable him to deny it. I had been remarking, that it was the manner of popish bishops to approve of any thing, however repugnant, that served their purpose. "We know," said I, "that the pope approved the usurpation of Bonaparte, so far as to crown him and bless him as his dear son in the faith, because he could not help it. Neither can he help his adherents in Britain, or procure for them the privileges which they desire, without their taking the oath of allegiance, which the law requires; he therefore approves of their taking it. But as he has never, by any public act that I know of, renounced his right to dispense with the oaths of his adherents, we have no security that he will not do what was often done by his predecessors, whenever he shall think proper; especially when he finds that it will promote the interest of the holy see." The *Vindicator* makes no attempt to refute what I here assert about the pope's dispensing power; but replies as follows:

"Reader, candid and unprejudiced reader, canst thou restrain the feelings of just indignation at this base and malevolent insinuation against the fidelity and loyalty of the Catholic prelates and people of this kingdom, and against the character of a pontiff, whose unbending integrity and heroic firmness have gained him the praise of every friend and admirer of virtue and probity. *What if the pope did crown Bonaparte*, he did not by that act confer one atom of power to him more than he already possessed. It was merely the performance of a religious ceremony, the splendour of which was heightened by the presence of the head of the church, but conveyed no greater authority or security to the crowned head, than if the act had been done by a prelate of his own creation. But the pope complied with the desire of Bonaparte 'because he could not help it!' He certainly would have resisted the request, if he had thought it contrary to his situation, the same as he resisted the command of the despot to declare war against this country, and lost both his territory and personal liberty, rather than violate the dictates of his conscience." Alas, for the conscience of a pope that will not allow him to declare war against a people whom he excommunicates every year, on Holy Thursday! and against a sovereign, whose predecessors were, by his predecessors, dethroned and denounced by succes-

sive bulls, not one of which has been recalled or reversed. There is reason to suspect that it was something more imperative than the dictates of his conscience, that prevented him from declaring war against Great Britain, seeing it must have been a very elastic conscience indeed, that could stretch so far as to prostitute what every Papist must regard as a solemn religious rite, at the will of a usurper, and to consecrate his usurpation: though he "certainly could have resisted the request, if he thought it contrary to his situation." I admit that he certainly could have resisted it; for it is not in the power of men, or devils either, to compel a man to do wrong, or to violate his conscience. When I said the pope did so because he could not help it, I used the word hypothetically; that is, if he wished to preserve his life or his dignity, he could not resist the usurper's command; but he might have resigned both dignity and life, and preserved his integrity, if he had had any.

The Vindicator's apology for his holiness, is like that of the boy, who, finding his companions bent on robbing an orchard, and would not be persuaded to desist, thought he might as well go with them, and give them his countenance. They were already numerous enough to carry off every apple; there would not be a whit more mischief done by his going, or less by his staying away. So Pius VII. lent the sanction of his high and pretended divine authority, to the usurpation of one of the most ruthless tyrants that ever afflicted the world, because, in doing so, he did not add one atom of power to him more than he already possessed. But did not the pope know that the design of the thing was, and that the effect would be, to confirm the power which the tyrant had acquired, in the minds of all who attached any importance to the splendid religious ceremony of crowning and anointing in the name of the Lord? Thus he actually made himself, by his silly compliance, a party; or to use language fit for such a transaction, art and part guilty with the murderer and the plunderer of Europe.

As I have said, the Vindicator does not reply to what I had written about the pope's dispensing power. He does not deny that he possesses this prerogative; he seems even to admit and justify it, in a long defence of the bull, by which the pope granted to the kings and queens of France, and their successors for ever, the privilege of breaking such vows as "they cannot profitably keep;" or of exchanging them for something else that may be agreeable and profitable to them. The Vindicator has a long and laboured article in defence of this bull, which he rests chiefly on the assertion, that it was vows about religion that the pope had in view, as if these were less binding than oaths between man and man; and because the favoured pair were to enjoy their privilege under the control of their confessor, which I did not conceal or deny: but when they were allowed to choose for confessor, any creature who was in priest's orders, they could easily find one whose conscience would be as accommodating as the pope's in the case of Bonaparte. I consider any farther notice of this article unnecessary. Any man who regards truth and integrity, will find, in the Vindicator's own words, a sufficient refutation of his Jesuitical sophistry.

But, as usual, he has a great many *ifs*:—*if* the pope has such power, how do such and such things take place? and by putting a question in this way, hundreds of times, he leaves the object of his attack, or pro-

posed refutation, just as he found it. Thus:—"If the pope possesses this right of dispensing with our oaths, what occasion had he to approve that of 1791? Could he not have procured for us all the privileges we desire, by dispensing with our taking (i. e. permitting us to take) the oath of supremacy and abjuration, and the declaration against transubstantiation?" No doubt he could do this, and perhaps he would, were it compatible with the security of his children, and retaining them in filial subjection. But no man can take the oath of abjuration, without renouncing both the pope's temporal and spiritual authority; and though most of our British Papists profess to renounce the temporal, they cannot renounce the spiritual, without renouncing the pope altogether, and ceasing to be Papists. There may be some who do so, and continue Papists at heart; but they must not profess themselves such, else they would instantly be marked as perjured persons; and the same thing would attach to any priest, who should receive consecration, or any spiritual faculty, from his holiness. In short, if the oath of abjuration were universally taken, the church of Rome would have no visible existence in this kingdom; and we are not to suppose the pope will permit that to be done, which would subvert his own spiritual dominion.

There are some Papists who would not scruple to take the oath of supremacy, if they were allowed to attach their own meaning to the words. I showed, in a late number, that one of Mr. Andrews' correspondents, in the Orthodox Journal, argued the lawfulness of swearing that the king is the head of the church of England: but he would not swear that he was the head of the church *in* England; for, in his opinion, the head of *the church* every where is the pope. There is a very strong reason why the pope should not permit his subjects to make the declaration against transubstantiation, and why they should not make it though he were to permit them: for suppose a man to declare upon oath to-day, that he does not believe that the bread and wine in the eucharist are changed into the real body and blood, soul and divinity, of Jesus Christ; and suppose him to appear at the altar to-morrow, and worship the bread and wine, and hold them up to be worshipped with divine honour, he would be under the necessity of making his choice, whether the world should set him down for a perjured person or an idolater; for it would be impossible to clear himself of both; and no man, in his right senses, would choose to acknowledge himself guilty of either.

I request the reader's serious attention to these hints; for the argument which I am combating has much higher authority than that of Mr. Andrews; it has been used by members of both houses of parliament, who gravely maintain, that Papists must be very honest men, and may safely be admitted into places of power and trust, seeing they will not swear the oaths to which they have conscientious objections, though, by the swearing of them, they would become eligible to all places and honours. But there is no merit in refusing to do that by which one would instantly become *felo de se*; or would instantly make himself infamous; for no Papist can take the oath of supremacy, without ceasing to be a Papist; and no believer in transubstantiation can swear that he does not believe it without convicting himself of perjury.

## CHAPTER CLV.

VINDICATOR ON THE SUBJECT OF KEEPING FAITH WITH HERETICS. COUNCIL OF CONSTANCE QUOTED. VINDICATOR'S REPLY. HIS REASONING SHOWN TO BE IRRELEVANT. THE POINT ESTABLISHED, THAT THE ROMAN CHURCH DECLARES IT LAWFUL TO BREAK FAITH WITH HERETICS. SHORT NOTICE OF A LEGAL ACTION BETWEEN MR. SCOTT AND THE EDITOR.

SATURDAY, June 30th, 1821.

THE last four numbers of the Protestant were occupied by replies to the principal topics in the first six numbers of the Catholic Vindicator. I have passed over a number of little personal matters, which are not worth the answering, because any reader who understands the subject may answer them for himself; and because I am very little concerned about the Vindicator's *assertions* with regard to my character and motives, seeing I have convicted him of gross falsehood, as the reader will see, in my last number. I am as little concerned about the opinion he has formed and expressed with regard to my principles, seeing he maintains the principle, that Christianity owes its rise to the influence of popery, as I have shown from his own words, in the number before last. If there be such things as works of supererogation, certainly it must be a work of this kind, to make a serious reply to the writings of such a man, because they carry their own refutation in the very face of them. His favourite, and often repeated reply to those parts of my work which convict Papists of impiety and absurdity, is, *If this were so, then Papists are the most besotted and stupid creatures in the world; and I must say, it is even so, if they continue to adhere to him as their champion and oracle.*

I am now come to a part of his work in which there is something like system, in which, at least, he keeps a long while by a subject; that is, the doctrine of not keeping faith with heretics, which I accused his church of holding. To this subject he seems to have applied his whole strength; and I strongly suspect that he had the aid of abler pens than his own. After a great many proofs from Romish writers of great eminence, who all certified that the above was a commonly received doctrine of the church in their day, I agreed to rest the whole weight of the cause on one single point, namely, the declaration of the council of Constance. I repeat it here, for the sake of connexion, and to save the trouble of reference:

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

The design of this canon was evidently to establish a speciality in the

rule with regard to heretics, which did not apply to other persons, such as prisoners of war, or even robbers, and other such malefactors, for it does not appear ever to have been counted lawful to break faith with them, in any circumstances. But with heretics no promise was to be kept, if it should in any wise prejudice the Catholic faith and ecclesiastical jurisdiction. The canon farther proceeds upon a principle held indisputable by the council, that heretics were to be examined, judged, and *punished*, if they refused to revoke their heresy; that is, some *opinion* which they held, not quite consistent with the faith of Rome; and, if convicted of holding any such opinion, however blameless in their lives, the emperor, or any magistrate, who had advised them to come to the council, with a passport, and solemn oath, that he would see them conveyed safely home again, was relieved from this solemn obligation, provided his protegee was convicted of heresy, and he had done all that he could for him. In short, the canon clearly establishes, first, that persons holding any opinion different from the established faith of Rome, are to be punished as heretics, which is, to be burnt to death, as the fact proved in the case of Huss, for which it was framed; and secondly, that persons convicted of heresy, and who, conscious of their innocence as to any crime, came to a tribunal to which they were summoned to answer for something laid to their charge, under a solemn pledge that no ill should befall them, and who would not have come without such pledge, are yet, by a solemn declaration of the council, deprived of the benefit of the promise and oath of the magistrate, on which they had depended for their personal safety. This, I say, was a special rule made for heretics alone, for nothing of the kind appears ever to have been decreed against thieves or murderers.

Now The Catholic Vindicator, the accredited organ of our Glasgow Papists, approves and defends the above canon in every iota of it; and yet he is incessantly calling for liberty of conscience, and abusing our government for withholding it. Here, to prevent the least suspicion of doing him injustice, I shall give his own words:—"Here then we have the doctrine of the council of Constance, as given by THE PROTESTANT; and by what perversion of language can he make out that *this decree established* the tenet, that faith is not to be kept with heretics, and that, as it has *never been repealed*, it *remains* as much a law of the church as communion without the cup? What is there odious in the words of this decree? What that can be offensive to the most fastidious Protestant? The synod declares that every *safe conduct* granted, ought not to prejudice the Catholic faith, or church authority, nor hinder the individual holding the passport from being examined, judged, and punished, as *JUSTICE* shall require. And what *injustice* can be in this? The particular object in question was John Huss, who was then a professed member of the Catholic church, but disagreeing with the church on some fundamental principles of doctrine, she assembled her judges to decide on his opinions, and call upon him to correct his error, if found to be such, on pain of being put out of her communion. Now *this right*, THE PROTESTANT has declared, exists in every society, by virtue of the writings of St. Paul, and surely he will not deny it to the church of Rome, nor blame the fathers of the council of Constance for asserting such right, which is all that they did in the first part of the decree. And what is the *correct* inference to be drawn from

the concluding part of it? Why nothing farther than that the civil magistrate, if he has engaged to perform *more* than he has *authority* to do, is not obliged to keep his promise, provided he has done all that he can do, to fulfil those conditions of it, *which he can and ought to perform*. This is the *true* construction of this famous decree which The Protestant has produced, to convict the church of Rome of teaching antichristian doctrine, inimical to the happiness of society, and the divines of six of her universities of falsehood, in denying the fact! Turn and twist the meaning as he pleases, the writer cannot make more of it than that it was confined to a specified local object, and by no means intended to (be) a general rule. It related *solely* to the construction and power of *free passports*, from the lawful and just obligations of which none could be released, according to the decree itself, until 'he had done all that was in his power to do, to fulfil them; there is no mention or allusion whatever, directly or indirectly, to any other promises or contracts, and therefore they could not be comprehended in it." Col. 121, 122.

Here the decree in question is defended in every point, from which it is clear, the Vindicator thinks it just and lawful to examine, judge, and *punish* men for difference of opinion. He quotes my own doctrine, that, according to Paul's writings, every church has a right to put out of her communion, those who disagree with her in fundamental points; and he would have his readers believe this was all that was done to Huss by the council of Constance. But there is a trifling circumstance which he did not think proper to mention in this connexion:—had Huss been tried by such a church as The Protestant was speaking of, and put out of her communion, he would have been allowed to go home without molestation, under the safe conduct which he had received from the emperor; whereas, the council of Constance delivered him up to be burnt to death; and persuaded the emperor that, seeing he was a heretic, he was not bound to keep faith with him.

The Vindicator would have us believe that the Emperor Segismund had promised more than he had authority to perform, and therefore his promise was not binding. Now what the emperor did was this:—he required one of his own subjects, living in Bohemia, to appear at the council of Constance, and answer to some accusations preferred against him, in relation to certain points of doctrine which he was alleged to have preached, not quite accordant with the reigning standard of orthodoxy. Huss, knowing the temper of the council, was afraid that some mischief would befall him. In order to remove his apprehension, the emperor gave him, in writing, what was called a *safe conduct*, or passport for going to the council, sojourning at Constance, and safe return home. After the council had condemned Huss, and delivered him over to the secular power to be burnt, the emperor actually pleaded his solemn promise of security to the Bohemian; but the council told him in effect, that he had now no business with him, but to see that he was burnt to death. He had done all he *could do*; he had no power to interfere with regard to any sentence of the church. This is the fair construction, which, according to Mr. Andrews, is to be put upon that nefarious transaction; by which it appears that sovereign princes were the bondslaves of a band of insolent priests; and that even an emperor had not power to keep his promise, by protecting one of his own subjects from priestly rage, though that subject had put himself within their



power, relying upon the promise of his sovereign, that he should be conducted home in safety. The emperor would have acted like a sovereign prince, if instead of yielding to their sophistry, and gratifying their malice, by murdering an innocent man, he had surrounded the council by an armed force, broken up their sitting, and sent every one of them about his business. This is what he *had power* to do, and what he would have done, had he been a man of spirit, and a man of his word.

The law of the holy church about not keeping faith with heretics was thus explicitly declared. I challenged the church of Rome to show when it was repealed, or condemned by equal authority, and promised that, if any person could show this, I would give up the point, and allow that the church of Rome was better now than she was of old. Mr. Andrews, absurdly enough, calls this a challenge to prove a negative; but it is no such thing: the repeal, or authoritative condemnation of a law, is as positive a thing as the enactment of it. He undertakes, however, to prove that the doctrine in question was condemned by the council of Constance itself; and the following is the manner in which he does it:

“Although, as the theologues of Alcala say, there was nothing *defined* concerning breach of faith by the council of Constance, yet the fathers of that assembly, by the following decree, passed by them in the very session alluded to by THE PROTESTANT, most clearly condemned the very doctrine which they have been accused of establishing and maintaining:—‘This most holy synod, being solicitous, as it is in duty bound, (having been assembled for that especial purpose,) to provide for the extirpation of error and heresies in various parts of the world, has, of late, heard that certain propositions erroneous in faith, and adverse to good morals, highly scandalous, and tending to subvert the order of governments, have been publicly taught, and, amongst others, this especial one has been reported to it:

“‘Any tyrant, as he may licitly and meritoriously, so he ought to be slain by his subjects or vassals, without awaiting the sentence or order of any judicial authority, though his death be effected by secret fraud, insidious flattery, and blandishments, and *be in violation of a pledged oath or engagement entered into with him.*

“‘This holy synod, anxious to oppose itself to this error, and effectually to eradicate the same, after having maturely considered it, decrees, determines, and declares, this doctrine to be erroneous in faith and in morals: and reprobates and condemns it as heretical, scandalous, and leading to frauds, deceit, lies, and treachery. It moreover determines, decrees, and declares, that all persons pertinaciously holding this most dangerous opinion, are heretics, and ought to be punished as such, according to canonical regulations.’ *Concil. Studio Labbei. tom. xii. p. 143. Edit. Par. 1672.*

“Surely,” says Mr. Andrews, “this declaration is sufficient to convince even the skeptic, that this charge brought against the church of Rome, is totally groundless, and that it was invented for the basest of purposes.” *Col. 158, 159.* Now let the reader remember, that the council of Constance is charged with having laid it down as a genuine principle, that it was lawful to break faith with *heretics*; and, in particular, that the emperor was not bound to keep faith with a *heretical* subject. This was the decision, or decree, call it what you will, concerning which I chal-

lenged the church of Rome to show that it had ever been repealed or condemned by equal authority, promising that, if this were shown, I would give up the point. The Vindicator accepted the challenge; and he triumphantly produced the decree which I have just quoted, as sufficient to convince even the skeptic, that my accusation of the council was unfounded. I acknowledge it to be a very good and wholesome decree. It declares it unlawful for *subjects* to assassinate their *princes*, though they be tyrants, "in violation of a pledged oath or engagement entered into with them." But this is very different from the question of a prince, a priest, or any other tyrant, breaking faith with heretics, of which this decree says not a word: and, therefore, it cannot be a repeal or condemnation, of the other decree passed in the same session, by which it was declared that the emperor, kings, and other temporal princes, who had given promises of safety to heretics, were not obliged to keep their promises, *by whatever tie they might be engaged*.

The above is all that the Vindicator had to adduce in answer to my challenge; and, as it relates to a very different subject, it must stand for no answer at all. The charge, therefore, is completely substantiated. It was decreed by the council of Constance, that engagements with heretics were not binding; that is, that faith was not to be kept with them. The Vindicator, with the aid of his patron, Bishop Milner, and all the Jesuits in England, has not been able to produce a document that so much as implies a subsequent condemnation, or disavowal of this doctrine; but has attempted to divert the public mind from the point at issue, by citing a decree upon a quite different subject; from which it clearly follows, that my point is established; and what was declared by so great a council, as the doctrine of the church, *was*, and *is*; and must be her doctrine, while she exists; for she is unchangeable and infallible. For a great deal of collateral evidence on this subject, I refer to my first volume; in which I showed, from great authors of their own, that the principle was undisputed, and was acted upon, without shame or scruple, for hundreds of years.

This point established, I decline having any thing to do with the various cases which the Vindicator adduces, to show that Protestants also have been guilty of breach of faith; such, for instance, as the bank of England breaking faith with the public, when she suspended specie payments, which seems to occasion the Vindicator great triumph, as a complete set-off against the decree of the council of Constance. The bank of England is not a Christian church; and, though it were, I have no voice in it, and am not responsible for its doings, any more than for its notes. If this great national corporation had passed a law, declaring that they would pay no note that was presented by a Papist, for that no faith was to be kept with Papists, I grant that there would have been some analogy between that and the canon of Constance: but this was not the case; and I venture to assure Mr. Andrews, that if he will go to the bank of England with one of her notes, he will receive payment in gold, without being asked whether he is a heretic or not.

I suppose I need not use many more words to show that my accusation of the church of Rome, with regard to not keeping faith with heretics, is completely established, and that the Vindicator has failed in his attempt at rebutting it. I shall advert to only one article more on this subject, as affording a fair specimen of the Vindicator's mode of

evading a question, and of arguing from one thing to another. He approves of all Bishop Lanigan's reasons for breaking promises, for which see his twelfth and thirteenth numbers. I had said that Lanigan's elastic morality would allow me to refuse to accept the bill of a correspondent in Dublin, from whom I had ordered a lot of linen, and to whom I had given a promise of honouring his draft, if circumstances were so changed, that the price of linen had fallen in Glasgow, before that which I ordered had arrived. Every merchant knows that such refusal would be a breach of faith; but I showed that Dr. Lanigan's doctrine, supported by St. Thomas, would bear me out in breaking my promise, because "the circumstances are changed; and because I intended to fulfil my promise when I made it, I am guilty of no untruth, though I should now break it." To this the Vindicator replies: "What a flimsy sophister! what a dull reasoner! but what a bold asserter! And could not THE PROTESTANT find an argument more in point than his lot of linen, and his correspondent's bill? St. Thomas, when giving his case, knew very little of commercial affairs, and did not contemplate, I will answer for it, the meaning which the accuser has given to it. However, supposing he did, Papists are not so ignorant as to be unacquainted with the civil laws of the country, which will enforce a compliance, should they be inclined to such swindling propensities. But they know that such a circumstance will not free them from the obligation, although there are other circumstances, which I am sure THE PROTESTANT would most readily avail himself of, were he under a promise of the kind. For example; suppose him to order a quantity of linen, of a certain *quality*, and he promises to accept his correspondent's bill for the same; but, suppose his correspondent to send him a lot *inferior* to the sample he ordered and expected, but at the same price, would he accept the bill according to promise? Or would he not demur because the circumstances are changed? Would he be guilty of an untruth, by *thus* breaking his promise, as he intended to fulfil it, had the contract been executed according to order? He will not answer me in the affirmative; and, if he did, no one, I am sure, would believe him. No, no; he would be glad to shelter himself under St. Thomas' case; and, if that did not protect him, he would apply to some lawyer, to enforce the doctrines of the theologians and canonists, read by the Rev. James Lanigan." Col. 202, 203.

Let the reader remember, that St. Thomas' doctrine, applied and exemplified by Bishop Lanigan, is, that a man is freed from the obligation of his promise on a *change of circumstances*; that is, any providential change that may happen, without blame being attachable to either party. But the Vindicator proceeds upon the supposition, that one party has not fulfilled the condition with which the promise was connected, and then he argues that in such a case, I would break my promise as well as any Papist. Here, however, the intelligent merchant will perceive that there is no promise to break. If I order fine linen, and promise to accept my correspondent's bill for the value of fine linen; and if he sends me *coarse* linen at the *price of fine*, and draws accordingly, I break no promise by refusing to accept his draft, for he has not obeyed the order to which my promise was annexed. He has committed a fraud, or indiscretion at least, for which he himself ought to be responsible. I am afraid that I shall be accused of trifling with my readers,

by adverting to such an absurdity in the form of an argument; but I cannot adduce a fairer specimen of the manner in which Mr. Andrews endeavours to reply to THE PROTESTANT.

I conclude the present number by informing the reader, that the long depending action between Mr. Scott and me was decided in the jury court, Edinburgh, on the morning of Tuesday last, after a trial of seven-teen hours. Mr. Scott laid his damages at 3000*l.* for injury which he alleged to have sustained by some passages in my work; and the jury awarded him 100*l.* for my share of the mischief, 20*l.* against Mr. Sym, of the town's hospital, for his share in it, and 1*s.* against each of my printers, for their share. I have not time to give a more particular account of the trial in the present number; but it shall occupy a large space in a future one.

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## CHAPTER CLVI.

FURTHER PARTICULARS OF THE SUIT ALLUDED TO IN LAST NUMBER. SLANDERS OF THE CATHOLIC VINDICATOR. PROTESTANTS MORE ALARMED THAN THEY ONCE WERE. PAPISTS HAVE NO RIGHT TO COMPLAIN OF PERSECUTION BECAUSE EXCLUDED FROM OFFICE. THEIR ALLEGIANCE TO THE POPE INCAPACITATES THEM FOR THE DUTIES OF OFFICE.

SATURDAY, July 7th, 1821.

A FRIEND informs me that he lately overheard two Papists conversing on the subject of THE PROTESTANT, when the one said to the other, "That fellow is driving our religion all to *jaup*,"\* but Mr. Scott will get the better of him at the law." There happens to be more truth in this than we usually hear from the mouth of Papists. The reader is able to judge of the truth of the first part of it, when he sees the *jaupy* appearance that popery makes when exhibited in her naked deformity; and for the truth of the second part of the observation, I have to inform him, that Mr. Scott has indeed got the better of me at the law. I mentioned this in a short notice at the end of my last number; and as my readers at a distance, will not be able to comprehend how this should have happened, I shall proceed to inform them.

At the commencement of my work, I stated what was then the subject of general belief and conversation, that the chapel in Clyde street was built at the expense of a poor and starving people. In my ninth number, I related some anecdotes to confirm the fact; and Mr. Scott, considering himself aggrieved by what I had written, raised an action of damages against me about a year ago. His complaint included the letter of Mr. Sym, contained in my seventy-second number, and this gentleman was comprehended in the action. When the cause came to be tried, I was allowed a proof of some of my statements, but not of others, because I could not condescend on dates of things which I had published three years ago, and which had happened a long time before that; and from some rule of court, quite new to my counsel, and which I cannot comprehend, I was not allowed to prove the truth of Mr. Sym's statement. Things of this nature, when brought to trial, whatever they

\* A word of pure Scots which has no synonyme in the English language; the idea conveyed by it is, mud or dirty water thrown up by the foot in walking.

be in fact, are considered false in law, if not positively proved by competent witnesses; which, as a general principle, I am by no means disposed to condemn. I was allowed to prove four issues, as they are called, three of which were declared by the chief commissioner of the court, in his address to the jury, to have had evidence adduced in their support, and the fourth not proved, inasmuch as that which was stated in the issue to have happened about six years ago, could not have taken place since the year 1813. The court were decidedly of opinion that certain words which I had used, in reference to the manner and the means by which Mr. Scott levied money from his poor people, were libellous; and the jury being of the same opinion to a certain extent, found a verdict for the pursuer, as mentioned in my last. The trial excited an uncommon degree of interest; and much eloquence was displayed by counsel on both sides. A report of it has been published in all the newspapers, with which it is needless to occupy my pages; but I intend to publish, as soon as possible, in a separate form, a more detailed account, with several documents connected with it. I thought at one time of giving it at length in *THE PROTESTANT*, but as it could not be contained in one number, the connexion would be so broken as not to afford a fair view of the case.

I am aware that the fact of Mr. Scott having "got the better of me at the law," will occasion great triumph among all the Papists in the three kingdoms. It will be considered as a complete set-off against all that I have written about popish idolatry, error, and superstition. Much need they had of something of the nature of a triumph. They have picked out a few sentences in three large volumes of weekly papers, all written during the intervals of business, and amidst innumerable interruptions; and these sentences not being worded with that caution which a writer better acquainted with the law would have used, they have found me liable in damages, and exposed me to an enormous expense. This is all their triumph; but popery remains as it was, unvindicated and undefended;—a bloated system of idolatry, superstition, and cruelty. As such I have been, for three years, holding it up to the scorn and derision of the world; as such I shall continue to expose it; and the trial which has taken place, with the verdict against me, will have this happy effect, that greater interest in the cause will be excited, and my work more extensively circulated.

The trial has given me one advantage which I did not formerly possess,—that of identifying Mr. Scott, in some measure, with the *Catholic Vindicator*. I was never before able to ascertain this, else it would perhaps have been a sufficient defence against any claim of damages that he could make, because the language of the *Vindicator* is infinitely more abusive of me, than ever mine was of Mr. Scott. Aware of this, the pursuer was at great pains to make it appear that he had no hand in that work. His counsel in the strongest language disavowed, and, I think, even condemned it; and Bishop Cameron, the first witness examined on his side, deponed that he disapproved of both Andrews and his writings; that he believed no Catholic clergyman in Scotland approved of them; and farther, that of the four vicars apostolic in England, they were approved by only one, namely, Dr. Milner. Mr. Scott had been at the pains to get a deposition from Mr. Andrews himself, which was read in court, in which he declared that he had been informed that

at first Mr. Scott approved of *The Vindicator* as a work of controversy, but that towards the conclusion, he had discouraged it, and that he was not the writer of any part of it. But Mr. Henniker, another of his witnesses, deponed that Mr. Scott, one Sunday, after Christian doctrine, that is, after sermon in his chapel, actually exhorted his people to buy the work, in order to indemnify the committee who had become bound to Mr. Andrews for the expense of it, and who were suffering loss in consequence of its not selling. I am therefore entitled to consider him as an approver of the CATHOLIC VINDICATOR, and a party concerned in all the libellous matter which it contains; and had I known the fact in time to have taken an issue upon it, I am persuaded he would not have obtained a farthing of damages.

I shall here quote a few passages from the work which Mr. Scott recommended to his people, to show the freedoms which have been used with my name. I am afraid of disgusting the reader, but he is well off in being called upon to suffer nothing but disgust. It never came into my head to bring the calumniator into a court of law, to answer for his libellous productions, because I felt conscious that none of his calumnies applied to me; and that I was able to answer him by facts and arguments; and it is only those who are conscious that they have not this advantage, that would take advantage of the law to silence an adversary:

"If," says Mr. Andrews, speaking of the Protestant, "if he thinks me an infidel and a heathen, I have *proved* him to be a *fabricator* and a *forger*; and before he again asserts that I worship the devil, I would recommend *him* seriously to break off *his* connexion with the father of lies. If he does not attend to my advice it will be the worse for him, and he will, before long, wish that he had been as incapable of writing, as his three credible witnesses; for then he would not have exposed himself, as he has now done; nor given the honest citizens of Glasgow the opportunity of pointing their finger at him, and saying, there goes the calumniator of Catholicity, and lying advocate of Protestantism." Col. 480.

In col. 511, I am called a "convicted fabricator and confuted liar." In 548, a rancorous bigot and "a cowardly assassin." In 557, an "unprincipled libeller." In 567, I am represented as "a convicted forger, and protector of an adulterous strumpet."\* This surely is bad

\* This refers to the woman whose husband left her because she would not become a Papist. Her character is without reproach in the neighbourhood in which she has long resided; yet Mr. Andrews never, or scarcely ever mentions her name, or refers to her, but in such language as the above. If she had the means of taking him and his committee to the law, there can be no doubt she would obtain damages suitable to her ability and her circumstances. By "protector," as applied to me, nothing more can be meant, consistently with truth, than that I have taken this woman's part against her enemies; but he knows that the word has a *fashionable* meaning, especially when connected with such words as he has made to follow it; and no doubt he wishes it to be applied to me in this fashionable sense; and if popery shall exist next century, these words will be raked up out of the dust; and such writers as the *Vindicator* will boldly maintain that "THE PROTESTANT," who wrote against *Catholicity* in the nineteenth century, was literally such a man as these slanderous words indicate. Luther and other reformers, in this manner, are slandered by Papists at this day; and it does not appear that any cotemporary writer laid such a foundation for it as the *Vindicator* has here laid for the abuse of my name, if the remembrance of it shall survive myself. Here the malignant character of popery appears in its true light. This is a species of persecution more cruel than that of the stake or the gibbet; and who can doubt that these

enough, and had I said any thing like this of Mr. Scott, I deserve to pay heavy damages. The following is equally calumnious, but more artfully laid. The Vindicator, by a sort of side wind, endeavours to identify me with the first of the radicals, as if I were one of that noisy and turbulent fraternity. In col. 607 we read as follows:

"How came the Protestant to forget the trials of Mr. Thomas Muir, before the supreme court of judicary at Edinburgh, and the Rev. Mr. Palmer, a dissenting minister of Dundee, before the circuit court of judicary, in the year 1793; the first of whom was sentenced to be transported fourteen years, and the latter seven? Has he forgotten the trial and execution of Mr. Robert Watt for high treason at Edinburgh, in the year following? What, however, I wish particularly to ask him is, if he does not recollect 'the British convention,' which assembled about this period; and whether he does not know a person then residing at Paisley, who became a member of this political assembly, and after possessing himself of its secrets and proceedings, went to the office of the sheriff court, and there basely betrayed his former associates, by which disgraceful proceeding some of them were transported beyond the seas for sedition, of whom a Mr. Margarot, I believe, for I write from memory, was one, and who returned from exile but two or three years since? I hope the Protestant will not refuse me a plain and unequivocal answer to these questions, nor delay satisfying me so long as he did in the case of the man in the Wynd."

This is evidently meant to insinuate that I was a member of the famous British convention, held at Edinburgh in 1793, of which, and of its consequences, Mr. Andrews seems to know much more than I do, for certainly I was not then of age to be a member of so grave an assembly, though I do recollect something of it. He insinuates also, that I became an informer, and that I betrayed my associates, so that some of them were banished. In a subsequent part of his work, he proceeds upon the assumption of this being a fact, which he at first puts forth as a matter of inquiry, and he affects to be afraid lest I should inform against him at the sheriff's office, col. 657. I can scarcely call this libellous, because, upon the supposition that I had been a member of a political assembly, and that I had unexpectedly found them seditiously disposed, it would have been my duty to inform against them, and to put the magistrates upon their guard. In point of fact, however, no such event ever took place in my history. The thing was a mere fabrication of Mr. Andrews, or of his Glasgow committee; and the intention of it evidently was to mark me out as an object of vengeance to the radicals, who then considered themselves as lords of the ascendant, and about to become proprietors of the soil. From his Glasgow correspondents he would learn that I was extremely active in opposing the machinations of the radicals, and in exciting the citizens to take up arms for their defence; for which purpose I went from house to house through a whole ward of the city, and superintended the distribution of arms from the barracks. In order, therefore, to mark me out as an object of

will be put in requisition also, whenever Papists obtain the power? I am not speaking of Papists in Spain or Italy, but of those who live in the midst of us, who hired and paid the Vindicator for writing such abominable calumnies, who gave them all the publicity in their power, and had the work containing them recommended on a Sunday in their chapel.

vengeance, he, or his correspondents, invented the above story; and had I raised an action of damages against him and them at that time, I have no doubt I should have been able to make some of them leave the country, or continue in it against their will under lock and key. But it was never the persons or the property of Papists that I suffered to occupy my attention, but only their errors; of which it was indeed my wish to denude them, not for my advantage, but for their profit.

But I shall give a specimen or two more of the libellous manner in which the Vindicator writes; and let it not be forgotten, that this is the work which Mr. Scott recommended to his people, one Sunday, "after Christian doctrine;"—"I tell you, Mr. William McGavin, this will not do: you must come forward and clear yourself from the many gross contradictions, and misrepresentations, and falsehoods, which I have proved against you, or the work which you have undertaken will only be considered, what it really is, a tissue of inconsistencies and untruths, penned by a *convicted fabricator, and retailer of lies.*" Col. 672.

Towards the conclusion of his work, the Vindicator gives my name and surname in connexion with all that is vile and infamous; and not content with this, he, or his committee, had me posted upon the corners of the streets every week, in great handbills, as a coward, a forger, a defender of adultery, &c. &c., all of which I suffered without ever thinking it worth while to apply to a court of law, because I was sure that those who knew me did not believe that I was guilty of such things. I hoped to live down; and to write down all such calumnies. I have done so; and had I taken any other way to silence my adversaries, had I raised an action of damages against them, it would have laid the foundation of a reasonable suspicion that I really was what they represented me to be, that is, "a *deceiver* and a *cheat*, and as such, deserving the *execration* of all honest men." Col. 674.

I am persuaded the reader is heartily tired of such coarse and scurrilous abuse, and I should have spared him the pain of reading it, had I not ascertained the fact that it was approved and paid for by a committee of Glasgow Papists, and actually recommended to them, "one Sunday, after Christian doctrine."

The Catholic Vindicator contains, amidst all its abuse, some curious disclosures, relating both to the doctrine and discipline of the church of Rome. It was my intention to have touched but slightly on these, and to have made the third volume the last of my work, extending it a few numbers beyond the size of the first and second; but the flattering approbation which I continue to receive from all quarters, Rome always excepted, and the extraordinary degree of interest which I have been honoured to excite in behalf of the Protestant cause, which I consider the same as genuine Christianity, have determined me to persevere for a longer period, and to commence a fourth volume, of which the first number will be published on Saturday next, the 14th instant, to be continued weekly as heretofore.

The question, *cui bono?* is not asked so frequently now, as it was when I began to write, three years ago. The public mind is more alive to the subject than it was then. Events have risen in the course of Providence, which have drawn the minds of many to serious reflection, and to anticipate the possibility of danger to our civil and religious privileges, from the countenance that is given to popery in different



quarters. We hear not indeed of many conversions to popery, at least among persons of education and respectable rank in society; but there is a very prevailing indifference to Bible Christianity among all ranks, which leads men to the verge of popery before they are aware of it. Having the name of Christian, without the thing signified by it, persons are in a state the most favourable for embracing popery, because it flatters them with the notion that they have the thing, if they are but observant of certain forms, which they can easily be, without any change of heart; without giving up their love of sin, or even the practice of it; without love to God, or deadness to the world, or any of the features of that holiness, without which, it is declared, no man shall see the Lord.

Add to this prevailing indifference to real Christianity, the extraordinary degree of favour into which Papists have brought themselves with many of our senators, I may say a majority of them, in the lower house; insomuch that a bill actually passed that house, which, had it passed into a law, would have brought Papists in among them, and into the upper house also, and into all places of power and trust, with one or two exceptions, which exceptions would not long have remained, had Papists themselves been brought in to legislate along with persons already prepared to go all lengths in concessions to the "Roman Catholics," as they are now almost universally denominated, and whose virtues are praised in such terms, as if it were believed that virtue would die with them.

I have often said that the subject of "Catholic emancipation" did not belong to my plan, though I have at different times slightly touched upon it; and I venture to affirm, that no person is capable of judging of the merits of that question, until he has studied the character of popery, as exhibited in the writings and in the practice of Papists. I affirm this with the more confidence, seeing I know both sides of the question, and because a careful study of the system has overcome my own prepossessions, which, at the time I began to write, were all on the side of emancipation. Ever since I was capable of reflection, I have abhorred every species of persecution for conscience' sake, or for the sake of religion; and I abhor it at this hour as much as ever I did; but my mistake lay in considering that persecution which is not so. It is not persecution to prevent aliens from sitting in parliament, or in our courts of justice, because every state requires, for its own security, that those who legislate, or administer its laws, be in a condition to maintain undivided allegiance to the sovereign. This an alien cannot do, for he is under a previous obligation of allegiance to a foreign power, which may levy war against the state under which he enjoys protection. A Papist is precisely in this state. Let him declare allegiance to the crown of Great Britain and Ireland, in terms as strong as words can make them, they cannot set aside a previous allegiance which he owes to the pope, in virtue of a grant which he believes Jesus Christ to have given to him through the medium of St. Peter. This is an allegiance to which every other must of necessity give place. They say it is only spiritual allegiance, but it is impossible to render spiritual allegiance to a creature without being liable to render temporal allegiance also, whenever the spiritual power shall require it. To suppose the contrary, would be to suppose that a man's spiritual interests have no

influence over his temporal ones; or that his religion is not the rule of his conduct. When, therefore, a dispute should arise between the king of Britain and the pope, a thing which has happened oftener than once, and may happen again, a Papist would be under a spiritual obligation to the pope, from which nothing of a temporal nature could relieve him; and to exclude such a person from power in a Protestant state, is not persecution, but a necessary measure of self-defence.

Besides, a genuine Papist is not a free agent. He is not at liberty to act according to his own convictions, farther than it may be agreeable to his priest and confessor. His confessor is lord of his conscience, to whom he is obliged, under pain of being held guilty of mortal sin, to reveal his most secret thoughts. Depending upon his ghostly father for the forgiveness of his sins, and what are called the consolations of his religion, without which he must live without comfort, and die without hope, he must of necessity conduct himself, in every respect, so as to stand upon good terms with his priest. If intrusted with power in a Protestant country, he must exert himself to promote the interest of the holy church; that is, the interest of the court and see of Rome. Every priest is under a solemn oath to do this, to the utmost of his power: and how could he do it better, than by using the influence which he might possess over the consciences of men in power, if any of his penitents were in that situation? I say, then, it is not persecution to exclude such persons from places of power and trust; because they have not power over their own actions; they have resigned themselves to the will of others; and are, therefore, not in a situation to legislate and administer justice. There are three parties; themselves, their priests, and the public at large: they are the slaves of the second, and cannot safely be intrusted with the interests of the third. Those who legislate and administer the laws of men, ought to be independent of men, and free from all human influence. This a Papist cannot be: he wants an indispensable qualification for a public trust; and it is not persecution to exclude him from it, any more than it is persecution to exclude the deaf and dumb from parliament.

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## CHAPTER CLVII.

**FURTHER REPLY TO THE CATHOLIC VINDICATOR. HIS MISTAKES AND EVASION. BOTH THE WRITING AND READING OF THE LAW ENJOINED ON THE ISRAELITES. THE RIGHT OF ALL TO READ THE WORD OF GOD, AND JUDGE FOR THEMSELVES.**

SATURDAY, July 14th, 1821.

In my first volume, I discussed at considerable length, the subject of withholding the Bible from the common people, of which the church of Rome has been notoriously guilty. I quoted the rule of the council of Trent, in which it is positively forbidden that any layman should possess a Bible in the vulgar tongue, without a license in writing from the bishop, or some other functionary. And now that Papists, who live in Protestant countries, have been shamed into the measure of allowing the reading of the Bible, as Dr. Hodgson justly remarks in his excellent sermon on the subject, they make a boast of the permission granted, in

certain cases, by the Trent council. They take the exception for the rule; and boldly maintain, that it never was a doctrine of the church of Rome, that the common people should be denied the use of the Bible. Amicus Veritatis made the strange assertion, that the church did no more in this respect than the Bible Society does, that will not permit the distribution of any but the authorized version of the scriptures. This was representing the Bible Society as interfering with the freedom of the press, and prohibiting the circulation of every translation of the Bible in English, but one. But all the world knows that this is not the fact; and all persons of common sense may know, that the rule of the Bible Society, by which they bind themselves to distribute the authorized English version only, does not prohibit the distribution of any other version that persons may choose to sell or give away. I thought I had made this sufficiently plain in my reply to Amicus Veritatis; but the Catholic Vindicator does not, or will not understand it. Thus he writes, speaking of THE PROTESTANT:

"He accuses his former opponent, Amicus Veritatis, of 'falsely asserting that the Bible Society will not permit the circulation of any but the authorized version of the scriptures;' but is not this a palpable falsehood of his own? The Bible Society expressly confines its distribution to the version authorized by act of parliament; and, consequently, as far as its power and influence extends, the society *excludes* all other versions but that approved by its rules. What is this, then, but following the example of the church of Rome, which approves of the Vulgate as the most authentic and correct? As a body, the Bible Society permits the circulation of *one* edition *only*, and therefore the assertion of Amicus Veritatis is consistent with truth, unless THE PROTESTANT can show there is one rule in the Society to *limit* the circulation of the Bible to the *approved* version, and another to *allow* the *promiscuous* distribution of any of the various editions now in existence." Col. 231.

I am almost ashamed to attempt a serious answer to such deplorable quibbling. The Bible Society never professed to allow or disallow the circulation of any version of the scriptures; and therefore there can be no analogy between its procedure and that of the church of Rome, which authoritatively puts the Bible in the list of prohibited books; and declares, that if any man shall presume to possess one without a license in writing from a bishop, or inquisitor, he shall not receive the absolution of his sins till he has returned it to the ordinary. (*De Libris Prohibitis, Regula IV.*) One thing however, we learn from the Vindicator's pleading, that is, he is really ashamed of the conduct of his church in this matter. This appears from his attempt to show that she does nothing but what Protestants do; and it is reckoned sufficient justification of her conduct, to allege, that Protestants do the same thing. The allegation is false, to be sure; but the very making of it is an admission that there is something in Protestantism which Papists would fain attach to themselves, and have the credit of possessing. They wish to be thought friendly to the distribution of the Bible; but it is easy to see from their writings, particularly those of the Vindicator, that they set little value on its authority.

That the word of God was addressed to all men, and intended to be read by all, I showed from the introduction to the lxxviii. Psalm, which is evidently an address of the God of Israel to his people, not to the

priests in particular ; and that address calls upon the people to attend, not to itself only, but to the whole of his word :—the words are, “ Give ear, my people, to my law ; incline your ears to the words of my mouth.” The word *law* is a common expression for the whole of divine revelation, especially when connected with the word *testimony*, as it is in the fifth verse : “ He established a testimony in Jacob, and appointed a law in Israel.” This testimony and law is that to which the people are called to attend : and Isaiah exhorts the people of his time to bring the doctrine of every teacher to the test of the written word ; “ To the law and to the testimony ; if they speak not according to this word, there is no light in them.” On this subject the Vindicator remarks : “ I think my opponent has chosen a most unfit text on which to rest his argument, because the words of the royal prophet evidently convey a different meaning to that which THE PROTESTANT has put upon them ; inasmuch as they relate to *traditional* communication, and not to any written or printed interchange of knowledge. How this proclamation is to establish the assertion of our accuser, that the word of God is to be *universally READ*, when there is not a word in the whole psalm about *reading*, requires deeper skill than this scriptural sage at present possesses, to explain to the satisfaction of any reasoning mind : little ingenuity, however, is required to dislodge our accuser from the high mound on which he imagines himself *secura*. Until the time of Moses, embracing a period of two thousand five hundred years of the world's existence, the will and law of God were made known to his chosen people through the *oral* communications of the patriarchs, and consequently could not then be *universally read*. When Moses received the *written* law of God on mount Sinai, he received but *one* copy, which he destroyed on witnessing the idolatry of the stiffnecked Israelites, and was obliged to supplicate the Almighty for another table ; which having received, together with every instruction necessary for his own and the people's future conduct, he was not commanded to publish copies of it for the use of the people, but to build a tabernacle, which was to contain an ark, in which was to be placed the table of the law ; and to this ark none were to have access but those who were expressly chosen by God himself for the sacred purpose :—this ark was called the ark of testimony, and the ark of the covenant, by which name the law itself is often called in holy writ. From this fact, alone, then, it is convincingly plain, that, although the law was in the first instance (Exod. xix.) published by God to the whole people of Israel, yet succeeding generations were to receive it from those who were appointed to *teach* them it, not by distributing multiplied copies of it, to interpret it according to their own fancies, but by oral communication ; and in case of any division or dispute, recourse was to be had to those who were selected to *decide* on the subject.” Col. 238, 239.

It is the *reading* of the law and testimony that occasions so much anxiety and alarm among modern Papiets. They conceive that all would be safe, if every thing were left to the word-of-mouth teaching of their priests, for then care would be taken that nothing should be promulgated that might be prejudicial to their church. Thus they try to evade the force of what is contained in the lxxviii. Psalm, by maintaining that it does not contain a word about *reading*. Very true : but then what was the use of writing it ? The fact that the psalm was written

for the use of the people, necessarily implies that it was to be read by the people, else the writing of it was needless. If all religious instruction was necessarily to be *oral*, as Mr. Andrews seems to allege, then David should have merely recited the psalm to the priests, and commanded them to recite it to the people; but the simple fact of its being written under divine inspiration, implies the obligation of reading it upon all to whom it is addressed.

I admit, that until the time of Moses, it does not appear that there was any written revelation of the will of God, and of course no obligation upon the people to read it. The Almighty was then pleased to hold direct communications with the patriarchs, in a manner quite unknown to us; and the popish priests would have the people to believe that they stand in the same relation to God as the patriarchs did; and that their word-of-mouth teaching is entitled to the same respect as that of Noah, of Abraham, Isaac, and Jacob: but this proves nothing but the impiety and impudence of these priests; for they are not able to show, by any sign or miracle, that they have received such power or authority; and their general character is not such as to induce us to believe that they have more direct communication with Heaven than other men.

Whenever we bring a Papist to the Bible, we are sure to find him in error; and this shows it to be their wisdom to keep at as great a distance from the Bible as possible. The Vindicator has fallen into several mistakes in his account of Moses and of the law. For instance, he tells us, that Moses having broken the two tables, "was obliged to supplicate the Almighty for another table." This is a mere invention of his own, or of some other Papist, from whom he has taken it; for it does not appear that Moses ever thought of supplicating the Almighty to replace that which, in his anger, he had destroyed. The renewing of the two tables was as much of God himself, as the giving of the law at first; and it was without any supplication on the part of Moses, as the reader may see, *Exod. xxxiv. 1. Deut. x. 1.*

Again, the Vindicator would have us believe, that when Moses received the law, he was commanded to lock it up, and to conceal it from the people, just as the church of Rome concealed the Bible; and that nobody was to see it but the priests, who were to declare it to the people by word of mouth. It is admitted, that the identical tables, written by the finger of God, were to be deposited in the ark of the covenant; but Moses engrossed the very words in his book of *Exodus*, and again in the book of *Deuteronomy*, which shows that he understood it to be his duty to commit the law to writing, that it might be read by all the people. Nay, he gave a commandment that every head of a family should write it, or have it written, that all his household might have it constantly before their eyes, as well as sounded in their ears: "Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou

shalt write them upon the posts of thy house, and on thy gates." Deut. vi. 4—9. The Vindicator says, Moses was not *commanded* to publish copies of the law for the use of the people; but it is all the same if he did, acting under divine direction, publish copies of it, and command every family to have a copy of it. He entertained no fear that the people would misinterpret it, or wrest it to their own destruction, as the church of Rome always affects to fear that her children will do with the Bible. It is probable that many a Jew did misinterpret and wrest the law to his own destruction, by trusting in *it*, instead of trusting in *Him* who is the end of the law for righteousness to every one that believeth; but that was no reason why every Jew should not possess a copy of the law; so the possibility of persons wresting the Bible to their own destruction, is no reason why they should not possess, and be allowed to read, a Bible.

In reply to the cavils of a writer in the Orthodox Journal, I had said, that if any man was so wickedly inclined, as to wrest the scripture to any sense or nonsense he pleased, I knew no power on earth that had a right to hinder him; that God reserved judgment in such a case to himself; and that though every church had a right to put away from among them those who should pervert the scriptures, no man or body of men had a right to prevent the exercise of private judgment. The amount of this is, that every man has a right to judge for himself; and that if he happens to judge differently from the church to which he belongs, they have a right to put him away, if they think the difference of such importance, as to affect the fundamental principles of their association. They have no right to say, you shall not believe so and so; but if such be your faith, that we cannot have fellowship with you, you must depart from us. This they have a right to say; and this a church ought to say to every one who departs from the faith, or holy practice enjoined by Christ, and illustrated by his apostles. In this simple statement of a very obvious principle laid down in the New Testament, the Vindicator can find nothing but a mass of contradictions and inconsistencies. The following are his words; and though the passage is long, I hope the reader will have patience to peruse it with attention:

"Well, were the church of Rome to exhibit such a mass of nonsense as 'THE PROTESTANT' would fain persuade himself and his readers she does, I am sure it does not, it cannot be, equal, be it what it will, to the absurd, ridiculous, and contradictory rhapsody I have just quoted from his thirty-second number, p. 245. The sapient writer knows no power on earth that has a right to hinder a man from turning the word of God into nonsense, if he is so inclined; and yet he admits that God has *authorized* his churches to exclude him from their communion for so doing! What inconsistency is this! If men choose to turn the truth of God's word into falsehood, they must answer to God, not to man, because he has reserved *judgment in this case to himself*; and yet he has also *authorized* his churches to pass judgment upon a case which he expressly reserves to himself; for this they must do, if they have power to put the offenders from their body for their gross perversion and wickedness. Well, reader, having allowed that God has *authorized* his churches to put away the wilful perverter and falsifier of his sacred word, he denies in the very same sentence that he has given any man or body of men on earth, the power either to allow or prevent the

free exercise of private judgment. Were ever such barefaced contradictions before submitted to a British public, in an age so enlightened as the present is presumed to be? Talk of the monstrous nonsense of the church of Rome, truly; why what are we to call this specimen of 'new light' logic? 'THE PROTESTANT' intimates, in his thirty-first number, p. 245, "it is vain to expect that Mr. Andrews will argue upon *scriptural* principles;" I wish he would endeavour to argue on *rational* ones. That there is a power on earth to disallow the free exercise of private judgment on matters of faith, is as clear from scripture as the sun at noonday, and nothing but ignorance or wilful perversion could instigate my opponent to advance so palpable an untruth. Does not our Saviour, in a before quoted text from Matt. xviii. declare, that *the church has this power* of allowing and preventing the exercise of private judgment? If a man presumed to differ from those things which he commanded his apostles to teach all nations, did not Christ order him to be reported to the church, and if he would not *hear* the church, that is, if he did not relinquish his private judgment to the public decision of those who are appointed to be judges in Israel, was he not to be cast out as an unworthy member, and consigned to infamy? What is this but conferring a power on a body of men to disallow and prevent the exercise of private judgment? The men from Judea, mentioned in a preceding page, exercised their *private judgment*; but did not the apostles and elders condemn them for so doing? And did not Peter inform the multitude, that God had chosen them to convey the words of the gospel by *word of mouth*, that *hearing* they might believe? Again, 'THE PROTESTANT' avers, that the Bible, if perused with an unbiassed mind, is '*the plainest book in the world*;' that it '*is perfectly level to the capacity of a child*.' But is not this setting up his *own* arrogant opinion in opposition to the sentiments of the apostle St. Peter, who, in his second epistle, iii. 15, 16, writes, 'Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you. As also in *all his epistles*, speaking in them of these things, in which are *some things hard to be understood*, which they that are *unlearned and unstable*, wrest, as they do also the other scriptures, unto their own destruction.' These words clearly demonstrate that the scripture is *not* so plain a book, is *not* so perfectly level to the capacity of a child, as 'THE PROTESTANT' affirms it is; and therefore he stands convicted of twisting and perverting scripture to a contrary sense than what an inspired apostle declares it to be. Whether the biblical sage was fearful he had overstepped the bounds of truth in this assertion, I cannot say; but I find him, in his thirty-third number, p. 256, admitting, that 'while he maintains that *such* parts of the Bible as relate *directly*, to the *salvation of sinners* are level to the capacity of a *child*, he must allow that *there are some things not easily understood*, particularly prophecies not yet accomplished, and of which (he says) the priests are as ignorant as the meanest of their people.' Well, this is an admission which I think operates against the system of *universal distribution and universal reading*. St. Peter says, that in *all* the epistles of his chosen co-apostle Paul, there are *some things hard to be understood*, which men wrest to their own destruction, as they do also other parts of the scripture; and is it not therefore clear, that these epistles were *not* intended for the multitude, but that the people were to confide in those

who were appointed bishops and pastors of their souls? If the scriptures were meant to be accessible to all men, would not copies of them have been multiplied before the apostles were sent on their commission? And yet the New Testament was not even penned until a vast number of Jews and Gentiles had been converted to the faith of Christ. Surely this fact is sufficient to overthrow the Protestant doctrine of *the Bible, the Bible alone, is the rule of faith*, and more particularly the newfangled and popular one of universal scripture reading. Let a Bible be put into the hands of a child, or even of an adult, without note or comment, and let him be left to point out from the book, without any instruction from a second person, the passages which relate to the way of salvation, and I will answer for it, either of them will make a pretty hand of it." Col. 246—249.

In this passage the reader will find the persecuting spirit of popery explicitly defended. *There is, says the Vindicator, a power on earth to disallow the free exercise of private judgment.* This power he ascribes to the church, meaning of course the church of Rome, all the authority of which is exercised by the pope and his clergy. It is the pope and the clergy, therefore, that have the power of disallowing the free exercise of private judgment; that is, to cast out, and *consign to infamy*, all who presume to find in the word of God any doctrine or ordinance which the church of Rome does not teach; or who find that some of the doctrines of that church are contrary to what they read in the Bible. We all know that the practice of the church of Rome has been, to consign to infamy, and to flames too, a countless multitude, in many nations, for no other crime than the exercise of private judgment, which was nothing but the use of that understanding which God gave them, about matters infinitely interesting to themselves. Modern Papists, at least British ones, have of late endeavoured to throw a veil over this part of their church's history; and it has become fashionable, even among them, to condemn persecution for conscience' sake; but here is the organ of our Glasgow Papists laying it down as an incontrovertible principle that his church has the power of *punishing* men for presuming to think for themselves upon matters which relate to the salvation of their own souls. This is the very essence of persecution for conscience' sake; and we need no more to convince us, that if Papists had power over us, Protestants would be punished by being consigned to infamy and the flames.

There is a great quantity of nonsense in the above extract, which, I think, it is needless to notice, as every intelligent Protestant reader will be able to answer it for himself. What I mean to show by it, is the deep-rooted dislike that Papists have to the Bible, as a book of general instruction,—a dislike which they cannot conceal, even when affecting to respect it. They present, therefore, the very reverse of the character of the righteous man, described in the first Psalm, "whose delight is in the law of the Lord, and in his law he meditates day and night." All scripture is given by inspiration of God, and it is so profitable for every Christian purpose, as to make the man of God perfect, thoroughly furnished unto all good works. 2 Tim. iii. 16, 17. Of this perfection Papists practically can know nothing. It is of the very essence of it, to seek to promote the perfection of others; and if the priests had it, they would labour to impart the same blessing to the



people; but by withholding the Bible from them, or by dissuading them from the reading of it, they effectually keep them in an ignorant and carnal state.

## CHAPTER CLVIII.

THE APOSTLES HAD NO SUCCESSORS IN THEIR OFFICE. THE REFORMERS INTRODUCED NO NEW DOCTRINE. AND PASTORS AT THE PRESENT DAY ARE COMMANDED TO TEACH ONLY THE OLD DOCTRINE OF THE WAY OF SALVATION BY CHRIST. STORY ABOUT TYPHUS FEVER.

SATURDAY, July 21st, 1821.

LET US NOW attend a little to the subject of apostolic succession. I had maintained, and I maintain still, that the apostles had no successors; meaning, as I distinctly explained my words, that their extraordinary and miraculous powers, as inspired men, were not transferred to others, but terminated with them, personally and respectively. The Vindicator maintains, with the Douay catechism, that every popish priest is a successor of the apostles, and of course possessed of every apostolical power, for this must be implied in the word succession, when used without limitation; for it is a succession as complete as that of George the Fourth to George the Third.

“Against this doctrine,” says The Vindicator, “the accuser expressly avers, that the apostles had no successors; but in this statement he is decidedly opposed by the very scriptures, which he makes the rule of his faith. Does not the Bible inform us, that the very first act of the apostles, after the ascension of Christ, and before the descent of the Holy Ghost, was the choice of a *successor* to fill up the vacancy occasioned by the death of the traitor Judas?” To which I answer, this is partly true; and if the popish priests would limit their claim of succession to that of the apostle Judas, I would not dispute the point with them. But who does not know, that it was a necessary qualification in him who should be chosen to succeed even Judas, that he should have been a personal attendant on Christ’s ministry on earth, and a companion of the other apostles, during “all the time that the Lord Jesus went out and in among them; beginning from the baptism of John, unto that same day that he was taken up from them.” Acts i. 21, 22. To this no pastor of any church after the first century could pretend; and of course no one could justly claim to be a successor of the apostles. Paul himself, though not one of Christ’s companions, as the other apostles were, rests his title to apostleship upon the fact of his having seen Christ personally, and having received his commission directly from him, and not through the medium of other apostles. 1 Cor. ix. 1. Gal. i. 11—16. Here there is a broad line of distinction drawn between apostles and all other ministers of Christ. An apostle was one who had seen Christ in the flesh, and received commission from Christ’s own mouth, and who had received farther, the extraordinary and miraculous gifts of the Holy Ghost, by which he became an infallible teacher of the truth, and was enabled to confirm the same by miracles and signs from heaven. It is not said that these gifts were confined to the twelve, or the thirteen, including Matthias and Paul, for there were seventy whom Christ distinguished among his followers, and commissioned to be preachers of the gospel,

who would not probably be silenced after the descent of the Holy Ghost upon the hundred and twenty; and we find that some of the early converts, such as Barnabas, were endowed with extraordinary gifts, and associated with the apostles, under the same general name, for the propagation of the gospel; but still these were men divinely called, and miraculously endowed. As such, I maintain that they had no successors; and those that maintain that they had, and who profess at this day to be their living successors, ought to produce evidence of their having been so called. Until they shall do this by miracles or otherwise, we must continue to regard them as no better than impious impostors; especially as the personal character of most of them is so different from that of the men whose successors they profess to be.

I said that what the Vindicator alleged as to the choice of a successor to Judas was *partly* true; for it is not wholly true, as he states it. He says, it was to supply "the vacancy occasioned by the death of Judas." Now this is not the fact; for it was not the *death* but the *apostasy* and *treachery* of Judas that made the vacancy. It was not the office that *fell vacant* at the death of Judas; but the office "from which *Judas by transgression fell*," before his death, and independently of it that was to be filled up. Superficial readers may think this a nice and unnecessary distinction, but it is not so by any means. The church of Rome will have Judas to have retained the office of an apostle till his death, notwithstanding his treachery; and then she finds that persons in holy orders are officially holy, independently of their personal character; and if Judas had his office, at his death, devolved upon Matthias by the election of his brethren, then it follows, that any successor of St. Peter, though as wicked as Judas, may, by the election of the college of cardinals, devolve all the holiness of St. Peter's character, and all the authority of his apostleship, upon a new pope. This is the doctrine of Rome; but there can be nothing more opposed to that of the New Testament.

I had said that Christ gave to his church apostles first; that is, men divinely inspired for the extraordinary work to which they were called, as witnesses for him of what they had seen and heard; but that for the permanent edification of the church, and for preaching the gospel in after ages, he gave pastors and teachers, men whose business it is not to publish any new doctrine, but merely to preach and make known what is already published in the scriptures. Seeing these pastors and teachers came after the apostles, and did not go before them, the Vindicator cannot understand why they were not their successors; and so, I suppose, he would not understand me, if I were to say he is not a successor of King George III., seeing he lives after, and did not live before him. But let us have his own words: "Admitting that Christ gave to the church, after the decease of the apostles, pastors and teachers, merely to make known what had been already published, what were they but successors to them? They did not precede them; they were not coeval, but they followed them in the ministry; and therefore, by all the rules of sound logic and common sense, they must be their *successors*." Col. 262. Certainly, if they followed them in the same office, with the *same powers*. But this is what remains to be proved, and nothing that the church of Rome has yet adduced, is so much as the shadow of a proof.

The apostles were divinely commissioned to declare what they had seen and heard, and which was *new* to the world; that the Saviour, long promised and expected, had actually come into the world, and finished the work of salvation, by dying on the cross, and making himself an offering for sin; that he had risen from the dead, and had gone into heaven; that most of them had seen him alive after his resurrection, and witnessed his ascent from the earth; and that one of them had actually seen him, and heard him speak from heaven. These things were not only new to the people, but they were also *new truths*, or rather facts, because they were things which had recently happened, of which the apostles were witnesses; and the peculiar work of their office was to bear witness of what they had seen and heard. In this it was impossible in the nature of the thing, that they could have successors after their own age; and the fact that the extraordinary powers with which they were endowed were not transferred from them to others, shows that it was no part of the divine plan that they should have successors.

The Vindicator affects to be agreed with me on one point. "There is one avowal," says he, "made by The Protestant which I perfectly coincide with; that is, that God gave pastors and teachers, men whose business it is not to publish any *new* doctrine. Here we are agreed; this is a point for which all Catholics contend; it is the basis of their faith; it is the ground on which they rest the infallibility of their church; and it is the rock against which all those who are tossed to and fro with every wind of doctrine are wrecked. On this point I am ready to take my stand; and to bring the matter to an issue with my opponent, I will detail, in as brief a manner as possible, the progress of Catholic teachers and missionaries, from the time of the apostles to that of Luther's pretended reformation, and contrast their mode of conversion to that of evangelical reformers, so that the reader may form his own opinion as to the claim which each has to the merit of not publishing a *new* doctrine, and, of course, entitled to the character of pastors and teachers of the church." Col. 263.

He begins by assuming, and asserting as a fact, what has never been proved, and I am sure, never will be proved while the world stands. "In the first place," says he, "Catholics can show an uninterrupted *succession* of bishops of Rome, from the martyrdom of St. Peter in that city, in the year of Christ 36, to the present pontiff." Were this true, Peter could not have exercised his apostleship much more than two years; but I suppose the Vindicator did not know that the Christian era commences at the birth of Christ, not at the period of his death; and he did not know that writers of his own communion fix the date of Peter's martyrdom at least thirty years later than he has done. This is of very little importance, seeing it has not yet been proved that Peter ever saw Rome, much less that he was martyred there. The Vindicator next assumes it as a thing indisputable, that the apostles and their successors were all staunch Papists; and that it was popery that was by their ministry propagated through the different nations of the world, whose very names fill a column of his work. This is that sort of waste of words that is called beating the air, or thrashing the water: it leaves no impression, for there is no truth in it.

Through a number of pages we have the changes rung upon the

words "no *new* doctrine;" and here again the Vindicator proceeds upon the assumption, that the doctrine of Luther and the other reformers was *new*, and that of Rome was *old*. But this was never conceded by any Protestant; it is the very point at issue between Protestants and Papists, and therefore, the latter have no right to take it for granted, as the Vindicator does.

Protestants maintain, upon good grounds, that the peculiarities of popery are mere novelties. They grant that the principle of it is as old as the entrance of sin into the world; but every thing in the church of Rome, that can be distinguished from ancient heathenism, is a mere novelty. Such, for instance, is transubstantiation. There is nothing like this among the ancient heathen; for such an absurdity never entered the head of any of them, that a man might eat the God that made him. For this the church of Rome alone is answerable; and it was not established as a doctrine of this church earlier than the thirteenth century of the Christian era; I mean, by the Lateran council, which met, I think, in 1215.

This corner-stone of popery, therefore, is no better than a great novelty. It was a *new* doctrine, brought into the church by those who pretended to be successors of the apostles, but who had themselves apostatized from the truth and simplicity of the gospel. Luther and the other reformers introduced no *new* doctrine, or commandment, when they began the reformation; but an old commandment which was from the beginning. They returned to the New Testament, and threw aside the rubbish, which had been accumulating for ages. Having tasted of the old wine, they did not desire the new; for they said truly, the old is better; and this applies not merely to transubstantiation, but to every popish peculiarity that happened to start up in the dark ages.

Notwithstanding that the Vindicator agrees with me, that pastors and teachers, the ordinary ministers of the church, are not to publish any *new* doctrine, he seems unable to understand what is the use of them, if they are not commissioned to the very thing which he admits they cannot do. I had said that the business of the ordinary ministers of the church was not to publish any new doctrine, but merely to preach and make known what was already published in the scriptures. This he admits; and yet he cannot comprehend the use of men making known what has been already published. "What," says he, "should we say of our government, if it were to appoint men to proclaim and expound laws which were already published, and which every man was at liberty to interpret according to his fancy?" This strikes at the foundation of a gospel ministry altogether, unless it be understood that every minister possesses the extraordinary powers of an apostle. This, I suppose, is what the Vindicator, and every popish priest would have us to believe; but we must demur a little; and we shall soon see that there is no occasion to concede so much.

Pastors and teachers, by which are meant the ordinary ministers of the gospel, are not appointed to publish new truths, but to make known those which are already published in the Bible. On this subject, it may be worth while to dilate a little. The Bible contains all that the Almighty has to say to the children of men until the day of judgment. Christ came not only to make an end of sin-offering—to cause the sacrifice and oblation to cease; but also to seal up the vision and prophecy,

Dan. ix. 24, that is, to close or complete the volume of inspiration. This he did by a revelation to the last of his apostles, whose concluding words direct Christians not to expect any other prophecy, or revelation, but the revelation of Christ himself in person at the last day. The book thus completed contains every thing that is necessary to be known for the salvation of sinners, and for the edification, sanctification, and comfort of Christians. This is best known to those who are best acquainted with it; and no argument is necessary to prove the point to them. As for those who are not acquainted with the Bible, I fear arguments on such a subject would be of little avail with them; just as arguments to prove that honey is sweet, would be thrown away upon a man who had never tasted honey. To every enlightened mind it must appear certain, without reasoning about the matter, that if God is pleased to give a revelation of his will, it must be a good and a sufficient one; for nothing that is bad, or *insufficient* can be procured of him, and the Bible proves itself to be what I have here represented it, to all who really know it. This, therefore, I think I am entitled to take for granted in the present controversy; and the doctrine which I build upon it, is, that the pastors and teachers of Christian congregations, as well as missionaries to the heathen, have no new truths to publish, but only the old truth which they find in the Bible.

This truth, however, though old in the Bible, is new to every man, when it is first presented to him; and here again the Vindicator will find many contradictions in my statements: because I admit, that what is old in one sense, is new in another; and he will affect to reason from my use of the word in the one sense, to the known use of it in the other sense; and so he will flourish away about contradictions and inconsistencies without end. No matter. Pastors and teachers have nothing to do in the way of preaching, but to publish the old Bible truth. Those of them who understand their business best, will be content with the work that is thus assigned to them. It is the truth, that Christ died for our sins according to the scriptures; that he was buried, and rose again the third day, according to the scriptures, that is the subject of their testimony. This truth is as old as the days of the apostles; and yet it is no older than yesterday to him that did not know it till yesterday; and thus it is the business of every preacher of the gospel to make known the old truth, and nothing else, that those to whom it is made known may be saved by it.

The preaching of this truth is as necessary in the present day, as it was in the days of the apostles, because it is not yet universally known. It is not unknown, and therefore it is not new to men called Christians, that Christ died. All Christendom knows this; but that Christ died, *according to the scriptures*, is not so generally known; and without this the general historical knowledge of the fact of his death is of no use to any man or woman under heaven. Now the pastors and teachers of Christian churches have enough to do in preaching this old truth, and in pressing it as *good news* upon the attention of all who will hear them, that Christ died for our sins according to the scriptures; that is, that he made the atonement for sin, which the scriptures declares to have been necessary, in order to the pardon of sin, and the salvation of the sinner. This old truth is new to every sinner, when he at first receives it; and when it is afterwards repeated to him, it has a new zest; and

though in the ministrations of pastors and teachers, there were nothing else brought to view, he would find in this old truth, new comfort every time it was called to his remembrance. Plain honest Christians will know what this means; but I am afraid none of our Papists will understand it. My business is, to give them a reason and an argument, but I cannot give them an understanding.

The Vindicator winds up his nineteenth number with a wonderful puff, which he ascribes to the right honourable the Irish chief secretary of state, who is represented to have spoken as follows, in the house of commons, on the state of disease in Ireland, and the fact to which he referred is declared by the Vindicator to be a complete "refutation of the charge of *cruelty and wickedness* on the part of the Catholic priesthood, advanced by the Protestant." "The clergy of the established church (said Mr. Grant) had distinguished themselves by the most exemplary exertions, and the Catholic priesthood had not been found inferior to their Protestant brethren. *Their religion*, indeed, called them to the closest contagion with the dead and dying; and not a single instance occurred wherein they shrunk from their duty. One instance, and he did not mean to say it was a solitary one, of excelling virtue, had fallen within the sphere of his own knowledge, and was of such a nature that he could not refrain from disclosing it to the house. A Roman Catholic priest was called upon to visit a small cabin, in which six individuals were lying, all violently afflicted with the typhus fever. The priest had no other means of receiving the dying man's communication, and of administering to him the consolations of religion, than by throwing himself on the wretched pallet upon which the sick man lay, and thus inhaling contagion from its source." "Would The Protestant," says the Vindicator, "or any of his friends, have acted thus *kindly* and affectionately towards this dying Papist?"

I have quoted this passage for the purpose of affording me an opportunity of giving an answer in the affirmative to the question at the end of it. I see no great merit in the conduct of the priest, who is praised so highly, seeing that, upon his own principles, he could not refuse to do what he did, without violating his most solemn engagements, and making himself guilty of the damnation of the person who should have died without the aid of his ministry. But I can tell the reader, and the Vindicator too, that when this said typhus fever, which was imported from Ireland, was raging in Glasgow, at the very time that THE PROTESTANT began his work, he and his friends were doing the very things which the Vindicator asks if they would do. It is a fact, that for several months I was exposed almost every day to the contagion, by coming in contact, in Hutcheson's hospital, with persons come from infected houses, with petitions to have their diseased relatives removed to the Infirmary or Relief Hospital; and yet the risk which I ran, and the trouble which I took, on that occasion, was as nothing in comparison of the trouble and risk of some of my friends, who voluntarily exposed their lives for the sake of their poor fellow-creatures, many of whom were Papists, by going into their houses, and actually turning up beds in which infected persons lay, concealed by their friends, lest the knowledge of the fever being there should subject them to the disagreeable operation of cleansing and fumigation. I could give the name of one of our late magistrates who was at all this pains, at the hazard of his life. In short, I could give

the names of upwards of twenty gentlemen, who laboured and exposed their lives in this good work; who, notwithstanding many discouragements, nobly persevered in their benevolent and well directed operations, until they accomplished their object—the extirpation of the disease.

These facts are known to our whole city; and seeing my own part in them was comparatively small, (being merely secretary of the committee, and not a visitor of the sick in their apartments,) I can with more confidence present them in contrast with the boasted individual case of *one single* priest in the kingdom of Ireland, doing no more than his official duty, in circumstances of similar affliction among the poor of his flock.

In reply to numerous inquiries respecting the report of the trial of the cause between Mr. Scott and me, I am sorry to say, that notwithstanding the most urgent solicitation, I have not, at the time of revising the proof of this number, received a line of the manuscript from the shorthand writer.

## CHAPTER CLIX.

HAPPY EFFECTS OF READING THE BIBLE. REPLY TO THE VINDICATOR'S DEFENCE OF THE WORSHIP OF SAINTS. REAL DEVOTION TO THE VIRGIN MARY ACKNOWLEDGED. ITS IMPIETY. INTEREST TAKEN BY SAINTS IN THE AFFAIRS OF THE WORLD. SCRIPTURAL ALLUSIONS. STORY OF TOBIT.

SATURDAY, July 28th, 1821.

I HAVE lived long enough in the world to know something of the character and manners of persons around me; and I have uniformly found, that the best men are those who are best acquainted with the word of God,—who read the Bible most carefully, and who recommend the reading of it to others. Official duties of various kinds, particularly as manager of a female penitentiary, have given me opportunities of studying the temper, character, and manners, of the most profligate and degraded of my fellow-creatures; and I have found, without a single exception, so far as I recollect, that these were not Bible readers. Many of them could not read at all; and by those who could, I have been told, that they seldom or never looked into the Bible. I have known instances of such persons reforming, and leading a virtuous life; some of whom, I believe, have died in the faith, and others are honouring the profession of it. This happy change, I know, was connected with their reading the Bible; and I never knew an instance of one being injured by this exercise, or being induced by it to injure others. I appeal to the managers of Bridewell, and other public penitentiaries, whether the same things have not come under their knowledge? Nay, I may appeal to every man who has paid any attention to the subject, whether he ever knew a good man become bad, or even a bad man become worse, in consequence of his reading the Bible? I am persuaded, I shall never receive an answer in the affirmative from any man who can discern between good and evil.

But, if we believe Papists, their experience is so very different, that we might almost doubt if they be of the same species, or if their acquaintance be with creatures like ourselves, and those with whom we are

acquainted. According to them, the reading of the Bible is like the opening of Pandora's box. The Catholic Vindicator fills several of his numbers (See Chaps. XV. to XXV.) with minute details of the horrible effects of Bible reading. He ascribes almost all the evils which have afflicted Europe for the last three hundred years to this single cause; and he is not in jest, but in furious earnest. The simple statement of this fact will, I think, be considered a sufficient exposure of it, at least with all those who value the word of God. It is not necessary that I should enter particularly into this subject again, as I could add little to what I said in my first volume, on the duty of reading the scriptures; and again in my third volume, on the excellence and divine authority of the word of God: See particularly, Chaps. XXX. to XXXVII. in Vol. I. and Chaps. CXXXII. to CXXXV. in Vol. II.

I come now to the Vindicator's defence of saint worship, which is laboured with more care; and it possesses a greater show of argument than his declarations against Bible reading. He is extremely indignant at the charge of idolatry which I brought very plainly against his church. I affirmed that the Virgin Mary was as really an object of worship in the church of Rome, as Diana was in Ephesus, or Venus in Paphos, or any other god or goddess in any heathen nation of the world. This he denies in language sufficiently coarse; and yet the thing is known to be true by every person acquainted with popish worship, or who has read their books of devotion. "No one," says he, "is ignorant that the heathens worshipped Diana and Venus with *divine* honours as *deities*: but to say that the church of Rome pays the *same* adoration to the blessed Virgin Mary, is contrary to truth, and incapable of proof, unless indeed the unsupported assertions of The Protestant are to be taken for facts, and his gross perversions of the sentiments of Catholic writers, for correct definitions of Catholic doctrine." He then favours us with his friend Dr. Milner's sentiments respecting saint and image worship, concluding with Gother's heavy curses against "every goddess worshipper that believes the blessed Virgin Mary to be any more than a creature; that worships her, or puts his trust in her *more than in God*, and that believes her *above her Son*, or that she can in *any thing command him*."

"Let the candid reader," proceeds Mr. Andrews, "compare the above definition of Catholic doctrine with the assertion of The Protestant, and say which is most entitled to credit: the solemn and plain exposition of a Catholic prelate, or the unsupported declaration of a rattling Puritan? If the Catholic believes that the man who puts his trust in the saints as his redeemers; who prays to them as such; or gives to them that honour which is due to God alone, is guilty of a damnable sin: If the Catholic believes that every goddess worshipper, whether this worship be applied to the Virgin Mary, or to any saint, or to any created being whatsoever, incurs the sentence of damnation,—*can* he be an *idolater* by principle, or can his creed be idolatrous? It is impossible. And yet our accuser unblushingly asserts, that the holy mother of God is as really an object of worship in the church of Rome, as Diana was in Ephesus," &c. Col. 408.

The reader will perceive that the Vindicator goes farther in stating what Papists believe on this subject, than he is warranted by the authority of Gother, as cited by Bishop Milner. This great oracle of



English Papists does not say that it is damnable to trust in the Virgin Mary; it is damnable only if he trust in her *more than in God*. He does not say that it is damnable to look upon her as equal to her Son; it is damnable only to say she is *above him*, and can in any thing command him. This leaves room enough for idolatrous worship without incurring the frightful curse which is here denounced against it; for it is direct idolatry to trust, in a religious sense, in any creature whatever; or to associate with the Supreme Being, in religious worship, the highest creature, though in the lowest degree of devotion; and we cannot read a page of their prayers and hymns to the virgin and other saints, without being disgusted with the grossness of the idolatry.

I made a quotation from a book written by Mr. Andrews for the use of schools, in which he plainly inculcates idol worship upon the very children, by recommending devotion to the blessed virgin, and trust in her for the attainment of virtue in youth. Of this work the Vindicator writes, "Without any vanity, I hereby invite The Protestant to produce a book better calculated to inspire a love of God, which is the essence of religion, in the minds of those who use it, than that which has incurred his censure. But, unluckily, I introduced a chapter, which also inculcated, *as a mean of attaining virtue*, an inferior respect and devotion to that immaculate virgin, who bore the Son of God in her chaste womb; and this single precept is sufficient to condemn us for idolatry, and stamp me and my fellow Catholics as base goddess worshippers as the heathens of old. Now the pagans, as I have before observed, offered *sacrifice* to their goddesses, and attributed to them the powers of a deity; this, however, is not the case with Catholics, who look upon the blessed virgin certainly as the more exalted of all creatures that God has ever created, and, in quality of her being the mother of the Son of God, *a powerful mediator for sinners in heaven*. But in so doing The Protestant will have it that we invest this *idol* with the attributes of deity; that the virgin must be omniscient and omnipresent." Col. 412. Most certainly, she is invested with the attributes of deity, if she be "a powerful mediator for sinners in heaven;" and if she be able to hear and answer the prayers which are addressed to her from this world. I appeal to every one who understands the terms, whether the Vindicator does not in these very words convict himself and his church of gross idolatry. That there is but ONE Mediator for sinners, is as prominent a truth of divine revelation, as that there is but ONE God. The Vindicator transfers the title from the Son of God to a mere creature, who was honoured to be his mother according to the flesh; and he is thus guilty of robbing Christ of his glory, and giving it to a creature, who, in this connexion, must be an idol. I know it will be replied, that to honour the mother, is not to rob the son; but I know also that this is a mere popish figment; for Jesus never commanded, or even encouraged his disciples to give more honour to his mother than to any other woman who did the will of his Father.

Papists, it seems, do not offer sacrifice to the saints, and this is reckoned to exculpate them from the charge of idolatry; but there are other acts of worship as direct as that of sacrifice, such as prayers and hymns of praise; and besides these, it is well known that Papists build altars, and present votive offerings to the saints, which is little better than offering sacrifice to them. Such, for instance, was the worship paid to

St. Thomas à Becket at Canterbury, that Hume tells us, "The devotion towards him had quite effaced in that place the adoration of the Deity; nay, even that of the virgin. At God's altar, for instance, there were offered in one year three pounds two shillings and sixpence; at the virgin's, sixty-three pounds five shillings and sixpence; at St. Thomas', eight hundred and thirty-two pounds twelve shillings and threepence. But next year the disproportion was still greater: there was not a penny offered at God's altar; the virgin's gained only four pounds one shilling and eightpence; but St. Thomas had got for his share, nine hundred and fifty-four pounds six shillings and threepence." *Hist. Eng. vol. vi. ch. i.* I believe a pound was then about three times its present value, viz. sixty shillings, and ten times its present efficiency; so that there was a sum equal to nine thousand pounds of our present money, devoted in one year to one single idol in England.

I find the Vindicator cannot be trusted even in quoting his own words. In the above-cited passage, he represents his school book as recommending an *inferior* respect and devotion to the immaculate virgin. But there is no such qualifying word in the original. It is "devotion to the blessed virgin," absolutely and without any qualification, that is enjoined; and it is enjoined, "because it affords at the same time the *most powerful intercession* in the sight of God for obtaining his favour."\* *Most powerful*, is not language suitable to that which is *inferior*. It is therefore divine worship, in the highest sense of which he is capable, that the Vindicator addresses to a mere creature.

This is confirmed by what he says elsewhere. Speaking of my representing him as holding up the Virgin Mary as an object of religious worship, he says, "I am not ashamed to own it, and that I mean it in a religious sense. By the term devotion is meant strong affection, ardent love; and who, I ask, can help feeling both love and affection towards that spotless woman, in whose womb the divinity itself chose to dwell, when he took upon himself our nature, in order to redeem us from sin and death?" Col. 443. It is one of the greatest abominations of popery, that it places certain important gospel truths in contact with the most pernicious errors, and that it makes these truths a covert for the errors which it means to establish. Here the incarnation of Jesus Christ, and the redemption which he effected, are distinctly recognized; and thus the dupes of Romish superstition are made to believe that their church holds the Bible doctrine; but then the incarnation of Christ, and the redemption effected by him, are brought into view, not for the purpose of honouring Christ by exciting love and devotion to him; but for the purpose of honouring the Virgin Mary by exciting love and affection for her. This withdraws the mind from the Saviour as effectually as if we were to put the crocodile in his place; for while we give the mother of Jesus all the honour that is justly due to her, we are sure that she is no more entitled to worship or devotion, in a religious sense, than the crocodile, or any reptile that creeps on the earth. When reli-

\* The Vindicator afterwards makes a distinction between mediators of intercession, and a mediator of redemption, and informs us that the latter is peculiar to Christ, while the former belongs also to the saints; but this distinction is a mere invention of popery. The apostle Paul declares that Christ is able to save unto the uttermost, *because* he ever liveth to make *intercession*; so that, if the saints are able to be mediators of intercession, they must also be able to save to the uttermost.

gious worship is the subject under discussion, and when the question is, shall this worship be given to any but the true God? the difference between the highest creature and the lowest—between the angel Gabriel or the Virgin Mary on the one hand, and a worm of the dust on the other, the difference shrinks into nothing. The reptile is as much entitled to devotion, in a religious sense, as the Virgin Mary, or the angel Gabriel; and no man can deny this who believes these words of the God of Israel, "I am the Lord thy God; *thou shalt worship ONLY me.*"

By this romantic devotion to the virgin, Mr. Andrews shows himself to be a true disciple of Loyola; that is, a true Jesuit. He believes in the immaculate conception, seeing he calls her, "that *spotless woman;*" and, no doubt, like Loyola, he is ready to knock on the head any man who denies that she was born without sin; though in that case he would shut her out of heaven altogether; for we are sure there are none of the race of Adam there, but those who acknowledge and declare, that they owe their salvation to him that loved them, and *washed them from their sins* in his own blood.

In reply to what I had said about the saints in heaven having done with worldly cares, the Vindicator maintains "that the saints *do* trouble themselves with worldly matters, since it is written in the sixth chapter of the Apocalypse of St. John, vs. 9 and 10. 'And when he had opened the fifth seal, I saw under the altar the souls of them who were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, (holy and true,) dost thou not judge and revenge our blood *on them that dwell on the earth.*' This passage from holy writ convincingly shows that the blessed in heaven do concern themselves with the things of this world; for if they cry out to God to avenge their blood on their enemies, common sense tells us they are as likely to supplicate for blessings on their friends. Lest, however, our adversary should not be satisfied with the testimony of the beloved disciple of Christ, I will give him the word of God himself as recorded by St. Luke, chap. xv. v. 10—'I say unto you there shall be joy before the angels of God upon one sinner doing penance.'"<sup>\*</sup> Col. 422, 423. Here I must cut my opponent short, for he is, as usual, running quite away from the point, and asserting things which are not disputed. What I said was, the saints in heaven are at rest with their Saviour, and have done with *worldly cares*; meaning the little affairs of this world, such as herding swine, feeding geese, and such other undignified employment as Papists assign to them. See Vol. I. p. 339. But the glory of God by the punishment of his enemies, and the increase of the church by the repentance and salvation of sinners, are not *worldly cares*, but spiritual and heavenly things, which certainly do engage the attention of both saints and angels. In this way the Vindicator evades all the main points at issue; that is, by writing about one thing instead of another; and thus he draws away his reader's attention from those deformities in his system, which even he has not the face to defend. He does not say a word about the ridiculous drud-

<sup>\*</sup> This is the Douay translation; and, like every thing else that is peculiarly popish, it degrades the subject to which it relates. Angels rejoice when a sinner *repents*, which implies a change of mind that is connected with salvation; but the Douay version would represent the angels as rejoicing when a sinner *torments himself*, which is an exercise with which salvation has no necessary connexion.

gery with which the church of Rome employs the saints in heaven, as exposed at the conclusion of my forty-fifth number. He slurs it all over, without the least notice, as he does many other things which he cannot deny, and which he has not the grace to acknowledge. Nay, though he boasts that he has gone over, and answered my work, paragraph by paragraph, there is scarcely a paragraph in twenty that he has touched.

It is not necessary that I inform the intelligent reader, that the above two passages of scripture give no countenance whatever to the practice of praying to either saints or angels. Let us see if the Vindicator is more successful in his other references to the Bible. "A glorified saint," our accuser says, "is but a finite creature. He cannot be in more than one place at one time, any more than a sinner on earth can be. I certainly do not pretend like this presumptuous man, to know the mysteries of heaven, or to limit the omnipotence of God. I know that the saints in heaven are in a state of perfection and glory, that they know what passes in the hearts of men upon earth, but *how* is not for me to inquire or explain; for, as I said in my last Vindicator, it is not for man to scan the wondrous works of his Creator." "As to the impossibility of a saint being in more than one place at one time, this is no obstacle to his knowing of what is going forward in the world. If Eliseus could see the ambush which the king of Syria had prepared for the Israelites, without being on the spot, (4 Kings vi. 9,) surely the saints in heaven, by the same divine power, can tell whether a Papist is praying to him or not." Col. 423, 424.

Here the Vindicator again ascribes an attribute of deity to his idols. He says, "they know what passes in the hearts of men upon earth." This prerogative the Almighty challenges for himself as peculiarly as the work of creation; and the saints in heaven can know no more of what is passing in my heart than Mr. Andrews does, unless God is pleased to reveal it to them; and they cannot know who is, and who is not praying to them, but by such a revelation. In the passage respecting Elisha, which, in our version of the Bible is, 2 Kings vi. 9—12, there is not a word about the prophet *seeing* what he was not on the spot to see; or hearing what he was not present to hear. It is said, indeed, that he could tell the king of Israel the words which the king of Syria spoke in his bedchamber; but this was not by any extraordinary faculty of seeing or hearing with which he was endowed, but because God, who knows all things, had revealed it to him. This, therefore, is no proof that the saints in heaven hear the prayers which are addressed to them by their votaries on the earth.

"Universal presence," says the Vindicator, "is not necessary, if *knowledge* and *power* is given to the saints and angels by the omnipotent Lord of all; and we have the Bible in our favour in support of this belief. Jacob prayed the angel that delivered him from all evil, to bless the children of Joseph. (Gen. xlviii.) But will THE PROTESTANT charge the holy patriarch with idolatry and blasphemy for thus invoking the assistance of an angel? I imagine he is not quite so presumptuous; and yet, notwithstanding Catholics do *no more* than what Jacob did, they must be idolaters. Is this impartiality and justice?" Col. 424. The Vindicator has said, that he would not be surprised by any thing that I should write, else I would surprise him by saying, that I would

have the presumption to charge the holy patriarch with idolatry, had he, like modern Papists, invoked a created angel, in the language which he used in blessing the sons of Joseph; but every intelligent reader of the Bible knows, that *The Angel* whom Jacob invoked, was no other than Jehovah the God of Israel, who appeared to him as the Angel of the everlasting covenant; and therefore, the words of the holy patriarch furnish no example for praying to saints or created angels.

"The royal prophet David," says the Vindicator, "teaches, that whosoever puts his trust in God, *angels shall defend him, and keep him from harm*. Here are his words, 'He shall give his angels charge over thee, in all thy ways; they shall bear thee up in their hands, lest thou dash thy foot against a stone.' Ps. xci. 11, 12." Col. 423. But what has this to do with worshipping of angels, who, on every recorded instance of its being offered to them, peremptorily rejected it? See Rev. xix. 10, xxii. 8, 9; see also Col. ii. 18, in which it is expressly condemned. Angels are ministering spirits sent forth to minister to the heirs of salvation; but this is no reason why we should worship them any more than the elements which are employed by Christ in the same service. He made the stars in their courses fight against the enemies of Israel; and he makes fire, hail, snow, vapour, and stormy winds, fulfil his word; but this is no reason why we should worship the winds, the fire, or the snow.

The Vindicator next refers to a prayer of an angel for Jerusalem, Zech. i. 12; but though it were admitted that this was a created angel, it would be no warrant for men to pray to angels.

We are now come to his last and concluding argument for the lawfulness of praying to angels. It is taken from the apochryphal book of Tobit: "In the 12th chapter of Tobias, and 12th verse, the angel Raphael tells that holy man, 'When thou didst pray with tears, and bury the dead, didst leave thy dinner, and hide the dead by day in thy house, and by night buried them, I OFFERED THY PRAYER TO OUR LORD.'" Col. 425. Though this were admitted to be real canonical scripture, it would scarcely make out the lawfulness of a practice which is so positively condemned in other passages. It is needless, however, to insist on this, seeing the book of Tobit is of no authority whatever. It is indeed such an absurd and contemptible romance, that none but persons who take a creature for their god, could ever take it for the word of God. That Papists so take it, is another proof that the state of intellect and taste, as well as knowledge, among them, must be deplorably low.

The contemptible character of the book of Tobit appears even from the short quotation which is given above. Vast importance is attached to the holy man's *leaving his dinner* in order to carry the body of a dead brother off the street. One would think the angel Raphael had mistaken Tobit for a London alderman, or some such worshipper of the good things of the table, which is a very ancient species of idolatry; as the apostle Paul says, there were many in his time whose god was their belly. Few days pass, in which I am not called to leave my dinner to attend to far less important business than that of burying a dead friend, by persons who have an idea that the dinner hour is the most likely time to find me *disengaged*. I never thought of attaching merit to this, or supposing it would give weight to my prayers, as the

angel is represented, very absurdly, to address the holy man, who could no doubt return to his dinner as easily as I can do, when he had done his duty.

Part of the manuscript referred to in my last has been received, and has gone to the press.

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 CHAPTER CLX.

FOLLY OF IDOL WORSHIP. ARGUMENTS ADDUCED IN SUPPORT OF SAINT WORSHIP. REPLY TO SOME OF THEM: THE VIRGIN MARY; HOW SPOKEN OF IN SCRIPTURE, AND WHEY. LITURGY OF ST. JAMES, A PALPABLE FORGERY.

SATURDAY, August 4th, 1821.

A MAN who worships the true God in spirit and in truth, needs no other object of worship. The perfections of the divine nature, revealed in the scriptures, present enough for the devout contemplation, and grateful adoration of the soul of man to all eternity. The mind that is truly engaged in the worship of God has no room for any creature, however exalted; and cannot look upon angels and glorified saints in any other light than as fellow-worshippers, and fellow-servants of Him who is God over all, and blessed for ever. God was pleased to make himself known in the character of the just God and the Saviour to our first parents, immediately after the fall. It became their duty to teach this knowledge to their children; but *they* did not like to retain God in their knowledge, in those characters by which he was pleased to make himself known; for which cause he gave them over to a reprobate mind. They became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things, Rom. i. 20—32. The same thing happened again after the ascension of Christ and the promulgation of the gospel by his apostles. Men called Christians, not liking to retain God in their knowledge, in those characters in which the gospel presents him, fell into the very same errors; they were given over to the same reprobate state of mind; and they soon came to pay their devotions to objects as low as creeping things and four-footed beasts. Their voluntary humility led them first, indeed, to worship angels; from these they descended to dead men and women;—then to their rotten bones, and remnants of their clothes;—then to objects still more vile and loathsome.

In my last number, I gave the Catholic Vindicator's vindication of the popish practice of worshipping angels; on concluding which he proceeds as follows: "So much in defence of the doctrine of the church of Rome, so far as angels are concerned: that saints are also to be included we may gather from the Revelations of St. John, who writes, chap. viii. ver. 3 and 4, 'I saw another angel that stood before an altar, having a golden censer: and there were given to him much incense, that he should offer of the *prayers of all saints* upon the altar of gold, which is before the throne of God. And the smoke of the incense of the prayers of the saints ascended up before God, from the hand of the angel.' From hence it is clear that the prayers of the saints are pro-

pitious in heaven; and as they can have nothing to ask in favour of themselves, having received their reward, their supplication, common sense leads us to infer, are made in behalf of those they have left behind, and their prayers are delivered by the hand of the officiating angel, according to the testimony of St. John.

“ In farther corroboration of this opinion we have the evidence of the apostles, who, in forming the creed which goes by their name, and is the symbol of Catholic faith, expressly enjoin a belief of *the communion of saints*, which has always been understood, from their time to the present day, as embracing prayers to them. That the apostles invoked and prayed to the blessed Virgin Mary and other saints, I think cannot be doubted, when it is known, that in all the most ancient liturgies of the church, commemoration is made of her by name, as well as the saints. I know it will be objected by some, that mention is not made in scripture of praying to the Virgin Mary and the apostles, but to this I answer, no mention could be made of this circumstance, because the objects of veneration were living on earth when the New Testament was written. In the gospel of St. Luke, however, chap. 1st, ver. 28, we find the angel Gabriel saluting the holy virgin with these words,— ‘ Hail, *full of grace*, the Lord is with thee! Blessed art thou among women.’ In the same chapter too, verse 42, we see that her cousin Elisabeth, inspired with the Holy Ghost, cried out, as the Virgin Mary was approaching to visit her,— ‘ Blessed art thou among women, and blessed is the fruit of thy womb.’ The immaculate virgin is also related, in the same chapter, to have said, verse 48, under the spirit of prophecy,— ‘ Behold, from henceforth all generations shall be blessed.’ Accordingly, the apostles honoured her memory by invoking her aid, and teaching those who believed in the doctrines they taught to follow their example. So early as the first century we have the writings of St. Clement the third pope, who was the disciple of St. Peter, and fellow-labourer with St. Paul, and is mentioned by him in his epistle to the Philippians, chap. iv. ver. 3, as having his name in the book of life. These writings testify, that in the liturgies then in use among the Christians, commemoration was made of the saints. In the liturgy of St. James the apostle, who was the first bishop of Jerusalem, there is this mention made of the blessed virgin,— ‘ We make commemoration of our most immaculate, most glorious, and blessed lady, mother of God, and ever Virgin Mary, and of all the saints and just, that by their prayers and intercessions we may obtain mercy.’ St. Dennis, the Areopagite, who was a disciple of St. Paul, in his ecclesiastical hierarchy, notices the practice of invoking the saints. Lindanus says, that commemoration of our blessed lady was the same in St. Peter’s liturgy as the Latins have it now. The Ethiopian liturgy (which is attributed to St. Philip the apostle) hath the following prayer:— ‘ O virgin, in all times mother of God and Christ, offer up on high our prayer, with the elect of thy Son, that our sins may be remitted. Rejoice, O lady, who hast born to us the true light, Jesus Christ our Lord; pray for us to God, that he may have mercy on our souls; pray for us in the sight of the throne of thy Son Jesus Christ. Rejoice, O immaculate queen, O true mediatrix before our Lord Jesus Christ; we humbly beseech thee, that thou be mindful of us; pray for us, that our iniquities may be blotted out.’— Thus we see the doctrine of praying to the holy mother

of God and to the saints, taught and practised by the apostles, who were given by Christ to his church as 'witnesses for him, of what they had seen and heard.' (See Protestant, Chap. XXXV.)" Col. 425—427.

I have made this long extract that I might give, at one view, the absurdities and idolatries which are practised in the church of Rome, and which are defended by The Vindicator. It is true, Bishop Cameron deponed, that he disapproved of both Andrews and his writings; and that he believed no Catholic clergyman in Scotland approved of them; but how then did it happen that he was hired, and paid for writing this very work, by some of the leading men among our Glasgow Papists? and how came Mr. Scott to exhort his people to buy this very work? It was to indemnify the committee who were suffering loss in consequence of its not selling. But was this a sufficient motive for recommending the book, had it contained any thing contrary to "Catholic doctrine?" Was the loss of a few pounds by the committee a matter of so much importance, that to spare their purses, the Papists in Glasgow were exhorted by their ghostly father to buy a bad book, a book which no "Catholic clergyman in Scotland approved?" Nothing of the kind ought to be supposed; and, therefore, I consider Mr. Scott and his committee as consenting to the whole doctrine laid down by the Vindicator, and responsible for it.

I request the reader to attend particularly to the use which the Vindicator makes of the passage, Rev. viii. 3, 4. He says, "from hence it is clear that the prayers of the saints are *propitious* in heaven;" but the words themselves bear no more than that they are presented in heaven by the angel, with much incense. And it is evidently the prayers of saints on earth which are thus presented, while he makes them only those of the saints in heaven, who have nothing to pray for on their own account. This is indeed natural enough in a Papist, who perhaps does not believe that there are any saints in this world at all, or even in heaven, till the pope has made them such by canonization, which cannot now take place for a hundred years after their death; but every man who understands the Bible, knows that every believer in Christ, that is, every real Christian, is a saint; and it is his privilege to know that his prayers are acceptable to God through the merit of Christ, which is signified by the much incense that ascends from the golden altar before the throne. Mr. Andrews makes it the incense of the prayers of saints that ascends from the altar, which is indeed according to the Douay version; but this proves no more than that Papists can mistranslate the word of God, in order to prop up their system of falsehood and error. The prayers of saints have no incense, that is, no merit belonging to them; but in virtue of Christ's merit they are accepted, and not forgotten, which is all that they desire in relation to them.

In the creed ascribed to the apostles, though I believe none of the apostles ever heard of it while in this world, (See Vol. II. page 312.) the expression "communion of saints" occurs, which, says the Vindicator, "has always been understood from their time to the present day, as embracing prayers to them;" col. 425. He gives no higher authority than his own for this general understanding of the words; and if he were correct in his assertion, it would be the duty of saints on earth to pray to one another, and of those in heaven, to pray to those on the earth,



as much as of the latter to pray to the former. There is a communion of saints in praying with, and for one another; but their praying to one another, in the sense of religious worship, has no countenance in the word of God; and, in short, it could have no place in the mind of any man but an idolater. This is a mere assertion; but it is enough to oppose to a mere assertion; and the intelligent reader will judge which is most agreeable to the general tenor of scripture. I have cited the command of God, Thou shalt worship *only* me. I have shown, by reference to several passages, that he condemns *all* creature worship; and the Vindicator has not adduced a single passage to show that he approves of it. Surely then it requires more than his bare word to establish the doctrine, that the saints may be prayed to; and that the expression, "communion of saints," has always been understood, from the apostles' time, to imply that this high degree of worship may be addressed to mere creatures.

"That the apostles," says my opponent, "invoked and prayed to the blessed Virgin Mary and other saints, I think, cannot be doubted, when it is known, that in all the most ancient liturgies of the church, commemoration is made of her by name, as well as the saints." Col. 426. This assertion would have gained nothing in point of impudence, though he had added, that the apostles invoked the great goddess Diana; or had he asserted, like the Jesuits in China, that the story of the crucifixion was a fable, invented by the Jews to discredit Christianity. It is enough that I deny that the apostles invoked the Virgin Mary, or any creature; and I challenge him to the proof of his assertion. I challenge also the recommender of his book, and the committee that procured it to be written, and that paid for it, and gave circulation to it, to prove the point. If they shall not do this, I shall hold them not only convicted of idolatry themselves, but also of the shocking impiety of charging idolatry upon Christ's inspired ambassadors. I say, I challenge them; and if they shall not answer me, I shall, to use the language of Mr. Andrews for once, hold them as guilty, by suffering judgment to go by default.

We shall see by and by, what credit is due to what are called "the most ancient liturgies of the church." In the mean time let us attend to those passages of scripture which are alleged to teach the invocation of the Virgin Mary. These are, Luke i. 28. "Hail, full of grace, the Lord is with thee! Blessed art thou among women." Ver. 42. "Blessed art thou among women, and blessed is the fruit of thy womb." And ver. 48. "Behold, from henceforth all generations shall call me blessed." From the first of these three verses is formed the *Ave Maria*, or Hail Mary, in repeating which a great part of popish devotion consists; though there is not a word in all the three passages that gives the smallest hint that prayer was to be addressed to her. The word *hail*, is a friendly salutation; and can never be understood to imply religious worship, else Christ, after his resurrection, must have worshipped his own disciples; see Matt. xxviii. 9.

There is nothing in the other words of the salutation of the angel that can afford the least foundation for worshipping the Virgin Mary. "Full of grace," is a literal translation of the Vulgate, *Gratia plena*; our common version is, "thou art highly favoured;" Dr. Campbell translates it, "favourite of Heaven." Perhaps "full of grace" is the

strongest, and suppose we concede to Rome that it is the truest rendering of *Κεχαρισμένη*, there is nothing in it that implies that we ought to pray to the person so favoured. Every Christian is exhorted to be "filled with the Spirit," which is, to be full of grace. Nay, more, Paul prays for the believing Ephesians, "That they may be filled with all the fulness of God." Surely it was not meant by this that they were to become objects of worship; yet the language respecting the virgin is not so strong as this.

The next clause of the sentence, "the Lord is with thee," or, "the Lord be with thee," as Dr. Campbell renders it, certainly lays no ground for offering worship to the virgin; for, take it either way, it expresses no more than what any Christian may say to any other Christian.

In the words which follow, I grant there is a peculiarity of expression, which cannot be applied to any other individual of the human race: "Blessed art thou among women," and "Blessed is the fruit of thy womb;" and "From henceforth all generations shall call me blessed." From the time that the promise was made to our first parents, that a Saviour should be born of a woman, it became the desire of every believing woman, that she might be the honoured, the happy, the *blessed* individual; and it was the deprivation of this blessedness that constituted the curse of barrenness, which was so keenly felt by Sarah, and other holy women, from her time down to the time of Zacharias and Elisabeth. This feeling was not confined to the mothers in Israel; it extended to every member of every family in which the knowledge of the God of Israel remained, and in which he was worshipped in a spiritual manner. In short, it was the desire of every true Israelite that the promised Messiah might be born in the family to which he belonged. Hence, the impassioned language of Solomon, in one of his inspired writings, which is, I am afraid, little understood, "O that thou wert as my brother, that sucked the breasts of my mother!" Cant. viii. 1.

Mary, the espoused wife of Joseph of Nazareth, when the appointed time arrived, was declared to be the distinguished individual. She was what every woman in Israel would call the *blessed woman*; blessed above all other women, as honoured above them all, being chosen of God to be what every one of them wished to be; and when the thing was announced to herself; and when she began to feel in herself that the promise had begun to be accomplished, she acknowledged the great mercy of God to her; and taking her faith and her feelings together, she very naturally anticipated the remembrance of her name in the church to the end of the world, as the honoured instrument of giving birth to the Messiah; and thus in the joy and grateful fulness of her heart she exclaimed, "From henceforth all generations shall call me blessed." All generations of Christians have done so hitherto, and they shall do so to the end of the world, if Papists would not divert them from it by putting her forth as a goddess, and an object of worship; for then those who worship only one God feel themselves obliged to oppose her claims, and to argue against her title. These claims, however, are not hers; but those of false friends, who, by putting her out of her place, do more to dishonour her than Protestants ever did.

In the above-cited passages, there is not a word of encouragement to pray to the virgin, or to worship her in any sense whatever; and there is very little of her subsequent history recorded. Indeed, we are apt

to wonder that so little is said about her; but He, who knew the propensity of the Israelites to idolatry, and who concealed the place where Moses was buried, has also drawn a veil over the history of this blessed individual, in order that no occasion might be furnished for honouring her in an idolatrous manner; and that if men would depart so far from the truth as to give divine honours to this creature, the whole guilt of it might rest upon themselves. None of it can be charged directly, or by implication, on any part of the apostolic writings, for no apostle or evangelist has written a word that by fair construction, or even by force, can be made to express any such meaning. That Jesus discouraged his followers from doing honour to Mary on account of her being his mother, is evident from Mark iii. 31—35, for an illustration of which, see *PROT.* Vol. I. page 317,—one of the numerous passages to which the *Vindicator* made no reply.

The *Vindicator* proceeds in the following confident tone of assertion, not doubting that his readers will implicitly believe him:—"Accordingly the apostles honoured her memory by invoking her aid, and teaching those who believed in the doctrines they taught to follow their example." I call again upon Mr. Scott and his committee to make good this assertion of their hired advocate. Let them show when, and in what form of speech, the apostles of Christ invoked, and taught others to invoke, the Virgin Mary. The knowledge of the simple fact which I have thus brought to view; namely, that such an assertion is made by a living popish writer, hired to write by our Glasgow Papists, and who has had his work recommended by their priest, will, I hope, convince every person who applies his mind to the subject, that popery remains as it was in the dark ages; and that it is not divested of one particle of its grossness, falsehood, and impudence.

The *Vindicator* refers to a writing of St. Clement, in order to show that, as early as the first century, "in the liturgies then in use, commemoration was made of the saints." Every ecclesiastical historian knows this to be a gross imposition; but though it were otherwise, we have no such name as Clement in the list of inspired writers; and, therefore, we are not obliged to submit to his authority. But it is of more importance to attend to the following:—"In the liturgy of St. James the apostle, who was the first bishop of Jerusalem, there is this mention made of the blessed virgin,—'We make commemoration of our most immaculate, most glorious and blessed lady, mother of God, and ever Virgin Mary, and of all the saints and just, that by their prayers and intercessions we may obtain mercy.'" Here I ask Mr. Scott and his committee, if they really believe that the apostle James wrote such words as the above? If they answer in the affirmative, they will be ready to give a reason for their faith; if in the negative, then I ask, how could they recommend, pay for, and give circulation to such abominable nonsense?

There has, indeed, been such a forgery palmed upon the world as the liturgy of St. James, with a short account of which I shall here entertain the reader. It is without doubt a composition of considerable antiquity; but I have seen no evidence of its being older than the beginning of the eighth century. It contains the impious expression, "mother of God," which was not in use in the apostles time. It contains several citations from Paul's epistles, of some of which it is doubt-

ful if they were written before the death of James:—It contains the word “*consubstantial*,” in reference to the Father, Son, and Holy Ghost, which, so far as appears, was not in use before the council of Nice, at least not fathered upon an apostle, else it would have been used with overwhelming effect in the controversies of that period. It contains the *Trisagion*, (thrice holy,) and the *Gloria patri*, (glory to the Father,) which were not commonly used in the church till the fifth century. In this pretended apostolical liturgy, there is a prayer for those who are shut up in monasteries, but I defy Mr. Scott and his committee united, to prove that there were monasteries in St. James’ time. There is mention made of confessors, a designation which Cardinal Bellarmine himself acknowledges was not in use for a great while after St. James’ time. This liturgy speaks of temples, and incensing of altars, words which, if used in St. James’ time, it must have been by pagans. Upon the whole, the ceremonies which it prescribes by no means agree with what we know to have been the practice of apostolic churches. These things are acknowledged by Dupin, one of the most respectable historians which the church of Rome has produced. See *Preservative against Popery*, Tit. xii. page 8.

The Vindicator writes as if he had a copy of this liturgy before him, seeing he gives the very words of it with marks of quotation. If he had really read it, he must have seen that it was a downright forgery; and yet he adduces it as confidently as if it were of equally undisputed authority with the Acts of the Apostles. Happily the monks of the dark ages could not write any work of considerable length, without making anachronisms, and other blunders, which have served to detect their impositions: and this is one of those collateral evidences which satisfy the inquisitive mind, that none of the books of the New Testament are of later date than the apostolic age; for no anachronisms have been detected in them; and nothing inconsistent with the character of the writers, or of the age in which they wrote.

More of such liturgies in my next.

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## CHAPTER CLXL

FURTHER ACCOUNT OF PRETENDED ANCIENT LITURGIES. NUMEROUS MARTYRS AND SAINTS WORSHIPPED BEFORE MARY. REGARD FOR THE MEMORY OF THE MARTYRS, THE ORIGIN OF SAINT WORSHIP. HOW MARY CAME TO TAKE PRECEDENCE OF OTHER SAINTS. RIDICULOUS FABLES ABOUT HER.

SATURDAY, August 11th, 1821.

My last number contained some remarks on the liturgy of St. James, showing that it is a forgery of a much later age than that of the apostle. I have a remark or two more to make on the subject of pretended liturgies. The Vindicator treats us with a prayer to the virgin, from the Ethiopian one, which, he says, is ascribed to St. Philip. We happen to know that others have ascribed it to St. Matthew; but it is very evident that it had no existence for hundreds of years after these holy men had gone to their rest. Those who use this liturgy are taught to pray for the *popes*, as well as for kings, patriarchs, and archbishops. Now it is certain the word *pope* was not used to designate any particular

bishop for ages after the apostles' days. Nay, in this liturgy the apostles themselves are invoked, or prayed to, which they would not have consented to while they were alive. Besides, this pretended apostolical form of worship contains the Nicene creed, with the famous particle *Filioque*, which was the subject of so much controversy in the fourth century; and it condescends even to mention the names of certain Romish saints, such as Athanasius, Basil, and Gregory, who certainly were not cotemporary with any of the apostles. (*See Preservative against Popery*, Tit. xii. p. 8.) Yet upon the authority of this absurd and impious forgery, does the Vindicator declare as follows: "Thus we see the doctrine of praying to the holy mother of God, and to the saints, taught and practised by the apostles, who were given by Christ to his church as witnesses for him of what they had seen and heard."

A passing allusion is made to a liturgy ascribed to St. Peter; and it is a fact, that a work under this title was published by Lindanus in 1589, and republished in Paris in 1595. The former professes to be taken from a manuscript of Cardinal Sirlet, of no great antiquity; and the work bears internal evidence, like the other two, that it is an impudent forgery. It is by means of such impositions, that the author of the book which Mr. Scott exhorted his people to buy, endeavours to defend the worship of the great popish idol, the queen of heaven. I shall now proceed to show how she came to take the place of the true God, and to engross almost the whole devotion of the church of Rome.

Some of the fathers of the second and third centuries, whose writings are extant, speak with great respect of the Virgin Mary, as it became them and all Christians to do. Some of them indeed amused themselves, and perhaps meant to instruct others, by drawing fanciful parallels between her and Eve; and, sometimes, equally fanciful contrasts. Justin Martyr writes as follows; and there is little more about her to be found in his works: "Eve, being a virgin, conceived by the word of the serpent, and brought forth death: but the Virgin Mary, receiving the message of the angel, conceived in faith; therefore, that which was born of her was holy, to wit, the Son of God." After Justin comes Irenæus, who pursues the comparison at greater length. He opposes the cheat that was put upon Eve, to the truth that was told to Mary. He opposes the Virgin Eve, now designed to be a wife, to the Virgin Mary, who was also espoused; and the Virgin Eve, deceived by an evil angel, to the Virgin Mary, believing a good angel. And, says he, "As Eve was seduced and forsook God, so Mary was induced to obey God, that the Virgin Mary might be a comforter of the Virgin Eve; and that as mankind was, through a virgin, bound over to death; so they should be released through a virgin. One thing being thus rightly balanced against another, the disobedience of a virgin by the obedience of a virgin."

This conceit seems to have been wonderfully pleasing to these great men. It was used by one after another, just as many good people in the present day insensibly adopt and use the phraseology of their favourite author or preacher. Thus Tertullian took it up from Irenæus; and added something of his own, a little more extravagant: "Eve had believed the serpent, Mary hath believed Gabriel: the offence which the former hath committed in believing, the latter hath blotted out by believing." If Tertullian had stopped here, he could not be acquitted of teaching that Mary was the Saviour; and the church of Rome might

justly have claimed him as one of her children; but from what follows it is evident that he meant no more, by blotting out Eve's offence, than "that Mary brought forth Him who was to save even his murderers; and that Christ was to come of her for the salvation of men."

I will admit that this conceit of the fathers was exceedingly childish; and the churches were to be pitied whose pastors had forgotten the simplicity of the gospel so far as to amuse them with such reveries. I will even admit, that ascribing so much to Mary's agency, as opposed to Eve's transgression, laid the foundation, and prepared the way for all the idolatrous worship that has since been addressed to her; but none of the fathers whom I have mentioned seem ever to have taken it into their heads that Mary was to be invoked, or worshipped, in any sense whatever.—*See a Discourse by Dr. Clagett, in Preservative against Popery*, Tit. vi. p. 194.

From this able work it is shown very clearly, that Mary was by no means the first with whom the apostate church began to commit idolatry. Numerous martyrs had the start of her; but when she had once got her name in the list, she soon overtopped them all; and came, in the course of ages, to engross almost all the devotion of the church of Rome, as she does at this day in popish countries. Some, perhaps most of the apostles, and many of the pastors whom they appointed over churches, and many of the successors of these pastors, were honoured to be martyrs for the truth. The memory of such was cherished with peculiar veneration by the Christians who survived them; and perhaps they erred in attaching more respect to the memory of those who were put to death for the truth, than to that of those who were equally laborious and faithful, and who had really suffered more for it during their lives, but who happened to die a natural death. The memory of the just is blessed. It is of little importance to them what death they die; and the churches ought not to apportion the honour with which they remember them according to the manner of their death, but according to the activity of their lives.

What, however, was at first a very natural, and perhaps a very amiable feeling, in reference to those whose blood was shed for the truth, was, through human corruption, made an occasion of very great abuses; and, from venerating the memory of the martyrs, men came by degrees to call upon their names,—to address prayers and supplications to them. Matters came not to this detestable height of idolatry all at once. It required ages of darkness to perfect the system, as it appeared in Europe at the time of the reformation, and as it still appears in a great part of what is called Christendom.

The first shade of departure from the simplicity of gospel worship that can be traced in ecclesiastical history, (for I speak of this as a matter of history,) was that of Christians meeting for prayer, and other religious exercises, at the graves of martyrs. The thing was perhaps quite harmless in itself; and under the direction of enlightened and spiritually minded men, it may have been profitable to many, as religious exercises may always be, at the burial, or over the graves, of Christian friends. But unless such exercises are conducted by enlightened men, they will almost to a certainty degenerate into superstition. Now there is reason to think that many of the earlier Christians were not very enlightened. They knew the truth by which they were saved; but, when

we consider their scanty means of acquiring general knowledge, we may conclude that they knew little more than the first principles of Christianity. They had also their Jewish and their heathen prejudices to contend with; and were, in short, in circumstances to become an easy prey to false teachers, whatever name they might assume. "It had been a very ancient custom," says the writer above quoted, page 200, "for Christians to meet at the cemeteries, or burying places of the martyrs, and the rest of the faithful, there to celebrate anniversary commemorations of the martyrs. Thus the church of Smyrna having intimated that they had buried the body of St. Polycarp in the usual place, they added, 'that in that place, God willing, they should assemble together to celebrate the birthday of his martyrdom, with all the joy they could express.' And the reason of this custom, they express in this manner: 'Both to commemorate those who had already undergone the trial of martyrdom, and to exercise, and to prepare those who were to follow, for the like conflicts.' But they did not meet here to celebrate the memories of the martyrs only, but at other times also for the celebration of divine service."

By and by, the graves of the martyrs came to be considered as places more holy than the ordinary places of worship. Churches were built over them; and, in course of time, he was reckoned the most pious man who should go the greatest length in advancing the glory of the martyrs, and the honour of the holy places built over their tombs, and consecrated to their memory.

If the places where the bodies of martyrs lay were thus believed to be holy, it was easy to believe that any remaining fragment of their bodies must be holier still. Then the graves were opened; the bones of the martyrs were dug up; they were kissed with religious reverence; miraculous powers were ascribed to them; many diseases they were believed to cure,—not that the cures were at first ascribed to any virtue in the rotten bones, but to the power of God who thus honoured the relics of his saints;—the sale of these relics became a very lucrative employment to the multitudes of lazy monks who spread over the world; and the saints whose bones they were said to be, became as much objects of religious worship as heroes and demi-gods had been among the heathen. The reader will perceive, that by this time the glory was departed from the churches. **ICHABOD** was written upon them. All of them had apostatized; but that of Rome began to appear pre-eminent as the leader in the march towards perdition; and, like the serpent into which the rod of Aaron was transformed, she swallowed up almost all the rest.

During a great part of the period to which these remarks refer, the Virgin Mary was of comparatively little account. She was not a martyr, and therefore she was not entitled to that peculiar honour which belonged to the martyrs. But after objects of worship had begun to multiply to an indefinite extent, it was found that the popular devotion, so much divided, was in danger of languishing, for the want of some one individual saint, who should surpass all the rest in dignity, and possess some peculiarity to which no other could lay claim, and in whose favour all voices might be united. Exactly such a one was the Virgin Mary; and as the heathen had their Jupiter, father of gods and men, so the Papists adopted their virgin, queen of heaven, who has

been worshipped most devoutly during the dark ages, and who is declared at this very day, by the organ of our Glasgow Papists, to afford the most *powerful intercession*, in the sight of God, for obtaining his favour.

As early as the fourth century, it is related by Epiphanius, "that some Arabian women worshipped the Virgin Mary, by laying a cake before her for some days, and offering it up to her, and then eating it among themselves." This was evidently a relic of that idolatrous devotion to the queen of heaven, mentioned by Jeremiah, chap. xli. 17, and the practice was strongly condemned by Epiphanius, in the following terms:—"Let us put on the spirits of men, and beat down the madness of these women. For who of the prophets ever allowed that a man should be worshipped, much less a woman? Though the virgin be a chosen vessel, she is yet but a woman. The old error shall not reign among us, to leave the living God, and to worship things that he has made: for if he will not suffer the angels to be adored, how much less the daughter of Joachim and Ann, who was born to them as other mortals are born, of a father and a mother?" *Preservative, &c. as above*, p. 213.

The salutation, *Ave Maria*, which has been for ages reckoned as solemn a part of religious worship as the Lord's prayer, seems to have been quite unknown in the fourth century: and there is not in any genuine record the slightest hint of prayer being addressed to the virgin till long after that period. There are indeed many forgeries in the names of certain fathers, as early as the second century, which speak of Mary in the most fulsome style of adulation; but these forgeries detect themselves, as I showed in my last number. There is credible evidence, that about the end of the fifth, or beginning of the sixth century, the virgin was prayed to; and the innovation is ascribed to one Peter Fullo, a Eutychnian heretic, who, according to Nicephorus, a later writer, "found out four very profitable things, one of which was, that *the holy name of the virgin should be called upon in every prayer*." From this time, all that is recorded on the subject tends to show the growing reputation of this idol. The minds of all men were turned towards her. She took precedence of all the martyrs, not excepting the apostles, who were now reckoned to be sufficiently honoured by being allowed to follow in her train. Thus, about the middle of the seventh century, Pope Martin ordained, that "whoever does not honour and adore the blessed virgin, the mother of God, let him be accursed." Soon thereafter, she began to be addressed in such blasphemous titles as these—The queen of the world, the window of heaven, the gate of paradise, the tabernacle of God, the star of the sea, the heavenly ladder, &c. &c. *Preservative, &c.* pp. 214, 215.

It will reasonably be inquired, how was it possible to get the world, besotted as it was during the dark ages, to consent to such shocking impieties? There was, no doubt, much of judicial infatuation in it. Because they received not the love of the truth, God gave them up to strong delusion to believe a lie; and that the thing should happen in the dark ages is not so wonderful as that the infatuation should continue to this day, in the most enlightened country, and not the least enlightened city, in the world, even in our own city of Glasgow, where a congregation exists, with a priest at their head, out of which a committee was formed for the express purpose of recommending, and giv-



ing circulation to a work, which inculcates the worship of a mere creature, in such extravagant language as this:—"O virgin, in all times mother of God and Christ, offer up on high our prayer, with the elect of thy Son, that our sins may be remitted. Rejoice, O lady, who hast born to us the true light, Jesus Christ our Lord; pray for us to God, that he may have mercy on our souls; pray for us in the sight of the throne of thy Son Jesus Christ. Rejoice, O immaculate queen, O true mediatrix before our Lord Jesus Christ; we humbly beseech thee, that thou be mindful of us; pray for us, that our iniquities may be blotted out." *Cath. Vind.* col. 427.

The virgin came to be distinguished above other saints by a system of sheer lying and imposition; and yet it was such lying as scarcely to have the merit of originality or invention; for there was not much original invention in it. It consisted chiefly in the application to her, or more properly speaking, the misapplication of what is prophesied, and of what is recorded concerning Christ. I have before me a long narrative of what was thus attributed to her, such as her birth being foretold, its being announced by angels, her being presented in the temple, &c. all which is borrowed, or rather stolen, from what is related of our Saviour himself. Without going into the details of each particular, I shall content myself with giving a summary of about twenty articles, by which the virgin was said to be distinguished from all other saints: 1. She was not only elected by God, but pre-elected before all others, Cant. vi. 8, 9. 2. That she was promised by Heaven to the fathers. 3. That she sprang by the kindness of God from barren parents, (of which a long and ludicrous history is given by monkish writers.) 4. That she only, of all the children of Adam, that descended from him by the ordinary way of propagation, was free from original sin. 5. That in the very beginning of her immaculate conception, she was so confirmed in grace, that ever after she was without stain of actual, though but venial sin. 6. That the *fomes peccati* was extinct in her. 7. That in her very conception she had the use of reason, and made a vow of virginity to God; from which instant also she began to merit, and that the merit of her works was never interrupted, no not so much as in her sleep. 8. That in the same conception of hers she was adorned with all the theological virtues. 9. That at the age of three years she was in the temple, according to her parents' vow, consecrated to God, and there most holily educated. 10. That this blessed person among women escaped all that curse, to which mankind, by reason of Adam's sin, was obnoxious. 11. That she alone did not undergo the irksomeness to which other women with child are subject. 12. That by a virgin birth she brought forth God without pain. 13. That the Lord's body exhibited in the eucharist, is formed of her blood. 14. That she, in a singular manner, did many ways co-operate to our salvation. 15. That the fruit of Christ's passion was, in a singular manner, communicated to her. 16. That she was the instructor and mistress of the apostles and teachers. 17. That her body did not see corruption, but was taken up into heaven. 18. That her presence brought a great deal of accidental joy to the blessed in heaven. 19. That she is queen of heaven, and lady of all the angels and saints. 20. That she is the common advocate of sinners, the mother of mercy, the mediatrix to intercede for them; and that she is also the mother of the living, and promotes the salvation of all

men. 21. That she is so formidable and terrible to the devils, that they presently fly away at the mention of her name, and much more at her command; and that she hath powerfully broken their head. 22. That all the graces and privileges that are dispersed among other saints, are found united in her, after a far more perfect manner. *Maria Thronus Dei*, chap. xx. pp. 252, 253, as quoted from Spinellus, by Bishop Patrick, in his discourse on "the Virgin Mary misrepresented." I have used the freedom of abridging some of the articles which are indecently minute. The bishop tells us that one Paul Comitulus reckons up one hundred and thirty privileges peculiar to the virgin.

I have the pleasure of informing my readers that the Report of the Jury Trial is now in a considerable state of forwardness; but from its great length it will yet be some weeks ere it can be published. The manuscript, so far as I have received it, which is to the extent of above two hundred pages, is very minute as to the words of counsel in pleading, and the examination of the pursuer's witnesses. But I have to regret that from the excessive fatigue of constant writing for eleven hours, together with the suffocating heat of the place, the shorthand writer was taken ill, and obliged to retire at nine o'clock in the evening. I am thereby deprived of the advantage of his readiness and accuracy, with regard to the evidence in defence; the pursuer will be deprived of the advantage which his cause would derive from a detailed report of Mr. Jeffrey's eloquent speech; and both parties will lose the benefit of the lord chief commissioner's very impartial summing up. Of these there is a short report in some of the newspapers; but the business of many hours being huddled into a few paragraphs, which may be read in five minutes, it is impossible from this to obtain a correct view of the subject. The speech of Mr. Jeffrey alone occupied about two hours; and from his amazing rapidity, I suppose, it must have contained fifty thousand words, many of them entirely new and curiously compounded. I wish it were possible to recover them all, or even a tithe of them; and I hereby intimate, that if any of the gentlemen who were present, and took notes, will furnish me with a correct report, I shall cheerfully allow a handsome remuneration for his trouble, provided I receive it by the first of September. I am the more anxious to obtain this, from the consideration that my stick-at-nothing opponents will tell the world that I have purposely suppressed a speech that bore so hard upon myself. The speech of Mr. Cockburn, however, was much weightier; it will fill a space equal to about five numbers of *The Protestant*; and those who shall read it will not suppose that I would suppress the other if I had it.

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## CHAPTER CLXII

THE AGE, DEATH, AND RESURRECTION, OF THE VIRGIN MARY, ACCORDING TO POPEISH WRITERS. THE GROSS IDOLATRY OF POPERY. INFERENCE CONCERNING THE STATE OF MORALS IN THE ROMISH CHURCH. SINGULAR STORY OF THE VIRGIN AND A WICKED PRIAR. VINDICATOR'S DEFENCE OF THE ADORATION OF MARY.

SATURDAY, August 18th, 1821.

If I were to insert all that has been written upon the privileges of the Virgin Mary, enumerated in my last, it would occupy a large portion

of this volume, though I were not to mention the remaining hundred and eight. The reader will find the substance of these legends in the discourse of Bishop Patrick, in the *Preservative*, &c. Vol. III. Tit. xii. As a specimen, I shall here give an account of the virgin's death and funeral. It is taken by the bishop from Pelbart, who was alive in 1471, and who dedicated his book to Pope Sixtus IV.

"The blessed virgin lived upon the earth after her Son, till she was fifty-eight years old, as some say; sixty-three, as others; and others, more by a great deal. At last she prayed very earnestly to her Son, that she might depart from this place of pilgrimage on earth, and be gathered unto him; who thereupon sent an angel to her, promising that within three days he would take her to himself. Together with this news, the angel delivered her a branch of palm which he had brought from paradise, and told her that she must have it carried before her bier to her interment; he gave her also a suit of mourning which her Son had sent her. Of this angel she demanded two things; first, that she might be buried by all the apostles; secondly, that when her soul departed from her body, it might meet with none of the devils or malign spirits. Upon which last demand, the angel said unto her, *Madam*, why are you afraid to meet the devil, whose head it is that you have bruised? However, what you ask, you shall have. You shall meet with no devils, and the noble apostles shall inter you.

"The virgin, full of joy at this good news, assembled all the virgins and saints together, and gave them to understand her death was now at hand, comforting them thereupon. At the same time was St. John the apostle preaching at Ephesus, and in the middle of his sermon came a clap of thunder, and a white cloud, that whisked him through the air, and set him down at the door of the Virgin Mary's house; where, being entered, he and the virgin embraced each other with abundance of tears, and Mary recommended to his care her burial. At which words, the good apostle threw himself down upon the earth, and with a great deal of passion, cried out and said, *Alas! my God, my God, why dost thou lay this sore affliction upon us, to take away this holy mistress of our religion, the mirror of sanctity, and our only consolation? As he was thus lamenting, the blessed virgin showed him the shining palm and mourning suit her Son had sent her, and ordered him to take great care this branch were carried before her bier. St. John desired, with all his heart, that all the apostles might accompany him at this solemn action; and immediately the apostles that were scattered in all the corners of the earth, were carried through the air on white clouds, and set down before the house, where, entering in, and meeting with St. John, they were marvellously astonished, &c. &c. And well they might be astonished; but as I am tired with copying such diffuse nonsense, I shall give the sequel in my own way, which may be in the proportion of a word for a line. The apostles said their Ave Maria, and became composed. They did homage, and paid their adorations to the virgin. Christ himself arrived with the nine orders of angels, &c. &c., and after they had sung admirable hymns, the virgin rendered up her soul, with these words of the fortieth psalm, "Lo, I come: in the volume of thy book," &c. Her funeral was conducted by the apostles; John going before, carrying the palm. The Jews thought this a good time to rid themselves of all the apostles at once; and accordingly, with the high*

priest at their head, they made an attack on the funeral procession; but the high priest, on putting forth his hands to lay hold on the bier, found both his arms fall off by the elbows: on which he made a lamentable howling; and Peter told him honestly, that there was no way to save himself but by kissing the bier, and professing the Christian faith, which he accordingly did, and his arms were immediately fastened on again. The body was consigned to the tomb, but after three days, angels came and took it up to heaven; and the church of Rome, solemnly believing all this, or professing to believe it, annually celebrates her assumption by a great festival. The above particulars are related by Pelbart with such an air of gravity, that no doubt he believed them all; and he was an author of such note in his day, that he is often cited by Father Crasset, a Jesuit, in his book of true devotion to the virgin, printed as lately as 1679.

The story of the assumption of the blessed virgin is related in different ways by different authors, and these are not very consistent with one another, which is of no great importance, seeing the thing is a fable throughout; and it could never have gained credit in the world but by means of forgery and imposition. Eusebius, and Austin, and Jerome, have all been pressed into the service of the church, or rather into the cause of the virgin; but men of understanding, even in the church of Rome, now admit that the passages ascribed to these writers, which favour the idea of the assumption, are false and spurious. During the dark ages, however, they served the purpose of promoting the adoration of the great idol which the church of Rome was pleased to set up. This idol is reported to have done more miracles since her death than Christ and his apostles ever did. Many great volumes are filled with accounts of them; and the tendency of all is to excite men, women, and children, to worship her.

There always has been, and ever will be, a correspondence between the character of men and that of the object of their worship. Those who worship God in spirit and in truth are reconciled to him, and made in some measure like him. But when persons not reconciled to God, and not conformed to his image, attempt any thing of the nature of religious worship, it will always be found to be directed to a being of a character like their own. The Divine Being may be professedly the object; but if the nature of the worship of such persons be analyzed, it will be found that it is not addressed to God, in those characters of holiness and righteousness in which he makes himself known in the Bible; but to him under certain characters which have a counterpart or resemblance in the vain imagination and corrupt affection of the worshipper. Thus there is much idolatry practised under the pretext of worshipping the true God; and under a mistaken idea that he is the object of devotion, when the mind of the worshipper rises no higher than to a creature of his own fancy.

This is the idolatry of carnal men in an enlightened state of society—enlightened, I mean, with regard to the things of this life, for here there is light enough to convince men of the folly of worshipping creatures like themselves: but in a state of gross darkness, like that which prevailed in Europe from the fourth to the fifteenth century, it was found convenient to have objects of worship more carnal; that is, more like depraved human nature, than it was possible to conceive the Deity to be.

Men given up to vile affections, as all are who resist the truth, must have objects of worship corresponding with the state of their minds. Thus the gods of the heathen were monsters of impurity; and their worship consisted in unbounded licentiousness. Popery has improved on this in appearance, but not in reality. The church of Rome holds up her great idol, the Virgin Mary, as a pattern of purity; and, therefore, she claims not to be compared with the votaries of impure deities; but she does not deny that the virgin is a person still possessed of, and still under the influence of, human passions. She possesses an extraordinary degree of ambition and self-love; for almost all her miracles are wrought for the purpose of advancing her own glory, and engaging men to admire and worship her. Every man possesses less or more of the same self-love and ambition, and if he could work miracles it would be to advance his own glory. While he continues under the influence of this carnal mind, and while he can persuade himself that the Virgin Mary possesses the power which Papists ascribe to her, she is just such a goddess as he wishes to have. He will flatter her, and offer her abundance of incense, in the hope that she will favour and advance him. Thus the popish idol is used for the purpose of cherishing one of the vilest affections.

All modern Papists will disavow, on behalf of the virgin, the grosser impurity of the heathen idols to which I have alluded; but some of their writers, five hundred years ago, were not so scrupulous on this point. If I were to publish the familiarities which are said to have been practised between her and St. Dominick, and other great saints, I would not be able to show my face in the company of virtuous persons. I shall not even refer to any English book in which these things are recorded, lest the world should be set on inquiring after it, and lest some profligate bookseller should republish it; but the learned will bear me witness that I am not writing without book, or bringing a false accusation against the church of Rome, when I refer them to Alanus Redivivus, p. 2, c. 3 and 4. Hautin Angelus Custos, c. 4, No. 3, and Casarius, l. 7, c. 13, &c. The state of morals among Papists must have been depraved beyond all expression, when such stories were currently reported and believed of the principal object of their worship, and her most favourite worshippers; and in point of fact, it appears from unquestionable authority, that the devout worshippers of the virgin looked upon her as too tender and kind a mother, to be offended with them on account of any vice in which they might choose to indulge themselves, provided they were punctual in saying their Aves and counting their beads.

I shall here indulge the reader with one of the least offensive of the stories which are recorded of the Virgin Mary, in order to impress the people with an idea of the miraculous power which she possessed, and to encourage all to put their trust in her. The famous convent of Montserrat owes its origin to the following miraculous incident:—The first count of Barcelona had an exceedingly handsome daughter, but she had the misfortune to be possessed with a devil. The count one day carried her to a holy man in the neighbourhood, called Friar John Guerin, who was understood to have the power of casting out devils, in order that he might cast this one out of his daughter. The holy man soon did the job; but for fear the devil should return, he advised the count to leave his daughter for some time in his keeping, which, like a fool

as he was, he agreed to. Friar John, thus left alone with the young lady, fell in love with her, seduced her, and afterwards murdered her, at the instigation, as was said, of a devil disguised like a hermit. Having been guilty of these horrible crimes, the *holy man* went right to Rome, and confessed himself to the pope, who, instead of sending him to the gallows, as he deserved, merely ordered him for penance, to return to Montserrat upon all four, like a beast as he was, and not to speak a word, and not to offer to get upon his legs, till a child about three months old should bid him rise, and tell him God had pardoned his offence. Seven years after this the count of Barcelona was a-hunting, when some of his men found out this friar in a den, all over hairy like a bear, whom they took and chained, and brought away with them to the castle of Barcelona, where he was tied up in the stable like a monster. The count soon after made a great feast, and to divert his company, ordered the monster to be brought forth; whom as soon as the earl's child saw, that was there in its nurse's arms, it said distinctly these words:—"Rise upon thy feet Friar John Guerin, for God hath pardoned thy offence." And immediately the friar came to himself, began to speak, and tell the whole story. Upon which the count told him, that since God had pardoned him, he could do no less; but he desired to know where he had buried his daughter, that he might take up her bones, and bury them in his father's sepulchre. The *good* friar conducted the count's servants to the place where he had interred the lady, and opening the ground, they found her alive and well, as fresh and as handsome as ever, excepting a little kind of streak like a scarlet thread about her neck, where the mortal wound had been inflicted. The maid spoke, and told them she owed her life to the blessed virgin, to whom she had been consecrated, and who had miraculously preserved her. There they built a convent, of which this young lady was the abbess, and Friar John Guerin the confessor. Near this place, in a certain grotto, was found an image of the blessed virgin, exceeding bright and luminous, and perfumed with excellent sweets, which was discovered by angels' melody, that were worshipping it in a cave; this image, they that found it were for carrying away; but when they came as far as the place where the lady had been buried, it grew so heavy on their hands, that they were glad to leave it there with all their hearts. There they built a chapel over it, though it was a very desert place, and mighty inconvenient for the pilgrims resorting thither: and this is the rise of that famous chapel, where so many miracles and famous things have been done. See an account of the life and death of the blessed virgin, by *Bishop Fleetwood, in the Preservative, &c.* Tit. xii. pp. 18, 19.

After giving the names of a host of authors who have defended the practice of invoking the virgin and other saints, The Vindicator proceeds:—"I shall add one witness more in favour of praying to the saints and angels, and this is the Protestant church of England. In her book of common prayer is the following collect for the feast of St. Michael and all angels, Sept. 29:—"O everlasting God, who hast ordained and constituted the services of *angels* and *men*, in a wonderful order, that as thy holy angels always do thee service in heaven, so by thy appointment, **THEY MAY SUCCOUR AND DEFEND US ON EARTH,**' &c." Col. 430. Much as popish writers affect to despise and condemn Protestant churches, they are always happy to avail themselves of their authority, when they think

it is in their favour; and if I found the church of England teaching the worship of saints and angels, I would leave her to defend herself, as I have not undertaken to defend her any more than our own establishment; but, in point of fact, she does no such thing; and the words of the prayer which the Vindicator quotes in proof of his assertion, bear on the very front of them, that they are an address to the "everlasting God," and to none else. Here, as in many other passages, Mr. Andrews seems to write on the presumption that his readers will believe his word contrary to the evidence of their own eyes and ears. He gives a passage to prove that the church of England prays to saints and angels; and there is not a syllable in the passage itself that can possibly be construed to imply such a thing. This is a fine specimen of popish impudence; and it deserves to stand in the same sheet in which it is asserted that the apostles practised and taught the worship of the Virgin Mary; for the reader will find this in their writings, as soon as he will find the worship of angels and saints in the collect of the church of England, which is cited to prove this church to agree with Rome on that point.

Christians know that angels are employed in the service of the church; that they are ministering spirits sent forth to minister to the heirs of salvation; and when a man prays to God that he may enjoy the benefit of this ministry, it is no more a prayer to angels, than a petition that our daily bread may nourish and support our bodies, is a prayer to that which we eat and drink. At the same time, I think it is enough that we commit ourselves to God, and pray that he may succour and defend us, whether by the ministry of angels, or any other ministry which in his infinite wisdom and goodness he may be pleased to employ.

In my first volume, I gave copious extracts from the Garden of the Soul, and other books of popish devotion, which clearly prove the church of Rome idolatrous, inasmuch as she addresses the virgin and other saints, in such language as is proper only in addressing the Divine Being. On this The Vindicator remarks:—"I have no dislike whatever that the subject under discussion should be decided by the language of our authorized books of devotion, provided we are allowed to give the sense of that language in our own meaning, and not in the perverted construction which our adversary puts upon it. He has given, he says, copious extracts from our devotional books, and he challenges any man to 'say if it be possible to use any language of more *direct* address, in the form of prayer, to the Divine Being himself, than is addressed to the Virgin Mary.' What he means by '*direct* address,' I am at a loss to understand. If he means, that when we pray to the mother of God we *direct* our addresses to her, he is right; but if he means, that we invoke the holy mother in the *same direct* language as we address her Son, he is under a most egregious error, and his assertion is totally false.'" Col. 435. The Vindicator then proceeds to give explanations, and make distinctions which I am sure he does not comprehend. It is enough for my purpose to have it acknowledged, that he and all the Papists in the world, address their prayers *directly* to a creature like themselves. This creature they must invest with the perfections of deity, else she cannot hear the prayers which are addressed to her every hour, from all quarters of the earth. To pray to such a creature is downright idolatry, else there never was idolatry in the world. I use

the word in its plain grammatical meaning; and I am not willing to allow Mr. Andrews the privilege of putting "his own meaning" upon the words of his devotional books. I take the words as I find them; I allow them to have the same power that I would allow them in any other book; and I appeal to every unprejudiced person, who understands the meaning of the words, whether they do not make out the charge of idolatry against the church of Rome as completely as ever it was made out against pagan Rome, or Greece, or Babylon itself.

The principal distinction which the Vindicator makes between Mary and Christ, as objects of prayer, is, that the former is a mediator of intercession, while the latter is the Mediator of salvation; but, as I showed in a late number, this distinction is a mere invention of popery; for the Bible speaks of only one intercessor in heaven, as of one Mediator. The work of making atonement, and the work of interceding for us, are vested in the same divine person, Jesus Christ, our only Saviour; and the church of Rome would not show greater impiety, were she to take the work of atoning also out of the hands of Christ, and ascribe it to her idol. The Vindicator adverts to Paul's request to the Christians at Rome to pray for him, and to the command of God to Job to pray for his three friends, as bearing him out in his statement about mediators of intercession; but if this proves any thing at all, it proves that every Christian in the world is a mediator for every other Christian, for they all pray for one another, which certainly cannot make out the speciality which he means to establish with regard to the mediatorship of the Virgin Mary.

The Vindicator does not know, with all his powers of quibbling, how to explain away certain words which I quoted from great popish divines, in which the Virgin Mary is exalted above the heavens, and in fact, represented as greater than the Saviour himself. He, therefore, disposes of them in the following summary manner: "In looking over the extracts to which he refers, I find he has quoted the writings of St. Germain, St. Bonaventure, St. Bernardine, &c.; but as they are professed to be taken from the works of Archbishop Usher, and one M'Culloch, both of whom were as staunch antipapists as the Protestant himself, he will allow me to suspect the correctness of his authority, as I have not the least doubt upon my mind, that they were as capable of garbling and misrepresenting the words and sentiments of the authors cited, as I have *proved* our adversary to be with regard to mine." Col. 436, 437. Quite as capable, and, I believe, not more so; and as the Vindicator has *not proved* any thing of the kind on my part, it is fair to conclude that nothing of the kind was practised by Usher or M'Culloch, the latter of whom is alive, and abundantly able to answer for himself. That he has *proved* me guilty of garbling and misrepresenting his words and sentiments, is another assertion of The Vindicator's, without any more foundation, than that the apostles and the church of England teach and practise the worship of saints and angels. I defy him and his Glasgow constituents, with Mr. Scott at their head, to point out a single instance in which I have garbled and misrepresented either his words or his meaning; and I believe Usher and M'Culloch are equally innocent with regard to the authors whom they quoted. But why did he not go to these authors themselves, and see whether their words were correctly given? If he cannot read Latin, he knows that his friend and patron,



Bishop Milner, can. Why not then have recourse to him? and why not overwhelm me with the exposure of misquotation, had any imposition of the kind been practised? There can be no doubt, the bishop knows the works referred to better than I do; and Mr. Andrews knows what share he had in *The Vindicator* better than I do; or whether he had any share in it at all, which I cannot aver from my own knowledge, as he can do. I have my suspicions on the subject; and I have what may be considered a moral certainty, that if I had garbled and misrepresented the above-named saints, or copied garbled extracts from their works, some learned Jesuit would long ago have exposed the imposition: and as Archbishop Usher published his work when the order of Jesuits was in its glory, he would soon have been detected, had he misquoted or misrepresented a single sentence.

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### CHAPTER CLXIII.

THE SUBJECT OF THE ADORATION OF THE VIRGIN, CONTINUED. THE VIRGIN MARY AS REALLY A SAINT AS PAUL. THE VINDICATOR'S OPINION OF PRAYERS TO SAINTS. REPLY TO HIS CHARGE OF ABUSE. CHARACTER OF THE VIRGIN'S WORSHIPPERS IN GLASGOW.

SATURDAY, August 25th, 1821.

THE Catholic *Vindicator* seems to be satisfied with his devotion to the Virgin Mary. He makes very little account of other saints, or even of their relics. He disposes of both in a very summary way. "I wish," says he, "the reader particularly to remark it: the church of Rome *approves* and *recommends* the veneration of the saints, and the honouring of their relics; but mark! she does not make it a law, nor does she consider it an essential part of Christianity. Neither does she encourage the superstitions and impositions which our adversary says she does. On the contrary, the guardians of her faith and doctrine are bound, upon the hazard of their eternal salvation, to exert themselves to destroy the abuses of superstition, and that cupidity which makes a shameful traffic of images and relics." Col. 565, 566. This is an admission, that in the holy and infallible church of Rome, there have been abuses of superstition, and a shameful traffic in images and relics; and it is a very poor defence to say that she does not make it a law,—she only *approves* and *recommends* the veneration of the saints, and the honouring of their relics, that is, the worshipping of both, for this is the practical inference which every true Papist will draw from the words; and I apprehend that approving and recommending creature worship, is enough to convict a church of idolatry, whether such worship be established by law or not.

I have already shown that if creature worship be at all admitted, it matters not what be the rank of the creature. It may be the Virgin Mary, or it may be a fragment of her handkerchief; the worship of the one is as really idolatry as the worship of the other; and seeing the *Vindicator* declares that he does regard the virgin as an object of devotion *in a religious sense*; (col. 443,) and seeing he admits that Papists address their prayers *directly* to her, (col. 435,) it is needless for me to spend more time in proving Papists to be idolaters. Our

Glasgow ones, at least, are convicted by the pen of their own advocate, whose book cost them so much money, and which even the recommendation of Mr. Scott could not enable them to sell.

This subject being set at rest, before proceeding to another, I shall notice a little more of the Vindicator's trifling. I had said, in one of my numbers, that "the sinner who believed in Christ yesterday for the first time, is as *really* a saint as Paul, or Peter, or even the Virgin Mary." The Vindicator affects to understand me as saying, as *great* a saint, instead of as *really* one; and to his own perversion of my words he replies at length, quoting scripture against me, about one star differing from another star in glory, which is usually understood to prove that there are degrees of glory among the saints in heaven, which, whether it be so or not, is a thing that I never disputed. If I were to say that Mr. Andrews is as *really* a sinner as Judas Iscariot, I suppose, he would not deny the charge; but I question if he would admit that he is as *great* a one, which I do not by any means assert; but I might do so with the utmost propriety, if I were to reason as he does.

By a sinner believing in Christ, I mean one who has forsaken his sins, and who has begun to live a holy life. This person is a saint in the Bible sense of the word; he may, indeed, be one one of the very lowest rank of those who are called babes in Christ; but as an infant of a day old is as really a human person as the man of a hundred years, so he who began yesterday to live a holy life is as really a saint as any of the apostles were. He shall receive the reward of a saint if he persevere in holiness to the end; but the greatness of the reward, or degree of glory that shall be conferred, is quite another matter, and a matter with which we have nothing to do. I admit that the word of God seems to countenance the idea, that there shall be a distinction among the saints in heaven; for there are special promises to apostles and others who have been honoured to turn many to righteousness; but as their reward, first and last, is all of grace, it must not be calculated according to human reckoning, or according to merit in one more than in another. For any thing we know, the thief who confessed Christ on the cross has a higher place in heaven than the Virgin Mary. I do not say it is so, or that I believe it to be so; but I do say that we know nothing of the matter: and, therefore, supposing it were proved that saints in heaven were proper objects of worship, no one could tell whether the thief or the virgin had the highest claim to our devotion. Perhaps there are delicate minds that will feel hurt by placing these two individuals in such close contact; but the fact, that both were sinners saved by grace, ought to do away all such squeamishness. Nay, we have greater certainty of the thief's being in heaven than of the virgin's being there. By inference from certain premises, we come to a charitable conclusion with regard to the latter, though we have no evidence of her persevering to the end in faith and holiness; but for the former we have the express words of our Saviour, "To-day shalt thou be with me in paradise."

Speaking of the impossibility of the saints' hearing and attending to all the prayers of their devout worshippers, I used a word or two, of which, perhaps, the Vindicator has cause to complain. My words were, "I suppose he very piously makes use of the prayers which he has composed for the worshippers of his favourite idol, St. Wenefride; and

he must know that a number of pilgrims are every day paying their devotions at her holy well; now, I ask him seriously, how she can attend to the prayers of all these pilgrims in Wales, and at the same time hear his prayers in Drake street, Red Lion square, London? Or, supposing her to be in heaven, how she can attend to either the one or the other? If Mr. Andrews shall make this intelligible and credible, he will show himself to be as great a man as the unanswerable Dr. Milner himself." To this the Vindicator replies, apparently in great wrath, as follows:—"Such is the disgusting and contemptible stuff which my opponent compiles for the amusement of his readers; such his petty frivolous mode of conducting this important controversy. Would it not be more to his credit, were he to employ himself in refuting my arguments, by cool reasoning, or justifying his own assertions by convincing truths, than in calling upon me to explain the *mysteries* of God?" Col. 445. They happen, however, to be only the *mysteries* of popery, for God has never told us that the saints in heaven do hear our prayers. If he had, we should have been bound to believe it, though he had not told us *how*. But a thing of human invention ought to be capable of human explanation; and seeing the adoration of St. Wenefride is of no higher than human origin, the inventor, or the recommender of the invention, as Mr. Andrews is, ought to be able to tell us all about it. "As well," says he, "might I call upon him to explain the *mysteries* of the Trinity, or the incarnation of the Second Person of the Trinity, as he, to inform him how the Almighty communicates his gifts to the blessed in heaven." Col. 445. But the question was not, how does the Almighty communicate his gifts to the saints? but, how does Mr. Andrews communicate his prayers to them? This he ought to understand, and be able to explain, else the nature of his worship is unintelligible to himself, and must be unprofitable.

The following is the article in which he considers himself chiefly aggrieved:—"And here," says he, "I cannot help noticing the unfair and dishonest dealings of this scribbler towards me. In the passage I have last quoted from his work, he has attributed the composition of the prayer to St. Wenefride to me, and he calls this saint my favourite idol. Now, I ask him in return, how he knows that St. Wenefride is my favourite idol, or that she is an idol at all in my eyes? Can he tell what *passes* in my heart? Can he say that St. Wenefride is a favourite of mine; or that I *adore* her and worship as an idol, which, Johnson says, is an image worshipped as God; and which our accuser frontlessly charges Catholics with doing. But mark, reader, the blind ignorance or the wilful falsity of this abandoned writer. He accuses me of composing the prayers to St. Wenefride which appear in her life, and yet the very first sentence in the book shows my edition is only a reprint from one which was published in the year 1712, and consequently I could not be the author. This being the plain fact, what reliance, I ask the reader, can be placed on the man who can thus sport with the sacredness of truth, in the hope of fixing a supposed odium on the shoulders of his antagonist? Oh! shame, where is thy blush!" Col. 446.

Many bad things the Vindicator lays to my charge; but this is the only one for which there is even an apparent foundation. I wrote as if the prayers which he gave in his edition of St. Wenefride's life were

composed by him, though it seems they were not. I knew perfectly well that it was a reprint of an old book; but it appeared to me to contain a good deal of new matter, composed by him, or some other modern author; particularly, a narrative of a miraculous cure, certified by his friend Dr. Milner, to have been lately performed by the saint at her holy well. I naturally concluded that the prayers which followed, at least the one which contains the words, "Holy St. Wenefride, even in this unbelieving generation, *still* miraculous, pray for us," was also his composition. This was a mistake, if he tell the truth; and it was nothing but a mistake. I defy the world to make more of it; and it was a mistake that could do him no harm, seeing it merely represented him as the author of what he approved, published, and recommended. He must have been much at a loss for matter of accusation against me, when he holds this forth as "blind ignorance," "wilful falsity," and "sporting with the sacredness of truth." My insinuation that Wenefride was his favourite idol, puts him into such a passion, that I suspect he was afraid of the jealousy of his other idol, the Virgin Mary, suspecting that she would be told by some of her Glasgow worshippers, what The Protestant had been saying about him and her Welsh rival. But he ought to pardon my mistake, seeing that when I wrote the offensive passage, he had not publicly declared his own devotion and attachment to the virgin; for in his school-book he only recommends her to others; and from the high encomiums which he had bestowed upon St. Wenefride, it was impossible not to consider her as a very great favourite of his.

It is perhaps necessary to remind the reader once more, that nothing which I have here advanced is meant to derogate from the respect that is really due to the memory of Mary, the mother of Jesus. My remarks refer only to the idol to whom Papists have impiously given her name; though The Vindicator represents them as applicable to the virgin herself. "It is impossible," says he, "not to be struck with horror and disgust at the irreligious and obscene manner in which The Protestant speaks of the holy mother of God, of that admirable pattern of innocence and holiness, who was saluted by an angel of God as 'full of grace.' Were he to advance but a tithe of his filthy abuse against the memory of the mother of the regent, who, from her high station as queen of England, was an object of respect and reverence, he would soon feel the weight of the laws upon his guilty head; but, because the Catholic church venerates with pious devotion the virtues and graces of the queen of heaven, the mother of that God who came down from heaven, and died to redeem him, this impious scribbler indulges in a strain of invective and sarcasm against the character of the blessed virgin, in the most base and contemptible language that can be used." Col. 517, 518. This is all downright falsehood, and misrepresentation of my words. I never wrote a syllable disrespectful of the Virgin Mary. My invectives and sarcasms, as he calls them, were not against her, but against the absurd, impious, and idolatrous representations which Papists have made of her. When the idolatrous Israelites worshipped the sun under the image of Baal, the prophet Elijah spared neither invective nor sarcasm against both the idol and his worshippers; though there can be no doubt he admired the sun, and loved this light as much as any of them. No creature, animate or inanimate, is honoured by

being put out of its proper place. It would be an insult to the greatest lady in the kingdom to be called queen of England, when England has no queen. Now, as there is no queen of heaven, so far as we know, it is a gross insult to the Virgin Mary to give her that title: and supposing her to be a glorified saint in heaven, which I am willing to take for granted, though it cannot be proved, there can be nothing more insulting to her than to give her those honours which do not belong to her, but which are due only to Him who redeemed her and other sinners by his own blood. Every glorified saint in heaven, as well as every saved sinner on earth, is willing to be nothing, that Christ may be all and in all; and to suppose that the Virgin Mary is an exception to this rule, is to do her the greatest dishonour, and to suppose that she does not reverence the Saviour so much as others do. The devotion of Papists to her proceeds upon the supposition that she had no inconsiderable hand in the work of our redemption, which must be to her unspeakably insulting, seeing she herself needed redemption as much as any other daughter of Adam; and, supposing she is one of the redeemed, she must desire, like all the rest of the blessed company, that the glory of her salvation, and of that of all who are saved, should be ascribed to the Saviour, and to him alone.

Besides, I am not the inventor of the stories concerning her which I have related, or to which I have alluded. These stories are related by grave doctors of the Romish church; and I have referred to them, not for the purpose of abusing her memory, but for vindicating it, and condemning those who have so prostituted her name for the vilest purposes of avarice and lust. I did not say that she was "a pander of lewdness," as the Vindicator falsely insinuates; (col. 519,) but that great authors of his own communion represented her as such, when she accepted, and was gratified by the devotions of lewd persons, and promised them favour and protection so long as they paid their due respects to her. I have referred to the works in which such things are recorded; and it is no apology for him to say that I have cited books which *even he* has not seen, though he be a bookseller; for there can be no doubt the learned Bishop Milner, under whose patronage he wrote, and whose learning is equal to that of any Jesuit of the age, must be perfectly familiar with the books to which I have referred, in this and every other part of the controversy. Mr. Andrews ought therefore to have been ashamed of his own ignorance, and to have taken advantage of the learning which must have been at his service in so good a cause.

The Vindicator seems almost willing to abandon the defence of popish morals, so far as relates to the worship of the virgin and its consequences, as related by ancient authors, and to bring the question to the test of my own experience; and here certainly I can have no objection to meet him. "Where is the man," says he, "who does not know that the rigid adherent to the system of the church of Rome, is the very opposite character to that which has been given of him by our calumniator? Does he not know the falsehood of these charges? Has he not ocular demonstration of the truth of my assertion in his own city? Let him look around him, and he will see that those of his neighbours in Glasgow, who are the most devoted to the Virgin Mary, are also the most faithful in keeping the commandments of God." Col. 520.

Without stopping to admire the consummate impudence of this assertion, I proceed to remark, that as the virgin has not yet got images of her set up in our streets, it is not possible to ascertain who are her most devout worshippers. But I suppose the Vindicator wishes me to consider all our Glasgow Papists as such; and he wishes their moral character to be contrasted with that of our Protestant population. This is very fair, and I am willing to put the question to this issue, as upon a matter of fact. I declare then from my own knowledge, and for the truth of it I appeal to every man whose official duties have led him to investigate the state and character of the inhabitants of Glasgow and its vicinity, that the moral character of the Papists in general is unspeakably below that of our Protestant population. I admit that there are a few individuals of the Romish communion in Glasgow, who maintain a fair character in the world, and I wish there were a hundred to one of them of this description; but suppose the immense majority of those called Protestant removed, and the parties reduced to equality in point of number, I do not hesitate to affirm that the morally decent, not to say truly religious, among the worshippers of the virgin, would be few indeed, in comparison with the number of persons of this description; that is, morally decent, called Protestant. According to Mr. Cleland's report of the population of the city and suburbs, in 1819, of 150,000 inhabitants, there were little more than 8200 Papists, which is nearly in the proportion of one Papist to seventeen Protestants and a half. Supposing, therefore, the moral character of the parties to be equal, our criminal calendar would afford a list of at least seventeen Protestants for one Papist. But every one knows that this is far from being the case. I am not prepared to say what is the exact proportion, because a particular record is not kept of the religious denomination of criminals. Most of them profess no religion at all; and it is not usually ascertained which of them are Papists till they are about to be hanged. Then, to be sure, the pastor claims his wandering sheep; or they, trusting in his pretended power over the world to come, send for him, and submit to his discipline. He gives them a Douay Catechism, by which every one of them is taught to say, in answer to the first question,—“By the grace of God, I am a Christian.” Then he proceeds to treat them as Christians, to administer to them what he calls the Christian sacraments, and he tells them that he will not be answerable for their salvation, if they believe a single word of what any Protestant may say to them about the way of salvation. It is not many months since it was my lot to witness the leading out of four young men for execution, three of whom were Papists, who spent their last hour privately with Mr. Scott, and were not suffered to join in public exercise with the other. I do not say that the proportion of popish criminals is generally three to one; but all who take any charge of our jail know that it is sufficiently great to overwhelm with shame, if that were possible, the man who asserts that those who are “most devoted to the Virgin Mary, are also the most faithful in keeping the commandments of God.”

The Vindicator will reply, perhaps, that these criminals were not piously devoted to the virgin, and that it was from the neglect of her worship that they came to a miserable end. But for this he must give us more than his bare word. As I have already said, from the want of images, we have no criterion by which we can ascertain who are

her most devoted worshippers. We can therefore take only those for her worshippers who are taught to be such; whose church approves and recommends the worship of mere creatures, and of this creature in particular. This is the church of Rome; and I am willing the morals of her members be compared with those of Protestants all the world over; nay, I challenge the comparison; and I am sure the advantage will be found on the side of those who renounce all creature worship,—who acknowledge only one God and only one Mediator between God and man. This is so manifest all over Europe, that travellers are able to tell when they have passed out of a popish province into a Protestant one, from the superior state of morals and comfort which they observe in the latter. As for Ireland, every person who has travelled the country knows that all the decencies of life are to be found among the Protestant population in a tenfold degree more than among the Papists. I had lately an opportunity of hearing this proved in a rather extraordinary manner:—At a missionary meeting in the Bull Inn, a clergyman, a native of Ireland, drew a frightful picture of the state of religion and morals in that country, from which he had just come, having been there on a visit. When he had finished, another gentleman rose, and begged leave to address the meeting. He said he was an Irishman, and that he rose for the purpose of vindicating his country from what he considered an unjust representation of her character; for that he could declare, from his own observation, that the Irish were as religious and moral and loyal a people as any on the face of the earth. At first there seemed an unpleasant feeling in the meeting, from two gentlemen so flatly contradicting one another; but a moment's explanation set all right. It turned out that the first speaker referred to the south and west of Ireland, that is, the popish part of it, where he had recently been; the second spoke of the north, or Protestant part, to which he belonged; and the witness of these two who were unknown to each other, confirmed the fact of the vastly superior state of morals among the Protestants.

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#### CHAPTER CLXIV.

FINAL REFERENCE TO THE STORY OF "THE MAN IN THE WYND." THE VINDICATOR'S METHOD OF REPELLING EVIDENCE OF THE AUTHORITY OF A WORK, CALLED "HISTORICAL DOUBTS RELATING TO THE EXISTENCE OF NAPOLEON BONAPARTE." CERTIFICATE IN FAVOUR OF MR. M'HARDY. JUSTIFICATION BY FAITH OPPOSED BY THE VINDICATOR, ON THE AUTHORITY OF COBBETT. NATURE OF GOOD WORKS.

SATURDAY, September 1st, 1821.

I HAVE done now with the Virgin Mary and her worship, as advocated by the CATHOLIC VINDICATOR, and I leave it to the reader to say, whether I have not shown that the church of Rome is idolatrous, even according to the admissions of her own hired defender. The discussion of this subject brings me down to the Vindicator's twenty-ninth number, in which he enters upon his favourite topic, that of the man in the Wynd, which had been his rallying point almost from the commencement of his work. At this stage, he enters upon it more systematically; and he keeps by it to the very conclusion, admitting little else in the

way of reply to THE PROTESTANT, except a very feeble attempt to defend the doctrine of transubstantiation, which the reader may find in his forty-fifth number, continued in a desultory manner to his fiftieth, to which I shall pay attention in due time.

For a full account of the man in the Wynd story, I refer to Chap. I. Vol. I. and to my letter to Mr. M'Hardy, published two years ago. The Vindicator labours through many a long page to make this story appear a forgery of mine. All his ingenuity, with that of his committee, here seems to have been directed to that single point. He and they have started difficulties about it, and invented inconsistencies, and put questions, and formed answers, which raise such a dust about it, that few persons will have patience to take a deliberate view of the subject. The fact is true notwithstanding, as any person may satisfy himself, by inquiring of the surviving party, who is sufficiently designated in the publications referred to; and the scurrilous abuse which Mr. Andrews heaped upon this person, in almost every page of his work, indicated a conviction in his own mind, that I did not invent the story; for if he had really thought so, his invective would have been applied to me alone; and he has never so much as insinuated that the widow of his deceased brother invented it; for that would suppose her possessed of more intellect and literature than he will allow her.

There is not a fact recorded in history; nay, there is not a fact which a hundred men shall swear that they witnessed with their own eyes, which could not be rendered doubtful, or which might not be made out to be a forgery, by such quibbling and casuistry as the Vindicator has applied to this plain and simple story. A work was published about two years ago, entitled, "Historical doubts relative to the existence of Napoleon Bonaparte," in which the author labours with great ingenuity, though ironically, to prove that there never was such a man in the world; at least, that there is not such evidence of his existence as to command the belief of an impartial and philosophical inquirer after truth.

"Let it be allowed us," says the writer, "as is surely reasonable, just to inquire, with respect to the extraordinary story I have been speaking of, on what evidence we believe it. We shall be told that it is *notorious*; i. e. in plain English, it is very much talked about: but as the generality of those who talk about Bonaparte do not even pretend to speak from *their own authority*, but merely to speak what they have casually heard, we cannot reckon them as in any degree witnesses." "What then are we to believe? if we are disposed to credit all that is told us, we must believe in the existence not only of one, but of two or three Bonapartes; if we admit of nothing but what is well authenticated, we shall be compelled to doubt of the existence of any. It appears then, that those on whose testimony the existence and actions of Bonaparte are generally believed, fail in all the most essential points on which the credibility of witnesses depends: first, we have no assurance that they have access to correct information; secondly, they have an apparent interest in propagating falsehood; and, thirdly, they palpably contradict each other in the most important points."

But what shall we say to the testimony of those many respectable persons who went to Plymouth on purpose, and saw Bonaparte with their own eyes? must they not trust their senses? "I would not disparage either the eyesight or the veracity of these gentlemen. I am



ready to allow that they went to Plymouth for the purpose of seeing Bonaparte; nay more, that they actually rowed out into the harbour in a boat, and came along side of a man-of-war, on whose deck they saw a man in a cocked hat, who, they were told, was Bonaparte; this is the utmost point to which their testimony goes; how they ascertained that this man in the cocked hat had gone through all the marvellous and romantic adventures with which we have so long been amused, we are not told: did they perceive in his physiognomy his true name and authentic history? Truly this evidence is such as country people give one for a story of apparitions: if you show any signs of incredulity, they triumphantly show the very house where the ghost haunted, the identical dark corner where it used to vanish, and perhaps even the tomb-stone of the person whose death it foretold."

"Bonaparte prevailed over the hostile states in turn, *except England*; in the zenith of his power, his fleets were swept from the sea *by England*; his troops always defeated an equal, and frequently even a superior number of any other nation, *except the English*; and with them it is just the reverse; twice, and twice only, he is personally engaged against an *English commander*, and both times he is totally defeated, at Acre, and at Waterloo; and, to crown all, *England* finally crushes this tremendous power, which has so long kept the continent in subjection or in alarm, and to the English he surrenders himself prisoner! Thoroughly national to be sure. It *may* be all very true, but I would only ask, if a story *had* been fabricated for the express purpose of amusing the English nation, could it have been contrived more ingeniously?"—*See Eclectic Review for July, 1819.* Thus the author shows that the glory of England being in a great measure connected with the fable of Bonaparte, we have reason to doubt every Englishman's testimony on the subject; the same thing is equally true of Scotchmen and Irishmen; and twenty arguments equally cogent are adduced to show, that we may very reasonably conclude that the whole story is a fabrication, intended to flatter our national vanity, and make us cheerfully pay our taxes.

Now, to compare small things with great, this is precisely the way Mr. Andrews endeavours to discredit a story as true as the existence of Bonaparte. The reader will suppose that he must be a very ingenious man who can do this; and I cheerfully admit that there is a sort of coarse cleverness in his management of the subject, which is sometimes amusing enough, but more frequently disgusting, from the impudence with which truth is denied, and falsehood asserted. We ought not, however, to give Mr. Andrews himself credit for all this; for having the whole college of Jesuits at his back, he would no doubt have all the advantage that was to be derived from their well known craft and cunning.

The manner in which the Vindicator treats this subject, especially his bold attempts to make that appear false which I and fifty others know to be true, reminds me of a passage in a letter of a reverend correspondent in Ireland, to the following effect:—"Under the system that admits the lying casuistry of intention, and the principle that you may do evil that good may come, it is impossible to elicit truth from persons, whose object it is to hide truth, and who are too much every day under the power of their spiritual superiors, to dare to do any thing that

might either offend them, or bring them into disrepute. I have seen enough of this. I have witnessed the most decided breach of oaths under this influence. I have had the most decided *denial of facts of which I was as certain as that the sun shines, and of expressions which I heard with my own ears*, when they referred to any thing connected with priests and the church, or the cause of emancipation, &c. &c. Men unacquainted with those people, cannot conceive this. It is long before an honest, ingenuous Protestant mind can suppose it is possible; and nothing but the very clearest conviction can persuade some persons that it is so, and that a conviction from their own experience."

This conviction has been deeply impressed upon my mind from my experience of the manner in which The Vindicator and his Glasgow committee have treated this part of the controversy. It is not, however, my intention to resume that subject. It would be a work of supererogation to demonstrate again what I have proved in the publications above referred to, especially in my letter to Mr. M'Hardy, which remains to this day without a reply, for the few nibbling sentences which occur here and there in the Vindicator, do not deserve that name. If that letter, however, shall receive a respectful answer, I shall be as ready to return to the subject as ever. In the mean time, as some parts of my letter were understood to reflect rather severely on that gentleman, it is but just that I insert his defence, as it appeared in the thirty-fourth number of the Vindicator, professedly written by one who knows him well. And the Vindicator himself expresses thanks to his correspondent for giving him an opportunity of doing justice to a gentleman totally unknown to him, "but who has by his spirited and upright conduct in assisting to detect a foul fabrication, invented to calumniate his Catholic neighbours, raised himself in the esteem of all who admire probity and liberality, whether the possessor be a Protestant or a Catholic." Col. 543. If Mr. M'Hardy had Mr. Andrews against him instead of for him, it would be rather unfortunate that the certificate of his character is anonymous; for the certifier subscribes himself under the very general designation of "a Highlander and Catholic;" but I am more liberal than the Vindicator would be in similar circumstances. I give as full credit to every part of the testimony as if it had been subscribed by Mr. Scott himself; and if I have not such profound admiration of "the high and important office which he now fills in the city of Glasgow," it is perhaps because I do not look up to it from such a "deep profound" as his popish admirers do. The certificate is as follows:

"As to the respectability of Mr. M'Hardy, who was one of the deputation that waited on Mr. McGavin, I can, from my own personal knowledge, bear testimony. Born in a remote corner of the Highland as well as myself, in the same parish, I have had an opportunity of knowing his merits and demerits for a series of years. And from the high and important office which he now fills in the city of Glasgow with unimpeachable character, his bitterest enemies, not even 'THE PROTESTANT,' if he is one, dare avow that his honour, integrity, and high respectability, derogates in any one iota from that office. It would be much to the honour of 'THE PROTESTANT,' were he such a liberal minded and upright gentleman." *Cath. Vind.* col. 544. I have no wish to derogate from either the character or the *dignity* of this gentleman; and he should never have been honoured by a stroke of my pen if he

had not thrust himself forward in aid of our Glasgow Papists, and as a contributor to the *CATHOLIC VINDICATOR*; who, to use the language of the *Vindicator*, "so honourably, and so spiritedly, volunteered his services to detect the gross imposition of our accuser." Col. 487. Here I take leave of him and of the man in the Wynd, unless he or some friend of his shall revive the controversy; and with this short notice, I get over at once a large proportion of my opponent's volume; containing, indeed, a great deal of matter, but quite irrelevant; and, but for the incessant recurrence to the man in the Wynd, could scarcely be known to have any relation to *THE PROTESTANT*.

Amidst the mighty mass of irrelevant matter above referred to, we have one passage that merits a little notice in passing. In Chap. LI. I laid down what I believe to be the Bible doctrine in relation to the method of salvation;—that it is through Christ alone, without any merit of ours. On this the *Vindicator* remarks as follows:—"Such are the principles laid down by '*THE PROTESTANT*' in his controversy with the Papists, and principles of a more diabolical and impious nature it is impossible to invent or propagate. If a man is taught not to expect that he can contribute in the slightest degree towards his salvation, by obeying the commandments, what motive or what interest can he have in keeping them? If his own merits are not to avail him in the least, in obtaining the rewards of eternal life, what inducement can he have to pursue a life of virtue here on earth, to reap a life of glory hereafter? If the attempt to seek a justification by the performance of good works, is to renounce the Son of God as a Saviour, will any man endeavour to quell the irregular motions of his nature? On the contrary, will he not rather give way to the evil inclinations of the flesh, relying on the atonement of the Saviour by *faith alone*? Talk of popery being a system of wickedness, or permitting its adherents to live in a habitual state of iniquity, why, what is the sum and substance of the doctrine here stated by the adversary of popery? Does he not maintain, that to do good with a motive of securing salvation, is a horrible supposition,—that by *faith alone* can man be saved,—and that all other means is a derogation from the merits of the Redeemer? And is not this an encouragement to live in habitual wickedness, provided you have faith to believe yourself a saved sinner?" Col. 582. Against the doctrine which I laid down, the *Vindicator* here cites the authority of *WILLIAM COBBETT*, which, in his opinion, is no doubt, sufficiently high and conclusive; and he seems not a little pleased to find such a *great man* on his side, and avowedly preferring the popish practice of confession to the methodistical doctrine of salvation by *faith alone*; but as I have never heard that *Cobbett* is acknowledged as an authority by any Protestant church; and as I certainly do not bow to his authority in matters of religion, or any other matters, I may be permitted to pass this over, allowing my opponent and his work all the credit which they can derive from such a name, though it will be alleged by some ill-natured readers, that in the matter of *relics* and *rotten bones*, *Cobbett* is more than half a Papist.

Any man who understands the Bible will perceive at once that the *Vindicator* is entirely ignorant of what he is writing about, though the subject is the most interesting that can be imagined. The doctrine which I laid down was, that Christ must be acknowledged by a sinner as a whole Saviour, else he is not his Saviour at all; in support of which I

adduced certain passages of scripture. The Vindicator makes no account of these; but he rejects the doctrine, because he cannot understand how good works are good and necessary, unless we are to merit salvation by them. He knows no inducement which a man can have to do good works, if they are not to avail him in obtaining the rewards of eternal life; and he can perceive no interest that he can have in keeping God's commandments upon any other principle than as contributing to his salvation. Thus he sets his own doings beside the merits of Christ, as possessing the same quality, and having the same influence, at least, in a certain degree; and thus he enters his protest against the doctrine of the apostle, "Not by works of righteousness which we have done, but according to his mercy he hath saved us, by the washing of regeneration, and the renewing of the Holy Ghost" Tit. iii. 5. It is at least in part by his own works that the Vindicator expects to be saved. It is a melancholy reflection that even one individual sinner on the face of the earth is living under such a fatal delusion, and proceeding to the grave with a lie in his heart; but when we reflect that this is a fundamental article of popery, and that by teaching this doctrine the church of Rome seduces and ruins all that confide in her teaching, we cannot help considering her as emphatically the antichrist; that is, the mighty agent in the hand of the devil, raised up for the purpose of opposing the glory of Christ and the salvation of men.

Those who have read my papers with any degree of attention, must have seen that I do not undervalue good works; though the Vindicator always writes as if I did; and if he could make his readers believe this, they would very naturally look upon me as an enemy of both God and man; for whether men embrace one form of religion or another, or whether they embrace any religion at all, they will unanimously admit and maintain, that good is better than evil; and that if a man's conduct be bad, or if he teach men to be bad, he cannot be under the influence of a good religion. Now, I have not only insisted upon the necessity of good works, from the very commencement of my labours, but it has actually been my principal object, in writing against popery, to expose the evil works which arise out of it; to show that it is the great enemy of all righteousness; and to persuade my readers to avoid it, to renounce it, and to embrace and hold fast the doctrine of Christ, which is really according to godliness, and which effectually teaches all who embrace it to abound in the fruits of righteousness, that is, in good works, to the praise and glory of God. The good works of a Christian are obedience to the commands of God, springing from love and gratitude for the blessings of the gospel; as such they are approved and accepted, and shall be crowned with a gracious reward, even with the crown of righteousness which Christ has prepared for them that love him. But the fancied good works of a Papist are not an expression of gratitude for blessings received, but proffered as the price of blessings expected; that is, in part at least, as the price of salvation; as such they must be abhorred and rejected, as if they were the greatest crimes, not because they are necessarily such in the matter of them, but because they are put in the place of Christ's merits, and deprive him of the honour which is due to him alone as the Saviour of sinners. It is the glory of Christ to be the Saviour of the guilty, and his glory he will not give to another; but Papists do what they can to wrest it from him, when they

trust for salvation in whole or in part to their own merits. Every priest who teaches men to do this is an antichrist; and let his cruelties and extortions, which affect only the bodies of men, be what they may, they are not to be compared to the fiendlike wickedness of deceiving and leading to perdition, millions of immortal souls. I call this fiendlike wickedness, for it is the very work of the devil, which he began in paradise, when he seduced our first parents to sin against God; and which he continues by the agency of his ministers, preventing men from returning to God in the way which he has appointed; that is, confessing their sins—accepting the salvation of the gospel, through the righteousness of Christ, without merit of their own, and then living to the glory of God by obeying his commandments.

Works may be good in the matter of them, as it is a good thing to feed the hungry and clothe the naked. In this way substantial good is imparted to fellow-creatures, to whom such works will be always pleasing and acceptable; and they are pleasing to God also, if they proceed from principles and motives which he approves, but not otherwise. Professions of loyalty are good, and pleasing to a sovereign prince, provided they proceed from sincere affection for his person, and approbation of his government; but supposing the prince to see into the heart of a professedly loyal individual, and to perceive that his motive was to ingratiate himself with men in power, to subvert the government, and set aside the succession of the heir apparent, would not the loyalty of such a man, and all his professions of it, be more offensive to the prince than avowed treason? Now God knows the heart of every man and the motive of every action; and works materially good must be abhorred by him, when he knows that the motive and design of them is, to subvert the established order of his kingdom, and dishonour his beloved Son, by putting the merit of these works upon a footing with his merit, and refusing to submit to his righteousness, which is alone sufficient for the salvation of the guilty. I hope my readers are aware that there is an established order in the kingdom of heaven. The fundamental principle of it is, that by sin, all men are ruined and lost. The gospel of Christ takes this for granted; and it comes to them as a proclamation of peace and reconciliation, inviting sinners to repent of their sins, to accept the mercy revealed to them, and be reconciled to God. It is expressly declared that there is salvation in no name but that of Christ—that no merit or righteousness but his will be acknowledged as of the least avail in reference to the salvation of sinners. For men, then, to come on the footing of their own merit, is a direct insult to the God of heaven. It is to tell him to his face that they do not approve the way of salvation which his wisdom and mercy have provided: it is, in short, to declare that they neither care for him nor his salvation. This the church of Rome does every day, by teaching her members to merit salvation for themselves; and though she were to renounce all her other fooleries and impieties, this alone would fix the seal of perdition upon her.

## CHAPTER CLXV

QUOTATION FROM THE FIFTY-THIRD NUMBER, ACCUSING THE CHURCH OF ROME OF FALSEHOOD. VINDICATOR'S REPLY. REMARKS ON IT, AND THE CHARGE ESTABLISHED. VINDICATOR'S DEFENCE OF TRANSUBSTANTIATION.

SATURDAY, September 8th, 1821.

IN my fifty-third number I wrote as follows:—"Papists themselves know that I do them no injustice by accusing them of lying; and they would only laugh at my simplicity if I were to affect to think otherwise of them. I speak of the *system* of popery which is built upon falsehood, is supported by falsehood, and is in fact nothing but fraud and falsehood throughout; and, while admitting that there might be individuals in the church of Rome who had a regard to truth in their dealings, I maintained that it was impossible for any man to be an active promoter or defender of popery, without having recourse to lying and imposition." The Vindicator quotes these words, and more to the same purpose, col. 706, as if for refutation; but let the reader proceed, and he will find that there is not so much as an attempt to refute the heavy accusation. Indeed, The Vindicator is perfectly aware that the thing is true; and he shuffles it off, as usual, by a great parade of words about the multitude and the dignity of Papists in all parts of the world, and by repeating, for the hundredth time, his pretended detection of falsehood on my part, in reference to the man in the Wynd, as if this were a complete set-off against the universal system of fraud and falsehood practised by his church. But let us have his own words:

"My principal object, however, in making these citations from his work is, to show the want of feeling and delicacy in this arrogant deacon of the tabernacle, in asserting, that the most numerous portion of mankind in the civilized globe, are educated and instructed in the detestable sin of lying. Thus emperors and kings, statesmen and prelates, from the first establishment of the church of Rome to the present time, embracing an era of eighteen hundred years, with the whole mass of people, are represented as a body of habitual liars, with here and there an exception. And who is the man that has made so base an assertion? Why, an individual who stands convicted by me with dealing out falsehoods and calumnies by wholesale, without the least shame or remorse: who has been detected in fabricating and forging a charge against a dead man, (who, of course, cannot face his calumniator, and call upon him for justice,) to blacken the religious principles of his Catholic neighbours: who stands suspected of conspiring with persons of the meanest and vilest class in society, to assist him in bearing out his impositions: and who still insists upon the accuracy of his statements, in spite of his own contradictions, and the clearest testimony of his guilt. This is the man who hesitates not to affirm that it is impossible for any man to be an active promoter or defender of popery without having recourse to lying and imposition! And yet, reader, this man, who writes under the title of The Protestant; this same man, I say, for the last ten months, has cowardly borne my taunts and my detections of his lies; has meanly and dastardly submitted to my goadings, without having ventured to point out one single lie,—one solitary imposition

on my part, in my vindication of that system which he loads with such unfounded denunciations. Surely, he will not as impudently affirm that I am not an active promoter or defender of popery, after having styled me the champion of the system?—And yet he might, with as little violation of truth, say the one as the other. If it is impossible for any man to be an active promoter of popery without having recourse to lying and imposition, it must be very easy for the antagonist of such a liar and impostor to detect and expose his falsehoods and impositions. If the promoters and defenders of popery are systematic liars; if the system of popery is built upon falsehood; how can the former escape detection, and the latter be free from exposure? This is a point far more mysterious to me than the doctrine of transubstantiation; and when The Protestant hazarded the assertion, he acted much more contrary to common sense, than Catholics do in believing that the body and blood of Christ is truly and really present in the sacrament of the eucharist, under the form of bread and wine." Col. 708.

Not a word more have we in the way of reply to the weighty charge which I brought against the church of Rome on account of her falsehood and imposition. He shows indeed some wisdom in not formally professing to refute the charge, seeing he knows that it cannot be refuted. His principal object was, as he says, to show my want of feeling and delicacy in bearing so hard upon his church, who, it seems, has practised fraud and falsehood so long, as to claim a sort of prescriptive right to these arts; and had I been a man of feeling and delicacy, I would have spared her the reproaches which he is grieved to the heart to hear, but which he cannot ward off. He seems very angry because I would not let his church alone, and commence an attack against him personally, which is, indeed, the most generous and knightly-like thing that has come under my view in the course of this long protracted warfare. He affects to be very indignant because I have not abandoned my avowed course of procedure against his holy mother, in order to expose his own lies, which he continued to throw out from week to week, in great abundance; many of which, I believe, were made for the very purpose of diverting my attention from the bloated system, for the sake of which he was willing to become a sort of scape-goat. The more plainly I told him that I had other matters to dispose of, before I could make a particular reply to him, the more loudly he boasted of his mighty achievements, and of my not entering the lists with him. He wonders how I could bear his taunts so long, and what he calls his detections of my lies; but I felt no difficulty in bearing what I knew did not apply to me, and what I am sure he himself knew did not apply to me, from any thing of mine which he had read, but which was the mere invention of his own brain, and intended for no other purpose than to engage me in a controversy about my own character, which all who knew me were persuaded did not stand in need of any defence. Had I been silly enough to suppose that it did, I should have gratified him and his committee, and have long ago lost sight of the errors of popery, my exposure of which has so highly provoked their wrath.

Having allowed him to exhaust his own passion, and his readers' patience; and having gone through the course which I had prescribed to myself in conducting the controversy, I came at last to the Vindicator, and agreeably to the promise which I made two years ago, I have

replied to some of his calumnies, for I cannot call them arguments; and though I have not used the Bilingsgate style of calling every thing a lie that deserved the name, I have exposed not a little which confirms what I said, that it is impossible to be an active promoter or defender of popery without having recourse to lying and imposition. But, as I heartily dislike private and personal matters, I shall leave these things for the present, with assuring my readers, that what the Vindicator calls my contradictions, are without an exception that I recollect, formed by his misquotation or misrepresentation of my words; nay, in numerous instances, he has given *as my words*, what are not mine, and which express sentiments that I never held. See particularly, the bottom of col. 765; about the middle of col. 778; towards the bottom of col. 779; twice in col. 781, viz. at the top, and about the middle; about the middle of 789; near the bottom of 792; near the top of 798, &c. In all these passages, I am represented as saying, and admitting, and laying down a rule about the power of the clergy to *prevent*, and *put down* the teaching of any new doctrine, nothing of which ever came into my head, and nothing of the kind did I ever write; but with the most hardened effrontery does the Vindicator lay those things at my door, and charge upon me by name. Thus the incessant efforts of the church of Rome to prevent free inquiry, he says, were "agreeable to the statement made by Mr. Wm. McGavin that men were given (to the church) to *prevent new doctrines from arising*." And I do not know how often he speaks of heresies being "*condemned and proscribed*, agreeably to Mr. McGavin's rule." Now the Vindicator must have been perfectly aware that he was inventing these things out of his own head; for there is not a word of my writing that can bear any such construction. Yet the invention, or fabrication, has no great merit in it, seeing it is made out by the perversion of a very harmless assertion, that the ordinary pastors of the church were given, not to teach any new doctrine, but merely to make known what is contained in the Bible. Again, I had expressed in my letter to Mr. M'Hardy, a doubt how a "woman living in Ireland, could be the lawful *wife* of a man who *died last year*;" on which Mr. Andrews writes thus:—"Reader, is the man in his senses? Is he a rational creature, or is he an idiot? He will not inquire how a woman in Ireland can be the lawful wife of a man in *Glasgow!*" Col. 808. From which he would make it appear, that a *man in Glasgow* is precisely the same thing as a *man who died last year*; and most heartily do I wish he could make this belief prevalent in Ireland, as it would save us from shoals of begging Papists who are incessantly coming over to annoy us.

Thus I have shown, in few words, that the Vindicator himself furnishes abundant evidence of the truth of the statement at the commencement of this number. No doubt he thinks he took the best mode of defending popery; and he knows that he did it by lies and imposition. I could have pointed out this two years ago as easily as now; but the thing has lost nothing by keeping; and I can expose it now with the advantage of identifying our Glasgow Papists with it, with more certainty than I could then have done. Indeed, though I have it on proven record, that Mr. Scott advised his people to buy the book, I have it equally proven, that he disapproved of it, and did not like it at all, perhaps from its furnishing too much evidence of what I meant to establish.



In charging lying and imposition so directly against the promoters and defenders of popery, I had a particular reference to transubstantiation, which makes every priest tell a lie, every time he celebrates the eucharist, and thus thousands of lies are told every morning before breakfast; for, according to a law of the church, the eucharist must be taken fasting from midnight; it must be for the day, the first thing which the stomach receives, though, when Christ gave it to his disciples, we have reason to think it was the last. The priest declares the bread and wine on the altar before him, after pronouncing four Latin words, to be no longer bread and wine, but the real body and blood, soul and divinity, of Jesus Christ. A more barefaced lie was never told; and a great part of popish worship consists in the incessant repetition of it. What is more, the priests themselves must know it to be a lie, at least such of them as live in England and Scotland; and Mr. Fletcher tells us somewhere in his lectures, that this is a principal article in their confession to one another. That is, they confess, perhaps once a year, the sin of deceiving the people by this abominable lie; they receive absolution, and go on telling lies as before. I have also been informed, by a reverend and learned correspondent in England, that the priests, finding it impossible to persuade the more enlightened of their people to believe transubstantiation, kindly allow them to disbelieve it, provided they keep their unbelief a secret, and not disturb the implicit faith of the common people: for if this were subverted, the whole system would be blown up, and the ghostly fathers might go a pilgrimaging whenever they pleased.

Mr. Andrews, however, professes to believe this lie; but if he were a priest he would be conscious that he possessed no such power as that which transubstantiation supposes. It is admitted that the words *hoc est corpus meum*, have no power when pronounced by a layman; and every priest must be conscious, that when he received orders, he underwent no physical or moral change, by means of which the same sounds should have such power when pronounced by his lips. And yet he tells the people every day, that by the uttering of these words, he turns a piece of gross matter into the Saviour of the world. As such he worships it, and holds it up to be adored by the whole congregation.\* Now I ask every man who possesses common sense, whether the priest must not be conscious that he is deceiving the people, and telling them a lie? If it is not so, his mind must be differently constituted from that of other men.

At the beginning of his forty-fifth number, the Vindicator enters upon this subject in the following terms: "I shall now proceed to notice the monstrous absurdity which he accuses Papists of believing, namely, 'that their priest can make the God that made himself.' Were Papists, indeed, such dolts as The Protestant represents them; were they to believe their priest to do what Mr. McGavin says he does; then must I acknowledge that they are more stupid than asses, and the doctrine

\* By a late letter from Ireland, I am informed, that on the 23d of June last, there was a procession of the host, in the city of Derry, for the first time in the memory of man. That is, the consecrated bread was carried about to be worshipped as the Saviour of the world; and such Protestants as were present, and would not pay respect to it, were insulted in such a way as to teach them to be more submissive in future. This is the liberality of modern Papists; and this is the toleration that Protestants are to expect whenever they shall obtain power.

they profess a gross and monstrous absurdity. But the fact is, Papists admit no such power in the priest; they look upon him only as the instrument, while God himself performs the change which takes place in the elements of bread and wine in the sacrament of the eucharist." Col. 705. Yes, indeed, the priest is only the instrument; but is he not a voluntary and a necessary instrument, without whose agency the thing would not be done? He has power to pronounce the mysterious words when he pleases, or when he pleases, not to pronounce them; and upon his doing this the whole work depends; so is it as really his doing as the formation of the bread is the work of the baker. Every loaf that we eat is the product of divine power; and yet, in common language, it is proper to say, a baker made it: so if we were to admit that transubstantiation is the work of God, still the doing of it depends upon a priest, as he must pronounce the words by which it is effected, just as the making of a loaf depends upon human labour, in sowing, reaping, and every other necessary process. Those who believe in transubstantiation, therefore, must and do believe it to be the work of the priest, and what none but a priest can do; and this is well known to be the chief ground on which priests claim to be exalted above all other men, and on account of which the people regard them as deities; for surely they must regard as gods those who can make God, or not make him, at their pleasure. It is one of the many disadvantages which attend this controversy, that one cannot expose such blasphemies without making use of language bordering upon blasphemy.

But suppose we admit transubstantiation to be the work of God as exclusively as the creation of the world, it does not diminish the impiety of the error; for it is not the conversion of bread and wine into a mere creature, as the body, and blood, and soul, but also into the *divinity*, of Jesus Christ. Now divinity is not a subject of conversion or creation. It is blasphemy to ascribe the creation of divinity even to God; or to call that divinity which was not so from all eternity. But the church of Rome, according to the solemn decision of her last general council, declares accursed all who do not believe that the bread and wine in the eucharist, are truly and substantially converted into the *divinity*, as well as into the real body, and blood, and soul, of Jesus Christ. The Vindicator affects to revolt at my representation of his belief, "that a priest can make the God that made himself;" and his correction of it amounts only to this, that God is employed every day in making the God that made him; that is, converting the bread and wine into Deity every time the eucharist is celebrated. It is impossible to conceive any thing more blasphemous and revolting; and there is no exaggeration here. It is the softened down and qualified representation of that dogma by which the church of Rome is chiefly distinguished.

By the use of an indefinite expression the Vindicator is enabled to involve the subject in some obscurity, and even to make it appear that he has high authority on his side. "Catholics," says he, "know also that this doctrine of the *real presence* was held by the apostles themselves, which I shall hereafter prove." Col. 709. Then he refers to the Greek church, the Nestorians, the Eutychians, the Jacobites, &c. &c. But the *real presence* of Christ in the sacrament is not the point in question. It is certain the apostles believed in this, in the sense in which Christ promised his presence to be with them; but he is as really present in the

preaching of the gospel as in the eucharist; nay, it is with the preaching that his promised presence is more immediately connected:—"Go, preach the gospel to every creature;—and, lo, I am with you always, to the end of the world;" but there can be no doubt the promise extends to the Lord's supper, which is indeed a most significant way of preaching the gospel; for, showing forth Christ's death, is really to exhibit his gospel to all who witness the ordinance, as it is to enjoy the benefit of his death by all who in faith partake of it.

Now, I suppose, every Protestant church holds the doctrine of the *real presence*, while it is expressed in this general form. Luther taught the real presence of the body and blood of Christ, in the eucharist, in some such way as water is present in a moistened sponge, or fire in red hot iron, without supposing one substance converted into another. This was called *consubstantiation*, which, though not so impious as the popish dogma, is as little countenanced by scripture. Protestants in general believe in the real presence of Christ in the eucharist, not as corporeal in any sense whatever, but entirely in a spiritual manner; not only in his essence, which is present every where alike; but in those gracious manifestations of himself as the Saviour of sinners, which he makes to them who believe in him, and who understand what is meant by the ordinance; who, when they eat bread and drink wine in remembrance of him, think of the breaking of his body, and the shedding of his blood, as an atonement for their sins, which is significantly represented by these elements, and the use which they make of them. To them he is *really present* in the most substantial manner; and Christians of every age and country will be found professing their belief in the real presence of Christ in the eucharist, for I like this word better than sacrament; and popish authors having assumed almost the exclusive use of the expression *real presence*, and having it generally conceded to them, as peculiarly their own, like the word catholic, have taken advantage of it, so as to make appear on their side, ancient fathers and churches, whose principles were as far removed from the transubstantiation of the church of Rome, as east is from west: for the thing, as defined by the council of Trent, is not that Christ is really present with the bread and wine, but that these are truly and substantially converted into the whole substance of Christ's humanity and divinity, insomuch that not a particle of the bread and wine remains in existence, while the astonished worshipper sees before him nothing but bread and wine, and these just as they were before the wonderful conversion was effected.

In discussing this subject in Vol. I. page 428, I laid it down as a rule, that we must have a perfect understanding of a thing before we can pronounce it contrary to reason. This I take to be an axiom that does not require to be proved. It is one of those things to which the mind of one who understands the terms must intuitively assent. I mentioned this in reference to the doctrine of the Trinity, which, I said, we could not pronounce contrary to reason, seeing we had not a perfect understanding of it; and as it was plainly revealed in scripture, we were bound to believe, though we could not understand it; but as transubstantiation was *not* revealed in scripture; and as it was a matter quite level to our understanding, we were entitled to pronounce it absurd and impossible. On this the Vindicator makes the following sage remarks:—

“What a profundity of logic have we here displayed; or, in other words, and more strictly applicable to his language, what nonsense and rant has Mr. McGavin exhibited in this passage! His meaning, if he really had any when writing the above, is far more unintelligible to me than the doctrine of transubstantiation. So then, according to Mr. McGavin's logic, we must have a *perfect understanding* of a thing before we can pronounce it contrary to sense and reason. Now *I always thought it more rational to pronounce a thing contrary to sense and reason when it was out of our power to form a perfect understanding of it.*” Col. 723. Well, I suppose this is genuine popish philosophy. Every man is entitled to pronounce what he does not, and cannot understand, contrary to reason! I leave it to scientific men to say what havoc this principle would make in subjects of natural science; and seeing Mr. Andrews does not, I suppose, understand how an immortal spirit, and a reasoning faculty, can be united with a lump of clay, it must be contrary to reason to suppose that he is a rational creature, or any thing more than a mere clod. I request him to remember that this is not an inference of mine, as I seldom stoop so low for my metaphors; it must be his estimate of himself according to his own doctrine.

I spoke of the doctrine of the Trinity as plainly revealed in scripture, and, at the same time, admitted that we could not understand it; and to this the Vindicator gives a conspicuous place among what he calls my contradictions, col. 723; not knowing, or not choosing to appear to know, that a thing may be plainly revealed as to the *reality* of its existence, while we cannot understand the *mode* of its existence, which is not revealed. If Mr. Andrews make out this to be a contradiction, he will land himself in atheism; for either he must say that he understands the existence of Deity, or that the truth of it is not plainly revealed; and as the former is impossible, he must necessarily fall into the latter.

I suspect my correspondent in Greenock, who subscribes, “A Catholic,” to be a Catholic in my sense of the word. It is as much his business as mine to expose the profanity which he mention.

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## CHAPTER CLXVI.

REASONS FOR REPLYING TO THE VINDICATOR SO FULLY. TRANSUBSTANTIATION. VINDICATOR'S COMMENTARY ON THE SIXTH CHAPTER OF JOHN'S GOSPEL. NOTICE OF MR. GANDOLPHEY. HIS PHILOSOPHICAL DEFENCE OF TRANSUBSTANTIATION. REMARKS.

SATURDAY, September 15th, 1821.

I AM informed by several of my readers, that they are heartily tired of my controversy with the Catholic Vindicator; that they wish I would have done with him; for the passages of his which I find it necessary to quote, are so full of absurdity, impiety, and scurrility, as to excite disgust and abhorrence; and my readers think that I am doing him too much honour, and raising his work into too much importance, by the extent and particularity of my replies. I am aware that there is truth, and nothing but truth, in these remarks; but they have not convinced me that I ought to have been less particular. It is argued, I know, that few persons read the Vindicator after the first two or three

numbers; that therefore his blasphemies could do little injury to the public, as his abuse could do no harm to me. But the limited circulation of the work is one principal reason why I think it necessary to take so much notice of it. Had it been read by all the readers of my numbers, I might have spared myself the trouble of answering it, for they themselves would have seen its gross absurdity and impiety. The design of my writing is not to counteract the pernicious influence of blasphemies which have been read by few, and for which only an obscure individual is responsible; for if this were all I had in view, it were much better to let the work alone, that it might remain in the well-merited oblivion, into which it had sunk even before it expired.

I should think it not worth an hour of my time to continue a contest about mere private matters and personalities. But my controversy is well known to be a public one. My design is to expose the errors and the wickedness of popery as a system, and the false pretences of those who give themselves out as of the holy and only true church, and, of course, as the only Christians in the kingdom; and who, if they shall acquire the ascendancy to which they aspire, would not, if we may judge from past experience, suffer a Protestant to live. Now I think I cannot more effectually expose this abominable system of error and blasphemy, than by quoting and refuting the very words and sentiments of a living author, who was, only three years ago, selected by our Glasgow Papists, to be the advocate of the system which I was endeavouring to expose. According to his own affidavit, which the world will see by and by, he was engaged by a company of Glasgow Papists, for the express purpose of writing against "THE PROTESTANT," with the view, no doubt, of writing him down, as he commenced by declaring this to be his determination. His sentiments, therefore, must be considered those of the whole body, at this very day, in this enlightened city. The more revolting and disgusting they are, therefore, the better they serve my purpose. I know there are many Protestants who make light of my ancient authorities, from the mistaken notion that popery is improved, and that Papists are more enlightened now. Such persons must be convinced of their mistake when they read the passages which I have extracted from the *Vindicator*. They tell me they did not know that any man alive could seriously write such absurd and impious nonsense; that it was the more necessary that I should undeceive them, and let them know the real truth of the matter; and, seeing they now find that I have proved, by the writings of a living Papist, that popery is a much worse thing than they supposed, I hope they will join me in desiring its speedy extirpation, not by means of violence, but by the diffusion of the truth.

The limited circulation of the *Vindicator* is no reason why his calumnies should pass without notice. The worst thing that can happen to an innocent person, is to be calumniated within a small circle; for there the calumnies may lie unnoticed and gather strength, till the injured person be dead, and till all who were able to repel them be dead also, and then they may be revived and propagated as incontrovertible truths; whereas, if they are propagated at first upon a large scale, they are sure to meet with contradiction and refutation; and such testimonies will be left on record, as will enable the writers of a future age to do justice to the injured individual. These considerations have determined me to bring the *Vindicator's* calumnies against myself out of their obscurity,

and to insert the very worst of them in my own pages, that all the world may know and examine them if they please. I cannot make room for them all; but the reader will find a pretty fair sample, and a good assortment of them, in Chap. CLVI.; some have been since introduced; and I shall probably introduce a few more before I have done.

There is still another reason for my extended notice of the Vindicator's work. It furnishes an excellent specimen of the manner in which Papists defend their religion; and it is such as to indicate a conviction in their own minds that it cannot be defended by fair means. One who is conscious that he has truth on his side, has no objection to the strictest examination of his principles. He will rather court free discussion, than be offended by it; and he is under no temptation to abuse and calumniate persons who differ from him; for, though he believes them to be in error, he knows that they are not accountable to him, and that every man must answer for himself to Him who has given a revelation of his will, which is, or ought to be, equally accessible to all. But Papists deprecate free discussion. Their peculiar dogmata must not be examined into, but implicitly embraced under pain of anathema; and he who shall dare to express a doubt, or call in question any thing which they profess to believe, becomes instantly the object of their hatred and wrath. If they are possessed of civil power, or if not under restraint of law, they will murder him; and when this is not safe and convenient, they will attempt to murder his character by every slanderous imputation which malice can invent. Of this the Vindicator furnishes abundant evidence; and he has merely followed the track of his predecessors, who wrote against the reformation, who, instead of refuting what they called the new doctrines, though they were as old as the gospel, expressed their wrath against the reformers, by the invention and propagation of lies and slanders which Papists continue to repeat to this day. Though my work is published, and extensively circulated, in each of the three kingdoms, none but the Vindicator has attempted any thing in the way of reply. Whence can this proceed, but from a consciousness on the part of Papists themselves, that they cannot answer me by fair argument, or otherwise than by abuse, as Mr. Andrews has done, which they know is not reputable in the present state of literature and taste? that they do not despise my work, or reckon The Protestant a contemptible adversary is certain; seeing they denounced him from the pulpit; and engaged, at a vast expense, a champion to write him down; and have endeavoured by every means in their power to procure his silence. Whence is all this? and why is it that they have not recourse to the only honourable and lawful means of putting him down, if he be in error,—that of exposing his errors, and maintaining the truth, by means of the press, by fair argument? There are many able men among them, who have more learning and more leisure than The Protestant;—many, who know how, if necessary, to make "the worse appear the better reason." Why do not some of them step forward for the defence of their holy mother? They know perfectly well that they cannot defend her by arguments; and as nothing else will do, in the present state of British society, as they have learned by the failure of the Vindicator, it is their wisdom to be silent.

I am afraid this long apology for a very dull part of my work will be considered an addition to the grievance of which my readers complain; but for their comfort, I shall inform them, that it is not my intention to write more about the *Vindicator* than I consider necessary to fulfil my promise, that I would answer him when I had done with other matter; and I think a number or two more will enable me to do this, and also to silence the boasting of such as thought it impossible for me to answer their champion.

In my last number, I entered upon the *Vindicator's* defence of transubstantiation. His remaining numbers are taken up chiefly with this subject; and in the forty-fifth, he breaks through all order and rule; and though a mere layman, he treats us with a long commentary of his own, on the sixth chapter of John's gospel; in which he labours at great length to show, that our Saviour inculcated the doctrine of transubstantiation; and that the language which he used on that occasion, means nothing less than eating his flesh and drinking his blood, as literally as any cannibal would do the enemy that he had taken in battle. It is not necessary that I should reply to this long article, seeing our Lord himself replied to it, in the very same discourse, in answer to certain Jews, who affected to understand his words literally, as Papists do:—"It is the Spirit that quickeneth; *the flesh profiteth nothing*; the words that I speak unto you, they are spirit, and they are life." Verse 63. This is a pretty plain intimation, that Christ spoke of eating and drinking his flesh and blood, in a figurative and spiritual manner; and that the eating of his flesh, as the carnal Jews understood, and as modern Papists understand it, would profit nothing. More on this branch of the subject, I need not say.

In the forty-sixth number of the *Vindicator*, we have one of the finest pieces of eloquence that was ever written on the subject, at least that ever came in my way. It is by the Rev. Mr. Gandolphy, a popish priest in London, a writer in Mr. Andrews' *Orthodox Journal*, and, for any thing I know, an assistant of the *Vindicator*. This priest made a conspicuous figure, a few years ago, by affected zeal for distributing English Bibles, if any society would put it in the power of him and his brethren to distribute copies of the Douay version. Several gentlemen in London were simple enough to believe that he was in earnest, and proposed to form a society for the sole purpose of supplying English and Irish Papists with copies of their own approved English version of the scriptures. They very naturally applied to this priest for his concurrence; but after a great deal of shuffling, he declared off, having found out that it was not a principle of his church to grant the use of the Bible, in their own language, to the people in general. See *Profr.* Vol. I, p. 254. This same priest printed a collection of discourses, a very expensive work, I think, in four volumes; but, owing to some secret influence in Rome, the pope would neither give his consent to their publication, nor tell the author why he would not; so the work lay on his hands, and I suppose contributed to his ruin; such is the blessed state of freedom enjoyed by the clergy in the church of Rome! I suppose the following is taken from one of these proscribed discourses, which Mr. Andrews had somehow got possession of in spite of the pope:—"The Rev. Mr. Gandolphy, in his excellent sermon on transubstantiation, observes, 'Were I allowed to instruct you on questions

of philosophy, much might be said to diminish the difficulty in admitting this stupendous miracle. It is an undoubted fact, for instance; that even in nature one substance is frequently changed into another; and it is well known, that objects often appear to us under an appearance different from their real form; and that they often seem to exist where we prove they do not, which is the case with all objects we look at through the medium of water. We observe the juices of a plant converted into the hardest wood; we see the grass of the field changed into the horns, bones, hair, and flesh of animals;—we behold wood and other substances converted into stone by petrification;—we observe the same grain of seed multiply to infinity;—walls of brass are not impenetrable to the forked lightning; and through the crystal, which appears a solid body, the light passes in every direction, as if it met with no resistance. The whole hemisphere of the heavens, with all its varieties, is regularly depicted upon the small pupil of the eye, where millions of rays cross each other without interruption. The sun, moon, and stars, are immense bodies, yet they all find a place in that wonderful organ. Nay, philosophers have declared, that the whole expanse of matter may be compressed within a less space than a cubic inch. Again, let ten thousand look at one man, does he cease to be present to you, who is equally present to all? Here is, therefore, a multiplication of appearances, though the object continue one, which may be considered a lively, although imperfect illustration of the ubiquity of the presence of Jesus Christ in this sacrament of the altar. These wonders may astonish us, and yet we believe them; and can we say, it is more wonderful that we should taste and feel bread and wine, when we receive the substance of the body and blood of Christ? When we say that we can see an object—feel a substance—or that we taste a thing, we only affirm, that at that moment there is that impression upon the soul. It is only by continual observation and experience, however, that we learn to understand these expressions of the senses, and refer them to their proper object. The language of the senses is the first that the soul of man has to study. Destroy those faculties, and every object will cease to exist in his regard. Change the operation of one of those faculties, in any single instance for example, and the object will appear changed to us, though unaltered in itself. Change the substance of the object, as in the case of the eucharist, leaving its operation on the senses, the same as before, and what had been bread and wine will still appear to us bread and wine, through all their respective relations, though they are *essentially* become and exist a different object. Much of what I have said is exemplified in those who have been deprived of one or more of their faculties, or who attend to the impression of one sense only. Remember, therefore, that in the holy eucharist, the change is not in the blessed body of Jesus Christ, which always exists, as he rose illustrious from the dead, and ascended glorious into heaven,—the error is to be attributed to those senses, which, prevented from discerning his glorious and spiritualized body, would discover nothing at all, if he did not make himself sensible to us, under some material sign. For it must be observed, that it was only when he chose to work a miracle on these senses, that the apostles could see him, with their material eyes, after his resurrection. Thus Magdalene mistook him for a gardener. Thus, as the disciples passed to Emmaus, in his company, the scripture tells us, *their eyes*



were held that they should not know him, and that afterwards, at supper, their eyes were opened, and they knew him, and he vanished out of their sight. (Luke xxiv. 16—31.) It is always (concludes the learned preacher) through not distinguishing between the mortal and the glorified—the passible and the impassible—body of Jesus Christ, or between his *sacramental* and his *natural* presence—that men experience difficulties in assenting to this great mystery of faith.” Col. 726—728.

“Here,” says Mr. Andrews, “we have philosophy as well as scripture in favour of the doctrine of transubstantiation.” He supposes notwithstanding that Wm. McGavin will not believe, in which he happens to be right for once; and I suppose every intelligent reader will agree with me, that this brilliant piece of eloquence is more calculated to dazzle and bewilder than to convince. The orator uses a great number and variety of figures, but unhappily for his cause there is not one of them that bears any analogy to the thing that was to be proved. Transubstantiation is a miraculous change of one substance into another, of matter into divinity, while yet no change appears. When the juices of a plant are converted into the hardest wood, does he still continue to see nothing but the said juices? When the grass of the field is converted into the horns of an ox, or the hoofs of a horse, does he still see nothing but grass? Unless he shall answer in the affirmative, he must acknowledge that these operations of divine power in the world of nature, have no resemblance to transubstantiation; and that he was merely amusing, or rather deceiving his hearers by a show of argument, without a particle of substance. His other figures are equally inapplicable: and it would require a miracle like transubstantiation to convert them into sense. To say that the whole mass of matter may be compressed within a cubic inch, is to say no more than that He who made all matter out of nothing, could reduce it to nothing again if he pleased. This has nothing to do with transubstantiation. But if Mr. Grandolphy shall say, that this globe of earth, with the sun and all the stars, are *actually* compressed within the space of a cubic inch, while they appear to our senses as big as ever, I shall admit that it would be something like transubstantiation, though it would not quite come up to the absurdity of the thing; for this doctrine supposes matter converted into divinity, and still continuing to appear nothing but matter, without the least change of form.

I have heard of a preacher, who, after delivering an excellent sermon, had a trick of undoing all he had said by an injudicious application. Mr. Gandolphy appears guilty of something of this kind; for in the last sentence of the above extract, he oversets all the fine fabric he had been endeavouring to rear, by making an admission that subverts the doctrine at once. “It is always through not distinguishing between the mortal and glorified—the passible and the impassible—body of Jesus Christ, or between his *sacramental* and his *natural* presence,—that men experience difficulties in assenting to this great mystery of faith.” Now this is the very distinction that Protestants always make. They admit that Christ is present in the one sense, and not in the other;—that he is present *sacramentally*, or by a figurative representation; but not *naturally*, in his real body and blood. Mr. Gandolphy admits the same thing, else he will be convicted of admitting something worse. He cannot mean that Christ is present *both* naturally and sacramentally,

for if so, there is no need of the distinction which he lays down as of so much importance. He cannot mean that Christ is present naturally, and not sacramentally; for then there would be no sacrament. He is reduced therefore to the alternative of admitting that he is present sacramentally and not naturally: which is the true Protestant doctrine.

This, perhaps, is the reason why the pope will not permit him to sell his work, after he has been at the expense of printing it; and, if so, it proves two things; namely, that his holiness has all his eyes about him; and that they are clearer ones than those of Mr. Andrews. And I can easily suppose, that this being the reason, the pope should not choose to assign it as such, lest he should set the people a thinking and talking upon the subject, which might lead to such consequences as no pope would like to hear of.

When showing that transubstantiation was not always believed by the church of Rome, I professedly took Tillotson's discourse as my guide. He had travelled through the literature of many a century; and quoted passages from saints and fathers from the second century down to the thirteenth, showing clearly that the doctrine was unknown during the earlier ages, how it arose, and was "licked into form," as it now stands. (See *PROT. CHAP. LVII.*) I thought it perfectly lawful to avail myself of what was thus prepared to my hand, seeing it was done with due acknowledgment. But here the *Vindicator* affects to catch me napping, and confessing myself in need of a *director*, while I professed to allow no other guide in the choice of religion but the word of God; and thus I am convicted of inconsistency and contradiction. But I need not tell my Protestant readers, that to choose a religion is something different from tracing a historical fact, or a historical falsehood through a succession of ages; but those who do not believe their own senses, may not perceive the difference. In discussing this part of the subject, the *Vindicator* repeatedly accuses me of forging passages in Tillotson's work, of which the eighth edition (the one in my possession) was printed in 1720, more than half a century before I was born, which must have been rather a miraculous operation; and, I suppose, if I were to embrace popery, I might get canonized for it, a hundred years after my death.

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## CHAPTER CLXVII.

THE PROTESTANT'S QUOTATION OF TILLOTSON DEFENDED. PASSAGES FROM JUSTIN MARTYR, IRENEUS, TERTULLIAN, AND ORIGEN, ON THE EUCHARIST. THE PROTESTANT ACCUSED OF FORGING ANCIENT WRITINGS.

SATURDAY, September 22d, 1821.

I STATED in my last number that The *Vindicator* accused me of forging several passages in Tillotson's Discourse on Transubstantiation. I shall now devote a few pages to this subject, in order to show on what sort of ground this defender of popery founds the odious charge of forgery; and also to show how he fails in his attempt to make some of the ancient fathers appear teachers of transubstantiation.

In Vol. I. page 420, I gave the following, with marks of quotation,

exactly as it stands in Tillotson's discourse, as the doctrine of Justin Martyr, with the title of the work, the edition, and the page, in which it is to be found,—“Our blood and flesh are nourished by the conversion of that food which we receive in the eucharist.” From this I endeavoured to show, that this father did not believe that the bread and wine were converted into the body and blood of Christ, for it is not pretended that these are food by which our *bodies* are nourished. Instead of denying, or even attempting a reply to, this very obvious inference, the Vindicator treats us with a whole column about Amicus Veritatis and Luther, endeavouring to defend the former from the charge of garbling the words of the latter, of which I convicted him, in the second number of the Protestant. Then he turns round, and affects to find me guilty of the thing of which I convicted Amicus. He does not profess to have looked into Tillotson's work, which may be had in almost every library, to see whether or not I had quoted the words fairly. Perhaps he was afraid that he would not then have been able to fix the charge of forgery upon The Protestant with so good a grace, and to have charged it upon Tillotson would not have served his purpose, seeing he died a hundred years ago, and could not be injured by it; and seeing that had he been guilty of any such imposition, he would not have escaped being detected by some of the acute Jesuits of his own time:

“But,” says the Vindicator, “let us see if Mr. McGavin has not made St. Justin ‘say what he did not mean to say,’ and has thus by his own rule, committed another *real forgery*, in addition to the many which I have already detected. In a work which is now before me, called *The Annals of the Church from the death of Christ*, printed for T. Meigham, London, 1738, I find the following extract from the apology of this great Christian philosopher:—speaking of the eucharist he says, ‘We do not receive it as *common* bread and wine. But as we know that our Saviour Jesus Christ by the word of God was made flesh, and took our flesh and blood upon him for our salvation, so we likewise know that *this* bread and wine, which nourish our flesh and blood, being consecrated by the prayers which *the same word has taught us*, BECOME the FLESH and BLOOD of the incarnate Jesus.’ What shall we now say of Mr. Wm. McGavin? Is it not clear that he has *garbled* the words of St. Justin, and made him ‘say what he did not mean to say?’ Does he not stand clearly convicted, upon his own words, with having committed a *real forgery*? Whatever he may say of the unfairness of his former opponent, in placing a full point for a comma, and omitting part of the sentence, it is evident that in the case of St. Justin, THE PROTESTANT has shamefully misquoted the words of the ancient father, by leaving out the context, and putting a sense upon them which is utterly unjustifiable. Taking the *whole* sentence of the learned philosopher and Christian martyr, it is demonstrably clear that he believed and taught the *real presence* of our Saviour in the blessed eucharist, and that it was the received opinion of the primitive Christians in his days.” Col. 740, 741.

Then follows an account of St. Justin and of his work, which was meant as an answer to those heathens who accused the Christians of being cannibals for eating the flesh of Christ. “In this work,” says Mr. Andrews, “he enters into a justification of the different doc-

trines and principles of the Christians, and, as I have before remarked, defines, in the plainest terms, the blessed eucharist to be the *real body and blood of Christ, truly and substantially changed* by the prayers taught by the same Word which took flesh of the blessed Virgin Mary. Had Mr. Wm. McGavin given the whole context, instead of a detached part of the sentence, the conclusion which *he* has drawn would have been much more ridiculous and false than it now appears; but this would not answer his purpose. What, reader, I again ask, are we to think of Mr. Wm. McGavin's veracity as a writer? He has been labouring hard to make it appear that Papists are not worthy to be trusted, even on their oaths, if they really believe in the doctrine of transubstantiation, because, he says, they must know it to be a lie, or they discredit their own senses. But who will henceforth give credit to his word, which has so often been found incorrect, but, I must add, intentionally so, and contrary to the evidence of truth and reason." Col. 742.

If my object were merely to vindicate myself, it would be enough to refer the reader to Tillotson's discourse on transubstantiation, in his volume of sermons, London, 1720, folio, page 266, where the passage will be found verbatim as I gave it. Upon the supposition that the words were unfairly given, this will satisfy the reader that there was no *garbling* or *forgery* on the part of Mr. Wm. McGavin, on whom the *Vindicator* is so anxious to fix the odious calumny; but in point of fact there is no unfairness in the matter; and I am not reduced to the necessity of exculpating myself at the expense of the deceased, who was distinguished for probity, and amiable simplicity of manners, as much as by profound learning and transcendent ability. I have not at present access to St. Justin's Apology; and neither, I suppose, had the *Vindicator*. I gave his words on the authority of Tillotson, a name well known, and universally esteemed; the *Vindicator* professes to give them from an anonymous book, and without a reference to any known author who could have vouched for the integrity of the writer, or the accuracy of his work. There is therefore strong reason to suspect that the author, whoever he was, made his quotation from an edition of Justin's work that had been interpolated according to the rules of the Index Expurgatorius. Or, perhaps, he made an addition of his own to the passage, as Mr. Andrews himself has done; for Justin is made to say, that the bread and wine being consecrated become the flesh and blood, &c.; and Mr. Andrews adds, *truly and substantially changed*, not a word of which is in Justin's work as quoted by himself. This is a barefaced interpolation of his own, and it expresses a sentiment not so much as implied in the saint's words. This is a piece of imposition really amounting to a forgery on the part of the *Vindicator*; and seeing he could, without shame, add the words "truly and substantially changed," we may reasonably presume that the anonymous writer from whom he quotes, also added such words as were agreeable to himself.

Besides, the anonymous author gives us neither the number, nor the edition, nor the page, of the Apology, as Tillotson does; and therefore supposing the words to be fairly given, they may be from another passage of the work; and even supposing they expressed a sentiment somewhat different from the other passage, it need not be thought surprising, seeing the saints are not always consistent with themselves any more than with one another.

But after all, the passages are consistent with each other. Justin does say, in the Vindicator's own quotation, that *this bread and wine nourish our flesh and blood*. This is substantially the same as his doctrine given by Tillotson; and it is in itself a distinct proposition, unaffected by the other words in the sentence; so that by asserting it, there is no misrepresentation of the author's meaning, and no foundation whatever for the Vindicator's bluster about garbling, forgery, and so on. Allowing that Justin did say that the bread and wine, being consecrated, became the flesh and blood of the incarnate Jesus, he must have meant it only figuratively and spiritually, or, if you please, sacramentally, and not naturally, or in the sense of transubstantiation. This is evident from his asserting that the bread and wine nourish our bodies, which supposes them to be in their natural state of nutritious matter, which they cannot be after they are transubstantiated. No popish writer that I know of ever supposed that our bodies were nourished by the eucharist; and to say that they are so, is to deny transubstantiation. Bellarmine complained of the audacious curiosity of some Protestants, who presumed to ask what became of Christ when the pope had swallowed him? and then he gives this reply:—"The body of Christ passes through the mouth of the communicant, and yet does not pass off into the draught, but the appearances of bread and wine (*speciebus*) being corrupted in the stomach, without any injury of itself, it ceases to be there, as before consecration, without any detriment, it was not there." See *Lib. I. cap. 14, vol. 2d, de sac. Euch.* Antijacobin Rev. for July, 1821, p. 463. If any thing like sense can be made of this, it must be, that in taking the eucharist, nothing but an appearance goes into the stomach; it is only an appearance that corrupts there; and when the appearance "ceases to be there," it leaves nothing. Tillotson was therefore perfectly correct in citing St. Justin against transubstantiation, and that upon the simple ground of his asserting that our bodies are nourished by the bread and wine in the eucharist.

I next cited Irenæus, who writes as follows:—"When therefore the cup that is mixed and the bread that is broken, receives the word of God, it becomes the eucharist of the body and blood of Christ, of which the substance of our flesh is increased and consists." I gave another short extract from the same author, which the Vindicator inserts, together with the above sentence, col. 742; and not being able to find any thing in these two passages, that he could pervert into an example of forgery or garbling on my part, he takes care to make one of his own. Irenæus says, the bread and wine become *the eucharist of the body and blood of Christ*; but Mr. Andrews, in repeating the passage, leaves out the three words which I have given in italics; and represents the "holy father" as saying "the bread and wine ~~become~~ the *body and blood of Christ*;" and then he tells us that the words of Irenæus are "as clearly in favour of the *real presence* as any words can possibly be." Col. 743. If he had found any such example of garbling and misrepresenting in my writings, he would have made a tremendous noise about it, and we should have had it reiterated in every page of his work; from which it would appear that he claims for himself and brethren an exclusive right to garble, and forge, and falsify, without being liable to challenge or censure for so doing. After all, he finds nothing but the *real presence*, even by garbling the words of these

fathers, which is not the question in dispute; for as I showed in the last number but one, Protestants admit the real presence, in the sense understood by themselves; and most Protestants are agreed with Irenæus, that the bread and wine become the eucharist,—that is, the commemoration, or commemorative symbols, of the body and blood of Christ. Irenæus does indeed say, that the bread in the eucharist receiving the divine invocation, is no longer *common* bread, from which the Vindicator is sure that it must be *transubstantiated*, or changed into something extraordinary or uncommon. He does not know, I suppose, that a thing may be changed, or become uncommon, as to its use, while it remains unchanged as to its nature, which is all that the words of this father will bear. The *shew-bread* in the tabernacle, or bread of proposition, as the popish translators call it, was not common bread, the use of it being restricted to the priests; but it was bread and nothing else; and it served to allay the hunger of David and his followers, just as other bread would have done.

The next passage which I extracted from Tillotson's discourse is a quotation from Tertullian. The Vindicator boldly represents me as the author of this; and he has no hesitation, he says, in charging me with another *act of forgery*, col. 744; and why? Because, in his opinion, Tertullian was too profound a scholar and reasoner to make use of such language; and yet it is language which as great men as he make use of every day; namely, that when Christ said, This is my body, he meant the figure or image of his body. The Vindicator seems never to have seen the passage before. He did not think it worth while to inquire whether it was genuine or not; but simply because it is like the language of Protestants, I must have forged it! It is in this way that he PROVES me guilty of forgery, as he often asserts, in great capitals.

Next comes Origen, whose language is so decidedly against transubstantiation, that the Vindicator can find no way of evading it, but by finding me guilty of another contradiction. I admitted that one expression of this father (eating the Lord) was fanciful and incorrect, while it appeared plain from the context that he meant eating in a figurative sense; which was so evident to Cardinal Perron, that he rejected his testimony, because he was accused of heresy, and talked like a heretic in this place; on which Mr. Andrews writes:—"Ah! Mr. William McGavin, why did you not follow Cardinal Perron's example, and reject the testimony of Origen too? If you acted thus wisely you would not have made so gross a contradiction as I shall now point out. You say that this father's words are so *plainly* against any thing but a *figure* of our Lord being in the eucharist, that Cardinal Perron rejected his testimony. But, Mr. McGavin, if these words are so plainly expressed, how came you to find it necessary to *explain* them, and to declare one expression at least *fanciful* and *incorrect*? Do, sir, explicate this if you can. Pray, sir, clear up this mystery, which is far more incomprehensible to me than transubstantiation. How that can be plain which is incorrect; how words, which expressly say *the Lord is eaten* relate only to a *figure*, is truly puzzling, and reminds me of a similar contradiction in church of England Protestants, who deny the real presence, yet say, in their catechism, that the body and blood of Christ are verily and indeed taken in the Lord's supper." Col. 746.

Thus, it seems, a passage cannot be plain and intelligible, as to the

general scope and meaning of it, if there be a single word introduced that is fanciful and incorrect, and which requires explanation to make it consistent with the context; and that a thing can be both *plain* and *incorrect*, is a greater mystery to Mr. Andrews than transubstantiation. That two and three make six, I take to be an assertion sufficiently plain, and that it is incorrect, I suppose no one will deny; yet this is a greater mystery to him than the conversion of a wafer into the body and blood, soul and divinity, of Jesus Christ. Those who can believe that he is speaking truth, may believe it; and if they can do so, they are no doubt prepared to swallow transubstantiation also.

He has nothing more to oppose to the passage adduced from Origen, but another passage which, he says, makes it manifest, "that Origen understood the real presence in the eucharist in a literal and not in a figurative sense." It is this:—"If we do not eat the bread of life, if we do not nourish ourselves with the flesh of Jesus Christ, if we drink not his blood, if we slight our Redeemer's heavenly banquet, we ought to reflect that, though God is all bounteous, he is equally just, and will punish our neglect." Col. 747. These are the strongest words which he can find in the writings of this father, in support of transubstantiation; and they are not stronger than what may be heard on every sacramental occasion, in the church of Scotland, by pious ministers, who use the figurative language of scripture, under a full conviction that their hearers know the meaning of it, and that by eating the flesh and drinking the blood of Christ, no more is understood than believing in him as he is exhibited in the Lord's supper. I am not sure but worthy men on such occasions make too liberal a use of the figurative style, when language free from metaphor would suit their hearers better; but it would be unjust to accuse them of favouring transubstantiation; and yet upon no stronger ground does the Vindicator claim Origen as a teacher of that monstrous absurdity.

The reader is requested to turn to my fifty-seventh number, in which he will find the words of St. Augustine, one of the greatest of the ancient fathers, who speaks more like a Protestant on this subject than Luther himself. I gave several other great names, including a pope, and even the incomparable Duns Scotus, as witnesses of the fact, that transubstantiation was not always believed in the church of Rome; to all which the Vindicator opposes nothing but his own word. "I see," says he, "he (The Protestant) has further committed himself with St. Augustine, Pope Gelasius, &c. To enter into a refutation of these fabrications is useless; I have clearly convicted him in my last of having recourse to his old tricks of *forgery*, and as he stands a guilty fabricator, no credit can henceforth be given to his assertions." Col. 758. The reader is able to judge what his convictions of fabrication are like; and will no doubt perceive the trick which the Vindicator here plays off; that is, to make it appear that the reader had nothing before him but assertions of mine; whereas I gave the testimony of Augustine and others in their own words. He calls these words fabrications, and he says to enter into a refutation of them is useless; but he takes care not to give the words themselves; for as Augustine's works are well known, he would have been in danger of having his own falsehood detected.

I have given all the particular exceptions which the Vindicator makes against the testimonies which I adduced as to the matter of fact,

that the ancient fathers were ignorant of transubstantiation: and it is only as witnesses to a matter of fact that I adduce their testimony. In their opinions the ancient fathers were as liable to err as any modern teacher can be, and they were often mistaken. I would not therefore receive any doctrine that they taught, unless I found it in the word of God, and then I would believe it independently of their teaching or testimony. As transubstantiation is not taught in the Bible, I would reject it, though it had been taught by all the saints and fathers since the days of the apostles; but it is satisfactory to be able to show that authorities which Papists themselves acknowledge, are against them.

The *Vindicator* proceeds to give, from a work by one Dr. Thomas Bailey, what he calls a chain of evidence, conclusive in favour of transubstantiation. This consists in a great number of scraps of sentences, and parts of sentences, from a host of writers in different ages, most of them nonsensical enough, but whether genuine or not, he does not know; as he takes them on the word of the said Dr. Bailey, who, it seems, had been a Protestant, but became a convert to popery, during the civil wars, in the time of Charles I. By this time, every popish writer was bound to read and copy the fathers, according to the rules of the *Index Expurgatorius*, so that there can be no dependance on the genuineness of a single sentence. Though the *Vindicator* cannot but know this, he does not acknowledge it; and his concealment of it from his readers, most of whom know nothing of the matter, gives us reason to suspect, that he is not very careful whether or not the thing asserted be true, if he can only make it be believed. I pass over all his chain of evidence, as he calls it, as of no value whatever; and thus I get to the conclusion of my answer to the *Vindicator*, which has been by far the most irksome part of my work, not from any difficulty in it, but from a consciousness of degradation in being obliged to contend with an adversary, who despises equally truth in his statements, and decency in his language.

I think I have fully replied to every thing in the *Vindicator* that relates to Christian doctrine and worship. Of his cavils and calumnies of a private and personal nature, I have given only a few specimens, sufficient, I think, to show the character of his work, and the manner in which popery is defended; and I do not choose to load my pages with any more of such matter.

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## CHAPTER CLXVIII.

DISABILITIES UNDER WHICH PAPISTS LABOUR ARE NOT PERSECUTION FOR THEIR RELIGIOUS OPINIONS. THEY RESULT FROM VOLUNTARY AND AVOWED SUBJECTION TO A FOREIGN POWER. PAST AND PRESENT RESTRICTIONS ON ROMAN CATHOLICS. CONCESSIONS MADE TO THEM HAVE NOT SATISFIED THEM.

SATURDAY, September 29th, 1821.

HAVING finished my reply to the Catholic *Vindicator*, I allude to him now merely for the purpose of introducing another topic. He finds me guilty of asserting that I had not made one real contradiction, or written a sentence which I would wish to alter, were it to be written again; in which, as usual, he misquotes my words, and misrepresents my mean-



ing; for what I said was, that *he had not detected* one real contradiction, or *pointed out* a sentence which I would wish to alter. In order to try whether he knew what a contradiction was, I made one on purpose, and told him the very page on which it stood; but, so far as appears, he was never able to find it out; and I certainly did write some sentences, which I would wish to alter, though he did not point them out. These will be found in Vol. I Part I. page 41, in which I admitted that the civil disabilities, under which Papists lie, are persecution on account of religion. This notion prevails very generally among persons who have not closely studied the subject, as was the case with me when I wrote the above passage; but it was not long till I perceived my mistake; and I know I am not the only individual who, upon a careful study of the subject, has seen cause to change his mind.

Persecution on account of religion, is to prevent men from worshipping God according to the light of their own consciences, or to punish them for so doing; it being understood that such worship is harmless in the sight of men; for if it were in any manner hurtful to fellow-creatures, the restraining of it would not be persecution, but a lawful exercise of magisterial authority. Now, I do not find that there is any law extant, or practice authorized in this empire, either for preventing popish worship, or punishing Papists on account of their worship, however absurd and idolatrous it may be. There are, indeed, certain places of power and trust, to which Papists are declared inadmissible; but this is not on account of their religion, or their worship; but solely on account of their sworn subjection to a foreign power, namely, the pope of Rome, who is the declared enemy of all Protestant churches, and, of course, of all kingdoms in which the Protestant religion is established. His determined hostility against all such as maintain the Protestant religion, has often been published to the world, and has never been disavowed by him; it remains, therefore, to this day in full force; and those in Britain and Ireland who are his subjects, have no more right to complain of exclusion from political power, than the subjects of the Grand Turk have. Nay, supposing a colony of sober Turks to settle among us, I would contemplate less danger from them, than from Papists; I would rather see them admitted into parliament, than Papists; for their prophet never claimed sovereignty over this country, which the pope did claim, and exercise too, in the most rigorous manner. He has never yet relinquished that claim; and his sworn subjects will feel themselves bound to urge it, and to bring the kingdom again under his galling yoke, whenever they are able. The exclusion, therefore, of Papists from political power, is not persecution on account of their religion, but a necessary precaution occasioned by their own obstinate adherence to a foreign and a hostile power.

I grant, that, from the revolution in 1688, down to the reign of King George III., Papists did suffer many privations and hardships, that had very much the appearance of persecution on account of their religion, though really occasioned by their known hostility to the established government. As Papists, I acknowledge, they were proscribed, and many severe laws were made to prevent the growth of popery; but this was not because popery, in a religious view, was erroneous; but because it was inseparably connected with hostility to the established government,

and because Papists identified themselves with the enemies of the reigning family. At this very day Papists suffer some disqualifications, from which they might be relieved, if they would make the declaration against transubstantiation, and the worship of saints and images; not that saint worship and transubstantiation are crimes in the eye of the law; they are merely the tests by which the administrators of the law distinguish the subjects of the pope, from the subjects of King George. It was not because the Ephraimites could not say *Shibboleth*, that the men of Gilead slew them at the fords of Jordan, (Judges xii. 6.) but because their *sibilant* infirmity ascertained them to be the people with whom Gilead was at war: and so it is, that adherence to transubstantiation and saint worship, ascertains Papists to be the subjects of the pope, and the enemies of Protestants. Absurd and impious as transubstantiation is, there is no civil penalty attached to the belief of it, nor do I say there ought to be. Idolatrous as is the worship of the Virgin Mary and other saints, there is no civil penalty attached to it; and I do not say there ought to be, unless it occasion a breach of the peace, by setting up images in the streets; but when the believers and practisers of these impieties declare themselves, as they do by the fact, to be under the spiritual dominion of the pope of Rome, the determined enemy of every Protestant government, it is doing them no injustice to say, "You shall not bear rule in our Protestant state, in which you are more than half alien. You are bound by the most solemn ties, even as you regard the salvation of your souls, to promote the interests of the see of Rome. We know that see to be the enemy of this state. You cannot serve both. You have made your choice of Rome. You must have no power over us.

I know perfectly well that there is no way of evading this argument, but by denying that the pope has any temporal jurisdiction over Papists in this kingdom. Now, this is what no man has a right to deny; for Papists admit his *spiritual* jurisdiction in all its possible extent; and this necessarily implies the *temporal*, whenever the good of the soul shall demand the submission of the body. Besides, the pope has, oftener than once, in the face of the whole world, claimed a temporal jurisdiction over this kingdom, and every soul in it. He has never withdrawn this claim; nor was he ever known to relinquish a claim which he had once made. His claim, therefore, of temporal, as well as spiritual jurisdiction, over Britain and Ireland, is not extinct, but merely dormant. It will revive on the first favourable opportunity; and whenever he hears of a few of his dear children being in parliament, he will bestir himself, and set all his machinery in motion, in order to effect the repeal of every remaining statute that was enacted to maintain the Protestant ascendancy; and he will leave no stone unturned, to procure the re-establishment of popery in all its strength, along with the restoration of the church and abbey lands, and the estates forfeited in successive popish rebellions, to the descendants of their former owners. I know this will be scouted at as chimerical. But why so? Every argument that is supposed to prove that a Papist may be safely in parliament, will equally prove that a Papist may safely be on the throne; and no man can consistently vote for an alteration of the law in the one case, who would not vote for an alteration in the other case; and supposing such a change to happen, all the rest would follow as a thing of course. I

have no fear of such a change happening in my time, because the mystery of iniquity, powerful as it is, cannot work upon a great scale, but by slow degrees: but let Papists into parliament, and the council, and the cabinet, and the operation of the system, will soon be manifest.

Without further arguing on the subject, I shall proceed to show what concessions were made to the Papists in Ireland, during the late reign; and how such concessions were found not to satisfy or conciliate them, but only to increase their discontent, and make them rise in their demands. For a concise view of this subject, I am indebted to a book printed at Cork in 1816, entitled, "The true state of the question: whether admissibility of Romanists to the higher offices of the state, by themselves termed 'Catholic emancipation,' be compatible with the principles of the British constitution? By Joseph Spearing, Jun." I would strongly recommend this work to all who wish for information on a subject of vital importance to the whole empire. Mr. Spearing is a man of facts, rather than of theory; and I am the more particular in recommending his volume, because it is little-known, at least in this part of the empire. It is sold by Archer in Dublin, and in London, by Longman & Co.

In the reign of King William it was found necessary to restrain the Papists by several acts, which would now be reckoned extremely severe, but which were evidently called for by the exigencies of the times. "All grants of forfeited estates were made subject to the condition, that they should be planted with Protestants; and all those concerned in the rebellion were attainted, except those who were included in any articles of agreement, or had been pardoned. An act to restrain foreign education was also passed. By a clause in this act, no Papist was allowed to teach a school publicly, or in private houses, except children of the family. Penalty 20*l.* and three months imprisonment."

"In 1697, the three following acts were passed: 'An act to prevent Protestants from intermarrying with Papists;' 'An act for banishing all Papists exercising any ecclesiastical jurisdiction, and all regulars of the popish clergy out of the kingdom;' and 'An act for the confirmation of articles made at the surrender of the city of Limerick.'" See True State of the Question, &c. pp. 197, 198.

The same year another act was passed against the authority of the bishop of Rome, in which it was enacted, That whoever should ascribe any manner of jurisdiction, authority, or pre-eminence, to the see of Rome, within this kingdom, should incur the pains of a *premanire*. "In 1698, an act was passed to prevent Papists from being solicitors." And in 1703, in the reign of Queen Anne, an act was passed to prevent the farther growth of popery, which contained some very severe clauses: for instance, the Papist who should pervert a Protestant, and the Protestant so perverted, both incurred a *premanire*. Papists were disabled from purchasing lands, &c. &c. In short, for more than half a century after the revolution, Papists were held as a sort of out-laws; and their conduct during this period was the very reverse of that of persons wishing to stand upon good terms with their superiors. They were incessantly plotting against the peace of the kingdom, and the authority of the reigning prince; and the pope, as usual, was blowing the coal, by sending bulls from Rome, promising indulgences, and the pardon of all their sins, to those who should be in any way instru-

mental in dethroning King George, and bringing in the pretender. Their disaffection for the reigning family was visibly connected with their being Papists; and therefore, it was not surprising that they should have been held as a proscribed race, who would keep no terms with the existing authorities, and who, of course, could not be treated as good subjects.

Some time after the accession of George the Third, it was found that the cause of the pretender was so extremely low and desperate, that the most sanguine Romanist could have no hope of his being able to supplant the house of Hanover; and as the plotting on his behalf began to cease, the jealousy of men in power against Papists began to decline. In 1778, an act was passed, by which, on certain conditions, they were empowered to take leases for 999 years, or five lives; and lands were made devisable, transferable, and descendable, to or from them. The penal acts were repealed, respecting the hearing and celebrating mass, and several other restrictions removed. In 1782, Romanists were, by another act, relieved from all restrictions respecting property, and most of the restraints on them were removed. *True state, &c. pp. 220, 221.*

In the year 1792, "an act was passed granting Romanists, that after the 24th of June, 1792, they may practise as barristers and attorneys; that they and Protestants may intermarry; that popish schoolmasters need not obtain licenses from the ordinary to keep school, and all restrictions to foreign education were removed." *Ibid.* 222. It was now that Papists had received in part, and were about to receive more fully, the privileges of British subjects, that they began to manifest their dissatisfaction with any concession that did not go the length of surrendering the kingdom itself to them. This appears by the speech of their own advocate, in the house of commons, Sir Hercules Langrishe, who made the following very remarkable disclosure:—"Notwithstanding my prepossessions in favour of the Roman Catholics, I was checked for some time in my ardour to serve them, by reading, of late, a multitude of publications, and paragraphs in the newspapers, and other public prints, circulated gratis, with the utmost industry, purporting to convey the sentiments of the Catholics. What was their import? They were exhortations to the people never to be satisfied with any concession, until the state itself was conceded!—they were precautions against public tranquillity;—they were invitations to disorder, and covenants of discontent;—they were ostentations of strength, rather than solicitations for favour,—rather appeals to the power of the people, than applications to the authority of the state;—they involved the relief of the Catholic with the revolution of the government;—and were dissertations for democracy, rather than arguments for toleration." *Ibid.* 223.

In 1793, the Romanists were granted the elective franchise; eligibility to be justices of the peace, grand jurors, and officers in the army and navy; liberty to endow a college and schools; liberty to carry arms, to those possessing a certain degree of property; and the right of challenge against a Romanist was taken away, in causes where a Protestant and Romanist are the parties. These, with the former grants, leave them now under no exclusions but the following: "The parliament, the privy council, and the offices of viceroy, lord chancellor, master of the rolls, judges, judges of the court of admiralty, secretary of

state, lord privy seal, vice-treasurer, deputy vice-treasurer, teller and cashier of the exchequer, auditor general, lieutenant or governor, or custos rotularum of counties, secretary to the viceroy, sergeants at law, attorney general, solicitor general, king's council, masters in chancery, provost or fellow of Trinity college, postmaster general, master or lieutenant general of the ordnance, commander in chief of the forces, general on the staff, sheriff or sub-sheriff of any county; and from holding any office of trust than can be established by the lord lieutenant and council, under the seventeenth and eighteenth of Charles the Second. They are also excluded from the office of mayors, sheriffs, recorders, aldermen, common council men, &c. in cities; and from the office of high and sub-sheriffs of counties." *Ibid.*

Here there seems a vast number of offices from which Papists are excluded; but so are also dissenters of every name, especially in England, unless they shall qualify themselves according to law; and they have much more reason to complain than Papists, seeing they are not in subjection to any foreign power, as Papists are; yet we seldom hear of dissenters complaining of their exclusion; at least they do not, like Papists, annoy the country, and embarrass the government with their clamour and their threats. We do not hear them magnifying their numbers and importance, and making the peace of the kingdom depend on their being unconditionally admissible to places of power. This is what Papists are always doing; and yet there are few of the places from which they are excluded, which, as Papists, they could fill in a Protestant country, without annoying Protestants, or violating their allegiance to the pope. Some of the places are connected with extensive patronage in the established church, and the universities. They will not allow the king a negative in the nomination of their bishops; and yet they claim a right to such places and offices about the king as would give them the nomination of all the Protestant bishops, and perhaps one-tenth of the inferior clergy in England, and one-fifth of the ministers in the church of Scotland. The king cannot be personally acquainted with one in a thousand of those whom he appoints to the most important offices in the church; he must therefore of necessity be guided by the recommendation of his confidential servants; and as their personal knowledge of individuals must be very limited, within the range of a great empire, they must be guided by the recommendation of inferior functionaries, such as lieutenants, and vice-lieutenants, sheriffs and sub-sheriffs of counties, mayors and magistrates of cities, &c., many of whom are also patrons of parishes, in virtue of their offices. Now, what would a Papist do, if it fell to be his duty to recommend or appoint a successor to Cranmer in the see of Canterbury, or to John Knox in the church of Edinburgh? He could not recommend a heretic, to teach and defend heresy, for this is absolutely inconsistent with the obligation which he is under, to do every thing in his power to extirpate heresy, and promote the interest of his mother church. What then would he do? He would consult his confessor, who would have a list of Jesuits duly assorted, and fit for all places in both church and state; both able and willing to conform to reformed episcopacy, or more heretical presbytery, for the laudable purpose of insinuating doctrines that would gradually overturn both, and establish popery in their stead.

In short, popish functionaries in a Protestant country, with church

patronage, would incur the damnation of their souls, according to their avowed principles, if they were not to do something like what I have supposed, in order to put down the great schism, which they call the reformation, and restore the church of Rome to her former power and glory. Every Papist most firmly believes that the church of Rome is the only true church; that she is destined to recover her lost dominion, wherever it has been lost; and that she shall stand till the end of time; and, besides the obligation which he feels upon his conscience, he believes that it is so highly meritorious to promote popery, and suppress heresy, that he will receive an eternal reward for what he may be able to do in so good a cause. These things are undeniable; and to admit persons professing such principles, and actuated by such motives, into places of power in a Protestant kingdom, with an established Protestant religion, would indicate such a degree of infatuation, that I should think it could not be seriously proposed by any man who had been at due pains to make himself acquainted with the system.

But I shall be told, that it is unjust to deprive men of their natural rights; and that they ought to enjoy these, whatever may be the consequence. But what are our natural rights? Liberty of worshipping God in such a way as we conscientiously believe to be pleasing to him, is a natural right, of which no power on earth can justly deprive us, while we do not injure, or disturb the peace of our neighbours: but nothing can be the *natural* right of one man, which is not as much the natural right of every man. Now it is not the natural right of every man to be a member of parliament, or a minister of state; and therefore it is not the natural right of any man. Neither is it the natural right of every man, or of any man, to be eligible to such places, for that must depend upon certain qualifications which every man does not possess, and of which, men who do possess them, may deprive themselves, as every Papist does by his acknowledged allegiance to a foreign, and, to Protestants, a hostile power. Rights of this kind are entirely *conventional*. They are to be enjoyed and exercised for the good of the community; and every community has a *right* to exclude from places of power those who are incapable, either from want of talents, or from holding principles incompatible with the public good.

The privileges which the act of 1793 extended to Papists, seem to have been all which they themselves, at that time, contemplated; and while they were yet the subject of petition and expectation, it was confidently maintained, that if these things were conceded, the concession would be considered as complete emancipation; it would produce perfect contentment, and ensure the most flourishing state of peace, happiness, and prosperity, in Ireland. Father O'Leary, their most popular writer at that time, thus expresses himself:—"This happy system of toleration could be introduced, by excluding in this kingdom the Catholics *from any high offices* under the crown; secondly, *from the privilege of sitting in the senate*; thirdly, if the use of arms gives any umbrage, *from the privilege of carrying them*, except to such as have a mind to serve their country in the army, or such persons as are possessed of real or personal estate, amounting to whatever value the legislature may think fit; all other laws heretofore enacted to be null and void. The kingdom would soon flourish; and the brilliant example set to such princes as have not yet thrown open the gates of toleration,

would rescue mankind from the heavy yoke which misconstrued religion has laid on their necks." "Thus," says Mr. Spearing, "one of their own priests, previous to the grant of these privileges, held them out as the most desirable boon, and viewed them as complete emancipation." Page 224.

Yes: but after these privileges were granted to them, and after they had the most complete toleration, they found out, and they complained to their holy father the pope, that they were still suffering the most sanguinary and unrelenting persecution that ever aggrieved a Christian people. (See *PROT.* Vol. I p. 580.) This they declare to be their present condition; which verifies what Mr. Lealie Foster said in the house of commons, when the question was discussed in 1811: "Hardly were the political concessions granted, until Ireland was in a flame from end to end, and one continued month of peace and security it has never known from that hour to the present." And those of Lord Redesdale in the house of lords the same year: "The tone of the Catholics now was very different from what it had been at the commencement of the concessions to them, which were received in the spirit of amity and good will; but the moment they gained a standing place, they assumed the language of menace and intimidation." *Ibid.* pp. 292, 297.

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## CHAPTER CLXIX.

SUBJECT OF CATHOLIC EMANCIPATION CONTINUED. PAPISTS' AIM AT THE RECOVERY OF CHURCH LANDS AND FORFEITED ESTATES. STRANGE CONCESSIONS FROM PROTESTANTS. IN THE VIEW OF PAPISTS IT IS LAWFUL TO MURDER PROTESTANTS, IF THUS THEY MAY OBTAIN WHAT THEY CALL THEIR RIGHTS.

SATURDAY, October 6th, 1821.

IN my last number I gave an account of the relief granted at different times, during the late reign, to the Papists in Ireland, and of the disabilities to which they are still subject. I showed that the privileges which they obtained by the act of 1793, were considered by themselves at the time as complete emancipation, seeing that, by that and former acts, every restriction with regard to liberty of worship, and the education of their children, was removed; and that their present disability is only exclusion from certain offices of power and trust, which they could not possibly hold consistently with their allegiance to the pope, without doing every thing in their power to subvert our Protestant establishment. Nay, by the act of 1793, political power was actually conferred upon them; for it gave them the right of voting for members of parliament; and, to use the language of Lord Redesdale, "the moment they gained this standing place, they assumed the language of menace and intimidation." Having obtained from a Protestant legislature more than they at first expected, they began to aspire to still greater things; and now they regard all that has been conceded to them as nothing; they are still demanding "emancipation," which implies that they are still in bondage; and nothing less will satisfy them now, than the surrender of the kingdom to them. According to their known principles, they must be in bondage while heretics, or a single heretic, shall bear

rule over them; and they will never consider themselves "emancipated," till they get the government into their own hands, and till they have accomplished the reconciliation of the kingdom to the see of Rome. This is their object; and I challenge them to deny it, if they can.

And upon the supposition that they really believe their own doctrine, it must appear to them a very proper and laudable object. I suppose if I were a Papist, I would think it so; and all Papists must think it so, else their minds are differently constituted from those of other men. They believe that Jesus Christ gave to St. Peter, and through him, to his successor the pope of Rome, sovereignty over the whole Christian world, including Great Britain and Ireland; and that for supporting Romish Christianity with becoming splendour, their pious ancestors appropriated immense wealth, including thousands of acres of the best land in the kingdom: and built a great number of magnificent edifices, which remain to this day in the hands of heretics. They believe that by an act, or series of acts, of unparalleled wickedness, the king of England threw off his allegiance to the pope, abandoned the true church, and drew away most of the people with him, as Satan in his apostasy drew away many of the angels from heaven; that, in the most sacrilegious manner, he plundered the holy church of all her wealth, which he bestowed partly on his courtiers, and partly upon a church of his own creation, of which he declared himself the head. I do not say that this is in all respects a correct view of the matter, but it is the view which Papists have of it. A Papist plumes himself on his having remained unshaken in his allegiance to the holy see. On this account he feels himself superior to Protestants, whom he looks upon as heretics and schismatics, and, what is perhaps worst of all, vicious intruders with the property of his church; in short, as unjustly holding possession of that which belongs not to them, but to his holy mother. He naturally, and according to his own principles, justly desires the restoration of this property to the right owner, which implies the restoration of the church of Rome to all her former splendour and power; and he feels himself imperiously called upon to use every means to bring about this happy restoration.

Besides, there was a great deal of property forfeited by Papists in successive rebellions, especially in Ireland, from the time of Queen Elizabeth, down to that of King William. These rebellions were encouraged by the pope, with a view to the restoration of popery; and property that was forfeited in consequence of obedience to the pope, in defence of the true religion, must be considered by Papists as having been unjustly wrested out of the hands of the lawful proprietors. I suppose one-half of the land in Ireland is in this predicament. The present possessors hold it in virtue of purchase, or of inheritance from those to whom Queen Elizabeth, and subsequent sovereigns, gave it, on the attainder of the ancient proprietors; but upon the principles which every Papist holds to be infallible, all these forfeitures were unjust. The property belongs to the lawful heirs and lineal descendants of the ancient proprietors. When popery shall be re-established, every man will get his own; and it is as a step towards this, that Papists are so anxious to get into parliament, where they will occupy a higher standing ground; and where, by combination and perseverance, they will ultimately carry their point. There are many poor persons in Ireland,



who have the record of their lineage distinctly preserved, who publicly claim to be the heirs of certain estates, who have never relinquished the hope that the property will be restored to them or to their descendants. In order to preserve the knowledge of it, it has been the practice of fathers from age to age, as I have been informed, to lead their children round the boundaries of the lands which they claim as theirs. All this is done in the hope, that one day these lands will revert to the right owners.

Nay, Lord Viscount Carleton, in a speech quoted by Mr. Spearing, page 265, tells us, that "Not many years ago, maps of the Irish forfeited estates were industriously circulated on the continent, an indication that some important object was looked at for attainment; and that it was desirable to conciliate foreign Catholic potentates, with a view to the success of that project. Since the union, it has been openly avowed, that the revolution was a usurpation; the exclusion of Roman Catholics from seats in parliament, an excess of the power of the legislature; that the old Roman Catholic proprietors had never offended; that the confiscations were unjust; and that the present possessors hold by usurpation, and ought to be dispossessed."

What is thus distinctly avowed, is no more than what is naturally to be expected. Papists must desire the restoration of the ancient order and state of things; believing as they do in the divinity of their religion, they confidently expect such restoration; and what men desire and expect, they will most certainly endeavour to accomplish. Give them the power of doing it, and it shall be done. I say, Papists would do this, because it is natural and reasonable: it is what every man feels he would do, if he were in their circumstances, and believing as they believe.

Nothing can be more natural than that Papists should desire the re-establishment of their religion, and the restoration of what they consider their property; and that they should aspire to places of power, in order to enable them to effect these objects; but that Protestants should labour to help them to it, is beyond measure astonishing. But such is the fact. There is scarcely a company of half a dozen individuals, into which one can enter, in which advocates of what is called "Catholic emancipation," will not be found. Nay, there are Protestants, and Presbyterians too, who go the length of maintaining, that if it be proper to have an established religion, that of Ireland ought to be popery, seeing Papists are the majority. Upon the same principle it is proper that Mahometanism should be the established religion in Turkey, Arabia, and Persia. And, by all means, be it so, if the government and people in those countries choose to have it so. The powers of Christendom have no right to hinder them, or to force Christianity upon them; but for *Christians* to argue that it is proper and right to establish error, delusion, and idolatry, because the majority of the people are deluded idolaters, would be somewhat strange. Not more strange, however, than for *Protestants* to argue for the establishment of popery, where the subjects of that delusion happen to be the majority. Putting the question in the above hypothetic form, I would say, if it be proper to have an established religion in any country, it ought to be the *true* religion; in which, I am sure, all Papists will agree with me, whether all Protestants will or not. As Christians and Protestants, we have nothing to do with popery, or any other false religion, but to endeavour

to win men from it by instruction and persuasion. To establish error of any kind, is to throw an obstruction in the way of those who would perform this Christian duty. It is to put a weapon into the hands of the enemies of the truth, with which they will destroy its friends; and to establish popery in Ireland, would be at once to extinguish the light that has begun to rise upon it; for it is a fact, confirmed by the experience of ages, that where Papists have power, they will persecute to death those who presume to teach genuine Christianity.

There are, however, few Protestants who contemplate the possibility of popery becoming again the established religion in any part of the British Isles; and perhaps fewer who think it ought to be so. Most of the advocates of "emancipation" mean by the term, no more than admissibility into places of power; and judging from their own indifference about the ascendancy of one church more than another, or their consciousness that they would not make use of power, if they had it, to enforce conformity to the principles of their own sect, they charitably conclude that Papists would be equally indulgent to those who did not choose to conform to popery, and equally indifferent about the re-establishment of it. But all this is contradicted by the avowed principles of Papists, and by every historical fact, for a thousand years, that bears any relation to the subject. Suppose a Papist in parliament, or in the privy council, and disposed to act as liberally as a Protestant, and to refuse to lend himself to promote the designs of his sect, his priest would soon teach him better manners. The salvation of his soul depends upon his keeping on good terms with his confessor, who has power, as he believes, to absolve, or not absolve him, from his sins; and this absolution is usually granted upon condition that the penitent shall undergo some penance, or perform some good work; and of all the good works that can be thought of by a Papist, there is none more meritorious than the extirpation of heresy, that is, the Protestant religion, and the establishment of popery in its place. If a Papist has really imbibed the spirit of his religion, the work will appear to himself in this meritorious light, and he will feel it to be his most imperious duty; and if he has not this as the result of his own conviction, his confessor will soon make him both feel and act as he ought to do for the sake of his holy church. No wise man would take into his confidential service, or intrust the charge of his affairs with a known dependant, and sworn vassal of an enemy and a rival; but every Papist, living in a Protestant state, is a vassal and a dependant of a rival and a hostile master, and of course cannot be safely intrusted with power over Protestants, or with the confidential management of their affairs.

I have laid it down as a thing most certain, that by "emancipation," which Papists demand with so much clamour, they mean, ultimately, nothing less than the restoration of the church, and other forfeited property, as well as the establishment of their religion. Well, I suppose there are Protestants so remarkably, and so romantically generous, that they would concede even this to them. I do not recollect having ever heard, or read of this being proposed in so many words; but I have heard doctrines advanced that would naturally lead to it. It is admitted that the tithes and church lands did once belong to Papists; and that many great estates, now in the hands of Protestants, were transferred from Papists, in consequence of what we call their rebellion, but what

they call their loyalty and their religion: and if the church of Rome, and her adherents, were unjustly deprived of this property, why ought it not to be restored? Is not restitution a Christian duty? Yes; but there is an *if* in the matter; and *if* they were *not* unjustly deprived of that property, it would be great *injustice* now to take it from those whose ancestors paid a price for it, or who received it as the reward of meritorious services.

I am not going to enter upon the subject of forfeitures and attainders, which are matters merely civil and political. My business is with popery as a system of false religion, which incapacitates those who believe it from holding places of power and trust, among those who believe and profess the true religion, because it imperiously binds them to use whatever power they may possess to extirpate this. But I suppose all civilians are agreed, that rebellion against the sovereign power, as established by law, infers the forfeiture of the property, and even the life of the rebel. The property reverts to the sovereign, who may give it away, or sell it, as he pleases. There is no injustice in this; for no subject ever held his property upon any other condition; and the man who holds property without the condition of allegiance, is not a subject, but a sovereign. But I shall be told, perhaps, that Papists do not admit that the conduct of their ancestors was rebellion; and I reply by asking, what rebel ever made such an admission? If the opinion of rebels themselves, and of their approvers, be the rule by which we are to judge, there never was rebellion in the world, and never will be. If modern Papists shall seriously maintain that the conduct of their ancestors, by which they forfeited their estates, was not rebellion; I shall think it fair to retort, that they hold it lawful to do as their ancestors did; and that, if Protestants be wise, they will beware of them.

What was called church property, was equally subject to civil allegiance; for those who gave it to the church, could not convey it more unconditionally than they themselves received it. The church of Rome, as such, never owned allegiance to the Protestant sovereign of Britain; and, of course, cannot lawfully hold property; and if she had done so, it would long ago have been forfeited by the rebellions excited by her head, which must be understood to have had the consent of the members. In point of fact, however, the church property was not in general confiscated, except in Scotland, where, perhaps, *plundered* would be the better word. In England and Ireland it was appropriated for the support of the purer system of the reformation, and so it continues to this day. I have made these few remarks, in order to show, that in a religious and moral point of view, there is no injustice done to Papists by their exclusion from places of power, or in refusing to restore to them the property which their ancestors forfeited; for if it could be shown that there was *injustice* in the case, I would abandon the defence of it, being convinced that what is morally wrong, cannot be politically right.

It will perhaps be said that I have assumed a great deal about the devotion of Papists to the see of Rome, and their hostility to our Protestant government. I have done so, because evidence upon the point is so abundant and so accessible, that any man who chooses may satisfy himself on the subject. Till of late, indeed, this evidence had to be sought for in books which were not in every library; but the Reverend

Mr. Graham in his *Annals of Ireland*, commencing in 1535, and coming down to the period of the revolution, and Mr. Spearing in his work, which comes down to the present day, furnish such a compendium, with reference to such unquestionable authorities, that any man may, in a few hours, obtain such a view of the subject, as will make him dread the admission into places of power over him, persons who really are not their own masters, but the bondslaves of a spiritual power that is bent on the overthrow of the Protestant religion, and the destruction of its active defenders.

With a few extracts from the last mentioned work, I shall conclude the present number. I have selected a few facts of recent occurrence, not of ancient date, in order to show that the hostility of Papists against Protestants is as determined and bloody as ever it was. The following are given on the authority of Sir Richard Musgrave, who wrote a history of the last Irish rebellion:

“James Beaghan, executed on Vinegar Hill, the 24th of June, 1799, for various murders, which, he said, he was instigated by popish priests to commit, confessed, that every man that was a Protestant was called an Orangeman, and every one was to be killed, from the poorest man in the country. They thought it no more sin to kill a Protestant than a dog.” “It appears, on the evidence of different persons, that one hundred and eighty-four Protestants were burnt in the barn of Scullabogue, where they had been collected for the purpose, and that thirty-seven were shot at the front of it.” “Ninety-seven Protestants were put to death on the bridge of Wexford in the following manner:—Two rebels pushed their pikes into the breast of the victim, and two into his back; and, in that state, writhing with torture, they held him suspended, until dead, and then threw him over the bridge into the water.” “One of the favourite toasts at the convivial meetings of the rebels, was, ‘A total extirpation of the Protestants.’” “It was often asserted in the committees, that a person would ensure salvation by killing a certain number of Protestants:”—“That a Roman Catholic would certainly go to heaven, if he killed three Protestants.” Pages 238, 239.

I expect to be censured by some of our very liberal Protestants for bringing these horrible facts to their view, and yet they are only a specimen of what Sir Richard Musgrave has given upon authority, to which it is impossible to refuse to give credence, and which, so far as I know, has never been contradicted. The following is from Jackson’s narrative:

“The extinction of the Protestant religion was the favourite idea of the great mass of the rebels, and their strongest motive to action. In the town of Wexford, Protestant men and women were obliged to recant; and, with their children, were required to be baptized in the Catholic chapel, after the Roman Catholic manner, and to attend mass. Even the protection granted by the priests to the Protestant men and women, after they had been thus baptized, was, ‘Protect, in the name of Jesus Christ, A. B., he or she having been made a Christian, and a member of the Catholic church.’ (Signed by the priest.)”

“At the battle of the Three Rocks, before the town of Wexford was taken by the rebels, a priest, of the name of Murphy, marched at their head, telling them to follow him, and not to fear; for if they took up the dust from the roads, and threw it at the king’s troops, they would fall

dead before them. The rebel camps were constantly attended by numbers of priests, saying mass every day, and pretending to give charms which would prevent the balls of the soldiers from injuring them." "That no compunction might arise in their breasts, on account of the murders they were daily committing, their priests assured them, it was ordained by God, and that it had been prophesied there should be but one religion, and that was to be the Roman Catholic; so that in destroying the Protestants, they were performing a duty to Heaven." Page 240.

In the report of the secret committee of the house of lords, we have the following singular disclosure:—From the information, on oath before four magistrates, of Richard Granby, farmer, 23d of June, 1798, who had escaped from the rebels;—"Saith, that he attended mass, celebrated by Edward Murphy, parish priest of Bannow; that, after mass, he heard said Murphy preach a sermon, in which he said, 'Brethren, you see you are victorious every where,—that the balls of the heretics fly about you, without hurting you,—that few of you have fallen, whilst thousands of the heretics are dead; and that the few who have fallen, was from deviating from our cause, and from want of faith; that this visibly is the work of God, who is now determined, that the heretics who have reigned upwards of a hundred years, should be now extirpated, and the true Catholic religion established.' And deponent saith, that this sermon was preached after the battle of Ross; and saith, that he has heard several sermons preached by the priests to the same effect; and farther saith, that he has heard several of the rebels, who had been at the battle of Enniscorthy, and elsewhere, declare, that Edward Roche, the priest, did constantly catch the bullets that came from his majesty's army in his hand, and give them to the rebels to load their guns with. Deponent farther saith, that any Protestant who was admitted into the rebel army, was first baptized by a Roman Catholic priest: and that every Protestant who refused to be baptized, was put to death; and that many, to save their lives, suffered themselves to be baptized." Page 249.

The reader is requested to remember, that this is not a narrative of what took place hundreds of years since. It happened little more than twenty years ago, soon after Papists had obtained what they had formerly considered complete emancipation; and, if I am not misinformed, there are Papists at this day in Glasgow, who know the truth of these things, not from mere report, but from their own personal acquaintance with them. Surely these facts ought to convince every one of the bloody hostility which still exists with Papists, not only against the Protestant religion, but also against the persons of Protestants; and they assure us of what we may expect, whenever such enemies shall obtain power over us.

## CHAPTER CLXX.

CONDUCT OF THE PRIMITIVE CHRISTIANS IN RELATION TO CIVIL RULERS. BUT PAPISTS ASPIRE AFTER CIVIL POWER. PROOFS FROM THEIR OWN ACKNOWLEDGMENTS, THAT THEY AIM AT SUBVERTING THE ESTABLISHED GOVERNMENT IN CHURCH AND STATE. CASE OF DISABLED EPISCOPALIANS IN SCOTLAND.

SATURDAY, October 13th, 1821.

A FEW days ago I had a call from a venerable old man, who addressed me to the following effect:—"You ought to tell the Papists, that seeing they are the only Christians and are sure of going to heaven; and that, as we are heretics and must go to hell, they ought to be content with the kingdom of heaven; and leave us unmolested to manage the affairs of this world, which, they say is all *our* portion." Having "dropped this word," my visitor immediately took leave, and left me to ruminate on what I had heard. His words have often recurred to my mind, and the more I think of them, the more force I perceive in the sentiment which they express.

Papists are incessantly boasting that they hold the very religion which the apostles taught; that their doctrines are in *every iota* the very same that were held by the Christians in Rome, when Paul wrote to them, that he thanked God on their behalf, and that their faith was spoken of throughout the whole world. I have just been reading Bishop Milner's great work, "The End of Religious Controversy;" the alpha and omega of which, seems to be what I have here stated; namely, that the church of Rome is in every respect such a church as the apostles planted; the Papists are just such Christians as were addressed by Paul in Rome, Ephesus, and Corinth; and that this would have been the case though the apostles and evangelists had not taken the trouble of writing a word about a Christian church, or Christianity itself. I must, however, do the bishop the justice to say, that he does not in so many words deny the truth of what the apostles wrote, though he adduces many things from what he calls the "unwritten word of God," (tradition,) not very consistent with that which has been written. But, in reference to the point in hand, I have not found, even in his work, a scripture, or even a traditionary example, of the primitive Christians demanding to be admitted into high offices in the state. We do not hear a clamour or even a whisper of discontent among them because they were excluded from such offices; or because the heathen Romans kept the good things of this world to themselves, and managed the business of this world without calling Christians into their council. The fact is, the primitive Christians *were* satisfied with their heavenly inheritance, as my visitor says Papists ought to be, and which they would be, if they were like them. They were not desirous of great things in this world. If the civil government afforded them protection, and freedom of worship, it was all they desired; and whether they were favoured with these or not, they were taught to pray for kings and all in authority over them, that they might live quiet and peaceable lives, in all godliness and honesty.

We know that there were Christians even in the court of Nero, when Paul was a prisoner in Rome; (Philip. i. 13,) and seeing the provi-

dence of God had brought them there, or his grace had found them there, they would no doubt study to behave in every respect as became Christians; but we hear nothing of Christians aspiring to places at court, or in the senate, or clamouring about exclusion from the senate, being an infringement of their natural rights. If they had, we may be sure Paul would have addressed them in some such language as Jeremiah did his companion, Baruch, "Seekest thou great things for thyself? seek them not." After all, we have no evidence that Nero's Christian courtiers were men in power, like modern ministers of state, else they would surely have found means to release Paul from bondage, which would have been a very laudable "emancipation." I believe these courtiers were slaves themselves—men and women whose personal emancipation would have been a desirable boon; yet Christians, even in these circumstances, were instructed by this apostle so to prize and rejoice in their heavenly inheritance, as to make little account of their personal slavery. "Art thou called, being a servant, (the word is a *slave*,) care not for it; but if thou *mayest* be free, choose it rather."

The question is not about the lawfulness of masters having slaves; but since the state of society was such that servants were generally in that condition, it was the duty of Christian servants, or slaves, to serve their masters faithfully and without repining. In like manner the question is not, whether the Roman emperors acted wisely or lawfully in not taking Christians into the senate but seeing they were not admitted, at least for many ages, it was their duty as Christians to be content without civil power; and to be in subjection to lawful authority as much as if they had held places of authority themselves. And such was the case in point of fact. The inspired apostles enjoined subjection in the strongest manner; and it does not appear that they were disobeyed. Seditions were classed with other immoralities which rendered those who did them, unfit for the kingdom of heaven; and had Paul heard of a seditious person in any church, or of one who disturbed the public peace by claiming to have a share in the government of the empire, he would have reprov'd that church as severely as he did that in Corinth for suffering an incestuous person among them.

Now, if our modern Papists were precisely of the same faith and character as the primitive Christians were, they would be equally peaceable, and contented with their religious privileges, especially as they enjoy protection and toleration, which the primitive Christians did not, and as they have the happiness of living under a government a thousand times more worthy of respect and obedience than was that of Rome in the time of Nero. If it shall be replied that the Romans were heathens, and that Christians could have little comfort in being associated with them in the government of the empire, I shall admit that it is true; though this is not the reason given for the duty of obedience; nor does it appear that it would have been the duty of Christians to decline being associated with heathens when they were lawfully called to serve their country along with them, though, having their inheritance and their hearts in heaven, they would not be desirous of honour or power in this world, much less would they be clamorous for it, or disposed to disturb the public peace if they did not obtain it.

But if the Romans were heathens, Protestants are heretics, which in the view of a Papist is much worse. The pope does not excommuni-

cate heathens, but heretics he does excommunicate every year, on Holy Thursday. It must, therefore, not only be very uncomfortable for Papists to be associated with them in parliament, or in the government of the kingdom, but it must be absolutely unlawful; for to have any voluntary, unnecessary communication with heretics, is to partake of their heresy. It is known, and ought not to be forgotten, that a dreadful sentence of excommunication and damnation lies particularly upon the throne of Britain, and upon all the states of parliament. It was first pronounced against the throne, in the person of Henry VIII., and repeated in those of Elizabeth and James I. As this sentence was never revoked, it remains to this day in as much force as ever. Now, I ask Papists, how could they hold places in a government that lies under such a curse? It is possible to be associated with heathens in any sort of public business, especially such liberal and tolerant heathens as most of the Romans were, without suffering inconvenience, or being conscious of contamination; but with heretics, who lie under the solemn curse of the most holy head of the Catholic church, it is impossible to be so associated, without danger of incurring a part at least of the dreadful malediction; and, therefore, to return to the point from which I set out, Papists ought to be content with the kingdom of heaven, which, they say, is exclusively theirs, and leave the government of this worldly kingdom to those who have no portion or part in their inheritance. If they cannot be persuaded to act thus from choice, as the primitive Christians did, they should feel themselves compelled from necessity to do it. And, indeed, I am persuaded this would be their feeling on the subject, were it not that they expect, by getting into power, to supplant the heretics altogether; and they know well how to submit to a little inconvenience, or even do a little evil, for the sake of effecting a great good.

This, I know, is the very point they would be at; and they are not now at much pains to conceal it. They have now got such a broad "standing ground" in their legal privileges, and in the favour of nominal Protestants, that they can venture to speak plainly out, and tell what they want. Thus, on a late occasion, when it was proposed to lay open parliament to them, and all places of power, with two or three exceptions, the proposers of the measure, in the childlike simplicity of their hearts, proposed something that they called securities; and they had not a doubt but that Papists would become bound not to do any thing that should tend, directly or indirectly, to injure or affect the interests of the established church. Some leading laymen among them were, I believe, willing to come under this obligation; but the clergy instantly took the alarm. Meetings were held both in England and Ireland, and resolutions were published, in which it was explicitly declared that the securities were inadmissible; and one document in particular, which was signed by Vicar Apostolic Milner, plainly stated, that they could not become bound not to do any thing that should tend to the overthrow of the established religion, seeing that was the very end and tendency of all their preaching and writing. This was honest and honourable. It contained nothing new; for every person acquainted with Papists and their system, knew it before. But persons ignorant of these, did not know it, and would not believe it, till they had it from such high and unexceptionable authority; and there are some on whom my writing



could make no impression, who were convinced in a moment, when they saw it under the hand of JOHN MILNER, D. D. F. A. S. V. A. M. D.

That Doctor Milner speaks the sentiments of Papists in general, is very evident, from the applause with which a speech by Dr. Dromgoole was received by a great public meeting in Dublin, which speech the doctor afterwards published and defended. Speaking of the "oath for Catholic members of parliament," he says, "it is nearly similar to the ordinary oath of allegiance; it is drawn up in the same cautious and suspicious manner—the clauses and observations are of the same insulting and calumnious kind. But both go to a solemn pledge to support, not the succession, but the PROTESTANT succession of the crown." This is what Papists cannot swear to; and it is considered "insulting" to propose it to them. "How gross," says he, "the ignorance that would propose such an oath unless it was meant to insult! and how absurd and presumptuous to suppose that it would be accepted! Are these the securities that are sought for the protection of the Protestant church? If so, she cannot obtain them. She might, according to the penalties of that bill, see, indeed, the Catholic pastors driven from their flocks—she might see them subjected to obloquy, privation, and insult—she might see them transported as felons, and suffering as murderers; but she would never see them so lost, so abandoned, as to take the oath which was proposed—an oath not to seek, *directly* or *indirectly*, the subversion of the Protestant church! Why, this would be to abuse the divine command, which says, 'Go, teach all nations.'" After describing what he considers the danger of the established church from dissenters, he adds, "the columns of catholicity are collecting, WHO CHALLENGE THE POSSESSION OF THE ARK, and unfurling the *oriflamme*, display its glorious motto, *Ev rotyq vika*."

Yes: the possession of the ark is what they challenge;—that is, the established church and its immense property; for this purpose "the columns of catholicity are collecting;" that is, Papists are collecting their strength, and preparing to take by storm what they are not yet sure of getting by capitulation. This is pretty plainly intimated by the allusion to the fiery cross with its Greek motto. In his published defence of the speech, the orator tells us how much it was applauded by the meeting:—"It met," he says, "with the most complete concurrence. The speaker was frequently interrupted by applause; and the resolution was passed with marks of enthusiastic approbation. The whole assembly, the galleries, and all the members of the board, with the exception of two or three individuals, rose up together; and with clapping of hands, waving of hats, and long continued cheering, gave the most unequivocal proofs of their entire satisfaction."

In another speech, the same orator addressed the board as follows: "My opinions, as I have given them, I would declare before the privy council or the bench of bishops. I desire no man to adopt them; and, in their rejection, for myself I shall feel nothing, but I shall feel a great deal for the character of the board. Recollect, gentlemen, that those are the opinions of a Catholic—that they are yours, if you be Catholic—and that they are notoriously the opinions of every well informed Catholic on the face of the earth. I have ventured, in order to prevent an oath from being enacted, which could not, in its present form, be taken, to state one of the religious objections which we have to the Protestant

church. And because a few hired paupers have made a noise in the city, and a few ragged Orangemen, in Derry or Belfast, have come together in consequence, if such be the case, are you to make a solemn disavowal of your principles? And if you do, will you be believed? Is there a Protestant of any description, in any of these kingdoms, that does not know that you have objections to the religion of the state? And if you say the contrary, how can they believe you? Are you prepared, like slaves before their offended masters, to get upon your knees, and say, that indeed you meant no offence—that *the Protestant church is not in danger*—that you have no objections to the tenets it holds—that you, for your part, do not think that it is *novel*, or that it will have an end? If you do this, you will be disgraced and laughed at—your fellow Catholics will be ashamed of you, and Protestants will hold you in contempt.”

The doctor, in his vindication, says, “Let no man deceive himself. As long as the Catholic is oppressed, and conceives that his political degradation is to be referred to the church of England—that it must coexist with the duration of that church—so long he can have no alternative—he must unavoidably, and in spite of himself, desire to see that system changed or destroyed.” Again—“This is not the only crime of which the writer has been guilty. He has dared to say, with an appearance of satisfaction, that the church of England will fall; and that nothing but the memory of the mischiefs she has created will survive. *Well, this is his belief, and the belief of every Catholic in the world.*” See Mr. Spearing’s work, pp. 383—388, where will be found much more to the same purpose.

In my last number, I endeavoured to show, that in the very nature of the thing, it was to be supposed that Papists would desire the overthrow of the established religion. This is fully confirmed by the publications and the speeches of their leading men, as I think will appear from the preceding extracts. Surely our ultra liberal Protestants will believe them, if they should not believe The Protestant, who is supposed to be prejudiced on this subject. Dr. Milner tells us, that all the preaching and writing of himself and brethren, tend to this very object,—the overthrow of the established church; and Dr. Dromgoole, and the “Catholic board” that applauded his speech, tell us as plainly, that they intend to establish popery in its stead. This is what is meant by challenging possession of the ark, for taking which the columns of catholicity are collecting. Their bishops are looking at the cathedrals as theirs in point of right, as they hope they shall soon be in reality; and all the inferior stalls have their anxious expectants. They demand political power for the very purpose of bringing this about. Along with this, as a thing of course, the kingdom will be reconciled to the holy see, that is, brought under the dominion of the pope; and Protestants of every name will be extirpated. I must do the Papists the justice to say, that they have honestly and plainly given us warning; and if Protestants will be so silly as to put it in their power to subvert the Protestant religion, and establish popery, they deserve to suffer the consequence of their own folly; but for the sake of their innocent children, on whom chiefly the evil would fall, I hope they will pause, and see it to be their duty to transmit to posterity those privileges which our fathers procured for us at the expense of their blood.

I quoted parts of Dr. Dromgoole's speech, not for the purpose of replying to it, but to show how boldly he proclaims the views of his party. There is one thing, however, which I must not pass without notice. He represents the "Catholic" as "oppressed," and conceiving "that his political degradation is to be referred to the church of England." And certain public meetings, held by Papists in Ireland, in 1813, published the following, among other resolutions:—"That if there be a God in heaven, our cause cannot be indifferent to his providence! and if there be justice on earth, our slavery must be near its termination." *Spearing's True State, &c.* p. 380. What the one calls *slavery*, and the other *oppression* and *political degradation*, is nothing more than exclusion from certain offices of power and trust, which their allegiance to a foreign power renders them incapable of holding, as I showed at length in the number before last. Nothing, therefore, but the spirit of falsehood that prevails in the church of Rome, would represent their condition as that of slavery, oppression, and degradation; and even if it were so, it is sufficiently absurd to ascribe it to the church of England, seeing the law as it stands was the act of king, lords, and commons; and, I suppose, the church was never consulted in the matter. It is a political arrangement, intended to maintain the security of the established government in church and state; and the same restrictions would attach to members of the church of England itself, if they held principles which prevented them from maintaining undivided allegiance to King George. I can prove this by a historical fact, known to all the world. There are thousands of Episcopalians in Scotland who are in full communion with the church of England. These lay for a whole century under similar restrictions with those which still attach to Papists, and for the same reason,—they held principles (conscientiously, I believe) which did not admit of undivided allegiance to the reigning family. It was impossible, in the very nature of the thing, consistently with public security, that they should have been eligible to seats in parliament, while the obstacle continued; and so far as appears, they did not expect or desire it. They were exposed to the penalty of some very severe laws, in which they were designated simply, "those of the Episcopal communion in Scotland." Certainly it was not meant by these laws to persecute episcopacy, or to enslave, oppress, and persecute Episcopalians on account of their religion, for those who made the laws were Episcopalians. Unfortunately, those of that religion in Scotland, were known to be attached to King James; and it was on this account, not because they were Episcopalians, that they suffered such disabilities. When Prince Charles died, the obstacle was removed. They were then willing to take the oaths to King George; in 1792, an act was passed for their relief; and they are now under less restriction than the members of the church of Scotland, seeing they are not required, in order to admission to places, to take the sacrament in a communion different from their own.

In one sense, the obstacle was a religious one. It regarded the obligation of an oath, which is undoubtedly a religious matter. The Scotch bishops had, in their official capacity, sworn allegiance to King James and *his heirs*; and this was considered as not only binding them personally to James, but also as binding their successors in office to his natural heirs, as his successors. The question is not, whether, by fair

construction, the oath of allegiance did so bind them ; or whether they were not relieved from the obligation of their oath by the king's breach of his ? But seeing, in point of fact, that body did consider themselves bound by oath to James and his heirs, they were necessarily incapable of holding places under King George. This incapacity arose from a conscientious, *religious*, though, I think, mistaken principle ; but it would be absurd to call it persecution on account of religion ; for they are still of the same religion in every point, and hold the same opinion, with regard to the obligation of the oath, which, since the death of the pretender, is merely a matter of speculation, and does not interfere with practical subjection to the house of Hanover.

Let Papists "emancipate" themselves from a foreign yoke, and place themselves in circumstances capable of maintaining undivided allegiance to their lawful sovereign ; in other words, let them renounce the pope, and the arbitrary and slavish principles connected with their owning him, and they will then be prepared for the same privileges which the Scotch Episcopalians have enjoyed for thirty years.

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## CHAPTER CLXXI.

THE EXCLUSION OF PAPISTS FROM PLACES OF POWER IN PROTESTANT GOVERNMENTS, A NECESSARY MEASURE OF SELF-DEFENCE. DOCUMENTS PUBLISHED BY MR. MORRISY, A PAPISE PRIEST, SHOWING THE INQUISITORIAL AND SEDITIOUS CHARACTER OF POPYERY. LAW OF ROME IN HER TREATMENT OF HERETICS.

SATURDAY, October 20th, 1821.

My object, in some of my late numbers, was to show, that the exclusion of Papists from places of power in a Protestant government is a necessary measure of self-defence, occasioned by their well known principles of attachment to a foreign power, and hostility to the Protestant religion ; that such exclusion is not unjust in a moral point of view ; and that it is not persecution on account of religion. This last article was illustrated, at the conclusion of my last number, by an allusion to the well known fact, that persons in Scotland, of the very same religion with the king and parliament of Great Britain, suffered the same disabilities as Papists do, for a whole century after the revolution ; and they would have been suffering them still, had the cause of them not ceased to exist, on the extinction of the Stuart line, when the adherents of that family conformed, in every respect, to the established order in church and state, by subscribing the thirty-nine articles, and taking the oaths which recognised the title of the house of Hanover.

If the pope of Rome, and Rome itself, with the whole conclave, were as extinct as the race of King James ; and if it were as impossible to raise up successors to the pope and cardinals, as it is to create heirs of that king's body ; I would not see so much danger in conceding the "Catholic claims." Indeed there would be no occasion to concede them, for then there would be no political barrier to divide the allegiance of Papists, or to prevent them from taking the oaths to King George. There would be nothing then to unite them in one body, as a kingdom within the kingdom, threatening the overthrow of the established government.

In order to the enjoyment of constitutional rights, it would not be asked what nonsense they believed, or did not believe. Their entire political conformity would throw their religious errors as much into the shade, as those of other sects, or of individuals who have no fixed principles of religion at all. It is most desirable that all men in power were free from religious errors; that they held the Christian doctrine pure and entire as it is taught in the Bible; and that they lived and acted under its influence; but as the kingdoms of this world are constituted, that is not to be expected. There may be men in power, and high power too, whose religious principles are as inimical to the salvation of their own souls as the most impious dogmas of popery, without being disqualified for managing the affairs of the nation, or unworthy of our confidence with regard to loyalty and patriotism. Indeed some of the fundamental errors of popery are entertained by every man who does not cordially embrace the Christianity of the Bible. They are the errors of our fallen nature; such as inadequate views of the holiness and justice of God, of the evil of sin, and of our own estrangement from God on account of it. Right apprehensions of these things are necessary to the salvation of a man's soul: but they are not necessary to his being a politician and a statesman; and therefore I would not insist on entire orthodoxy of religious belief as a qualification for places of power.

Yet there are things of a religious nature, which ought not to be forgotten, in reference to political matters. An atheist, for instance, could not safely be intrusted with power over the persons and property of others, because there is no moral tie by which he can be bound to do justly. The same remark will apply to some of the errors of popery, such as transubstantiation, and that it is lawful to put heretics to death; and therefore it is that I said merely, that I would not see *so much* danger in conceding the "Catholic claims," if the pope were disowned and his power destroyed; for there would still be danger to the peace and happiness of the community, if men were raised to power over us, who thought it right to punish men with death for their religious opinions; and men who did not believe their own senses of seeing, feeling, tasting, and smelling; for persons who will not receive the testimony of these in evidence of a fact, would be very incompetent to judge of any other evidence, and, therefore, incapable of presiding in courts of justice.

It is needless, however, to speak of popery as separated from the pope. We must take it as it is and has been for ages; and, in order to show farther the danger that is to be apprehended from admitting Papists to places of power, I shall proceed to give a summary of the statutes by which Papists are bound to extirpate heresy and heretics, and a recent example of the manner in which power is exercised by them among themselves, even by priests over men of their own order, from which we may guess how rigorously they would deal with heretics, if they had but their faces at the grindstone. I allude to the case of a popish priest in Ireland, who, a few months ago, published a statement under the following title: "A Development of the Cruel and Dangerous Inquisitorial System of the Church of Rome in Ireland, and of its particular operations in the case of the Author, the Rev. L. Morrissy, Parish Priest of Oning and Templeorum, in the Diocese of Ossory and County of Kilkenny, and Roman Catholic Chaplain to his Majes-

ty's Prisons in Dublin"—1821. I received a copy, at the time of its publication, from a clergyman of the established church, who is intimately acquainted with the author, of whose character he speaks in terms of high commendation. The following is extracted from his preliminary observations :

"When I attempt to treat of the detestable tribunal of the Inquisition, which, at different times, overwhelmed the Catholic countries of Europe with distress and dismay, and corrupted the principles of morality and the integrity of the human mind, wherever its progress was permitted, and its direful effects felt with impunity; my principal object is to discover how far this diabolical system extends its baneful influence over the minds, the morals, and the inclinations of the inhabitants of poor distracted Ireland; and also how far a revolutionary spirit of disloyalty and subversion of what is deemed heretical monarchy, is engendered and hatched among a certain portion of his majesty's subjects, for the horrid purposes prescribed by the legislators of this holy tribunal, yet undiscovered and uncontrolled in our native soil to the present time. For the better understanding of the mortal hatred entertained by Roman Catholics against all other sects, I shall make use of the same appellations given them by their declared enemies and sworn opponents."

"I had always a natural repugnancy to all revolutionary systems and disloyal principles. These, my opinions, provoked the obloquy and indignation of my spiritual superiors and clerical brethren, and brought on me such a flood of persecutions, as induced me to make diligent search into the different modes of ecclesiastical governments at different periods, and found, by woful experience, that the inquisitorial system entirely differs from the true discipline practised in the early ages of the church. From the practical knowledge I have acquired for the long period of upwards of twenty years on the Irish mission, and intimate information I have received for a considerable time in Rome, both by theory and practice, in the inquisitorial courts of that capital, wherein my case was in agitation for the space of four years, I consider myself bound in conscience, for the sake of religion, the good of my country, and preservation of the state, to disclose and make public those detestable measures and treasonable plots, (now in contemplation,) that will ultimately terminate in the destruction of —, if not timely prevented by *legal interference and necessary precaution*. For this laudable purpose I brought with me from Rome the best and most recent documents, which I can produce on proper application being made."

Before giving a statement of his own case, he gives a summary of the law, as it stands in the church of Rome, with regard to heretics, which is as follows :

"The first constitution of Pope Innocent IV. beginning *Cum adversus*. This constitution was enacted the 31st October, 1242, which contains the following laws :

"1. *Ut Heretici*—That heretics, condemned by the Roman Catholic church, &c. are to be handed over to the secular power for punishment, (*where the secular power supports this tribunal.*)

"2. That heretics, although penitent, are to be perpetually imprisoned.

"3. That heretics are to be taken up every where, and consigned to the inquisitors.

" 4. That the favourers and abettors of heretics are to be punished, as well as heretics themselves, &c.

" 5. That they are, by virtue of the same law, to be punished in like manner, even in case they would make their escape and fly to another country.

" 6. That the repentance of heretics, who relapse, is not to be received.

" 7. That their appeals are not to be listened to, or received.

" 8. That their descendants, to the second generation, are to be deprived of their temporal benefices and public offices.

" 9. That the inquisitors are to be favoured every where.

" 10. That heretics are to be carefully kept in custody until they are condemned.

" 11. That heresy is to be accounted among public crimes, and adjudged greater than the crime of high treason.

" 12. That impenitent heretics are to be burned alive,

" 13. That the favourers of heretics are to be perpetually banished, and their properties confiscated.

" 14. That the children of the favourers and abettors of heretics, are deprived and expelled from all dignities and honours, except they would discover of some heretic.

" 15. That heretics are to be always looked upon and considered as infamous people, and not to be confided in; that their goods are to be confiscated, and that their children cannot inherit their property.

" 16. That those who are suspected of heresy, unless they satisfactorily clear themselves from that suspicion, are considered as *infamous people*, and as *banditti*; and if they persevere for twelve months under this suspicion, they are to be condemned as heretics, &c.

" 17. That those invested with the civil power, and rectors in their respective places, are to be bound down by an oath to prosecute heretics publicly.

" 18. That many more punishments, to be mentioned hereafter, are to be inflicted on those who favour heretics, and also on those who believe them.

" 19. That these laws are universal, and are to be observed and put in execution every where, &c.

" 20. That heresy is never to be tolerated; but on the contrary, is always to be punished. (*HERESIS NUNQUAM TOLERANDA, SED SEMPER PUNIENDA.*)

" Pope Boniface VIII. afterwards confirmed the above laws in the year 1294.

" Pope Clement V. (A. D. 1305) made a similar constitution against repealing the punishments prescribed by his predecessors against heretics.

" The first constitution of Pope John XXII. Incipiens, (*ex parte*.) 1410. This pope described heretics and their crimes in the following manner:

" 1. The crime of heresy, by its own impiety, exceeds all other impiety; it is more execrable than all other crimes, and therefore calls aloud for more severe punishments than all other crimes do.

" 2. Heretics are the receptacles of all wickedness, as they are described in the 23d chapter of St. Matthew, *Duces Cæci, &c. viz.* the leaders of the blind, serpents, the generation of vipers, full of rapine and

impurity, of baseness, hypocrisy, and iniquity. 'Therefore, the Son of the Most High wished to have his immaculate and spotless church armed with a two-edged sword, in order to bring these nefarious and wicked sects to the paths of truth, or inflict *perpetual punishments*.

"3. It is forbidden to receive heretics, though allied by affinity and consanguinity.

"4. Heresy, though ever so trivial, entirely subverts faith.

"5. The popes never repealed or abrogated the constitutions established by their predecessors against heretical pravity, but, on the contrary, generally confirmed, and renewed them occasionally, *viz.* Paul IV. in const. 19, an. 1555, and Pius V. in const. 22, an. 1566, beginning *Inter Multiplices*.

"In his fourth const. Pope John XXII. did not monopolize what did not belong to himself, alluding to this country, whereas it is clearly evident, that the kingdom of Ireland was not only tributary, but also feudal to the holy see. To prove that Ireland belongs to St. Peter, it suffices to adduce the authority of Adrian IV. When Henry II. desired the possession of this kingdom, he obtained the investiture of it from the same pope in this manner: 'Truly, Ireland, and all other islands which the Son of Justice, Jesus Christ, enlightened, and which received the doctrine of Christianity, are the undoubted right of St. Peter, and the holy Roman church, (as your own majesty hath recognised :) for you have, my dear child, signified to us, that you wish to enter the kingdom of Ireland for the sake of civilizing the people by wholesome laws, and to extirpate the reigning vices practised among them; and also to pay the tribute of one piece of silver out of every house to St. Peter, and to preserve the ecclesiastical rights and jurisdictions inviolate. We, therefore, highly approve of your laudable desire, and give our full assent to your benevolent petition, &c. You may enter that island, and may the inhabitants receive you with due honour, and venerate you as their lord! The authority of the church is always to be free and kept inviolate, and the tribute of one piece of silver, as aforesaid, to be annually paid to St. Peter and to the holy Roman church.' This also the people of Ireland testified, says Polydorus, lib. 13, *Histor. Anglic. ibi. de Hen. II. Angliæ rege, qui Hiberniam occuparat*. The king went to Dublin, and there convened the bishops and regulars, and treated with them concerning the realm, which he obtained for himself and his posterity: that measure the Irish opposed, and denied him to be their king, unless by the authority of the pope, because from the time that Christianity was received in the island they gave themselves and their all up to him; and they constantly affirmed (as they do now assert) that they will have no other lord or king but the pope. The king, having heard these declarations, shortly after implored, by legates, Alex. III., Adrian's successor, to join Ireland, which he lately civilized, to the kingdom of England, by his authority, and the same pope, by the apostolic authority, confirmed to him and his heirs the aforesaid kingdom of Ireland.

"Constitution 9, John XXII. beginning *Exigit*, &c. The popes allow the inquisitors to have armed people about them, for the suppression of heretical pravity, and self-defence, &c.

"Const. 12, of Pope John also, (*Cum nonnulli*.) Roman Catholics are forbidden to associate with heretics, &c.; if they do, they are

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liable to be suspected of heresy, and to be punished by the inquisitors, &c.

"Const. 10, of Pope Martin V. (A. D, 1428.)

"1. In this constitution he enacted many punishments both against laics and clergymen who would indite an ecclesiastic before a civil tribunal, and commence an action either real, personal, mixed, civil, or criminal. The punishments fulminated against them are, 1st, An excommunication with respect to all opponents. 2d, An interdict with respect to the community; and 3dly, A clergyman concerned in citing another clergyman, loses his cause, *ipso jure*, without any privilege of evading such censures or punishments.

"A lay judge incurs the same punishments by bringing clergymen to an account, or to trial before his own tribunal.

"A. D. 1555, Pope Paul IV. said, that the benefices of heretics become vacant the very instant they fall into heresy, *ipso jure*.

"Pope Pius IV. also declared the same, A. D. 1559, and several others.

"19th March, 1587, Sixtus V. decreed, that letters should be sent free to the general inquisitors all over the world.

"Pope Paul V., A. D. 1605, declared it a violation of faith to abjure the deposing and absolving powers in cases of heresy, *viz.* Powers to depose heretical kings, and in their realms to create Catholic kings—Powers to absolve subjects from their oaths of allegiance to heretical monarchs.

"A. D. 1642, Urban VIII., and after him, in the year 1663, Alexander VII., granted the same privileges—and *Pius V. on all occasions to Ireland.*

"Benedict XIV. in the last century, made several constitutions against heretics, at the head of his cardinals, in his palace at *Monte Cavallo*. In one of these he says, that a man who incurs a censure on account of heresy, cannot be absolved by an ordinary confessor, but by a clergyman who hath an express faculty for that purpose; therefore I recollect my bishop, Dr. Marum, of Kilkenny, wanted me, some time back, to go to his diocesan penitentiary for absolution; I refused to comply with such an absurdity; this, of course, increased his indignation. I could mention several other decrees and bulls of this same century.

"There are many other constitutions and decretals made and established for the horrid purposes of murdering heretics, confiscating their properties, and disinheriting their children; for degrading, dispossessing, and burning clergymen who would befriend, receive, abet, or defend heretics; also for the sacrilegious purposes of *remitting the sins—granting indulgences—and imposing sacramental penances* productive of *grace and remission of crimes* to those who should *imbrue their hands in the blood of heretics, particularly proscribed heretics, excommunicated (ipso jure) by the holy apostolic see*, as the Protestants of these countries are, &c. &c.

"I shall not at present enter into a full discussion and minute detail of the laws affecting the lives, properties, and vital happiness of my countrymen, as I intend, without much delay, and as soon as time will permit, to develop the intrigues of foreign power and ecclesiastical influence, and expose the projects of domestic enemies, in their full extent, for the good of my country.

"After quoting (to the present age, from century to century) so many indisputable authorities to prove the real existence of the above laws, can any intelligent and rational man say, or even insinuate, that they are antiquated and now repealed? However, if any should entertain a doubt, or maintain the contrary, I shall remove all ambiguity, and imprint a thorough conviction on the minds of all liberal and well disposed men, by adducing a *living example*. Behold our present Pope Pius VII., together with the congregation of the Universal Inquisition, announcing themselves by insertion in the Rom. Register of 1819, as the authors and abettors of the inquisitorial system!"

In my next number I shall introduce Mr. Morrissy to the more intimate acquaintance of my readers, by inserting part of his personal history, as related by himself. His case is not unlike that of Mr. Bourke, which had a conspicuous place in my first volume. The persecutions which he suffered show, in the most striking manner, that every tender and humane feeling is banished from the minds of persons who administer the law in the church of Rome; and that nothing whatever can influence them to depart from the course of establishing their own absolute power over those who choose to submit to their ghostly authority. The summary, which is given above, of the existing law with regard to heretics, which Mr. Morrissy brought from Rome, will be found to confirm what I have written about the danger to be apprehended from the admission of Papists to places of power in a Protestant kingdom; for heresy, that is, the gospel as believed and professed by Protestants, is declared to be worse than high treason. Every Papist, therefore, who shall possess political power, will feel it to be his indispensable duty to persecute and extirpate heretics to the uttermost; and let them talk as they will about charity and liberality, while they have not the power of the state in their hands, these will be found to be mere empty sounds, when the existing statutes of the holy and infallible church demand their prompt obedience.

My readers are very naturally inquiring, what has become of the jury trial, which I promised them long ago?—and the only answer which I can make, is, that there are above a hundred closely printed pages of it lying with my printers, and that I am waiting for more copy from the shorthand writer, who either cannot or will not be induced, by any consideration that I can think of, to make more haste than is agreeable to himself. Nearly four months have elapsed, and he has not yet been prevailed upon to execute what ought to have been done in four days, which has been a grievous disappointment to me and to many others.

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## CHAPTER CLXXII.

NARRATIVE OF PERSECUTIONS ENDURED BY MR. MORRISSEY, COMMENCED.

SATURDAY, October 27th, 1821.

MY last number contained a summary of the existing laws in the church of Rome, making it the imperious duty of every Romanist to persecute heretics to the uttermost, even to their complete extirpation. These are given on the authority of a priest of that church, a man of

good moral character, who publishes his statement to the world, and promises to publish more to the same purpose. This is a fair challenge to his brethren of that communion, to defend their church, and refute his statements, if they can; but though six months have elapsed, I have heard of no attempt to answer him, and have seen no advertisement of any such attempt. The silence of the bishop, and of the inferior clergy who are implicated, amounts to an admission that the principles and the facts which Mr. Morrissy has brought to view, are incontrovertible; and I do hope that this exposure will tend to open the eyes of some, to the danger of admitting men who hold such principles, and are capable of such practices, into places of power and authority over Protestants—the very persons whom they engage by oath to persecute and destroy. I proceed with my extracts from Mr. Morrissy:

“All Catholics are bound, especially if required, to bring and accuse all heretics, and those suspected of heresy, before the tribunal of the Inquisition. There is a living example of this requisition and immediate compliance in real existence:—when, in the year 1815, the prelate of the diocese of Ossory ordered the clergy and laity to collect and bring their accusations to the inquisitorial tribunal, held in Kilkenny that year in the bishop's house against me.”

“Our Irish prelates, Roman Catholic bishops, on the day of their consecration take an oath of allegiance to the reigning pope and his successors: let not the substance be mutilated or the form deranged, for the original can be produced. I have been lately present at a consecration where such an oath was solemnly taken. The following extracts are selected from it.

“Ego, N., electus ecclesiæ N., ab hoc hora in antea fidelis, et obediens ero beato,’ &c. ‘I, N., elect of such a church, from henceforth will be faithful and obedient to St. Peter the apostle, and to the holy Roman church, and to our lord Pope N., and to his successors. I shall never to their prejudice or detriment, reveal to any man the counsel they shall intrust me with, either by themselves, their nuncios, or letters. The Roman papacy, and the regalities of St. Peter, I will help them to keep and maintain against all men. I shall take care to conserve, defend, increase, and promote the rights, honours, privileges, and authorities of the holy Roman church, for our lord the pope and his successors. I will observe, with all my power, and shall make others do the same, the rules of the holy fathers, the apostolic (papal) decrees, ordinations, dispositions, reservations, provisions, and mandates. *I will persecute and fight against all heretics, schismatics, and rebels to our lord the pope and his successors.* I shall visit personally the shrine of the apostles every third year, and render an account of all my pastoral office to the pope and his successors, and of all the affairs of my church, and discipline of my clergy and people; and will receive the apostolical or papal mandates, and shall put them most diligently into execution; and, if justly prevented, I shall make the necessary communication through some other proper clergyman,’ &c. &c.

“Abbots take the same oath of allegiance and fidelity in their benedictions.

“Ego, electus monasterii N., ab hac hora in antea, fidelis et obediens ero, beato,’ &c. ‘I, N., elect of such a monastery, from henceforth will be faithful,’ &c.

“The council of Trent decreed that canons, dignitaries, parish priests, and all ecclesiastics who would have the care of souls, and direction of the people, should make a public profession of faith, and take an oath of obedience and fidelity to the pope and his successors. Sess. xxiv. cap. 12, (tantamount to the above, &c.)

“Pope Pius IV. made a similar decree, and issued a bull in confirmation of these oaths, in the year 1564. ‘Pius Episcopus servus servorum Dei, ad perpetuam rei memoriam. Nos volentes,’ &c. ‘We also wishing that, besides the above specified dignitaries and those who preside over the flock, the superiors of monasteries, convents, and all other religious houses of every religious order, should be uniformly bound by the same ties of public obedience to the Roman church, and solemn oath to the existing pope and his successors, do order and decree that the following form of the profession of faith and oath of fidelity must be publicly and every where taken, (*ubique gentium,*) received, and observed, by virtue of these presents, and our apostolic authority, under the same punishments prescribed by the council of Trent.’

“I shall quote a few passages contained in this form of profession of faith, and oath of allegiance, and liege fidelity, &c.

“‘Ego, N., firma fide credo et profiteor omnia et singula, &c. ‘I, N., with a firm faith believe and profess all and each, &c. I most firmly admit and embrace the apostolic and ecclesiastical traditions, and all the other observations and constitutions of the same church. I without doubt or hesitation receive and profess all other things defined and declared by the sacred canonical and ecumenical councils, especially by the council of Trent. And, at the same time, I do in like manner condemn, reject, and anathematize all things contrary thereto, and all heresies of all kind condemned, rejected, and anathematized by the Roman Catholic church. And truly this Catholic faith and profession I, at this moment, spontaneously profess and sincerely hold, and the same I shall hold and acknowledge entire and inviolate to the end of my life; and the same I will, to the utmost of my power, make my subjects, and those committed to my charge, hold, teach, and preach. I promise, vow, and swear: so help me God, and these holy gospels of God. We ordain that no person shall infringe or contradict this declaration of our will and mandate: if any will presume to do so, he shall incur the indignation of the almighty God, and of the holy apostles, St. Peter and St. Paul. Given in Rome, at St. Peter’s, in the year of the incarnation of our Lord 1564, the ides of November, and fifth year of our pontificate.

FREDERIC CARD. CESSIUS,

*Caesar Glorierius.*’

“The court of Rome is now appointing and creating notary apostolics more than ever.—These jurisdictionary powers were not before conferred on any besides the clergy, but this time back the same privileges and authority are extended to some of the laity, who are, as well as the clergy, bound by an oath of fidelity and obedience to the holy see.

“Form—‘Ego, N., post hanc horam fidelis et obediens ero B. Petro Apoc. et Papæ septimo,’ &c., as before. ‘I, N., shall be faithful to,’ &c. ‘Papatum Romanum, et regalia S. Petri ac jura Ecclesiæ Romanæ, &c. Jurabo et defendam,’ &c. &c. This oath is taken in Ireland before the bishops or their vicars.

“Alexander IV., in his fifteenth constitution, bound the laity to assist

bishops and inquisitors to take, &c., heretics; and said that they are bound, especially if asked, to take an oath to that purpose, viz. to assist, counsel, and favour them in their proceedings against heretical pravity, &c.; and in case of their refusal or hindering them, they incur an excommunication, and are to be deprived of their honour and office, and are incapable of holding any office for the future. Innocent IV. and Urban IV. declare the same.

“ After advancing so many authentic documents, and quoting so many indisputable authorities, can any rational, intelligent, and impartial man, deny that there is a coalition of foreign influence, ecclesiastical overtures, and domestic acquiescence, maintained by mutual engagements and solemn oaths for the execrable purposes already described, by papal constitutions, decretals of general councils, and ecclesiastical laws of episcopal synods. The long, complicated, and preconcerted measure cannot any longer be hid in the shades of obscurity. Behold the regular concatenation of sanguinary pursuits and sinister views, from the chief pontiff down to the most obscure plebeian and abandoned character! A solemn attestation of the Divine Being for the confirmation of truth and justice, is now become a bond of iniquity between pontiffs, cardinals, prelates, dignitaries, pastors, clergy, religious and laity, few, comparatively, excepted, for the horrid purposes of exterminating heretics, confiscating their properties, and disinheriting their children—of preventing every resource of redress and vindication, by inflicting similar punishments on their abettors, defenders, and associates! May I presume to ask my learned and conscientious bishops, What are the necessary conditions of a lawful oath? They will, I am confident, reply and say, *truth, justice, and judgment*. I shall then take the liberty of asking their lordships, Are all these conditions, or even any of them, to be found in the oath above alluded to, which they take privately in their rooms, or sacristies, in the presence of the consecrating bishop, and the rest of the prelates and clergy, before their public consecration in the chapel? If not, I will again ask, Is an oath given without these conditions, perjury or not? If it is, I shall beg pardon for asking the third time, Is the word, oath, or evidence of a perjurer, to be either believed or received? If such an oath is no perjury, the good divines and practical civilians, and all men of sound judgment, are wrong, and deceive others in teaching and inculcating the contrary doctrine. May I here insert the Roman adage—*Semel mendax, semper mendax, —semel perjurus, semper perjurus*,—once a liar, always a liar,—once a perjurer, always a perjurer. I may be told by an inquisitor, or even an honest man and good Christian, that though the holy Inquisition, and its binding laws and inquisitorial intrigues, are theoretically planted in Irish hearts, still no presages of its direful operations can be traced, or even allowed by our glorious constitution. I allow in the first instance, that the inquisitorial system cannot be put in force by murdering, burning, imprisoning, &c., but I assert that it is scrupulously and tyrannically put in force, as far as the inquisitors and judges can, without infringing on the restraining laws, or exposing their private views; although their extraordinary zeal and mortal hatred against all other sects and their suspected friends, make them sometimes outstep the legal mark, and inflict intolerant pains and unjust privations, as I shall now disclose by a living example.

"As the foundation of my misfortunes is now laid, I shall briefly begin to relate the painful history.

"In the year 1797, I began my mission in the town of Ballyragget, within three miles of Castlecomer, and eight of Kilkenny. In 1798, I had an occasion to show and prove my loyalty in preaching against the rebellion, which at that time threatened destruction in that country. The active part I took in keeping down a revolutionary spirit, and the unfeigned loyalty I showed on all occasions, made inquisitors believe that I was true to my king and country. One day I dined with a Roman Catholic bishop, in company with some of his clergymen. In conversation, they reprobated the conduct of General Johnson for killing the rebels at the battle of Ross, county Wexford. I remarked, that they deserved the punishment for rebelling against their king and constitution; I was immediately checked by the bishop and clergymen. Here the inquisition began to flash in the face of a suspected abettor of heretical pravity its bitter invectives. (*Si non Verberibus Verbis*. See Constit. Inn. IV.) The sworn bishop and his faithful inquisitors expressed their liege fidelity to a foreign power. In the time of the rebellion, the bishop of the diocese wherein I lived told me, that some of his clergy were encouraging the subversion of the constitution—I expressed no desire of imitation, nor showed any marks of approbation; I never after saw or heard that these suffered any censure. I was always considered, both by clergy and laity, a declared enemy to all inquisitorial laws and rebellious systems.

"In the year 1801, I was sent to the united parishes of Oning and Templeorum, as a *quasi parochus* to the Rev. Mr. Lalor, then a superannuated P. P. of said parish, by my bishop, Dr. Lanigan, with a promise of succession. The following year, 1802, Mr. Lalor resigned these parishes formally and canonically into the hands of his bishop, Dr. Lanigan, who immediately appointed me as P. P. to the same living, and left me in the full enjoyment and peaceable possession of it to the hour of his death, which, alas! happened the 11th of February, 1812.

"In the year 1810, the infatuated people called Caravats, &c., were forcibly taking firearms from the gentlemen of that country, and shooting some of them; holding nocturnal meetings, and disturbing the happiness of the peaceable inhabitants. I spoke from my altars against such illegal proceedings and rebellious dispositions, and exhorted my flock to keep and preserve the peace and tranquillity of the country, and to guard against the intrusion of strangers, who might endeavour to contaminate their principles, and inflame their minds with chimerical ideas of subverting the constitution, for the purpose of ameliorating their condition, and establishing religious liberties.

"My loyalty on this occasion was construed into a great crime. My admonition to my flock on this subject was a principal charge—an unpardonable offence, for which, in a few years after, my new bishop told me I should be tried, and punished according to the decision of his inquisitorial clergymen.

"In the year 1812, immediately after Doctor Lanigan's death, Doctor Mansfield, P. P. of Kilmaganny, was appointed vicar capitular by the diocesan chapter, with full powers to govern the diocese until a bishop would be appointed; he also made the present Doctor Marum, who was then P. P. only, his vicar general, to assist him in the discharge of his

new administration, and execution of heretical pravity. *The choice was ominous, for he studied in Spain!!!* Now, according to the council of Trent, these clergymen, on becoming members of the holy Inquisition, should take an oath of perpetual obedience and liege fidelity to persecute heretics, and fight against them; but the question was, how could this strayed sheep, this heretical priest, be separated and banished from the sound, the inquisitorial tribe of the diocese of Ossory; as no other canonical crime could be fully established, and as the civil power did not recognise the holy tribunal? Therefore it was necessary and incumbent on these faithful officers to devise some plan to cover the scheme, and punish the heretic.

*Ad rem.*—In 1812, I was determined to build a parish chapel, or repair the old one, in the parish of Templeorum. I gave my parishioners the plan and size of a good chapel, built and just finished in a neighbouring parish for 600*l.*, with which they were in general well pleased. This chapel would be full large and sufficiently commodious, as there was another in the same parish, to which nearly half the congregation went to mass on Sundays and holidays. The vicar capitular, Dr. Mansfield, contrary to custom, and the law of the church, took the building and management of it out of the hands of the lawful pastor, and gave it to his curate and a few of his parishioners. This was the policy of the inquisitorial court of Ossory, as a pretext to disgrace the heretic, and despoil him of his ecclesiastical preferment and benefice. Behold the scheme! 'We will first give this building to these people under the pretence that their parish priest would not build it for them; secondly, we will build it on so large a scale as they cannot finish; and thirdly, when it will be impossible to accomplish it, we shall then insist on the pastor to undertake the work, and in case of refusal, will declare him utterly unworthy of being a parish priest and presiding over a flock, who would not build a house of worship for the honour of God, and the good of the people.' The laity were instruments in the hands of the sacerdotal inquisitors and presiding judges, in order to accomplish the destruction of the favourer and abettor of proscribed heretics. In my presence the vicar capitular desired them to adopt any plan they would think well of, and applot any taxes they should deem proportionable, and that he would insist on the payment; and at the same time told me, if I would oppose these measures, he would proceed against me, insinuating that he would deprive me of my benefice. Conformable to his instructions, and private understanding with some of the parishioners, and without consulting the parish at large, the foundation of a chapel was laid which would amount to 3000*l.*, according to the estimate of the best architects in that country, and applotted the extraordinary tax of 6*s.* per acre, (many acres in said parish were not worth that sum.) The people murmured at the assumption of this arbitrary power, and the injustice of this illegal taxation; therefore, some would not pay, several had not the necessary means; others were reduced to mendicity, and under the necessity of running away from their landlords without paying their rents and lawful debts. Notwithstanding this great distress and visible poverty, the vicar capitular, in his elevated capacity, begins now to scatter his inquisitorial censures from the lofty tops of the Welch mountains (so called) to the level banks of the river Suir, as the following letter will show:

“ *Kilmaganny, 13th December, 1812.* ”

“ Rev. Sir.—As I find that only few people at your side of the parish paid their subscriptions towards the building of their parish chapel, I now give them this notice, that unless the entire of their subscriptions shall be paid in before new-year’s day, I shall prohibit mass, under pain of suspension, to be given in the chapel of Pilltown, in the aforesaid parish, and every other part of the parish, except the two parish chapels on new-year’s day, and every subsequent Sunday and holyday, until the whole be paid. You will, I hope, earnestly urge them to it. There is a strong insinuation that they are countenanced by you. I remain your humble servant,

RICHARD MANSFIELD.

“ *To the Rev. Mr. Morrissy, Bessborough.* ’

“ This enjoined order, implying a matter of extreme distress and spiritual dereliction, was complied with ; therefore every opportunity of fulfilling the ecclesiastical precept of hearing mass and adoring God by prayer, &c. was taken away from the innocent, indigent, and those who paid in said district, as well as from the supposed guilty, for about twelve months. This prohibition and censure was illegal, unjust, and irreligious, and not binding either on the people or pastor.

“ 1st, It was illegal, because the law of God, the true law of the church, and the law of the land, did not sanction such contributions as could not be reasonably and possibly complied with ; besides, it was against the law of the realm to impose such taxes by private authority on his majesty’s subjects, against their free will and mutual concurrence.

“ 2d, It was unjust, because it was an unnecessary and oppressive imposition ; whereas 600*l.* would build a chapel sufficiently large and commodious for the circumstances of the people and population of the parish : it must be universally acknowledged that the enormous sum of 2,400*l.* apportioned on a poor country parish, must be altogether unjust, and must unequivocally call aloud for restitution under the pain of eternal woe. ‘ No man can enter the kingdom of heaven until he shall pay the last farthing.’ 2,400*l.* is the extra sum after the subtraction of 600*l.* from 3000*l.*, whereas 600*l.* was sufficient.

“ 3d, It was irreligious.—It is the firm belief of the Roman Catholic church, that every Roman Catholic is bound, under the penalty of a grievous sin, to attend their respective places of worship on Sundays and holy-days, unless prevented by a special case of necessity ; and, that any person who is accessory to the prevention of another from the discharge of this obligation, incurs the same guilt, and of course is guilty of as many sins as he shall deprive others of the opportunity.”

The author argues at greater length than is necessary, under a fourth head, to show the impropriety of such rigorous measures being resorted to, in order to raise money for the chapel ; and he draws a melancholy picture of a pastor being thus obliged “ to desert his flock, leaving them weeping and sighing in their solitary abodes, panting after the sacrifice of the altar, the exhortation of their spiritual father, and the graces conferred by the sacraments through his administration.” But his spiritual superior was not moved by these considerations, for he proceeded to still more rigorous measures, as we shall see in next number.



SATURDAY, November 3d, 1821.

I DOUBT not some of my readers will be greatly surprised by the disclosures which are made in my last number. I have introduced a living, officiating priest of the Romish church in Ireland, who informs us that the popish bishops in that kingdom, solemnly swear at their consecration:—*I will persecute and fight against all heretics, schismatics, and rebels to our lord the pope and his successors.*" This is not given by Mr. Morrissy on hearsay; for he was "lately present at a consecration, where such an oath was solemnly taken;" which is, to all intents and purposes, an oath to fight against the reigning sovereign of Great Britain and Ireland, and against all his Protestant loyal subjects. From the same authority it appears, that the oath is so understood by those that take it; and that the principle of it is reduced to practice, by their encouragement of rebellion, and their persecution of those of their own religion who maintain their loyalty to the king. If any other class of his majesty's subjects were known to take such an oath, they would be strictly looked after, and, perhaps, suffer some abridgment of their personal liberty; but because they are Papists we must conciliate them, and take care not to offend them, and repeal every statute that prevents them from having power over us! That so many Protestants should plead for the repeal of these statutes, reminds me of the saying, *Quem Deus vult perdere, &c.*—"Those whom God intends to destroy he leaves to be infatuated."

Mr. Morrissy quotes for us another oath, which is ordained to be taken by persons in authority, in which they swear as follows:—"And truly this Catholic faith and profession I, at this moment, spontaneously profess and sincerely hold, and the same I shall hold and acknowledge entire and inviolate *to the end of my life*; and the same I will, to the utmost of my power, *make my subjects, and those committed to my charge, hold, teach, and preach.* I promise, vow, and swear, so help me God, and these holy gospels of God." If there be such a thing as a man's literally selling himself to the devil, it must be by taking this oath; for it binds every Papist who takes it, to resist the truth *to his life's end*; and to cause all under his charge or power to do the same. It effectually obstructs every approach of divine truth to the mind; for the fear of being sent to hell for perjury, is like a pledge lodged with the devil for his appearance there. Dispensations and absolutions may be had for other oaths; but the pope himself never pretended to absolve a man from an oath concerning the faith; and should a conscientious person, in confessing to his priest, hint a doubt with regard to any article of belief, he would instantly be reminded of his oath, and threatened with certain damnation if he did not abide by what he had sworn to. A man is not lawfully bound by an unlawful oath to maintain falsehood, and resist the truth; but it serves the purpose of the priests to make their dupes believe what they please on this and every other subject.

The intelligent reader will consider what would be the consequence of admitting to places of power and authority, persons who had sworn

this oath. They solemnly swear that to *the utmost of their power*, they will **MAKE** their subjects, and those committed to their charge, hold, teach, and preach, the doctrines of popery. This is popish tolerance with a witness! The last king of the Stuart line had probably sworn this oath; at least he acted as if he had; and thereby lost the kingdom for himself and his heirs for ever. The oath, however, is not for sovereigns only, or those who have subjects. It seems intended for every functionary who may have persons committed to his charge;—in short, for every person who holds an office of authority or oversight in church or state; and it binds them to be persecutors, or be guilty of perjury; and yet there are Protestants who labour with all their might to get Papists made admissible to places of power and authority over themselves—to have men set over them, who take an oath to *make* them become Papists whether they will or not! They would act more wisely to become Papists of their own accord beforehand; for then they would have a chance to partake of the good things that Papists expect from emancipation; whereas if they shall wait till the strong arm of arbitrary power **MAKE** them Papists, they will never enjoy the favour or confidence of their *makers*; for even Papists know the value of conversions made by force.

The unpardonable sin of Mr. Morrissy was his good character, especially for loyalty, and opposition to all seditious practices, which many of his brethren have been known to countenance and encourage. It has always given me pleasure to admit, that amidst the general profligacy of the church of Rome, especially of the clergy, there are honourable exceptions, even among that corrupt body. That Mr. Morrissy holds the doctrines of the church of Rome is evident from the manner in which he writes of the sacraments; but he seems to be fully convinced that that church, at least in Ireland, has become deplorably corrupt in discipline. Now, purity of discipline is as essential to the church of Christ in this world as purity of doctrine; and if the church of Rome has failed in this respect, she is not the church of Christ, else, according to her own mode of arguing, Christ's promise has failed. It is well known that she rests her pretension to infallibility upon Christ's promise to be with his church, Matt. xviii. 15—20. "If he neglect to hear the church, let him be unto thee as a heathen and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." And "where two or three are gathered together in my name, there am I in the midst of them." From this passage all popish writers argue, that if it were possible for the church to fail, Christ's promises must have failed. It is impious and blasphemous to suppose the latter; therefore they consider it a necessary and unavoidable conclusion that the church cannot fail. Now, that, in the above passage, Christ is speaking, not of doctrine, but of discipline, must be evident to every one who reads it, for it prescribes the mode of dealing with an offending brother. Mr. Morrissy clearly convicts his church of the grossest and most cruel depravity in discipline; therefore, unless he adopt the impious tenet, that Christ's promise has failed, he must allow that his church has failed, and that therefore she is not the church of Christ.

I recommend this subject to his most serious consideration, as I hope

he is a reader of my papers; and I request particularly, that he will read with attention Mr. Bradley's letter, in my first volume. This gentleman, like himself, was educated in the church of Rome; and when his eyes began to open to her fearful departure from the Christianity of the New Testament, he found the word *church* a grievous stumblingblock to him. By attention to the scriptures, however, he got over it; and so I hope Mr. Morrissy will do, if he will seriously apply his mind to it.

A man of Mr. Morrissy's character and political principles, must have been disliked by those with whom he was associated, and who were set over him. His general good conduct was a standing testimony against their vices; and from his loyalty they would dread him as a spy upon their conduct. It is not necessary to suppose that he was so; for there is always a jealousy in guilty minds that makes them dread the oversight of honest men; and, as was quite natural, they devised means to get him out of the way. But like the great enemy of the Jews, in Esther's time, they scorned the paltry sacrifice of an individual; and, therefore, they determined to make his whole parish suffer with him. The plan they adopted was truly worthy of the Inquisition. They ordered a new chapel to be built, upon a scale five times more expensive than was necessary; they tax the parishioners with a sum greater than the yearly rent of their lands; then they set their loyal brother to enforce the payment of this grievous and illegal exaction, for we must not call it extortion on this side of the channel, though Mr. Morrissy seems to entertain no dread of calling things by their own names, in Ireland, which it is fashionable to call an enslaved country, though it appears they have more freedom of pen and press, at least, than we have in highly favoured Scotland. As must have been anticipated, the poor people were utterly unable to pay the expense of so fine a chapel; it is left unfinished; Mr. Morrissy gets the blame; he is prohibited from giving the sacraments to those who do not, and cannot pay the uttermost farthing of the chapel tax; and so, according to their own tenets, these priests allow men, women, and children to perish for want of the necessary means of salvation, solely because they cannot pay a sufficient sum towards a splendid chapel.

It is firmly believed by every Papist, that a child dying unbaptized must perish. This is believed by Mr. Morrissy; and it is according to the authoritative canon of the council of Trent. *DE BAPTISMO. Can. V. Si quis dixerit baptismum liberum esse, hoc est, non necessarium ad salutem; anathema sit.* "If any man shall say that baptism is indifferent, that is, not necessary to salvation; let him be accursed." But we shall see that even baptism was prohibited to the innocent children of parents who could not pay the tax which the ghostly father was pleased to impose.

We shall now proceed with the narrative:—"The reverend doctor, wishing still to extend his prohibitions a little farther, and deprive the poor parishioners of more spiritual advantages, sends me the following letter:

" *Kilmaganny, 6th June, 1813.*

"Rev. Sir:—As I find that you are to have a station of confession next Wednesday in the chapel of Pilltown, hereby I not only prohibit mass to be given in the chapel of Pilltown, on Sundays and holydays as

before, but I also prohibit, under pain of suspension, mass to be given, or any assembly or congregation for spiritual purposes to be held there, even on week days.

“ ‘ To Rev. L. Morrissy, Bessborough.’

“ ‘ RICHARD MANSFIELD.

“ Here the pious doctor prohibits, by severe censures, any good works to be performed, or sacraments to be administered, in the chapel of this district, to the indigent, innocent, and penniless. Are there any similar prohibitions to be found in the written word of God, or traditions of the church? Did the learned doctor consider the decision of the holy fathers—‘Baptism and penance can be given in chapels and places interdicted?’ *St. Augustine, &c.*

“ The vicar capitular is not yet satisfied with the infictions already described for the punishment of heretical pravity, so he sends the following:

“ ‘ Kilmaganny, 9th Oct. 1813.

“ ‘ Rev. Sir:—I do hereby order and enjoin you, under pain of suspension, by the fact, not to admit to sacraments those refractory individuals, nor any of their family, until they shall have paid their equitable proportion towards advancing their parish chapel. I remain, your humble servant,

“ ‘ RICHARD MANSFIELD.

“ ‘ To Rev. L. Morrissy, Bessborough.’

“ Here the sacraments of salvation are become the instruments of temporal oppression and spiritual injustice in the hands of the doctor. 1st. By withdrawing the sacraments from the people, several of them would, in a great measure, starve themselves—would refuse the payment of lawful debts and legal taxes, imposed for the support of the king and constitution, in order to pay illegal and oppressive taxations, imposed by spiritual superiors for sinister motives and vindictive objects, sooner than suffer the privation of divine and ecclesiastical rites and pastoral consolation. I was an ocular witness on different occasions to the veracity of these assertions; I know some who paid for said chapel *out of subscriptions made for buying a coffin, &c.* 2dly. The people have an undoubted right to receive the rites and sacraments of their church, whilst they do not render themselves unworthy of them by personal guilt. Now, with respect to the case in question, did the wife, the child, and the servant of the recusants and indigents, deserve to be deprived of the sacraments, &c.? Certainly every good and respectable divine, true Christian, and rational man, will coincide with me in the negative, and conclude that the prohibitions and suspensions of the above letters contain nothing solid, spiritual, or exemplary; but, on the contrary, are replete with temporal oppression and spiritual injustice, with respect to the pastor and his flock.

“ Now the renowned doctor begins to manifest his unlimited and uncontrolled authority, and redoubles his censures as well as his taxes.

“ ‘ Kilmaganny, 14th Oct. 1813.

“ ‘ Rev. Sir:—I find you begin now to be sincere, but regret that in throwing off every disguise, you not only justify the opinion heretofore entertained of you, but seem also to give manifest proofs that your religion is as false as your promises. From your conduct, as I am informed, you must have misinterpreted some words of my letter to you some days back, which were, ‘You will not administer, &c. until they

shall have paid an *equitable proportion* of the chapel tax.' Now, sir, the meaning of the last underlined words must obviously be, until they should have paid such a proportion of the tax as had been paid by people in equal or similar circumstances with them; yet you have given the words a construction of your own, and acted upon it at no small risk to your conscience. But to remove all ground for error or misapprehension, I do hereby order you, under pain of suspension, by the fact, to administer no sacraments or rites to your parishioners, except the last sacraments to persons in imminent danger of death, and baptism to children, until they shall have paid not only the full amount of the first tax, according as it was settled and apportioned, but also a second tax to the same amount with the first. In this prohibition, the families of the recusants are included. But as nothing short of a double tax (12s. per acre) would be sufficient to finish the shell of the chapel, it cannot be avoided. If a spark of religion existed in the heart of the pastor, he could easily persuade them that this tax, let it be what it may, would be but a small token of gratitude to God. Yours, &c.

“ RICHARD MANSFIELD.

“ *To Rev. Mr. Morrissy, Bessborough.*'

“ I suppose the vicar capitular in the first part of his letter alludes to the opinion entertained of me as a heretic, or a friend to heretics. He pretends I made him promises; which I never did or could do in conscience—promises to oppress the people, and require impossibilities, for the hidden purposes of preventing disclosures and revealing perfidy; non-compliance betrayed false religion in the estimation of an inquisitorial member. The vicar sanctioned, and desired other priests to give, sacraments to some friends and accomplices who did not pay the tax but in part; from this example I considered that I was at liberty to do the same, yet he threatens and reprimands me for administering sacraments, &c. to any, without paying the entire tax; and he calls this error and misapprehension, &c.; he punishes me for doing what he allows others to do; he suspends me from the discharge of my duty, and commands others to intrude on my pastoral rights.

“ By this letter the difficulties, impositions, and taxations, are redoubled: the poor people are taxed 12s. per acre before half the work is done. But with respect to the sacramental privations, I must do him this common justice, that he is like the relapsing sinner, rising and falling, for in his former letter he prohibited all the sacraments to be administered to the recusants and their families; but in this letter he permits almost the one-half of them to be given to the recusants, &c. I could ardently wish that this reformation might prove effectual, but alas! I dread the next fall will be a woful one. I am sorry the noble doctor did not permit his clergy to administer the last sacraments to those in danger of death, as the great divines and holy fathers did. No! for he binds them here not to administer them except in case of imminent danger of death, perhaps at a time when the patient could not receive them, or reap but little or no benefit from them.

“ As I have predicted, the vicar fell again into his old mode of issuing censures and committing errors, as appears by the following:

“ *Kilmaganny, 12th March, 1814.*

“ Rev. Sir,—I enjoin you again to administer no sacraments what-

soever publicly or privately to any person, or any one of his family, who shall not have previously paid the full amount of both taxes, nor any of the rites of churching women, blessing clay, or celebrating mass for them, under pain of suspension, to be incurred by the fact; and any violation of this injunction, you may rely, shall be rigorously punished. I also require that Mr. Henebry shall say the parish mass in Templeorum, without any obstruction whatever. You married two couple who paid no tax, one in Tobernabroon, and one in Dowling; if so, I beg you look to——.'

"I confess I am at a loss to know what to say—what strictures to make, or ideas to form, of these melancholy prohibitions, irreligious injunctions, and general exclusion of men, women, and children, born and unborn, guilty or not guilty, from all the sacraments, sacrifices, rites, privileges, &c. of the Catholic church. My heart feels more than my tongue can express. No man can sufficiently lament this irreparable calamity, but he who contemplates it in mournful silence. I ask you, Roman Catholics, Can a child be saved without baptism, according to the divine oracles and the doctrine of our church? 'unless a man is born of water and of the Holy Ghost, he cannot enter the kingdom of heaven,'—Can the sinner in leaving this world be saved without repentance? You will say, 'the one cannot without baptism, or the other without real contrition, or at least attrition, with the help of the sacrament of penance.' What opinion then will you form of the man who will not allow either the sacraments necessary for salvation, or the auxiliary means to obtain it, and sacred rites of the church to be administered either in case of absolute or ordinary necessity? I venture to anticipate that you will say nothing less than that 'no heretic, whom the church ever condemned, gave orders more destructive of the very essence of religion!' You will also confess that Luther and Calvin, against whom, together with their followers, the Roman church pronounced so many woes and anathemas, never made such an attempt to destroy the divine institution of all the sacraments, sacrifices, rites, &c. by issuing orders in positive terms, under severe censures, not to administer to the innocent and penniless, what Jesus Christ instituted and ordained for their salvation:—no payment, no sacrament! The doctor of censures must acknowledge that there is virtue or no virtue in the sacraments and rites of the church:—If there is any virtue—how could he withdraw them from the well-disposed subject?—If there is no virtue—how can he impose on thousands to receive and pay divine homage to what he believes there is no virtue or efficacy in, and of course be guilty of idolatry? I am sorry that he has given sufficient reasons and convincing proofs to the public at large, to believe that he is possessed of the deistical idea, that there is no virtue, &c. Candid reader, you will tell me that his superiors, on intimation and conviction, must condemn and punish this ecclesiastic for his heretical and erroneous principles, or otherwise must participate in his crime—that nothing will palliate but the profession of an inquisitorial member of the holy office. More of this hereafter.

"The vicar also in this letter, foisted another priest, Mr. Henebry, into my parish, contrary to the ecclesiastical law, to act in direct opposition to my parochial administration and temporal interest in said benefice; in like manner he hindered me from preaching and teaching my

flock, by giving up my parish chapel, and parish mass, to said Mr. Henebry, and excluding me, not without reason indeed, for by this prohibition and exclusion, I should not have the power or liberty of preaching loyalty, and preventing the inquisitorial systems, &c.

"By virtue of these vicarial censures, the children and servants of the poor recusants could not be married, let what would depend on chances, or appointments, or melancholy results. To harass and persecute me more and more, the vicar capitular sent the Rev. Mr. Forestall, P. P. of Callom, a very active inquisitor, into my parish, as an equestrian suspender, who galloped in full speed through the country, until he met me on the highway in company with several of my parishioners, and there suspended me without assigning any reason, if he knew any. I laughed at the madness and inconsistency of his conduct, but at the same time had compassion on the petulant hireling, who incurred a greater censure, *ipso jure*, than he thought to inflict."

## CHAPTER CLXXIV.

MR. MORRISSY'S NARRATIVE CONCLUDED, WITH REMARKS UPON IT. DISPUTE BETWEEN A POPISE PRIEST AND HIS BISHOP IN PHILADELPHIA. SINGULAR PASTORAL CHARGE BY AN AMERICAN POPISE BISHOP.

SATURDAY, November 10th, 1821.

My readers, by this time, have become pretty well acquainted with Mr. Morriasy, and his controversy with his ecclesiastical superior. It would fill some numbers more to give his case at length, in his own words; but I do not think this necessary. Suffice it to say, that he was pursued with unrelenting rigour; that he was thrust out of his parish, without reason being assigned; that he appealed to his metropolitan, Dr. Troy, without obtaining redress; that he consulted a lawyer, in his extreme difficulties, who was decidedly of opinion, that he could maintain an action of damages against Dr. Mansfield; and that the simple fact of his having consulted a Protestant lawyer, in a question between him and his spiritual superior, subjected him to excommunication, though it does not appear that his enemies pronounced the sentence.

Dr. Marum was advanced to be bishop, and then poor Morriasy found himself under the fangs of the inquisitor, "who had been educated in Spain!" On the 19th of June, 1815, the new bishop made a visitation of his parish; and after mass, &c. the bishop declared to the congregation, that he had several sheets in folio, full of charges against Mr. Morriasy, from his parishioners; but he had not communicated these to the accused person, who was quite ignorant of the existence of such charges. Mr. Morriasy had the fortitude to declare before the congregation, that he was quite innocent, which enraged the bishop, who told him, that he would make his protestation of innocence an additional charge. The accused applied to have a copy of the charges which were alleged against him, but was refused. A court of inquisition was appointed to be held, to which he had received no summons, though he was the party chiefly interested. Here I shall give his own words:

"The appointed day of trial was rapidly approaching; I was in a

complete dilemma how to act, without the knowledge of the charges, the advantage of witnesses, or any other auxiliary means, allowed the greatest culprit on the day appointed for the investigation of his conduct, and decision of his fate. At length, I formed a resolution of going to this partial trial, listening to the charges preferred, and calling for an adjournment, and a legal and canonical mode of proceeding. This favour was denied. At my arrival at Kilkenny, Dr. Marum asked me abruptly, where I was going? I made reply, and said, 'My lord, I come to my trial;' the bishop exclaimed, '*Sir, you are not to be at your trial, or any person for you, or bearing evidence in your favour, on this day, or any other day you will be tried; you may go home, we will do the business ourselves without you,*' &c. I was obliged to withdraw. He summoned to this holy tribunal, erected in his own house, the principal inquisitors in his chapter, and the principal enemies I had among the clergy, to bear testimony, and decide my case."

Next follow the names of those who sat in judgment. One of them, the Rev. John Fitzpatrick, had the courage to speak a good word for the accused,—to declare that he considered Mr. Morrissy an injured man; that the expensive chapel was undertaken quite against his will; and he, being his next door neighbour, could bear witness to the general good character of Mr. Morrissy. "This honest and candid priest was immediately expelled the inquisitorial court;" and no one dared to follow his example. As a thing of course, the accused person was found guilty without a hearing, and without witnesses; condemned to a perpetual privation of ecclesiastical living, and clerical functions, and another was appointed in his place. Had he not lived under the protection of Protestant laws, he would have been burned to ashes; and thus the church of Rome would have saved herself from the exposure which he lives to make; and as he is now employed in his majesty's service as chaplain in the prisons in Dublin, for the instruction of persons of his own communion, I hope he is beyond the reach of such of his brethren, who would take his life with as little scruple as they would shoot a sparrow.

I proceed now to relate a similar instance of arbitrary clerical power in the United States of America, that "land of freedom." Mr. Morrissy tells us of an acquaintance of his having been lately sent from Cork, to establish the Inquisition in America, and who has been appointed by the pope to a bishopric in that quarter. This refers, I suppose, to Dr. England, lately consecrated at Cork, bishop of Charleston. I have been informed of his arrival in that city. I have received from a correspondent a copy of his first pastoral letter, in which he informs the people of the great kindness of the pope, in erecting a new diocese, suffragan to Baltimore, and appointing him bishop thereof. He has commenced hostilities against his Protestant neighbours; and a Charleston merchant, under the signature of "A PROTESTANT," has entered the lists with him, finding, I suppose, the clergy as indifferent to the question of popery there, as most of them are here; and this merchant, if I may judge from his first publication, which is in my possession, though his beginning be but small, may come in good time to be as formidable to the bishop of Charleston, as a Glasgow merchant has been to the Scottish conclave. The arrival of Dr. England in America is hailed by one of his clerical brethren, in a pamphlet, lately



published in Philadelphia, in the following style, which will justly be considered as bordering on blasphemy :

"The Right Rev. Dr. England, lately of Cork, and now bishop of Charleston, will, I trust, change the face of things. The profound theologian, the pious prelate, the eloquent preacher, the disinterested cleric, and the accomplished gentleman, will not be an unobservant spectator of these proceedings; no, his soul is too noble, and his heart too pure; well, indeed, may the people of Charleston say, in the inspired language of the Psalmist, *it is the day-star from on high that has come to visit us; it is the morning spread upon the mountains.* With such a prelate in this country, it is fondly to be hoped our religion will flourish; with such a parent to advise them, its children will not disobey! with such an orb to light them, its prelates cannot stray."—*Address to the Congregation of St. Mary's Church, Philadelphia, by the Rev. William Hogan, Pastor of St. Mary's, Feb. 2d, 1821, pp. 26, 27.*

This pamphlet, by the Rev. William Hogan, which the reader will see, refers to something, under the expression, "these proceedings," is a complaint against his bishop, not unlike that of Mr. Morrissy against his. Mr. Hogan appears, by the testimony of a number of his congregation, to be a man of good character, a popular preacher, and a diligent instructor of the young in the faith of the church. His zeal and good conduct were felt by his ghostly brethren as a reproach to them; the bishop became jealous of his popularity, and accordingly deposed, and deprived him of his living, without assigning any reason. But the congregation took their pastor's part, and would know why they were deprived of his acceptable and useful labours; for even Papists in America will insist upon a why and a wherefore, with regard to things in which they are interested. The bishop was obliged to comply: he gave his reasons, and published them. I insert them here entire, as a literary curiosity, and as furnishing a fair specimen of the literature and taste of the popish hierarchy in the most enlightened country in the world except our own:

*A Pastoral Charge, delivered by the Right Rev. Henry, Bishop of Philadelphia, February 11th, 1821.*

My Beloved Children:—I thought this business was over, but I am sorry it is not, for indeed a very disagreeable business it is. In all the countries I travelled I never saw any business like it, but one, and that was in Ireland, in the place I myself came from; it happened in a town they call Drogheda, which I knew very well; and indeed a very pious town it was, for religion was carried on there as devoutly as it was in any town I ever was in, even as devoutly as in Dublin itself. The business happened in the diocese of the primate of all Ireland, to whom I was vicar general for twenty-four years, and under whom I learned. The case was this. An unfortunate man like the present of the name of Brannegan, after being suspended, continued to discharge his duties, and the primate to save his flock from the jaws of the lion was put to the disagreeable necessity, (for of all the necessities in this world, that is the most disagreeable necessity of all,) well, the primate of all Ireland, as I said before, was put to this painful necessity of separating that unfortunate man from his flock.

I did not think I would be put to this disagreeable necessity with

regard to this person, I thought he would leave this place and go elsewhere to follow the discharge of his duty. For when I suspended him, that is, when I withdrew his faculties, I did not mean a heavy punishment, for suspension is a light punishment, for it is medicinal, and I only meant to withdraw his faculties in my diocese of Philadelphia, and to let him go any where else, and that I would recommend him, though I could not nor ought not DOWNRIGHTLY recommend him. Well now, my children, when I, for reasons which I know myself from my conscience, was put to the very disagreeable necessity, (for indeed very disagreeable it is, as I said before,) I sent for this person and in the presence of the Rev. Mr. Kenny, Mr. Hurly, and Mr. Roloff, I ordered this person not to discharge any sacerdotal duty in my diocese of Philadelphia, and to go immediately and not to disturb my flock: I did not mean this, as I said before, to be a suspension, for he had full liberty to go any where else; but he asked me was this a suspension, I desired him again to leave the city, but he forced me at last to tell him it was suspension, though as I said before, I only meant to withdraw his faculties in my diocese, and let him go any where else. Well my children, this person then asked me what cause I had for suspending him: but I did not then like to give him the reasons, for they were only in my own conscience, and I thought to recommend him elsewhere as well as my conscience would allow me, for I could not downrightly recommend him, and did not wish for his sake to let the things be known that were in my conscience, nor indeed my children, I cant now without the most disagreeable feelings, for they are such shocking things, that I am ashamed to mention them, but as I perceive that this person is holding out and I am sure and I know he has bad advisers, I am as I said before, put to the disagreeable necessity of letting you know some of my reasons, though it is a thing I never meant to do, for they cant be mentioned without a great deal of scandal. Well my children, when I came here first to take charge of this respectable flock, (and indeed respectable it is,) that is, when I was sent here by the pope, this congregation as you all know was under the care of a man, who had a truly ecclesiastical heart, the Rev. Mr. de Bart, now, I was told from undoubted authority indeed, that this person did not only not obey, this pious superior, but always looked upon him as his inferior; now my children the doctrine of every theologian, which cannot be denied, is that every inferior should be subject to every superior. Well, that now is my first charge. Now my next is that this person never read his office. I was told so indeed by undoubted authority; and my conscience told me that I as being the church, that is being the head of the church, I mean the representative of the church in this diocese, could not in conscience allow him to go to the altar: for there is seven parts in the office that every priest is bound to say every day, under pain of mortal sin. That is, matins and lauds, one, prime, two, terce, three, sext, four, none, five, vespers, six, and complin, seven. Now my children every priest, as I said before, is bound to read them seven hours under pain of mortal sin, and, my conscience could not allow me to let him offer up the mass in a state of mortal sin: for any priest that would do it, is not worthy of being a priest. Now that is my second charge. There is a great deal more charges that I have against this person, but they are so scandalous that I am delicate and ashamed to mention them;

but as I am brought to it I must tell you, though as I said before, I am ashamed to mention it, the charges are so shocking that I would not think it safe for me in my conscience, to allow any of my females, I mean any of my young girls into the same room with this person. Now my children, when I had all these in my conscience, and many others that I am ashamed to mention, why do you continue to persecute me by asking me to restore this person, but I must tell you and I am bound to do so, that there is no use in endeavouring to force me to do so, for I am bishop and I must act as my conscience bids me; that I never will restore faculties to this person in my diocess; and again I tell you I will not be forced to it, for I am bishop; for if this house was full of dollars, as much as it could hold, (for I dont care for money, nor never did,) and there were twenty cannons placed before this church, I would not for all them dollars, and if I were to be *shot afterwards* by these twenty cannon, give that person faculties in my diocess. So let me beg of you my children no longer to ask me. In a pamphlet that lately came out, he says I deprived him of his living, and he styles himself pastor of St. Mary's church. No, I deny it, I never deprived him of a living, for he had no living in this diocess, because any act of the vicar general was not binding unless confirmed by the church, that is by the bishop. Now I did not confirm his being in St. Mary's and he could not then call it his living. Moreover he was no pastor, he could not be pastor, for what is a pastor, the word pastor comes from the Latin word *pasco* to feed, now it only belongs to the church to feed the flock. And *I as being the church*, that is the representative of the church, am and can be the only pastor in this diocess: he therefore never was, nor never will be pastor in this diocess. In his late pamphlet he has endeavoured to blindfold a part of the congregation and set them astray, throwing dust in their eyes, but I shall soon satisfy you my children on that head, Oh! them canons he quoted, are long ago obsolete and are no more binding than a law passed in the reigns of Queen Anne or Richard III. or William the Conqueror are at present binding in England: Oh, them laws were done away in the council of Trent and new ones made, which are to be interpreted by the church of God. Now my children *I am the church, for I am the bishop I mean I am the representative of the church*, and my children I will give you full satisfaction about them before a few days. I came over here from Ireland; I was sent here by the pope with extraordinary powers to act in a papal way, as my conscience directed me. I therefore request of you my flock, not to trouble me any more, for I am resolved not to be forced against my conscience. I have been told that there is a few individuals of the congregation holding meetings and making resolutions to frighten me. Oh it will not do, there was a meeting at Mr. Bazely's the other night, I was told there was some people, who think they are very clever in making speeches, and going about speaking those speeches publicly and privately, to make converts, those persons may be looked upon by this person to be his friends but they are his greatest enemies. I see by some papers that are pasted up on the walls that there is to be another meeting at Mr. Bazely's on Wednesday next in order to force this person into this church; Oh, but it is all of no use, these persons as I said before are the greatest enemies to this person. Now my children as I see by these meetings and also from a pamphlet lately published that

this person contrary to all church authority intends to again discharge the priestly functions. I feel myself bound as your pastor, to save you my flock from the jaws of the wolf which would disperse them, to let you know that if any such step be taken by this person, I shall without delay proceed to the most disagreeable necessity in the world, which is that of separating this person from the flock intrusted to my charge, and not only him, but any person that shall hold any communion with him afterward. I beg you then my flock to think with yourselves and not put me to this painful necessity, and I hope this person will think with himself upon his state, and no longer listen to these bad advisers, and not put me to this necessity, I hope he will think with himself upon his poor soul, and perhaps I may do something for him yet. The person I mean is now listening to me, may God grant, he will hear this advice, and I beg of you all my dear children to pray for his poor soul. The next pastoral address will not be kept so long from the public."

This is a true copy of the pastoral charge of the right reverend the bishop of Philadelphia; and I shall take care to preserve the original American impression, to satisfy the curious, some of whom may suspect that it is a piece of home manufacture, intended to burlesque popish learning.

It is right that Mr. Hogan should be heard a few words in his own defence. Every reasonable man will allow that he has met with hard measures. He came to Philadelphia with a fair character, and a very ample certificate to that effect by ΤΥΟΝΥ, bishop of Limerick. He acquired the good opinion of the congregation of St. Mary's, by great diligence in the discharge of his official duties; and by condescending even to become a sabbath school teacher, for the sake of the young of his flock. His address to his congregation commences in the following manner; and I think it looks very like the appeal of an honest man.

"I should be truly ungrateful and undeserving the attentions that have been shown me since my arrival in this city, did I not endeavour to rescue my character from the imputations which the base machinations and unmanly envy of a few individuals, would fain throw upon it. It is with reluctance I would, upon any occasion, presume to intrude on the public attention; but it is with heartfelt pain I do it on the present, knowing how fatal to religion the exposing of perfidy and unmasking of clerical hypocrisy must necessarily be. I have done all in my power to bring those who have endeavoured to injure me to a sense of the impropriety of their conduct, and effect a reconciliation between us. For any supposed offence that I might have given them, I offered to make an adequate apology, but no apology would be listened to from me, no apology would be made for the injury done me. It is well known that I have been deprived of my living in St. Mary's church, by the Right Rev. Dr. Conwell: this step he has taken without giving me any previous notice or admonition, and without assigning any cause for so doing. In vain have I asked why I have been deprived of my living, in vain have the congregation asked why they have been deprived of my services, in vain have I appealed to the metropolitan, the archbishop of Baltimore, in vain have I protested against the precipitancy and injustice of such proceedings against me, no appeal from

me will be listened to, and no reason will be assigned for thus injuring me, by depriving me of my living. This is cruel treatment, and unparalleled in the annals of ecclesiastical despotism. Were I so fortunate to live in those happy times, 'when kings could do no wrong, or bishops in their individual capacities err,' then I should tamely submit; if I had been in a catholic country where the civil authorities would interfere, if I had been in a country where I could appeal to an unprejudiced tribunal, I should quietly await its decision, and cheerfully submit to it; but circumstanced as I am, having no one to appeal to, except a professed enemy, I am reluctantly obliged to have recourse to this mode of vindicating my character."

In the sequel it appears, that the popish priests who were settled in Philadelphia before him, were persons of character so contemptible, that Mr. Hogan could not, without sacrificing his own character, associate with them; and this seems to have been one of the secret reasons why he incurred the displeasure of his bishop, and suffered so much persecution. Truly that must be a holy church that nourishes and brings up such sons!

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## CHAPTER CLXXV.

POPERY IN AMERICA. ELIGIBILITY OF PAPISTS TO PLACES OF POWER IN THE UNITED STATES. REASONS WHY THIS IS NOT SO DANGEROUS AS IN SOME OTHER PLACES. CONSECRATION OF THE BISHOP OF CHARLESTON. RIDICULOUS TITLES ASSUMED BY POPISE BISHOPS. LETTER FROM A MAN IN THE HIGHLANDS TO HIS SON IN GLASGOW. REMARKS ON IT.

SATURDAY, November 17th, 1821.

In my last number I introduced an American popish bishop to the reader's acquaintance; and I gave an example of arbitrary government on his part, which shows that the system receives no amelioration even in that land of freedom. Some of the republican congregation did indeed venture to remonstrate with their bishop; but they could not move him to depart from his purpose of removing the obnoxious priest, whose presence he said was dangerous to the morals of his diocess, particularly of his young girls; but he would give him a recommendation to another diocess; and, in language as dignified as that of his printed address, he told the gentleman who took the priest's part, "He has a light pair of heels, and a clean pair of breeches, and the world is wide for him." *Hogan's Address*, p. 12.

Speaking of the United States of America, I am reminded of the only thing that remains to be mentioned on the subject of making Papists eligible to places of power in a Protestant country. It is argued, that there are no political distinctions on account of religion in that country; that a Papist or a deist is as eligible to the highest office in the state as a Protestant; and that no evil whatever has resulted from this arrangement. I admit the fact, that such is the law in the United States; but then I maintain, that that is not a Protestant country, in any proper sense of the words. The majority of the people in some of the states are indeed Protestants; and in others, at least in Maryland, a vast proportion, if not the majority, are Papists; and the greatest man in

that part of the world is the archbishop of Baltimore, who formerly claimed jurisdiction over that, and all the territory southward to the Floridas; but the pope has lately given the Carolinas and Georgia to the newly created bishop of Charleston, as mentioned in my last. Be the majority in any, or in all the states, what it may, it is certain that the United States, as such, is not a Protestant country. The Protestant religion is not acknowledged by its government any more than the Romish, though, in the establishment of all their institutions, they had the advantage of Protestant experience and example. Politically considered, the United States form no part of what is called Christendom. I am not going to inquire into the disadvantages, or the advantages of this state; my business is merely with the fact: and such being the fact, it must be very evident that the admission of Papists to places of power and authority in these states, is not attended by the same danger as in Protestant Britain and Ireland, where every established institution would become their prey.

Papists have no motive to overturn the American government, for they would gain nothing by it. There are no church lands there, no tithes, and no estates forfeited by the treasons of their ancestors. In short, there are none of those retrospections which exist in a country where popery was once established, and which, in the very nature of the thing, make Papists desire the overthrow of the present, and the re-establishment of the ancient order.

If it be admitted that no evil has arisen from the admission of Papists to places of power, it ought also to be admitted, that the Americans have not yet had time for a fair trial. It was many centuries before Rome was able to enslave England and Scotland, especially the latter; and she may at this moment be working her way to dominion in America, without the enlightened citizens of those states being able to perceive it; though very probably, their children shall see it, and feel it too.

Hitherto there have been what our old divines called *lets*, in the way. The American government was scarcely settled when the French revolution took place, which unhinged the whole European system; and none were more affected by it than the pope and his clergy. Holding their power, and even their lives, at the will of the French emperor, they could do little in the way of propagating the faith in foreign countries. Most of the Papists who had settled in America, were poor emigrants from Ireland, or French refugees from St. Domingo, and other colonies, who had fled for their lives at the time of the massacre by the negroes. With little property and less learning, they could make little way among their more intelligent neighbours. We may judge of the state of literature among them from the composition of HIS ILLUSTRIOUS LORDSHIP, THE RIGHT REVEREND THE LORD BISHOP OF PHILADELPHIA,\* which I gave in my last number. A flock that

\* Nothing can be more absurd and ridiculous than the high-sounding titles which these eleemosynary bishops take to themselves, and give to one another. Those of the church of England are peers of the realm, in virtue of the baronies attached to their sees; and are, therefore, styled their lordships: but for the popish bishops, who subsist upon what they can collect from the inferior clergy and poor laity, to assume such a style, is more ridiculous than the mock royalty of King Crispin. The following certificate, prefixed to the bishop of Charleston's "Pastoral Letter," is a fine specimen of such popish puff.

"NOTE.—The bull of his holiness Pope Pius VII. for separating the states of North

requires, and can be profited by the instruction of such a pastor, will not speedily find way to high offices in the state, and, therefore, they can do no evil in that way.

But the pope was not restored to the possession of sovereign power twelve months, till he took measures for extending his dominion. The first step of any consequence was the restoration of the order of the Jesuits, which took place, I think, in 1815. These are the sworn propagators of the faith of Rome, and of the authority of the pope, in all parts of the world; and about two years ago I observed in the *Orthodox Journal*, a work avowedly in the interest of the Jesuits, that the society either had made, or were about to make a settlement in the United States of America. Add to this the information of Mr. Morrissy, contained in my last number, that the pope had lately sent an acquaintance of his, from Ireland, to establish the Inquisition in the United States; referring, I have no doubt, to the new bishop of Charleston, who was consecrated at Cork about a year ago.

Now, the Jesuits are men of talents, learning, and intrigue. They know how to make their religion appear respectable in the eyes of worldly men. They will soon throw into the shade such dignitaries as his lordship of Philadelphia, or get them promoted to other sees, where their ignorance will not be so manifest; for as the pope has men for all sorts of places, so he has places for all sorts of men. Upon the whole, there is reason to expect, that the church of Rome will soon appear in great splendour in the western world. The bishop of Charleston has made his *debut* as a preacher with great eclat; and his church is well attended, even by Protestants, who are attracted by the pomp of the service, and the brilliancy of his eloquence.

If it be true, as I fear it is, that infidelity is very prevalent in the American states, there is the more reason to apprehend the increase of popery. Infidelity is a heartless, comfortless system: it will never do to die with. There are certain fearful forebodings of a judgment to

Carolina and South Carolina, and Georgia, from the diocese of Baltimore, and for erecting for their government a new episcopal see, in the city of Charleston, (S. C.) suffragan to Baltimore, and appointing the right reverend Doctor John England, bishop thereof, was published in the Roman Catholic church of Charleston, on Sunday the 31st of December, 1820.

*The certificate of consecration, of which the following is a correct translation, was also then read.*

"We, John Murphy, by the grace of God and of the apostolic see, bishop of Cork, in Ireland, certify to all whom it does or may concern, that on the 21st day of September, to wit, on the festival day of St. Matthew the apostle, in the year of our Lord one thousand eight hundred and twenty; by virtue of the annexed apostolic letters, having first received from him the profession of Catholic faith, and the oath of fealty to our Lord Pope Pius VII. and the holy Roman church; we, celebrating mass in pontifical robes, in the church of St. Finbar, patron of our diocese, have bestowed the grace of consecration, on John England, a priest of Cork, chosen for a new bishop of the church of Charleston; being assisted therein by the right reverend and most illustrious lords, Keiran Marum, bishop of Ossory, and Patrick Kelly, bishop of Richmond; there being also present the most reverend and most illustrious Lord Patrick Everard, archbishop of Mitylene, and coadjutor to the archbishop of Cashel, the right reverend and most illustrious lords, William Coppinger, bishop of Cloyns and Ross, Charles Sughrae, bishop of Ardferf and Aghadoe, and Charles Tuohy, bishop of Limerick. In testimony whereof, we have written these presents with our hand, and affixed to them our episcopal seal.

"Given from our residence in Cork the day and year above.

[L. S.]

"+ JOHN MURPHY, Bishop of Cork."

come, from which the most hardened infidel is not altogether exempted. While he rejects the sovereign, certain remedy, which the gospel reveals, he will readily take up with such a counterfeit of it, as will afford him peace of mind without requiring him to relinquish any of his evil propensities. Popery is such a counterfeit of Christianity, as it has been my design to show in every volume of my work. The state into which it puts a man, in reference to the future judgment, is not a whit better than that in which infidelity leaves him; but he has present peace of mind in believing a lie; and this is inducement enough for multitudes to become Papists. It is most undoubtedly a lie which the priest tells the miserable sinner, when he assures him, that by baptism he can regenerate him, or that by penance he can absolve him from his sins, or that by any means a sinner can be saved without faith in Christ, and the actual, not the mere purposed forsaking of his sins; for without holiness no man shall see the Lord; but those who will not forsake their sins in this world, yet wish to escape hell in the next, are, in righteous judgment, abandoned to believe this lie as a truth, and are deceived to their eternal ruin.

The prevalence of ignorance over very extensive districts of the western continent, also gives reason to expect the increase of popery there. This remark does not apply to the eastern, or New England states; but chiefly to the immense territory of Virginia and southwards. In the interior of these states, there are few places for Christian worship, and few to dispense Christian ordinances; and there can be nothing more true than what Dr. Chalmers has been labouring to inculcate, that Christian instruction is not one of those things for which there is a natural demand. A knowledge of Christianity is essentially necessary to the desire of enjoying any of its ministrations, or partaking of any of its benefit. *Those who possess the gospel* ought therefore to carry it to those who have it not, without waiting for a demand; but this has not been done to any great extent, nor is there any appearance of its being done in the interior of the above territory. The people, therefore, will fall an easy prey to swarms of artful priests, who will soon be sent among them, now since the Jesuits have taken the work in hand. We know what has taken place in this respect, in some of the large Highland parishes, where there has always been some sort of Protestant ministry. How much more may it not be expected in those districts of America, where thousands and tens of thousands are growing up to manhood, without ever having heard a gospel sermon, or witnessed a Christian baptism? In short, unless the real Protestants of America bestir themselves, and undertake the work of evangelizing their countrymen, with the zeal and fidelity of apostles and evangelists, the pope will get the better of them; and a thick darkness will settle down upon their country, like that which enveloped Europe for a thousand years.

It is not necessary to suppose popery to have arrived at this state of advancement, in order to perceive its probable influence upon the political institutions of America. When the Jesuits have got the education of youth, were it only the youth of their own communion, into their hands, they will soon make learned and accomplished politicians and statesmen. The road to honour and power lies open before them. They will soon get into both branches of the legislature; and there is nothing



to prevent a Papist from being President; and it is possible that persons lately come into the world may live to see this. Popery is essentially and incurably an arbitrary, slavish, and intolerant system; and where it possesses power, it will establish itself to the exclusion of every other. The Americans will find it so, when they have a sufficient number of Papists in Congress, or in the executive of their government; and then they will be able to judge whether or not their fathers acted wisely in leaving the door open to them.

I know that by making this suggestion, I shall incur the charge of intolerance, and what not—but this gives me no concern, seeing the accusation proceeds from a mistake. I do not think the Americans were called upon, when framing their constitution, to ordain any restrictions with regard to liberty of worship; but I think they might have ordained that no man should hold an office of power and authority in their republic, who owed spiritual or temporal allegiance to a foreign power. This would have shut out Papists, without so much as naming popery; and it would have been doing no more than what every state has a right to do, and ought to do, if it pays any regard to its own preservation.

I take it for granted that spiritual subjection to a fellow-creature necessarily implies temporal subjection; and I defy all the world to show the contrary. Now the pope has actually begun to exercise spiritual supremacy in the United States. By his own sole authority, he detaches the two Carolinas and Georgia from the see of Baltimore, and he gives these states to Dr. England, late of Cork, to be subject to him in all things spiritual, as he is subject to the pope himself. It is certified that this Dr. England has taken the oath of fealty to the pope, which, as I showed in a late number, is also an oath to persecute and fight against all heretics:—and does any man imagine, that when the question shall come to be, whether he, or such as he, shall be loyal to the pope or to the president, the latter will have any chance of such a one standing by him, or by the free constitution of the United States? If the Americans were wise, they would keep a watchful eye over those divisions of their territory, for the purpose of spiritual jurisdiction; for they may depend upon it, that temporal jurisdiction is intended to follow, and will follow by degrees; for no Papist will refuse to apply all the strength of his body to effect what his priest tells him is for the good of his soul.

I have mentioned, on the authority of Mr. Morrissy, that a priest has lately gone from Ireland to establish the Inquisition in the United States; and this will no doubt be scouted at as the most chimerical thing in the world. What! the Inquisition! the Americans will never submit to that! Nay, but they have submitted to it already; and they will do so again. The Inquisition consists of a thousand degrees of atrocity, from the *pious* confessional, to the rack, and the "dry pan," in which the bodies of heretics are burnt over a slow fire. In auricular confession, every priest is an inquisitor. He inquires into the most secret thoughts of those who acknowledge his ghostly authority. He becomes acquainted with all their faults, and with all their crimes, if they have been so unhappy as to make themselves criminal even in thought. Then he obtains absolute authority over them, and makes them do whatever he pleases; and they dare not disobey him, for he knows their crimes,

and may divulge them. An engine is thus put into the hand of every priest, which, with a little address, he may make use of to subvert the best civil government in the world, if those who submit their consciences to him have any place in such government. And therefore it is that I maintain, that a Papist cannot be safely intrusted with power over any but persons of his own communion; and even over them he must be an arbitrary governor, if it be the will of his priest that he should be so.

The following is not very intimately connected with the subject of my late numbers; but it has been lying some time by me, and I do not know when I may have a better opportunity of bringing it in. It is part of a serious religious letter, from a Papist, in a remote part of the Highlands, to his son in Glasgow. I have the names of both father and son, as well as the place of residence of the former, in the Highlands, and of the latter, in Glasgow; but I shall suppress these, as it is not my intention to expose private family matters, but merely to exhibit the character of popery, and the spirit of its adherents. The letter is dated 16th July, 1819; and the following is the extract:

“As you apprehend the danger you are in among heretics, desiring me to pray for you, I always remember you in my prayer. Heretics and wicked men are permitted by God to live on in their wicked ways, for some time, as he sees proper; but the justice of God will overtake them at last, so that I would not choose to live amongst them. It is for the things of this world, and the body, you stay among them; as the gospel says, ‘what will it avail a man to gain the whole world and lose his own soul?’ Many kingdoms and states rose up and stood against the Catholic church, since the time of the apostles; but none of them had the promise of Jesus Christ to last long, but his Catholic church. There was never an empire, kingdom, or commonwealth, that stood for eighteen hundred and nineteen years, but her; and we are sure of that government to remain to the end of the world. All the rest had their period; and their particular judgment came upon them in their places, one by one, as church history informs me. This poor kingdom has been corrupted by heresy for the space of near three hundred years, especially the low country; and that period will be *at an end within two years after this*; and whatever judgment, as God sees proper, may happen, every pious Catholic ought to choose for himself the place where the Catholic faith ever stood, and is still, rather than be among them; that is my advice to you; and keep this letter to yourself.”

It is very evident that this letter proceeds from the mind of a man who is seriously religious in his own way, and anxious about the spiritual welfare of his son, which he considers to be exposed to as much danger among heretics in Glasgow, as that of Lot was among the men of Sodom. This ought to let us, Protestants, know in what light we are regarded by our popish neighbours. Those from the Highlands, as well as those from Ireland, come and settle among us, with the design of earning their bread by the employment which we furnish them; but all the while they look upon us as a proscribed race, and doomed to destruction, because we are heretics; and they think, with complacency, of the near approach of that destruction, which they consider the same thing as their own emancipation.

This remark is suggested by the prophecy contained in the above

extract. The letter was written in July, 1819, and it is predicted, that in two years from that date, the Protestant religion in this country will be overthrown. It is well known, that in 1819 the system of radicalism came to its height, or perfection of organization; and that travelling chapmen, and all sorts of low itinerants, carried the report through the remotest parts of the country, that there was to be a *radical* change in the government of the kingdom; and that Glasgow was to be the centre of the enterprise; and by such simpletons as the writer of this letter, the subversion of the established government, was considered the same thing as the restoration of the true religion, which had been suppressed for three hundred years. The father did not wish his son to have any hand in the intended rebellion, as is evident from the mysterious manner in which he advises him to leave Glasgow, lest he should be involved in it; but it is equally evident that any thing that would bring about a restoration of popery in two years, would be hailed by the writer as a joyful event; and I put it to every Papist in the kingdom to say, if he would not think it so. And though they are not aware of it, and will not believe it, our Papists, by desiring such a change, are desiring their own destruction; for as matters are at present, they enjoy the privileges of British subjects, and may resist even the impositions of their priests if they please; but supposing them to have obtained the desired revolution, and the establishment of their own religion, they would lose the benefit of that protection which the law as it stands affords them; they would fall under the arbitrary dominion of their priests, and become as great slaves in Britain, as Christians are in Algiers.

In the course of next week will be published, A Report of the Jury Trial of the cause between the Rev. Mr. Scott and the Author of *THE PROTESTANT*, which has been so long promised, and delayed solely by the shorthand writer's failing to furnish his notes in due time. The conclusion of his manuscript was received only on the 3d of the present month.

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## CHAPTER CLXXVI.

REVIEW OF THE REPORT OF THE JURY TRIAL OF MR. SCOTT'S ACTION AGAINST THE PROTESTANT. REMARKS ON MR. COCKBURN'S SPEECH. NO EVIDENCE ADDUCED TO SHOW THAT MR. SCOTT SUSTAINED ANY INJURY FROM THE PROTESTANT. FALLING OFF OF SUBSCRIPTIONS FOR THE POPISH CHAPEL.

SATURDAY, November 24th, 1821.

I HAVE finished what I had to say on the subject of admitting Papists to places of power in this Protestant kingdom, and should now proceed to what I promised at the conclusion of my third volume, namely, a reply to Dr. Milner's "End of Religious Controversy." But a subject of more immediate interest to myself, and the work in which I am engaged, will demand my attention for a week or two. My reply to Dr. Milner is, indeed, a matter of less importance, seeing he has lately received a very able answer, by the Rev. Richard Grier, a clergyman of the established church in Ireland. This work is yet little known; none of the Reviews having noticed it, so far as I have seen; but when it shall become known, I have no doubt of its obtaining very extensive

circulation. Mr. Grier is a thousand times better acquainted with the ancient fathers, both Greek and Latin, as well as with the fathers of the reformation, than I can pretend to be; and, therefore, far more able to detect the impositions of the vicar apostolic of the midland district; and many a barefaced imposition he has detected. When I come to grapple with the said apostolic vicar, I shall keep on the ground of scripture and common sense, and refer him to Mr. Grier for tradition and the fathers; and I suspect it will be a long time before his right reverence will venture to meet Mr. Grier on the one ground, or *The Protestant* on the other. I must not be understood to insinuate that Mr. Grier does not occupy the former ground as well as *The Protestant*; but merely that it is chiefly on the latter that he has the advantage of him.

The thing which demands my more immediate attention is, the Report of the Jury Trial of the cause between Mr. Scott and *THE PROTESTANT*, which is just published,—nearly five months after the trial took place; and now it appears under this great disadvantage, that the public have forgotten the question, to which they were most feelingly alive at the time. While thus expressing the great disappointment, and the loss occasioned by the unreasonable delay of my reporter, justice requires me to say, that the report itself is given with great accuracy, so far as my own recollection enables me to judge; and I appeal to the recollection of others who were present at the trial, whether it be not so. For the reason given in a former number, (Chapter CLXI.) the reporter was not able to finish it, or to give any part of the evidence in defence; but it is presumed that there is enough given from other sources to enable the intelligent and impartial reader to form his own judgment as to the merits of the question.

The issues and preliminary matter occupy the first eleven pages of the publication. In the twelfth page, Mr. Cockburn begins to open the case for the pursuer; and a very strong and plain case he seems to make of it; namely, that Mr. Scott is a very meritorious individual, who comes into court with clean hands; and that Mr. McGavin is one of the greatest libellers on the face of the earth. Many bad things he lays to the charge of Mr. McGavin, which he does not even attempt to prove; and which it is not necessary perhaps, that he himself should believe. A thing may be true in fact, yet it will be held false in law, if not proved in court; so there are many things at least doubtful, which an advocate may argue upon for hours, as if they were true, without transgressing the law. I do not wish to be understood as intending the least reflection against Mr. Cockburn. He had a duty to perform to his client, which he did with great ability and fidelity; and in the severest passages his language is such as became a gentleman to speak, and as was fit for gentlemen to hear, which I mention merely for the sake of a subsequent contrast. After all, it is not properly with Mr. Cockburn that I have to do, in reviewing this report of the trial. He was merely the official organ of Mr. Scott, from whom he must have received those things which he gave as facts, and some of the things which he meant to pass for arguments. I mean, therefore, no reflection against the bar, much less against the court or the jury, in any thing that I am going to write; but I consider a published account of a public trial, as fair a subject of review as any other publication: and though the issue of this trial was against me, and though the damages found had been ten

times more than they were, I would not think it right or lawful to say a word in disparagement of the civil institutions of my country, or that had the least tendency to bring the law into contempt.

But with the most cordial respect for our civil institutions, and a conscientious subjection to the law, I hope I shall not be found a transgressor by exposing some of the sophistry and misrepresentation that my pursuer appears to have put into the mouth of his counsel. Some of the things are most powerfully exposed by Mr. Moncrieff, in his speech in the defence; but that speech being necessarily extempore, so far as regarded replies, it was not possible to attend to every minute particular that is asserted on the other side; and some things are slightly touched, which admit of a more detailed discussion.

The reader of the report will see that in strong language Mr. McGavin is accused of *malignity* towards the pursuer, to whom his writings have been so extremely injurious, that "it would be very odd, indeed, that, after such writing, Mr. Scott's character should be as it was," and that "every farthing given of the damages asked, could not restore Mr. Scott to the respectability and comfort he enjoyed before," p. 44. Again, "The work itself, by Mr. McGavin was hung up on the statue of King William, for the sake of being read by the mob in the street; and the effect of all this was, that Mr. Scott was, in many cases, made the victim of popular commotion," p. 42. Not a word of this is proved, or attempted to be proved. I suppose it is usual in actions of damages, for the pursuer to prove that he has sustained injury of some kind or other: but here there is nothing of the kind, as the reader may see by reading over the depositions of Mr. Scott's witnesses; and surely had Mr. Scott been the victim of popular commotion—had he received a single public insult, nothing could be easier than to prove the fact. But not a word is said by any of his witnesses on that point. Neither is it proved, or attempted to be proved, that Mr. Scott's character is not what it was; or that he does not now enjoy the respectability and comfort which he enjoyed before. These also are things capable of proof, and no doubt would have been proved had the allegation been true, which it is not. The statements of The Protestant could not affect his respectability among his own people, if they knew them to be false; and if he knew of any other persons who had conceived a bad opinion of him from these statements, he might have brought such persons to prove the fact. One respectable witness deponing to this, would have had more weight with the jury than all Mr. Cockburn's unsupported assertions; and would have procured him more ample damages. And I agree with the learned gentleman in his conclusion, had he proved his premises; that is, had he proved that Mr. Scott had sustained such injury, as he says he did, in consequence of false and malignant statements in The Protestant, the whole 3000*l.* of damages would not have been too much.

I said, Mr. Scott did not even attempt to prove that he had sustained injury of any kind; but I must give this with some explanation; for there was something like an attempt, in one or two instances; but such attempts, and such a sort of proof, were never heard of before in any court in the world. Mr. Gordon, the popish priest in Greenock, was brought to prove that he had been insulted in Greenock, from the impression which The Protestant had made upon the good people of that town; and

the jury were asked to consider this as evidence of what Mr. Scott must have suffered in Glasgow ! I question if Mr. Cockburn will be able to keep his gravity when he reads the account of the hand he had in leading this sort of evidence. For the reader's satisfaction, I shall quote the passage in connexion with part of Mr. Cockburn's speech :

"In the town of Greenock," said Mr. C., "there was a dissenter, who, instead of making the scriptures the subject of his sermon, actually gave his hearers a lecture from *The Protestant*, insomuch that the Catholic clergyman there was obliged to apply to the magistrates for assistance," p. 42. Then turn to the examination of the Rev. Mr. Gordon, p. 74.

"Q. Had this work (*The Protestant*) a considerable circulation about Greenock ? Was it publicly commented on ?—A. I understood it was, in a meeting-house.

"Q. Whose meeting-house ?—A. The Rev. Mr. Wilson's.

"Q. Were ever any particular words put upon your own chapel ?—A. Yes.

"Q. What were they ?—A. 'Down with Popery' or 'Black Popery;' I do not remember which.

"Q. Was that during the time *The Protestant* was going on ?—A. It was.

"Q. And was there ever any thing done to put down black popery ; or did the populace ever give any insults to you about that time ?—A. They called after me, 'Roman Catholic priest,'—I do not know if that is an insult or not.

"The Lord Chief Commissioner—Q. What is the meaning of all this ?

"Mr. Cockburn—*We leave the jury to infer what effect this Protestant would have upon Mr. Scott.*"

Now this is what I called something like an attempt to prove that Mr. Scott had suffered injury from *The Protestant* ; and I ask all the lawyers in the world, if ever they witnessed any thing like it ? It is in fact a proof that Mr. Scott never suffered insult or inconvenience from the cause assigned, else he would have got some direct proof of the fact, and would never have had recourse to such a desperate shift as to try to prove his sufferings from those of another man, in another town. In his cross-examination, Mr. Gordon admitted that he had been called Roman priest before *The Protestant* began ; and that this work only revived what had been done before : and why should he consider it an insult to be called by his real designation ? He was called so, he says, at the time of building his own chapel ; but I suppose he never thought of raising an action of damages against the builders on that account.

To that part of the question, whether any thing had been done in Greenock to put down black popery, he gave no answer, from which we may infer that nothing was done ; but Mr. Cockburn tells us, that something was done to put down free discussion :—that this said priest applied to the magistrates of Greenock for assistance ; that is, to compel the people who met in Mr. Wilson's meeting-house to forbear reading *The Protestant*. This is a fact which I had heard before ; but I did not expect that it would have been so explicitly avowed. This was a direct attempt by the Papists to commence persecution in a Protestant town. It is not true that *The Protestant* was made to supersede the Bible, and preaching from it. The matter was simply this :—a number

of Protestants, of various denominations, met once a week, on Thursday evening, to hear one of their number read *The Protestant*; and I have been told that great numbers attended, and that the interest excited was very great. Certainly there was nothing illegal in this—nothing that required magisterial interference; and the magistrates had too much good sense, and knew their duty too well, to become the executioners of the holy Inquisition, which thus appeared to be erected within their jurisdiction. Had any of the ministers of Greenock applied to the magistrates to prohibit Mr. Gordon from preaching against the established religion, all the world would have heard of Protestant intolerance and persecution; but when a popish priest does virtually the same thing, it is considered so much a thing of course, that no person wonders at it, or at all thinks about it. No doubt Mr. Gordon was grieved by the exposure of the superstitions and idolatries of his church, which was made every week almost within his hearing; but he ought to have replied in the way of fair argument, and not by force, as is evident he would have done, had he had popish magistrates who would have executed his mandate.

That some person did hang up some numbers of my work on the railing of King William's statue, to be read by the public, is true; but I had no more hand in it than Mr. Scott; nor do I know who did it; and that it was done by me, is one of those random assertions, which the learned gentleman chose to make, to serve the cause of his client; no matter how improbable, if it was likely to make an impression on the jury. But whoever was guilty of giving my work such publicity, it is very certain that it did Mr. Scott no injury,—it excited no commotion, else we should have heard of it, and Mr. Scott would have proved it.

Another circumstance is brought into view, as an attempt to prove the injury which *The Protestant* has done to Mr. Scott; that is, the great diminution of the number of his members. This was not pleaded by his counsel; and none of his witnesses were examined as to the number of conversions from popery by means of my writings; but some papers were given in, and sworn to, by the witness Bowman, which are printed, pp. 60, 61, of the Trial, by which it appears, that the number is very much diminished indeed; and I cannot comprehend why these papers were given in, but to support the claim of heavy damages for the injury done by *The Protestant* in causing such diminution. In March, 1817, the year before my work commenced, the total number

on the books was	-	-	-	-	-	-	4517
Total number in December, 1820	-	-	-	-	-	-	3957
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Decrease of members	-	-	-	-	-	-	560
At the first mentioned period, the number of subscribers to the chapel was	-	-	-	-	-	-	4037
At the second period, the number was	-	-	-	-	-	-	2696
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Decrease of subscribers	-	-	-	-	-	-	1341

Allowing these to be facts, and I have no means of disproving them, it was not an injury done to Mr. Scott by illegal means, and therefore not such as to found a claim for damages. It is the result of argument on the one hand, and conviction on the other. If an action of damages can be maintained on this ground, Mr. Scott ought to be libelled for

every convert he has made from the established church, if he ever made such a thing, which I much doubt.

He will argue that I made his people disaffected by means of false statements, and that therefore they left him; but if the people knew my statements to be false, and none could know the state of facts so well as they, that would have endeared them to their pastor the more. If they left him in consequence of my statements, it must have been because they knew them to be true: for it would be almost as absurd as transubstantiation, to say, that they disbelieved my statements, or knew them to be false, and yet were influenced by the belief of them to forsake their priest, and abandon their religion.

But, admitting the facts in all their extent, Mr. Scott is no way injured by them. If his flock is less numerous, his work is less arduous; and Bishop Cameron proved it to be a very arduous work indeed,—a work for which no other priest within his jurisdiction was competent. If the subscriptions be also diminished, that is no pecuniary loss to Mr. Scott, for Bishop Cameron proved likewise, that he had no patrimonial interest whatever in the property, and his stipend remains undiminished.

Of the 560 members whom he has lost, he has not said how many were lost by reading *The Protestant*, and how many by leaving the place from want of employment, during the stagnation of trade, in 1819—1820. Much as it would gratify me to have the former proved to be the chief cause, a regard to truth compels me to say, that I believe, at least in the proportion of ten to one, the defection was owing to the latter cause. With regard to them, therefore, the falling off was owing to no fault of mine, and it could not be for that that damages were awarded. Nay, I have in my possession the names of upwards of fifty popish families,\* making about 250 individuals, whom I assisted to feed and clothe, by means of a public subscription, during the above period of stagnation, and thus kept them in the place, when, otherwise, they must have left it, or died of want. I hope Mr. Scott will not say I must pay damages for this.

Of the 1341 who have ceased to subscribe for paying the debt upon the chapel, or the manse, or both, he does not say how many were influenced to withdraw their names by reading *The Protestant*. From any thing that appears, the defalcation may be entirely owing to their not being so strictly looked after, or so strongly urged to subscribe, as

\* One of these was that of the celebrated John Drain, who makes a conspicuous figure in the trial. The following is the statement given by himself, when he applied for relief at Hutcheson's Hospital. "Name, John Drain—place of abode, M'Kinlay's land, east end of Duke street—residence, within the royalty, five years—age, 27—wife's, 23—children under 10 years, 2—occupation, weaver—earnings, himself 4s. his wife, 9d. per week;"—and the following is a certificate by the gentleman appointed by the committee to visit him in his own house, which was usually done to applicants before relief was granted. "This statement (the above) is correct. This is a case of great poverty, arising from his bad state of health, and the lowness of his wages for a long time past. They are destitute of bed-clothing, and almost so of body clothes. These articles they are in real want of; and the prospect of an addition to his family very soon, would render them doubly acceptable. He bears an honest and industrious character. 6th Jany. 1820." Relief granted, a pair and a half of blankets, and a supply of meal weekly, till the month of May, 15 pecks in all. It is to be regretted his character did not stand so fair, when he appeared as a witness in my cause, to prove that Mr. Scott, eighteen months before, had refused to baptize his apparently dying child, unless he would pay 10s. to the chapel. The character must however have been given according to the knowledge of his neighbours at the time.



they were before The Protestant took up the subject. The time of subscribing, according to the statements above referred to, divides itself into two periods of about 3½ years each. During the first period, the sum raised, among the labouring classes, in sixpences, shillings, &c., was 5487*l.* 9*s.* 9*d.*, and in the latter period, only 687*l.* 18*s.* 3*d.* Report, pp. 60, 61. Was this defalcation owing to The Protestant? If not, I ask, why was such a statement given in evidence against him; and if it was owing to his writings, the people must have known there was truth in his statements.

Here is a case of Mr. Scott's own showing, and I ask him to explain it. From August, 1813, to March, 1817, that is, 43 months, the poor and labouring part of his congregation contributed for the chapel, 5487*l.* 9*s.* 9*d.* This is exclusive of large sums from the rich, which are stated separately at 426*l.* 3*s.* which includes Mr. Finlay's 50 guineas, and sums from several other of my Protestant acquaintances, whom I need not name, as Mr. Cockburn boasts of none of them by name but Mr. Finlay. Well, in the first period, or 43 months, the poor labouring people contribute 5487*l.* 9*s.* 9*d.*, and in the second period, from March, 1817, to December, 1820, that is, 45 months, the very same class of people contribute only 687*l.* 18*s.* 3*d.*

This, I say, is according to Mr. Scott's own showing; and I call upon him to account for the difference of his levies in these two periods. That I may not assert what may be called libellous, I shall merely ask him a pair of questions, on which I really wish to obtain information. First; Was not the sum levied in the first period, done by means of that influence by which a popish priest can make his people do whatever he pleases, that is, not without the range of physical impossibility? And, secondly; Was not the small sum collected during the second period, just that which the people chose to give of their own free will, without recourse being had to that influence which is mentioned in the other question? An answer to these two questions will enable us to judge how far the first contributions were really voluntary; and as the latter period was distinguished by the lucubrations of The Protestant, we shall, perhaps, be enabled to determine, whether there has been any connexion between these lucubrations, and the falling off of the subscriptions. I maintain that though the one were proved to have been occasioned by the other, there could be no fault found, seeing no means but argument were used, to convince poor persons, that it was better to study the health and comfort of their families, than to give their money for raising a great heap of stones, cut into fantastic figures, "whose likeness is not seen in heaven, or earth, or sea."

If it shall be alleged that the small sum collected during the second period was owing to the stagnation of trade, on account of which Mr. Scott did not urge his people to contribute; I shall answer, that the greatest stagnation and distress known in the present age was during the first period, when the large sum was collected, to wit, 1816, and the beginning of 1817; for then there was a dearth of provisions, as well as want of employment for the poor. I am in possession of the committee's books for both periods, and I speak what I know; and what is known to all who took charge of supplying the wants of the poor in these seasons of great distress.

## CHAPTER CLXXVII.

REVIEW CONTINUED. MISREPRESENTATIONS TO THE JURY. INJURY DONE BY THE PROTESTANT TO THE CAUSE OF POPEY IN SCOTLAND.

SATURDAY, December 1st, 1821.

THE reader will see by my last number, that Mr. Scott did not prove that he had suffered any injury from the statements in *The Protestant*. For the truth of this I appealed to the testimony of his own witnesses, in the report of the trial, not one of whom speaks of injury having been done to the character or interest of the pursuer. Some statements, in their opinion, may have been injurious; but they do not prove the fact that they were so, in any respect whatever. From certain productions, it was proved indeed, that the number of his congregation was greatly reduced of late, that the number of subscribers for his house and chapel was still more reduced; and that those who continued to subscribe were not so liberal as before, seeing that in a recent period of forty-five months they had contributed only 687*l.* 18*s.* 3*d.*, whereas in an immediately preceding period of forty-three months they had contributed the large sum of 5487*l.* 9*s.* 9*d.*, exclusive of certain subscriptions from wealthy Protestants and others. I have called upon Mr. Scott to account for the astonishing difference between the sums collected in these two periods; and, I am sure, account for it as he will, he cannot ascribe it to any thing very culpable on my part, seeing if the people withheld their money in consequence of my arguments, it must have been from a conviction in their own minds that they could apply it to a better purpose; and every one has a right to do what he will with his own. It could not be for this, or for injury done in any way to Mr. Scott, that damages were awarded. I admit, that where malice and falsehood appear, they ought to be punished whether they have been injurious or not; but I was not proved guilty of these, else doubtless the damages would have been much greater.

I shall now proceed with my review of the Report of the Trial, and I shall dispose of the calculation part of it before I attend to any other. By a certain arithmetical process, (I shall not call it deception,) Mr. Cockburn finds that the total amount levied by Mr. Scott from all his people, was, upon an average, only a penny three farthings a week; and by deducting the subscriptions, above 10*l.*, the remainder was scarcely a penny a week; then, on the suggestion of Lord Gillies, this is reduced to a halfpenny a week, which suggestion was perhaps correct, according to the data laid down, for which Mr. Scott and his counsel alone were accountable. There was however a fundamental error in the data, which could not easily be detected, without a process of calculation which it was impossible to work and at the same time attend to the business of the court. So, taking his data as undisputed, Mr. Cockburn goes on to say:—"Observe that plain and glaring fact. Allowing Mr. Scott to have run riot in Glasgow, like a lion seeking whom he might devour, and devouring all who came in his way,—of great influence over his flock,—the calumny amounts to this, that for building a chapel necessary for his flock, the amount of the extortion was a halfpenny a week." Page 34. The reply of the defender's counsel

to this statement was necessarily general, (see p. 128,) for there was no time to go into the minute calculation which the subject required; and I have no doubt this confident statement of Mr. Cockburn, suggested by one of the judges, and apparently resting upon an arithmetical fact, had more weight with the jury than any thing else that was said or proved.

It is admitted by Mr. Cockburn, in his speech, that the expense of the chapel and manse was from fifteen to twenty thousand pounds, which agrees with the statement in *The Protestant*, where it is said to be nearly twenty thousand. Take it at the medium between fifteen and twenty, and we have 17,500*l.*; but the learned counsel makes his calculations upon only 5487*l.* There is the sum of 12,000*l.* altogether unaccounted for. There is not so much as an attempt to account for it, either by word or writing. Speaking of the large sum from 15,000*l.* to 20,000*l.*, Mr. Cockburn says, "that was not all from Glasgow," leaving it to be inferred that it was got somewhere. For the satisfaction of the court and jury they should have shown where they got so large a sum; or if it remains a debt on the property they should have said so. It is, however, not credible that so large a debt should lie upon it, or that any person would accept the security for so much. The necessary inference is, that by fees of confession, and other means, the poor people had to pay a great deal more than what appears in the subscription books.

But it is from these books that we must make our calculations, for we have no other data. Mr. Cockburn states the number of Papists in and about Glasgow to have been, at the time of the subscription, meaning, I suppose, the first period, at 8245, which is the number according to Mr. Cleland's tables. Then he tells us, they are now between nine and ten thousand, which is not very consistent with the statement of their decrease, as deponed by one of the witnesses. Whether he divides the product by one or other of the numbers to make out the halfpenny a week, it is needless to inquire, seeing the lowest number contains all the souls of that communion, men, women, and children, in the city and neighbourhood, according to a very accurate survey. Of these not above one fourth could be subscribers at any one time, according to the average of poor Irish families, in which there are usually a great many children. This plain fact raises Mr. Cockburn's halfpenny to twopence a week, to every head of a family without exception; and though this will appear a small matter to learned gentlemen who are making their thousands a year, it must have been a very great matter to a poor labourer, and to his hungry children, at a time when provisions were nearly double the price that they are at present, and when he could not find employment for half his time.

But Mr. Scott himself, by the hands of Mr. Jeffrey, produces a statement to the accuracy of which Mr. Bowman depones, by which it appears that during the forty-three months, from August, 1813, to March, 1817, the total number of subscribers was only 4037. Observe, these were not all subscribers at any one time. They are all who gave any thing *during the whole forty-three months*. A stranger, staying only a week in the place, and giving a sixpence, or other small sum, is marked down as a subscriber; and his name counts as well as that of the man who paid sixpence a week during the whole period. The number 4037 is made up by reckoning many such. These, and their small sums,

ought to be deducted, and then, by dividing the sum that remains among the remaining persons, we shall see what the regular subscribers paid upon an average.

The paper referred to, states, that 1049 persons gave under five shillings; and that 597 gave under ten shillings, but above five. These must all have been persons who stayed only a short time in the place, or persons who had died, or had recently come to reside among us. Be what they may, they cannot be called regular subscribers. They must therefore be deducted from the 4037, and the average of their payments from the aggregate amount. Thus, take 1049 at 2s. 6d., which is the medium between 5s. and nothing, and we have - - L131 2 6  
597 at 7s. 6d. the medium between 10s. and 5s. - - 223 17 6

L355 0 0

This sum, therefore, falls to be deducted from the 5487l., which leaves, nett, 5132l. Mr. Cockburn consented to deduct those who paid above 10l.; but I will concede to him all above 7l., considering these above the rank of poor persons. These are 72, (see p. 60,) and this will exhaust a little more than the 426l. 3s., which is given as the amount of the large sums. Then deduct 1049 + 597 + 72 = 1718, from 4037, and we have 2319 persons. Among them divide 5132l., and we have exactly 2l. 4s. 3d. from each individual for forty-three months, being a fraction more than a shilling a month or sixpence a fortnight. This result corresponds with the real fact of the case, for which I appeal to Mr. Scott's own books, in the columns of which 6d. a fortnight will be found a prevailing rate of contribution. There are of course some more and some less; but the thousands of sixpences in the books of his inventory, No. I., prove the correctness of my calculation.

Thus the court and the jury were led by Mr. Scott and his counsel, by a calculation proceeding upon a false datum, to believe that the sum exacted from poor people was only a sixth part of what it really was. Had the books themselves been submitted to the inspection of the jury when they retired, they would have seen the real state of the matter. They would have seen lists of names such as they never saw before—M'Gurks, and M'Guires, and M'Deeds, and M'Deaths, and O'Rourks, and O'Flannahans, O'Regans, Gallochars, and such like, mostly poor Irish labourers, with lines of sixpences opposite their names, like the notes in a music book; and they would at once have detected the halfpenny a week sophistry; but somehow the jury were not directed to take the books with them when they retired; and they saw them merely as a heap, lying on a table at a distance.

By Mr. Scott's own productions, and the deposition of one of his witnesses, it is thus proved, that 2319 Papists, in Glasgow and the neighbourhood, during a period of forty-three months, were contributing towards the building of the chapel, threepence a week, upon an average, that is, a halfpenny a day; and it is well known that during at least a part of that period few labourers of any description, with the exception of cotton-spinners, were able to procure food for their families, or clothes to cover them. I appeal for the truth of this, to all the elders, and others, who have paid any attention to the state of the poor in this city, and in the Barony parish of late years; and I ask such persons to say, whether, in their opinion, it was possible, that such a number of

labourers, in such a season of distress, could pay a halfpenny a day, without denying their children or themselves some of the necessaries of life, or being indebted for them to the bounty of others?

The commissioners of police, and the managers of the water companies, know how difficult it is, nay, that it is impossible, in hundreds of instances, to obtain payment of their assessments and rates, though as low as twenty pence a year, even from persons not as poor as Irish labourers, but from persons whose yearly rent amounts to 5*l.*, and who are therefore in a more respectable situation than those who cannot afford to have houses of their own, but are huddled together in crowds in hired apartments, as is the case with multitudes of Irish labourers. To such persons a halfpenny a day, or thirteen shillings a year, must have been a grievous burden. Persons wallowing in wealth will not understand this; but the poor themselves, and those who have had the charge of supplying the poor, will understand it.

Mr. Jeffrey, it will be seen, in the short sketch of his speech that is given at the end of the Report, enlarged on the monstrous statement of *The Protestant*, of nearly 20,000*l.* having been levied from the poor people, when it turned out in evidence that the sum so levied was under 6000*l.* So far as recollection serves, this was the most argumentative part of his speech, and he made as much, I believe, as human ingenuity could make of the discrepancy between the statement and the arithmetical fact, as it appeared in the evidence. I shall reply to this when he, or Mr. Scott, shall have accounted for the 12,000*l.* that remains unaccounted for, according to Mr. Scott's own showing, by the mouth of Mr. Cockburn. The remarks of *The Protestant*, in his seventy-second number, proceeded upon the general report and belief, that two such buildings as the chapel and the manse must have cost nearly 20,000*l.*, and that they were built chiefly at the expense of the labouring poor of his congregation. Mr. Scott, by his counsel, admits the fact, that the buildings cost as much as *The Protestant* said, but he accounts for only one-third of the money raised for these buildings. His subscription books, therefore, do not give a full statement of the sums levied for the chapel. There must have been other sources of supply which are kept out of view, else there remains a debt upon the property of more than it is worth, which was not pleaded or pretended in the process.

I am willing, however, to admit the existence of some debt upon the property, because Bishop Cameron speaks of Mr. Scott's having proposed to let his fine house, and go to a smaller one, that the rent of the large one might go towards the payment of the debt. But this would be a most absurd idea, if the debt were 12,000*l.*; for the rent of the house, together with the total contributions of all the people, since March, 1817, would not pay the interest of the debt; so they would find themselves like a lame man pursuing a hare, the longer he ran he would be the farther from his object. If the debt in March, 1817, was 12,000*l.*, it must have been at the end of 1820 at least 14,000*l.*, and all the money collected for the liquidation of it, down to that period, was only 687*l.* 18*s.* 3*d.*, according to Mr. Scott's own productions. Now, I say, this is altogether incredible. It is improbable, I may say impossible, that the property can bear such a burden; and, therefore, there is every reason to believe he must have raised among his people much more money than that which appears in his subscription books; and whatever was

so raised, ought to be added to the sixpence a fortnight already proved to have been the average rate of contribution from his subscribers.

Here I am arguing from a public statement made by Mr. Scott's counsel, and public documents exhibited by himself in open court. The sum of the matter is this:—his chapel and manse cost 17,500*l.*; all that he collected for it from his people and others was about 6000*l.*, leaving about 12,000*l.* unaccounted for. He ought to have accounted for this one way or other; and if he had received large subscriptions from his brethren at a distance, he would have had no reasonable objection to show them, because they could have shown the interest which these brethren took in his great undertaking; but as nothing of the kind was shown, it is reasonable to presume nothing of the kind could be shown.

We must have a more particular inquiry into this 687*l.* 18*s.* 3*d.*, which has come so often in our way. This was all that Mr. Scott was able to collect from his people from March, 1817, to December, 1820, that is, forty-five months. The contributors were, as is stated, page 61 of the Report, 2696. Of these 1625 paid under 5*s.*, which, taken at half-a-crown as formerly, would make 203*l.* 2*s.* 6*d.*; 608 were above 5*s.*, but under 10*s.*, and taken as formerly at 7*s.* 6*d.*, the sum is 228*l.* These two sums = 431*l.* 2*s.* 6*d.*, taken from 687*l.* 18*s.* 3*d.*, leave 256*l.* 15*s.* 9*d.* Deduct 1625 + 608 = 2233, from 2696, and we have 463 persons, who paid 256*l.* 15*s.* 9*d.*, in forty-five months, making eleven shillings and one penny each, for the whole period; that is, about threepence a month. This comes nearer Mr. Cockburn's halfpenny a week result; and it appears to have been the amount of the voluntary contribution, not of the thousands of poor, but of the four hundred and sixty-three rich, after The Protestant had opened their eyes, and shut their purses. The reader is again requested to observe, that I am arguing from Mr. Scott's own statements; and if I am wrong in any of my inferences, he may set me right if he pleases.

Thus, though Mr. Scott failed to prove that he had sustained any injury in his person or property, he does show that this Protestant has done immense mischief to the cause of popery in this city and neighbourhood. But surely this will never be considered a crime by Protestants. It could not be for this that a Protestant jury ordained me to pay a hundred pounds of damages. The thing has been the effect of a fair literary warfare. Popery has ever been considered an enemy by consistent Protestants; and it has always been reckoned fair to cut off the supplies of an enemy when it can be done. I never intended injury to the person or property of Mr. Scott or any other Papist; and it is gratifying to know that no such injury has been sustained by any man by what I have written; for it is doing Papists themselves no injury, but rather a benefit, to check the progress of their superstition, and to prevent their extending the reign of idolatry among us. That such a check has been given to popery here, is fully proved by these statements of Mr. Scott, especially when taken in connexion with the deposition of Bishop Cameron, who says, p. 46, that the house was built for the accommodation of two priests *at least*, because two are *absolutely necessary*, if they could be supported there; and in the same page he says, that Mr. Scott had applied to be removed to a smaller house, and to have the large one let, that the rent might go towards the payment of

the debt. Thus, what I stated more than three years ago, is proved to be true, by the bishop upon oath, that it was intended to have a college of priests in Glasgow, for whom this house was then building, see Chap. VIII p. 99, of Vol. I.; and now it is further proved that the congregation cannot afford to support even one priest in the great house, with becoming splendour, but that he wishes to go to a small one. The design of having two priests at least, though declared *absolutely necessary*, has been abandoned in consequence of the drying up of their resources. Thus popery has got a check here; and I would never have suspected that it was so much owing to my writings, if Mr. Scott had not shown it.—When the design was formed the congregation were contributing in small sums, at the rate of 5487*l.* in 43 months, or 127*l.* a month; but lately they have contributed only 687*l.* 18*s.* 3*d.*, in 45 months, or 15*l.* a month. Seeing they have been so powerfully affected by my writings in one way, I most earnestly entreat them to be affected in another way:—let them embrace the truth, renounce their errors, and abandon the pope and popery for ever. This will be infinitely more beneficial to them than the mere saving of their money, and I shall esteem it a much more glorious victory.

The achievement, such as it is, has been highly appreciated in the south, as appears by a late letter in the True Briton, London newspaper, signed *ICONO-CALSTES*, that is image-breaker, of which the following is an extract:—"It will scarcely be credited that the inhabitants of Glasgow had so much forgotten the principles of their forefathers, that they flocked in crowds to this temple of the Christian Diana, and contributed liberally to the practice and encouragement of idolatry amongst them. Such latitudinarian indifference excited much regret among the sound part of the city and at last, a respectable merchant, named McGavin, inserted a few letters in one of the Glasgow papers, under the signature of *THE PROTESTANT*. (It was *A Protestant*.) These were answered by *Amicus Veritatis, Pax, &c.*; and the controversy continuing, Mr. McGavin was induced to publish a weekly number of eight pages, on the errors and absurdities of popery. The effect has been beneficial beyond all hope. This recall to reflection has awakened in the inhabitants of that city a proper sense of their vacillating conduct on so important a subject; and their desertion of the Clyde street chapel has had a similar effect to that of the preaching of the apostle at Ephesus:—one of the priests, giving up all attempts of vindicating the worship of his imagery by the pen, determined to try what assistance the quirks and quibbles of the law would lend him." Then follow some remarks which must not appear in my pages.

People dwelling upon the spot will probably be of opinion that this writer overrates the good which my labours have done. I would think so myself, if Mr. Scott had not shown that his supplies are so completely cut off, that instead of enlarging the establishment, and increasing the number of priests in order to propagate popery among us, he is obliged to reduce the establishment,—to propose letting his dwelling-house, and going to a smaller one. Mr. Jeffrey drew a most melancholy picture of a highly meritorious individual living alone in the corner of a great house, upon fifty pounds a year, which, if it did not draw tears from the eyes of the judges and jury, was meant to draw money from my pocket. Though it had been for the sake of this passage alone, I wish

the speech had been preserved; not merely because it was a piece of most pathetic eloquence, but because it showed how deeply he was affected by the magnitude of the mischief which I had done; which mischief, after all, is only the triumph of truth over error,—of common sense over absurdity and imposition.

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 CHAPTER CLXXVIII.

CONTINUATION OF THE REVIEW. COMBINATION OF GLASGOW PAPISTS TO DEFAME THE AUTHOR OF THE PROTESTANT.

SATURDAY, December 8th, 1821.

It is a general belief among Protestants that miracles ceased with the apostolic age, or soon after it. Papists, on the other hand, maintain, that the church has had the power of working miracles in all ages; and Dr. Milner, in his "End of Religious Controversy," relates several that have lately been performed at the holy well of St. Wenefride, and one by the application of the hand of a dead saint to a diseased person in Lancashire. I was by no means convinced by the doctor's statements; and I might have continued all my days to disbelieve in popish miracles, had not Mr. Scott proved that he has performed one, to match which, he may boldly challenge all the saints in the calendar, and the holy well into the bargain.

This is no less than keeping a series of accounts of many thousand pounds, collected in small sums from thousands of persons during a period of seven years, without having a date to ascertain when any particular sum was received; and keeping these accounts so correctly as to satisfy his bishop, who passed and docketed them, thus pledging his episcopal authority for their accuracy. I have passed most of my life among books of accounts, and have been familiar with all sorts of book-keeping; and I am sure nothing less than a miracle would have kept my accounts right, if I had not been as particular in marking the dates of receiving and paying money, as in entering the money itself. But Mr. Scott has proved the fact as above stated, by his own oath, and that of Bishop Cameron, so that no one can lawfully doubt it; and I candidly confess, I never saw a popish miracle so well attested.

This is a thing of so much importance, and so singularly miraculous, that I hope the reader will thank me for a more particular account of it. I shall introduce it with an extract from Mr. Cockburn's speech: "Under the forms of pleading in this court, as I am sure will be shown to you from the proper quarter at the proper time, when a defender says he will prove his defence, he is bound to mention his statements as specifically as if he, in reference to these statements, were the pursuer. The court, therefore, called on Mr. McGavin to say what were the facts he meant to prove. He gave in a very thick and formidable paper. A great number of statements, extended to a long period of time, which might have embraced half the town with the evidence. When he was required to state a little more specifically what he meant, so specifically as to be intelligible, and to give *names, times, circumstances*, he attempted to do so during a year; but the whole fabric crumbled from him inch



by inch, till at last the charges resolved into the four last cases mentioned in the issues before you." Page 30. This is not quite correct, for he offered evidence on Widow Hanlin's case specifically, which was the third issue; but he was not allowed to enter into it. By the by, I am much obliged to Mr. Cockburn for the statement here given, because it lets the public see that I had no want of materials for my defence, had the forms and rules of court allowed me to make use of them. Indeed nothing could exceed the zeal and industry of Mr. Blair, my agent in Glasgow, who procured and arrahged such a mass of materials, as must have surprised Mr. Scott himself; and he would have been still more surprised had I been allowed to examine all my witnesses. But to use Mr. Cockburn's expression, p. 32, I was "put to the wall by the court," by their requiring not merely the names of persons, but also the "times" and "circumstances" of incidents which had taken place years before. It was not enough that I offered to prove the refusal of ordinances to John or James, because they were behind in their contributions; but I was required to condescend upon the date and circumstances of each particular case. Now this was impossible with regard to most of the cases, from the long time that had elapsed; from the removal of some persons, and the death of others; and Mr. Scott had taken care not to institute his action till he knew that I would have these difficulties to contend with.

There seemed to be only one way by which I could ascertain the dates of particular incidents; that was, by access to Mr. Scott's subscription books, by which, I supposed, it would appear when such and such persons paid up their arrears, and were admitted to their privileges. Application, was therefore made for a diligence to recover these books, which was opposed by Mr. Scott, and refused by the court, see Report of the Trial, p. 135, till after the issues were fixed. Then, indeed, the diligence was granted, and the books recovered. They were delivered in three parcels, with their respective inventories. No. I. contained 48 books; No. II. 38; No. III. I forget how many, but they were about 100 in all. Along with my agent and Mr. Sym, I set first to the examination of No. I., and on turning over the 48 books of this inventory, we found that not one of them had a date, either at the beginning, middle, or end. They might all have been a hundred years old for any thing that appeared by them; except, indeed, the book kept by Mr. Scott himself, which proves itself to belong to the present century, not by any date, but by containing the names of several of my Protestant friends whom I know to be alive, and who were liberal subscribers to the chapel. Inventory No. II. were also without dates, except the first book, which had upon the corner of the cover, Sept. 12th, 1819, perhaps by accident. Those in the third inventory seemed to be duplicates. The whole were given up under oath in the following terms, see the Trial, p. 123. "At Glasgow, the 4th of June, 1821, appeared the pursuer, Andrew Scott, who, being solemnly sworn, *ut supra*, and interrogated and called upon to exhibit the lists of contributors, or accounts of contributions, towards the Roman Catholic chapel, lately erected in Glasgow, depones and exhibits the whole of the documents of the description called for, in his possession, as per inventories, Nos. I., II., III., marked by the deponent and commissioner, as relative hereto. Farther, depones, that the exhibits now made, as contained in three separate parcels, contain the lists and accounts of the

whole contributions towards the Roman Catholic establishment in Glasgow, made in Glasgow, or the adjacent counties, *down to the present month.*"

It appeared to us that we could make nothing of a set of books that contained no dates; accordingly we applied for a supplementary diligence to make Mr. Scott produce books or accounts with dates. We obtained this, and had him examined again, on the 15th of June, when he swore as follows, see the trial, p. 124,—“That he is not in possession of any books or other documents, tending to instruct the dates of the contributions to the erection of the said chapel, having, when formerly examined as a haver, exhibited and produced the whole documents of the description called for, in his possession. That he is not aware that it is usual to affix particular dates to subscription papers, and he was not in the habit of marking the dates on the contribution papers which he, from time to time, received from the different collectors. That the contributions were begun about the middle of August, 1813, as far as he remembers; and that *the last were received about the end of December, 1816.* And being specially called on to produce any cash book, or other book or writing, in which he marked the sums contained in the inventory No. I. of the productions formerly made, or any part thereof, specifying dates in reference to the said contributions,—depones, that he is not possessed, and, to the best of his knowledge, *never was possessed of any books, or other documents, specifying the dates of the said contributions, farther than may appear from the productions formerly made, particularly, No. I. of inventory, No. I. of said productions.*” See the rest of the deposition in the report of the trial. The book here referred to, in inventory No. I., contained no date at all; and, therefore, Mr. Scott depones, that he never kept any date of the money he thus received.

Let us see now how Bishop Cameron proves the accuracy of these books; at least, that he was satisfied with them.

“*Examined by Mr. Jeffrey.*—Q. Had you any duty to perform in auditing the accounts of the chapel?—A. I had a right, which I exercised for some years while the building was going on.

“Q. Were you satisfied with the collection and distribution of the funds.—A. I was.” p. 46.

“*Cross-examined by Mr. Moncrieff.*—Q. You said, in regard of the accounts for the erection of the chapel, that you had a right to control the accounts, and did so for some period?—A. I did, for several years, see them.

“Q. Were they sent to you?—A. No; I inspected them there, and put my name to them.

“Q. What kind of accounts were they?—A. I do not understand the question.

“Q. Was there a book of accounts?—A. There was.

“Q. Did you put your name to that book?—A. I did, for some years.

“Q. Did you put your name more than once?—A. I must have put my name two or three different years, or perhaps oftener. I do not recollect particularly.

“Q. In this book, was an account kept of disbursements and receipts? A. It was not kept in a commercial way. It showed what was spent, what was got in, and how it was got in,—what was borrowed, &c.

“Q. Did it appear, from the book, at what time the sums were received

and given out?—A. It must have appeared *when they were given out. They did not come in regularly.* When there was not money, there was a necessity to borrow.

“Q. What like a book was it in appearance?—A. I cannot answer that question. I do not recollect at all. It is some years since I was there; and, from age and infirmity, I cannot rely upon my memory so much as to describe it to you.

“Q. When you put your name to this book, did you put any docket upon it—did you write any thing?—A. I must certainly have done that—I must have given a declaration that I had examined the accounts, and that I approved of them. I do not recollect in what form this was done, but I must have done it.

“Q. In whose possession was this book at the time you went over it? A. In Mr. Scott's.” Report, &c. pp. 48, 49.

After reading the above documents, and the bishop's deposition, I hope none of my readers will call in question the reality of the miracle which I have described. Mr. Scott swears distinctly, that, to the best of his knowledge, he never was possessed of any books or accounts, specifying the dates of contributions to his chapel. And bishop Cameron swears as distinctly that he must have given a declaration that he had examined these accounts, and had approved of them. When interrogated as to the dates of money received, he evades the question by a remark which in any case but a miraculous one, would have made dates particularly necessary; that is, the money *did not come in regularly.* Had it come in at regular periods, as Martinmas and Whitsunday, the lines would have indicated their own dates, supposing the first only to have been dated. But the very irregularity of the payments rendered the dates absolutely necessary to the accuracy of the accounts, had the case been an ordinary one, especially as the contributions received were mixed with borrowed money and money belonging to other individuals, which Mr. Scott was in the habit of receiving and putting into the bank according to the sequel of his second deposition, p. 125. This is a mere mercantile question about the accurate keeping of pounds, shillings, and pence; and I ask all the merchants and accountants in Glasgow, and many very acute accurate men are among them, whether they do not feel as I do, that without a miracle, they would find it impossible to keep distinct accounts of money transactions without dates? I am sure they will unanimously say they would find it impossible. They may be very sure then, that a Romish priest, who knows little more than the common rules of arithmetic, could not, without a very signal miracle, keep such accounts as he has done, without dates, so as to satisfy an ordinary auditor, much less his right reverend superior, the diocesan of the lowlands of Scotland.

The reader of the Report will see, pp. 59—61, that James Bowman depones to certain statements, which differ materially from both Mr. Scott's depositions. The contributions are not made to come down to either December, 1816, or June, 1821; but are divided into two periods from August, 1813, to March, 1817, and from the latter date, to December, 1820. Bowman swears that these are correct abstracts, and that he did his best to make them so; but he was under no supernatural influence. He possessed nothing but the ordinary arithmetical power of summing up, and extending by means of pen and ink; and

as the materials from which he made up the statements were without any dates that could show when money was received, it would be unfair to place the result of his operations in competition with the other result so evidently miraculous.

The reader will perceive by this time, that the subscription books could be of little use to us. Having no dates themselves, they could not prove the date of any thing else. And though they had been dated; and though they had enabled us to fix the time of every fact we wished to prove, they would have been of no use, as we afterwards found, for the court would not allow us to prove any thing but what was contained in the last four of the seven issues, which were fixed before we obtained the diligence to recover the books. In looking over the lists, however, Mr. Sym discovered a great many names which were familiar to him as hospital paupers, who were considerable subscribers, two or three of whom were actually living in the hospital at the time. Whether these were all the same persons, or merely persons of the same name, I cannot say for certain. We meant to try to prove their identity, by Mr. Buchanan, who visits all the hospital poor at their own houses, and for this purpose he had brought the hospital books; but the reader will see by the Trial, p. 135, that we were not allowed to get an answer to a single question about any person or fact but what related to one or other of the four issues; and thus three fourths of my witnesses were not examined at all. I merely state the fact, without any reflection whatever. There is no doubt a reason for the rule under which the court acted; and it may be a very equitable one; but I state the fact, as it is of great public importance; and the knowledge of it may save a great deal of expense to those who may be brought into court as I was. Had I known the rule beforehand, it would have saved at least a hundred pounds, which was expended in the travelling and maintenance of persons who were not called, and would not have been heard if they had.

A man who professes to come into court "with clean hands," as Mr. Cockburn says Mr. Scott did, though he obtain a verdict in his favour, gains no triumph when he dreads to let *any man's* testimony be heard. A man conscious of nothing amiss would desire all the world to speak what they knew of him. But Mr. Scott oftener than once, by his counsel, stopped the mouth of witnesses, when he was afraid they would say something he did not wish the jury to hear. This was particularly glaring in the case of Mr. Buchanan, when he was questioned about Widow Hanlin. Had her history, and that of her deceased husband, been as Mr. Cockburn represents it in his speech, nothing could have served Mr. Scott's cause better than to have had the case examined. Mr. Jeffrey pleaded that we had no right to go into that case at all, and the court sustained his plea. Mr. Scott knew that I had the widow in waiting for examination. She is one of his own people; she would not have said a word against him if she could help it; and could she have said a word for him would gladly have done it. Now had she been examined, and cross-examined;—had she proved Mr. Cockburn's statement and disproved Mr. Sym's, Mr. Scott would have obtained a complete triumph. But he would not trust his cause to the oath of one of his own people, who is dependent upon him for the very pardon of her sins. Whence was this but from a consciousness that her exami-

nation could not be made to serve his cause, and might operate against it? Had he stood upon such high ground as Mr. Cockburn represents, he should have heard what every one had to say. He ought to have left it to the court to check any one who went into irrelevant matter, either in asking questions, or answering them; but his counsel actually presumed to control the procedure, and to command my witnesses to be silent. See pp. 133, 135.

Mr. Scott will perhaps reply, that I might have suborned witnesses to appear against him; but I have just as good reason to say this of him. But no man in his right mind who knows what the ordeal of cross-examination is, would attempt such a thing. It is very easy to detect the contradictions of a false witness, for nothing but truth is consistent throughout. It is perhaps still more easy to get the truth out of honest witnesses, though injurious to the cause which they are originally adduced to support by their evidence. I would have elicited a great deal of truth in my own favour from Mr. Scott's witnesses, had they been all examined. Indeed I did so from three or four of them, by cross-examination. James O'Conner proved Mr. Scott's mentioning from the pulpit by name, certain persons who were guilty of drinking and falling behind in their payments for the chapel, p. 53, which must have been equal to a threatening. James Bowman, p. 62, proved the existence of a committee, of Mr. Scott's congregation, organized for the purpose of giving circulation to the Catholic Vindicator, and bearing any loss that might be incurred by it. He proved farther, that the Vindicator reflected very much on Mr. M'Gavin; and authenticated one of the placards by which he had been posted on the corners of the streets as a "defender of adultery," p. 63: and Mr. Henniker proved Mr. Scott's recommending to his people to buy up the work that contained such slander, p. 73. In short, by the two last mentioned, I proved a combination of Glasgow Papists, all of course under Mr. Scott's influence, with his knowledge, and presumed concurrence;—a combination, I say, to blast, if possible, the character of Mr. M'Gavin, by holding him up to the world as a monster not worthy to live in it. See Mr. Moncrieff's speech, p. 117, and the last number of my third volume. And this same Mr. Scott comes forward, claiming 3000*l.* of damages from Mr. M'Gavin, for injury alleged to have been done to his character, though Mr. M'Gavin never wrote a sentence against his private or *personal* character; but merely against his *official operations*, and that solely for the purpose of illustrating the character of popery, of which he is the active and official agent in this city.

It must have been from finding that his witnesses, like honest men, told the truth against himself, when examined by my counsel, that he did not venture to call more of them, for, as Mr. Moncrieff says, p. 129, there were in waiting about 60 whom he did not call. As it was, enough came out to convince those who heard it, that his hands were not so very clean, at least on the subject of calumnies uttered against his opponent; and when a man has thus taken the law in his own hands;—supposing him to have been slandered, when he publishes, or gives countenance to slander in return, he has no right to come into a court of law with a claim of damages. It is proved by several of his witnesses, that he knew of the publication of the Vindicator; and some of them depone that he disapproved of it; but such is his influence over his people, that

had he been sincere in his disapprobation, no committee of them would have dared to support, or give circulation to such a work. Besides, it is clearly proved, that he so far made himself a party, as to exhort his people in the chapel to buy it up, which does not indicate much disapprobation of it.

Now the slanders against me in the *Vindicator*, are of a personal nature. They do not relate merely to my authorship, which is a fair subject of censure to those who differ from me; but the accusations were against my personal moral character, when I was called a forger, a liar, and a defender of adultery. Here is fair ground for an action of damages against all who subscribed to support a work containing such libellous matter, as well as against any man who can be proved to have publicly recommended it, and advised those under his influence to purchase it. I do not say that I was injured by these calumnies, for, happily, I was too well known to admit of their making any impression; but what is called the *animus injuriandi*, the injurious intention, is sufficiently manifest, and is deserving of signal punishment.

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## CHAPTER CLXXIX.

CONTINUATION OF THE REVIEW. NUMBER OF PAPISTS IN GLASGOW AND SUBURBS; AND THE AMOUNT OF SUBSCRIPTIONS FOR THEIR CHAPEL. QUESTIONS AND REMARKS ON THE SPEECH OF PLAINTIFF'S COUNSEL.

SATURDAY, December 15th, 1821.

To return for a moment to the subject of Mr. Scott's subscription books and calculations, which was discussed in the number before last, I have to remark that my statement is confirmed by a statement of his own, which I had forgotten. If the reader will turn to Chap. CX. Vol. II. page 36, he will find an allusion to a controversy in the *Glasgow Courier*, about the number of Papists in Glasgow and suburbs. A writer in that paper, who signed Julius, gave the number at 20,000; and referred to Mr. Scott, by name, whom, he said, he had often heard, both in public and private, declare this to be the number; and moreover, referred to lists of names in Mr. Scott's possession, as a proof of the fact. I had previously published a letter, in the *Glasgow papers*, in reply to the above writer, and in defence of Mr. Cleland's tables, which I knew had been made up with great care. It was in answer to my letter that Julius stated the persons of his communion at 20,000, for the truth of which he referred me to Mr. Scott's lists. I instantly wrote a reply, in which I called for the production of these lists; but its publication was superseded by Mr. Scott, who voluntarily went to the editor, and dictated the following paragraph.

"To JULIUS. We are authorized to state, that the assertion in the letter signed Julius, in this paper of Saturday last, given as on the authority of the Rev. Mr. Scott, that the number of Catholics, within the city and neighbourhood, nearly amounted to twenty thousand souls, is not founded on fact. If Mr. Scott ever made use of any such assertion, he could only mean, when the city and suburbs of Glasgow, with all Lanarkshire, parts of Renfrewshire, Dumbartonshire, Stirlingshire,

and Linlithgowshire, were included. Julius published his statement wholly without consulting, or even the knowledge of, Mr. Scott. As to the lists which are said to have been handed to Mr. Scott, as a farther proof of Julius' statement, that reverend gentleman DECLARES, that these lists *never, in whole*, contained more than from 2000 to 3000 names, including the counties above mentioned. Glasgow, 10th May, 1820." See Glasgow Courier of the day following.

This is a declaration taken down from Mr. Scott's own mouth in the Courier office; and it states explicitly that, down to May, 1820, his lists *never, in whole*, exceeded from 2000 to 3000. By a mere common sense calculation, without recollecting that he had published such a statement, I made the number of his regular subscribers, down to March, 1817, two thousand three hundred and nineteen, to which add the seventy-two larger contributors, and we have within one hundred and nine of the medium between his two extremes. But he brings his statement down three years and two months later than his first inventory of productions, upon which my calculation was founded. Many new names must have been added to his lists during that time; and, therefore, allowing him to take the higher extreme as the whole number in May 1820, my statement must be substantially correct for the time to which it relates, even allowing that the occasional donors of small sums were not then entered as subscribers.

It is a farther corroboration of my statement, that Bishop Cameron gives the number of Catholics, in and about Glasgow, who attend to their religious duties, as about two thousand; Report, p. 45. Now, we know what is meant by attending to their religious duties:—it is being regular in their devotions, and punctual in their payments. The bishop means, of course, grown up men and women; he does not include children, as Mr. Cockburn most absurdly did, in his halfpenny a week calculation. The bishop must have been thinking of the dream of Julius, when he mentioned the number of "nominal Catholics" here, as high as eighteen thousand; and by his leave, I must object to the expression *nominal Catholics*; for, properly speaking, there are none such. He must know, at least as well as I, that all who have received canonical baptism are real "Catholic Christians," and have a right to all the other sacraments in their due order; and without this, they are not Catholics in any sense whatever. We say properly, a nominal Christian; that is, one who professes the faith, but who does not live the holy life of a Christian. But this distinction does not apply to the Catholic, for all are called and acknowledged to be such who have been baptized in the church of Rome, and who have not become heretics, whatever their moral character may be.

It has been suggested that I ought to have deducted from the regular subscribers, all who paid only from ten to twenty shillings, in the course of forty-three months, that is, fifteen shillings on an average, which is only about twopence a fortnight; and I believe there will be found not very many figures so low, in the *fortnightly* columns. The number that gave at the above rate is six hundred and ninety-two, see Report, p. 60; and certainly, if they and their contributions were deducted from the number of subscribers and the aggregate sum, the remaining subscribers must have paid a great deal more than sixpence a fortnight. But I do not think it necessary to make any alteration in my statement;

for though we can form no average of sums stated merely as above 10*l.*, there is reason to conclude that these, together with those from 7*l.* to 10*l.*, would amount to two or three hundred pounds more than the 426*l.* 3*s.*, so often mentioned as the amount of the large donations. It is not necessary to go to work with such mathematical precision, as if we were calculating the hour when Jupiter and Saturn shall again be on the same meridian, as they seem to the eye to be while I am writing this. From the documents produced, I have shown the average payments by each regular subscriber, to have been sixpence a fortnight, or a small fraction more; and this being confirmed by Mr. Scott's own books, I have no inclination to exaggerate the matter, beyond what so plainly and indisputably appears.

I think I have now done with my calculations, which I am afraid will appear a very dull part of my work. I was induced to return to the subject at the beginning of this number, from the recollection of Mr. Scott's public statement in the *Glasgow Courier*. It is not for me to inquire how he, knowing that he had published such a statement, could instruct his counsel to give in, and argue upon, one so different. I have nothing to do with this, or any of his private personal matters. I am discussing public documents, in which he does not appear in a character more sacred than my own, but merely as a dealer in pounds, shillings, and pence, collected from thousands of persons, and applied for a public purpose. I never questioned the faithfulness of the application; but the fact of the object being public, and of the documents being made public, in consequence of their being adduced against me in an action of damages, makes them a fit subject of public discussion, in my own defence; which would have been less necessary had it been possible, for my counsel to have met his erroneous statements in court; for though the documents were given in beforehand, it never occurred to my counsel or to myself, that they were to be made use of to prove, that the contributions which our Glasgow Papists made for building the chapel, were only at the rate of a halfpenny a week. It does not even appear that Mr. Scott himself, or his counsel, ever thought of rating the contributions of his people so very low, until the thing was suggested in court: and it would have required an hour of abstraction to have made the calculations necessary for exposing the error.

"From the issues that have been read, and put into your hands," says Mr. Cockburn to the jury, "you might at first sight, perhaps, be led to imagine there was some discussion here between the Catholics and Protestants; and, I have no doubt, the defender will endeavour, as far as he can, to make the question assume that appearance. But, I state to you precisely, this is an action for calumnies," &c. p. 12. Mr. Moncrieff's reply to this, p. 96, is so full and explicit, that it is not necessary that I should add much to it. Mr. Cockburn speaks as if he had been aware of the fact, and, indeed, he could not possibly be otherwise, if he had read my work from the beginning, as it was his duty to do, when he undertook the cause of my pursuer; he must, I say, have been aware of the very fact, that here there was a discussion between Catholics and Protestants, or rather of the principles held by each respectively. He does not tell the jury there was no such thing, for that he could not do consistently with his own knowledge of the fact; but he attempts to draw away their minds from the fact, and to fix them upon two or three



points, relating to what he calls calumnies. Now, Mr. Moncrieff shows most distinctly, that the whole controversy, from the very commencement, was a controversy about principles, and nothing else; and that the few anecdotes which were considered libellous, on which the action was founded, were brought forward merely as an illustration of certain principles maintained by the church of Rome.

Mr. Moncrieff shows very clearly that the controversy did not originate with me, but that I was provoked and drawn into it by some of Mr. Scott's own people; and any person may see that it was so, by reading the first and second letters which were printed in the Glasgow Chronicle. The paragraph about the congregation of Protestants who attended the oratorio, paying great respect alike to the subject and the place, which originated the controversy, appeared in the Chronicle, as an article of news, inserted by the editor on his own responsibility. I knew that the editor was a Protestant, and my letter to him was intended to correct the foolish mistake into which he had fallen, in representing an assembly of Protestants as paying as much respect to the building in which they met, as they paid to the most solemn passages of the word of God. Here the matter might have rested, for I had no intention of writing a word more upon the subject; and here it would have rested, had not some of our Papists been so elated with the popularity of their oratorio, or with something else, I shall not say what, that they would write a reply to my letter; and they did so, defending the holiness of their chapel, and attempting to "expose the weakness and futility of censorious bigotry." This was the commencement of a series of hostilities which I had never contemplated. I had addressed a Protestant friend, pointing out an expression in his paper, which I considered inconsistent with Protestant principles. I did not know that a Papist was the writer of the offensive paragraph; but when my strictures upon it appeared, our Papists claimed it as their own; at least, began to defend it, and to assail the objector as a weak and censorious bigot. This, I say, was the commencement of the controversy. It was challenged by the Papists themselves; and if nobody had accepted the challenge, they would have had reason to boast, that they had established in Glasgow the principle, that the stones and timber of their chapel are as holy, and as much to be respected, as the word of God.

I need not point out to the reader what a contemptible figure these writers made, when they shrunk from a controversy which they themselves had provoked,—when they hired a man in London to maintain the cause which they could not maintain; and when even he was unable to maintain it, but shrunk away in disgrace; and when, having no other resource, they attempted, by means of a legal prosecution, to quash the controversy, and silence and punish the individual whom they had drawn out into the field, merely upon the defensive at first, but whom they afterwards found too offensive to be endured.

From the bluster which Mr. Cockburn makes about my being silent, and finding no fault with Mr. Scott's procedure, during all the time his chapel was a-building, but virtually acquiescing in it, one would suppose that I had been constituted and appointed the official guardian of the Protestant religion, with a salary equal to the revenues of a bishopric in England. But the fact is, I had no more to do with popery than Mr. Cockburn himself; it was as much his duty as mine, to expose its

wicked abominations; and, I suppose, had it fallen to his lot to be accused of "censorious bigotry," for merely stating a Protestant principle, which he holds as well as I, he might have been THE PROTESTANT, and I might have been one of his admiring readers:—for certain it is, that I had no more intention of commencing a controversy with the church of Rome than he has at this moment. Such an attempt was as incompatible with my numerous avocations as it could be with his; but being unexpectedly drawn into it, I felt constrained by a sense of duty to both God and man, to persevere, regardless of the envenomed hostility of every Papist, and of the more offensive indifference of many a Protestant, who thought I had engaged in a very needless undertaking: and by the help of God, I continue to this day, without having suffered the least injury from my popish enemies, or the least embarrassment in the performance of any of the duties which devolve upon me in my domestic, mercantile, and civil relations. Egotism is always a foolish thing; and there are few *isms* so apt to excite disgust; but from the example of an apostle (2 Cor. xi, xii.) we learn that it is lawful when necessary in self-defence.

Mr. Cockburn goes on to say, after mentioning the inadequacy of the old chapel, and the necessity of having a new, and a larger one,—“I am sure, there can be no idea or opinion but one, as to the expediency and piety of that design. As long as we happen to have such a town as Glasgow, of which a great part of the population is Catholic, —admitting it to be our duty to reclaim as many as we can to what we consider the pure faith,—the next object is to educate them according to their own religion.” Page 12. I consider these as Mr. Cockburn’s own sentiments, and not any part of Mr. Scott’s furnishing; for there is an admission about “the pure faith,” which Mr. Scott would never have made with regard to any faith but his own. I ask the learned counsel, then, if it be really his opinion, that in any circumstances, it is the duty of Protestants to educate Papists according to their own religion? Mr. Cockburn is not a mere lawyer. He is a highly respectable church-going man; and, if I am not mistaken, an elder of the church of Scotland, which has been eminently distinguished for maintaining the doctrines of the reformation, and for opposition to popery. In this instance, then, I speak to a wise man, who knows the import of my question. Do you, Mr. Cockburn, feel it to be your duty, when you fail to persuade a man to embrace the true faith, to teach him,—or to confirm him in his own faith, which you know to be false, and eternally ruinous to his soul? Do you think, that when Paul could not prevail upon the Ephesians to embrace the faith of Christ, he thought it his duty to educate them, and to confirm them in their devotion to the great goddess Diana, and the image which fell down from Jupiter? Unless you can answer this question in the affirmative, you must recall what you told the jury, about its being our duty to teach or educate Papists according to their own religion; for if you know what popery is, and if you believe the doctrine of your own church, which I trust you do, you must be aware that popery is as much opposed to the faith of Christ, as the worship of Diana was to that of the true God. If you did not know this before, you heard it from Mr. Moncrieff, in his speech in reply to yourself, who, with much pathos, pointed out the destructive but fundamental doctrine of the church of Rome, that men must merit salvation for themselves, which

doctrine is as much opposed to real Christianity, as the doctrine of Mahomet, or even of Voltaire, and his host of infidel disciples.

But the education of our popish population is not the question. I never disputed Mr. Scott's right to educate all who chose to submit to his lessons of instruction. I never called in question his right to build a chapel by means of the voluntary contributions of his people. The things which I objected to are so plainly laid down, that nobody could mistake them. They certainly are not objections to the education of Papists in any form, though, if the subject had come in my way, I would have exposed the absurdity of Protestants undertaking the education of Papists "according to their own religion;" but the controversy, so far as I recollect, never turned upon this point.

If Mr. Cockburn had alluded to the literary education of the children of our Papists, and spoken of this as a Christian duty, and work of piety, I should have made no objection. This is not educating Papists "according to their own religion;" but according to the common rules of grammar: and if this be a good work, "of the expediency and piety" of which there can be only one opinion, I shall put in my claim for a greater share of the *piety* than, perhaps, he can claim. It is not generally known, but it is a piece of genuine secret history, that the "Catholic schools" in this city, are partly indebted to me for their very existence. The idea did not originate with me, but with a distinguished naval officer, who happened to spend a few months in this city, and who did not like to leave it without doing something for the benefit of his fellow-creatures. He had seen the good effects of establishing schools in St. Giles', in London, for the education of the many thousands of poor popish children which are to be found there. He thought something of the kind might be tried here; and, I believe, I was the first to whom he opened his mind on the subject. He could not indeed have taken a single step without the aid of some one possessed of local knowledge. His very first step was taken at my suggestion:—that was, to wait upon Mr. Scott, and respectfully state his object to him. If, said I, you get his concurrence, the thing will do; if not, you need not attempt it. He did accordingly wait on Mr. Scott; and he, after considering the matter, and consulting his superior, gave his consent, and promised his co-operation; and, so far as I know, and have reason to believe, he has continued to fulfil his promise up to the present day. I was consulted in framing the constitution and rules of the society. I attended the first meetings of the committee, to see the machine set a going; and I became a subscriber to the funds.

Here there is more egotism; but it is necessary to bring such matter to view, to let Mr. Cockburn see that I am not such a Goth as he would represent me to be;—that though I do not think it my duty to educate Papists "according to their own religion," I have given both my time and money to afford them the means of education in that which is really good and useful. This piece of secret history is also necessary to show, that so far from having any feeling of malice, or personal hostility against Mr. Scott, I have given him, and am still disposed to give him, credit for what he has done, that is really useful to his people. There are few of his brethren who would have entered so heartily into the design of teaching the children of his communion to read the English version of the holy scriptures, and perhaps fewer that would

have persevered as he has done, in actively superintending the schools in which the English Bible is read. It is also consistent with my knowledge, that he applied for, and obtained from the Bible Society, a number of Bibles and Testaments to be distributed among the poor of his flock. These things are honourable to him; and as such I state them to my readers. I wish it to be understood distinctly, that my controversy is not a personal one. As a citizen, Mr. Scott is the same to me as another man; but as a teacher and preacher of popery, and a promoter of the reign of antichrist among us, I am entitled to view him in his official capacity; and it is in that only that I wish to have any thing to do with him. It is popery—the system of superstition, idolatry, and will-worship,—that I am opposing, and which I am determined to oppose to the uttermost. Great efforts, indeed, have been made to make this controversy appear as a mere personal squabble. Such it never was in my esteem; and such, I hope, it will not become. I am contending for principles, without regard to persons: they are principles intimately connected with our civil and religious liberties; and which, if abandoned, as they seem to be by many Protestants of the present day, will be remembered by a future age, with a feeling of contempt for those who could abandon privileges so valuable, and which had been procured at the expense of the blood of our more noble ancestors.

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## CHAPTER CLXXX.

### CONTINUATION AND CONCLUSION OF THE REVIEW.

SATURDAY, December 22d, 1821.

I DO not know whether sleight of hand or sleight of tongue be the more honourable and useful science. The former serves to amuse and astonish children, and the latter often serves to amuse and surprise grown persons. This is what we may call the *legerdelingua* art; and we have a fine example of it in Mr. Cockburn's speech, which I shall introduce here for the amusement of my readers:

"I have already stated to you," says Mr. C., p. 32, "that I think there was no great sin in Mr. Scott taking an interest about the building of the Catholic chapel. If he had been careless about that *great* work, I should have thought very little of him indeed. The law does not impose a contribution for any church except the established one: it is therefore the more incumbent as a moral duty, upon all other sects, to maintain their own establishments;—and if I could name the thing that was most proper for a man in Mr. Scott's situation to look to, as a moral and Christian duty, it was to forward all in his power whatever was calculated to promote the *education* and *moral good* of the Catholics in Glasgow."

This passage begins with a high commendation of Mr. Scott's zeal in rearing a splendid chapel; and the art which I have been speaking of appears in gliding away from that to the *education* and *moral good* of the people, leaving the just commendation of the latter to be applied to the former. Now these are things as different as any two things can be; and there is no necessary connexion between them. Mr.

Cockburn here exemplifies that logical vice that is called arguing from one thing to another. It is something like this:—The law does not allow fishermen to take herrings except during the night, therefore it is unlawful to shoot partridges during the day. The greatest novice of a sportsman would detect the fallacy of an argument drawn from the law about herring fishing, when applied to the privilege of partridge shooting; and the merest novice in moral philosophy, will also detect the fallacy of deducing an argument for the building of gorgeous temples, from the admission that it is a moral and Christian duty to *educate* and otherwise promote the good of the poor and ignorant. The fact will illustrate the difference between the two:—While the Glasgow Papists were spending their zeal, and strength, and money, in rearing a gorgeous temple, it was left to Captain Gordon and myself, and other Protestants, to devise means for their education and moral improvement, and to raise funds for the purpose. It does not appear that ever the Papists thought of *education* as at all necessary, or that they thought of devising means for imparting it, till it was urged upon them by Protestants; and then, to be sure, as I said in my last, they gave their concurrence; but such being the fact, the reader will be able to appreciate the value of Mr. Cockburn's eulogium of Mr. Scott, for doing all in his power to forward "whatever was calculated to promote the education and moral good of the Catholics in Glasgow."

Perhaps Mr. Cockburn meant it to be understood, that the building of the splendid chapel was the best means of promoting the education and moral good of the "poor Catholics;" and, I doubt not, Mr. Scott "will do what he can to make the question assume that appearance." I consider this therefore as his sentiment, not Mr. Cockburn's; and a very absurd sentiment it is:—for, in the first place, I have just shown, that while he and his people were exerting all their energies upon the building of this chapel, they do not appear ever to have thought of education as a thing with which they had any thing to do. And, in the second place, the erection of *such* a chapel, considering the state and condition of the people for whose use it was intended, was most absurd and ridiculous, and therefore could not promote their moral good in any way whatever.

I shall suppose for a moment, that when Mr. Cockburn said *education*, he meant *instruction*; and that he considered the having a chapel to meet in, as necessary for the instruction of the people; and I am willing to concede this to him, so far as it will apply to such a building as was suitable for such a people:—that is, a plain homely edifice, such as might have been built, in any part of the suburbs where Papists abound, for a thousand or twelve hundred pounds; or two such edifices, if necessary, at convenient distances. This is what sensible rational men would have done, upon the supposition that there was sense and reason in the instruction which was meant to be communicated. But I ask Mr. Cockburn, or Mr. Scott, to tell me, how the instruction or moral good of thousands of poor people could be promoted by building a palace, or a temple, which they cannot enter, or even look at, without being overwhelmed by a sense of their own poverty and meanness? And how they can be edified or instructed by the consideration, that they meet in a house which cost so many thousand pounds, when one built at an expense of less than as many hundreds, would have been

more like them, and would have suited them better? What would you think if you saw a dustman, or a coal porter, in his ragged and sordid apparel, having his head covered with a silk hat, or a velvet cap, ornamented with a gold band and buckle? You would say, the poor man was beside himself; that his friends or the parish officers ought to provide a suitable asylum for him. You would never imagine that those who were so foolish as to decorate him with such gaudy and costly finery, intended to promote his education, instruction, or moral good; but that they meant to make a fool of him, or to make him appear a fool. I leave it to those who have contrasted the magnificence of Clyde street chapel with the general poverty of the congregation that meets in it, to apply these remarks; and to tell the world, how the erection of *such* a building could tend to the education, instruction, or moral good of *such* a people.

The fact is, the chapel was not meant solely, or even chiefly, for the use of the poor people who paid their hard-earned sixpences towards the building of it. To suppose that it was, would be such an impeachment of the common sense of all concerned as I do not think they deserve. They imagine, that by the fascination of their fine building, "resembling as much as possible the majesty of that God to whom it was dedicated," as Amicus Veritatis said, and by the charms of their music, and the pomp of their ritual, they would gain over to their religion the principal inhabitants of the city and surrounding country. It must be allowed they had some reason to expect this, when they got Protestants to subscribe for the undertaking. But they must now feel the disappointment of not having made one convert, high or low, rich or poor; and if Mr. Cockburn shall come here next circuit, I advise him to make strict search, and minute investigation, and then to say, whether one individual, man, woman, or child, has been benefitted, in the way of education, or moral improvement, by means of this great Romish temple.

No remark seems necessary on what Mr. Cockburn says about Mr. Scott's glorying and boasting of the hand which he had in that great work. But we cannot silently pass what immediately follows, at the top of page 33. "It was pretty well known," says Mr. C., "who were Catholics, and what was their number, about this time. Mr. Scott did not go about among them himself—but all the respectable persons of his congregation, forty, fifty, or sixty, were named collectors. Each took a part of the town or congregation. You will see them here to-day." The learned gentleman proceeds to assert, that the number of Mr. Scott's congregation was between nine and ten thousand; and yet in the same breath we are informed, that ALL the *respectable* persons among them were only forty, fifty, or, at the most, sixty; and that the jury would have an opportunity of seeing them all. Taking the number at only 8000, there are 7940 excluded from the rank of respectable persons, which lets us see what sort of a congregation Mr. Scott has, if the statement which he put in Mr. Cockburn's mouth be true; if it be not true, I advise the 7940 calumniated persons to raise an action of damages for a libel, against their priest and his counsel, jointly and severally; and if they do so, I think they will carve out work for both, for the remainder of their lives.

It would be endless to animadvert on every sentence that dropped

from the mouth of the eloquent counsel. I pass on, therefore, to page "There is," says Mr. Cockburn, "in Scotland a prejudice against Catholics, a prejudice which, I hope, will last, as most salutary; and at Glasgow it rages most, because there the lowest description of Catholics abound; and the people notoriously live in a sort of alarm from them. Therefore it was peculiarly patriotic and proper in Mr. Scott, to endeavour to reclaim them; not by teaching them that their pastor was a rogue, despising their chapel and institutions; but teaching them, and recommending to them, 'send your children, and go yourselves to our chapel.' It was, therefore, peculiarly absurd for Mr. McGavin to throw his firebrands into this place, knowing every publication was doing an injury not merely to Mr. Scott and the Catholic religion, but to the peace of the country, which nothing he, or any person could do, could prevent."

There are some strange inconsistencies in this passage, which I cannot account for otherwise than by supposing, that it is partly Mr. Cockburn's own, and partly the furnishing of Mr. Scott; and these two, like the iron and the clay, in the feet of Nebuchadnezzar's image, could not unite to make one coherent substance. We are told that there is in Scotland a prejudice against Catholics—it should be against popery, not against the persons of any:—Mr. Cockburn hopes this prejudice *will last*, because it is most salutary; that is, necessary, or useful, for our welfare. Then how would it be a patriotic or proper thing in Mr. Scott, or any man, to draw men to the chapel, for the purpose of teaching them, or confirming them in that against which a prejudice ought always to exist? If the people of Glasgow regard Papists with alarm, because they are Papists, and no other reason is assigned, how could it be patriotic in Mr. Scott to confirm them in their popery? It was patriotism to endeavour to reclaim them from popery, and this praise belongs to me, not to Mr. Scott. As for Mr. McGavin's throwing firebrands into the place, it is a mere figure of speech, without meaning, and without truth, even as a metaphor. That I knew I was doing injury to Mr. Scott, is also untrue; for he has suffered nothing in person, or property, or character, by any thing I have written; and when he was put to prove the point, he could not bring a particle of evidence of injury sustained by him. That I was doing injury to what he calls the Catholic religion, but which I call popery, may be true; just as the fever committee did injury to the typhus fever, when they laboured by lawful means to stop its progress, and effect its extirpation. I have no hope of being so successful in extirpating popery as my friends were in extirpating the fever; but I hold it to be my duty, and that of every good citizen, to do what he can to prevent the spreading of pestilence of every kind, especially the great moral pestilence of popish error and impiety, that issues like smoke and brimstone from the mouth of the beast and the false prophet.

Mr. Cockburn asserts further, that I knew that every publication of mine was doing an injury to the peace of the country. Here I meet him again with a broad contradiction; and I challenge him and his client to the proof. I do not say only, that I *did not know* such a thing; but I assert that no such thing ever happened by any writing of mine. This, however, is the common cant of modern Papists and their Protestant advocates. When a number of Protestants met in Greenock,

to have their principles illustrated and confirmed, by reading *The Protestant*, though as quiet as if they had been hearing a sermon, it was declared by the popish priest, to be endangering the peace of the town, and he actually applied to the magistrates to prohibit the meeting. In Preston the popish priests had long been preaching against the established religion, no man forbidding them; but when a few Protestant ministers commenced a lecture in defence of their religion, the Papists applied to the magistrates to prohibit this, as dangerous to the peace of the town. What is this but telling the world plainly, that the peace of the country depends upon keeping them in good humour,—in allowing them to declaim as much as they please against the Protestant faith; but that we must not write or preach a word against their superstitions? Yes: the Papists themselves thus tell us, they are ready to take fire at the slightest spark, or without a spark; and that they will break the peace, if Protestants shall publicly defend, merely by argument, the established religion, in opposition to their absurdities and idolatrous superstitions. This is the plain English of the language Mr. Scott put into Mr. Cockburn's mouth. Had Mr. C. been on the other side; and had he said half as much against Papists, or even popery, as he said against *The Protestant*, he would have fallen under the same condemnation. His speech would have been called an incendiary one, and calculated to injure the peace of the country. This should teach all Protestants how to value the allegiance, or patriotism, or good disposition of Papists towards their neighbours, or their country. All depends,—not on being allowed to hold their errors, for that no man can prevent,—but all depends on their being allowed to *propagate* their errors without opposition or contradiction; for he who shall publish a word against them will be accused of endangering the peace of the country.

But I must hasten to be done with Mr. Cockburn and his speech. I pass on, therefore, to the next paragraph, p. 42. "Then observe," says he, "if there be any thing in his apology of his desire to resist the errors of popery. For such resistance, there was no need to publish his calumnies against Mr. Scott as he did. The best resistance is by argument, which men can read calmly and deliberately." Here we are perfectly agreed; and what Mr. Cockburn calls the "best resistance," is the very thing that I have been doing all along. I have been combating the errors of popery by argument, and by historical facts, for three years and a half; but this was the very thing which Mr. Scott did not like, and which popery could not endure. Why did not Mr. Cockburn tell his client,—he had no occasion to bring this action as he did? Why did he not tell him as he tells me,—"the best resistance is by argument?" Why not tell him, that if his religion were the true one, calumnies would not hurt it; and if it was a false one, the result of a lawsuit could not help it; but that by argument it must stand or fall? This would have been sound advice; and since he condescends to tell me, as if I did not know it, that the best resistance of error is by argument, I advise him to impress his lesson upon Mr. Scott, if he should ever return to him on a like errand.

The numbers of my work now amount to one hundred and eighty; and all that Mr. Scott and his counsel call calumnies, are to be found in three of these numbers, and a single paragraph of a letter in the *Glasgow Chronicle*. All the rest is argument, and fact, and illustration;



and the very things which are called calumnies, are used merely for the purpose of illustration; and it is probable I would never so much as have mentioned Mr. Scott's name, if he had not thrust himself forward, as if to make himself a party in the controversy which two of his people had unwarily provoked. The things called calumnies were no doubt used in the course of argument; but arguments and principles are the things with which I have had to do throughout the whole of my work, for the truth of which I appeal to all who have read it.

Here I shall use the freedom to retort a little on the learned counsel. In pleading the cause of his client, he ought to have known that argument was the best weapon. "There was no need of publishing his calumnies against" Mr. McGavin, "as he did." He says to the jury, p. 16, "If you find Mr. McGavin *equivocating*, or giving evasive answers," &c. Here is a libel and a calumny as actionable as any thing I ever said of Mr. Scott. It is true Mr. Cockburn is skilful enough to put the charge of equivocating in a hypothetical form, to avoid, perhaps, the consequences of a direct charge; but this would avail him nothing, if he had not stood under the panoply of his official privilege. The first paragraph on which Mr. Scott founded his first issue, is a mere hypothesis of mine; yet it was argued upon by Mr. Cockburn himself as if it had been a direct assertion; and as such, I suppose, the court viewed it. I consider Mr. Cockburn, therefore, as having uttered a calumny and a libel against me, in open court, and which has gone forth to the world in the report of his speech; and a calumny without the shadow of a foundation, even according to his own showing; for he did not point out a sentence or syllable of my writing to which the word "equivocating" could be applied; and I defy him and all the world to point out any such sentence. I know that Mr. Cockburn cannot be made answerable for this in a court of law, for he would plead his privilege of being entitled to say what his client instructed him to say: but then the calumny reverts to his client, who, in bringing an action for calumnies, ought to have kept his own hands clean.

Only one word more on this celebrated speech, and I have done. The speaker attempts to show, p. 44, that the reports about Mr. Scott's taking money from poor people for his chapel, had no existence till I raised them, or gave currency to them. In answer to which, I refer to the depositions of Messrs. Buchanan, Ellis, Cleland, Dickie, Leechman, Hood, Swanston, and Miller, near the conclusion of the report, all of whom swore distinctly, that the thing was the subject of general conversation, report, and belief, in the years 1815, 1816, and 1817; that is, before THE PROTESTANT had any existence.

Mr. Cockburn's speech is followed by the depositions of Bishop Cameron and others, into the matter of which I need not enter particularly. The first seems to have proved himself a party in the cause, seeing he made Mr. Scott appear in the character of his agent, and acting entirely under his authority and control. It is doubtful, therefore, how far the bishop's evidence ought to have been sustained; but no objection was made by counsel. The depositions of the pursuer's witnesses occupy a great space; those of the defender only four or five pages; the former having been taken down verbatim, while of the latter, only the substance is given, for the reason assigned, p. 132. Yet there are three of the four issues which appear to have proof in support of them;

to wit, that Mr. Scott applied to Mr. Fleming to have part of his workmen's wages retained, and paid to him for the building of this chapel; which shows that in this case the contribution was something else than voluntary. Henry Courtney and his wife deponed to the refusal of baptism to their child, till they paid five shillings towards the chapel, though they were very poor, and had only three shillings in the world. John Drain and his wife deponed to the refusal of baptism to their child, though apparently dying, because he could not pay a sum of money towards the chapel, in consequence of which they carried the child to Paisley, and had it baptized there.

Seeing so much appeared supported by evidence, the reader will probably ask, "For what was it that the jury found you liable in 100*l.* of damages, which saddled you with nearly 1000*l.* of expenses?" and my answer is, "I cannot tell." The jury found nothing proved, and nothing not proved. Had Mr. Scott made out his case, they would doubtless have given him more damages, for what they gave leaves him *minus* a large sum of expenses, which the court would not allow him; so that, like the Irish comedian, he gained a great loss by his benefit. In short, I do not know for what word, or sentence, or action of mine, I was ordained to pay this money; and it cannot now be known while the world stands.

I am ashamed when I reflect, that about this trial, and about myself, I have occupied five numbers of my work; and yet I have not said one half of what might be said. I must, however, leave the subject for the present. I have heard it whispered that Mr. Scott's agents had a report of the trial, which they delayed publishing till they saw what the other was like. Perhaps they will bring it forward now; and I am not without a hope that it may contain Mr. Jeffrey's speech. If so, it will afford me materials for several numbers; and there is nothing that I desire more in relation to this part of the controversy, than to have an opportunity of cutting up that most singular composition, if composition it could be called. I requested the shorthand writer to apply to Mr. Jeffrey himself for it; and, if necessary, to go the length of twenty guineas for the expense of having it written at his dictation. A considerable expense was incurred by calling for Mr. Jeffrey, and writing to his clerk on the subject; but, from what cause I know not, it could not be obtained. If it should never appear entire, I shall sometime find an opening for a few strictures on the fragment of it that is preserved.

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## CHAPTER CLXXXI.

LETTER TO THE PROTESTANT CONCERNING SOME INCREDIBLE STATEMENTS MADE IN HIS WORK. REMARKS ON THE LETTER. ACCOUNT OF A NUN IN IRELAND TAKING THE VEIL; AND REMARKS. NUNNERY IN LONDON.

SATURDAY, December 29th, 1821.

I AM indebted to an unknown correspondent for the following sensible letter, which I think it right to dispose of, before entering upon another general subject:

"TO THE PROTESTANT.

"SIR:—Amongst the readers of the Protestant, there is not one who

more sincerely wishes you success than myself. Every one who is alive to the great struggle which has existed betwixt light and darkness ever since 'light came into the world,' and all who know what a grievous darkness popery is, must bid you God speed, and must rejoice in the talent you have so successfully put forth in exposing the man of sin; for my own part, I feel a great interest in your enterprise, and when, by any slip, a door is opened for an irruption of the enemy, I feel as great a regret, and as strong a desire to repair it, as if committed by myself. This must be my excuse for troubling you just now, to remark, that in various cases of late, when you are instancing from the writings of others, the pernicious effects of the popish tenets, you do not seem to have been careful enough in selecting, to avoid narrating cases, which are in reality not credible, and which are therefore easily perverted into an attack on the essential truths you are defending. You too well know the nature of popish controversialists, to render it necessary for me to waste words on the unfairness of their dealings; honest argument is out of the question; they lay hold of some unguarded expression, or some accidental misstatement, and by harping on that, they endeavour to shake those substantial truths that they cannot otherwise touch. Now in some of your late extracts, it appears to me, that this advantage has been given them, I think, needlessly, because there is no want of the best authenticated proofs of the unrelenting and ferocious spirit of the popish superstition; and there is no need of exaggeration to make us shudder at them. Thus, in your one hundred and sixteenth number, in speaking of the evil consequences of the celibacy of the Romish priests, you mention very gravely and very shortly, that the skulls of six thousand children had been found in a fishpond. Now, had the author, from whom you quote, merely said, that, as a consequence of that most pernicious tenet, infanticide was common, and that in such a pond many bodies of infants had been found; nay, had he gone further, and said that to the amount of sixty had been found, the thing was credible; and for my own part, extraordinary as the thing appears now-a-days, I believe that in a populous neighbourhood at the period alluded to, the thing may have happened; but when it is dryly said, that in such a pond six thousand children's skulls were found, the thing is utterly incredible, being repugnant to nature, to common sense, and to the very chemical properties of matter; the person who can seriously think of it, and then say he fully believes it, ought to find nothing incredible in transubstantiation. It is just one of those cases, by the dissecting and dilating upon which, a Papist would attempt to baffle the solid sense and sound argument of the Protestant; and therefore it was that I felt so much regret when I met with it. Supposing that, in the neighbourhood of Glasgow, a pond should be set apart for the deposition of the heads of murdered infants; suppose also popery reigning in full supremacy; suppose further, that every popish priest and shaveling within the bills of mortality had annually five bastards, which is a tolerable allowance; suppose that there was nothing either unnatural or disgraceful in the girls bringing the children's heads regularly to the pond, but that they would do it as unconcernedly as with eggs to market; still it can easily be shown that the number your author mentions could not by possibility be accumulated. The allowing, therefore, so monstrous an absurdity to appear in the Protestant, allows the enemies of truth to turn your main arguments

against yourself, for there is no fable in all the legends of popery that exceeds this. I know not how it can be now remedied; should it seem an error of the press, and for 6000 read 60, I should be well pleased.

"In your one hundred and twenty-fifth number, you mention about the garrison of Carcassone marching nine miles under ground. I meant to have made some remarks on the unguarded way you had made your extract on this subject, but I see my paper is nearly out, and I find my time will not permit it; besides, I do not know how you may take a communication of this sort; I hope you will not think it frivolous, for I can assure you the effect is not so, and whilst you bear the more noble and weighty task in hand, of enforcing essential truth, I trust you will excuse a friend of yourself and your cause, for endeavouring to put you on your guard in points which, perhaps, you may esteem superficial, but which, I am seriously persuaded, have a strong bearing on the general result of your endeavour in 'enforcing the cause of truth.'

"With every wish for your success, yours, &c.

"W. A. C."

I feel very much obliged to this writer, for his very judicious observations; and I should be unworthy of his good opinion, if it were possible that I could take such a communication otherwise than in good part. My object in writing is neither literary fame nor pecuniary profit; but solely to serve the cause of truth by opposing error; and, therefore, I rank among my friends and auxiliaries, all who do me the favour of pointing out any mistake into which I have fallen in my own arguments or statements; or any misstatement or mistake of others, to which I may inadvertently give currency.

The statement that six thousand heads of murdered infants, the fruits of illicit intercourse, were found in a fishpond, is given by the author of "Letters on Clerical Celibacy," on the authority of Balæus, *Acta Rom. Pont.* p. 46. I recollect to have seen the same statement in an old folio in my possession, in which the reason for draining the pond is given; but I cannot at present find the passage. I do however agree with my correspondent, that the thing is incredible; and I would probably have said so at the time, in a note, had I subjected the statement to a process of calculation. The author of the *Letters on Celibacy*, gives the number in words; so it can be no error of the press arising from the addition of a figure or two; but it is probable that some earlier writer may have given it in figures, and that by mistake a cypher has been added, turning six hundred into six thousand; for I see no occasion to go so low as sixty.

But while I perfectly agree with my correspondent, that the story of six thousand is incredible, I am by no means prepared to say it is physically impossible, unless I am made acquainted with the population of Rome at the time; and unless I have it ascertained how long the decomposition of infants' bones requires. Suppose it were to require ten years in a marshy place, not exposed to the weather, six hundred a year for that period would make up the number. This I admit is incredible; but I am not convinced that it is impossible; considering the population and the profligacy of that city at the period referred to, or at any period before it was pillaged, and the monasteries broken up, by the French under Bonaparte. And now that some of the monasteries are restored,

and the rooks have returned to their nests, as John Knox would have said, the thing is not impossible, if the statement of a late traveller may be depended on. I refer to an American work, entitled, "The Political State of Italy, by Theodore Lyman, Jun." printed in Boston, N. E. in 1820. Speaking of Rome, this writer says, "In the great hospital of Spirito Santo, there were exposed during 1817, at the wheel, male children, 516, female 497, total 1013; at board in the country 1735 = 2748. Of these restored to parents, male 60, female 70 = 130; died in the hospital 419, at board 550, total 969; being nearly one in every three." "The children in this hospital," adds Mr. Lyman, "are illegitimate, or destitute ones. They are put in the night upon a hollow wheel, near which is hung a bell, and whenever this bell is rung, an attendant comes, turns the wheel, and receives the child. They are maintained till twelve years of age; a letter is often placed with the child, so that it may be recognised at a future time. This institution would afford much less encouragement to vice, if children were only received in broad day light, and after proper examination of the situation of parents." Page 103.

At this time the population of Rome was only 131,256, considerably under the present population of Glasgow, and not half of what it must have been in the days of Rome's glory and greatest profligacy. In 1817, the number of male ecclesiastics in Rome, was 2899, and of nuns only 1303. Before the reformation the latter must have been a great deal more numerous, and perhaps also the former. But I shall take the population of that year for my datum; and I think I can show by it, that however incredible the above statement may be, it is by no means impossible. There were 1013 children exposed in Rome, and for the most part abandoned, in the course of one year, only four years ago; that is, nearly three every night, upon an average. Now make the supposition that instead of exposing them in the hospital wheel, or that there were no such asylum for them, and that the unnatural mothers had thrown them into the lake or pond, the incredible number of six thousand would have accumulated in less than six years. This is, indeed, a most horrible supposition; but there is nothing impossible in it; for it is only supposing a greater degree of depravity in these females than that which leads to the abandonment of their offspring. Nay, if child murder be possible in one instance, it is not physically impossible in any number of instances in proportion to the population of a city or district. I hope, therefore, my correspondent will be convinced that one may believe the statement, monstrous as it is, without imitating the absurdity of those who believe in transubstantiation.

W. A. C. makes a supposition with regard to popish priests and shavelings, which, if applied to those in Rome, would produce a monstrous result indeed,—no fewer than 14,495 illegitimate children annually! If this were the case, I am sure he himself would see nothing even incredible in the statement on which he animadverts. He has not considered the state of the population of Rome, where the proportion of ecclesiastics is a hundred to one of the number of clergy necessary for the service of a Protestant city like Glasgow. The nuns, according to Mr. Lyman's statement, were comparatively few in 1817; but that was only three years after the restoration of the ancient order. In a subsequent statement, he gives a list of seventy-seven nunneries in the

city alone; and in 1819, the number of nuns had increased to 1463. No doubt there is a farther increase by this time; and they will continue to increase until all the houses be as full as they were before the French invasion. It is needless to dilate on such a subject, or to point out the horrible immoralities that must be the consequence of such a state of things. Luxury, idleness, and celibacy, on a large scale, are enough to qualify the world for another deluge; and because of these things, I have no doubt, the wrath of God will, by and by, come upon Rome to the uttermost.

With regard to the statement relating to the garrison of Carcassone, it is given by Jones in his History of the Waldenses, and it does not appear to me incredible. Many greater works have been effected in our own day than digging an excavation of nine miles, arching it over, and then using it as a subterraneous passage.

Upon the whole, I am perfectly aware of the truth and propriety of my correspondent's remarks. Papists cannot meet an opponent with fair argument; and they seldom attempt it. It is their constant practice to draw away the mind from facts and principles, and to fix it on some trifle that is really or apparently incredible or absurd; but which is of no importance in relation to the general question in dispute. When they cannot find real absurdities and things incredible, they will feign them, and endeavour to make their own inventions appear the arguments and statements of their opponents. Their whole system is built on falsehood, of which there cannot be a better evidence than the manner in which they constantly try to defend it.

They will no doubt attempt to find a flaw in Mr. Lyman's statement too. They will say, it is impossible in the nature of things, supposing all the nuns to be as bad as possible, that 1303 of them could produce 1013 children annually. And this objection will startle some persons; and they will disbelieve the whole story; but let it be observed, the author does not confine his statement to priests and nuns; nor does he speak of them at all as particularly implicated. He regards the convents with much respect and tenderness; and he indeed speaks of the system in such a manner as makes me believe that he belongs to the church of Rome. He does not so much as hint a suspicion that the ecclesiastics of either sex have any hand in filling the hospital wheel with three children every night. It is the general profligacy of manners in Rome that he brings to view; and the reader is left to make his own remarks, and draw his own conclusion, with regard to the influence which clerical celibacy may have had in producing that profligacy.

Persons acquainted with the history of Rome, and with human nature, will find no difficulty in drawing conclusions from clerical celibacy to general profligacy of manners; and such persons will regard with real concern, and serious apprehension, the introduction of the monastic system among ourselves, at least among our neighbours in Ireland. Several attempts have been made of late to make celibacy popular in that kingdom, by pompous representations of the ridiculous solemnity of foolish young girls taking the veil, as if this were a most meritorious act, and worthy of the admiration of angels and men. The following has appeared in several newspapers, in the present month.

(From the *Connaught Journal*.)

PRESENTATION CONVENT, GALWAY.

"Miss Joyce, daughter of Walter Joyce, Esq., of Mervieu, was received to-day (Monday week) amongst the pious and exemplary sisterhood of the Presentation Convent. Scarcely have we ever witnessed a scene more sublimely imposing. The young and promising daughter of one of our most respectable and esteemed citizens presenting herself at the altar of her God,—in the abandonment of every earthly consideration,—in the sacrifice of every thing that could bespeak permanency to social life and to social happiness,—in the dedication of her exalted talents—of her young and innocent loveliness—of the world's promise and the world's hopes,—must, indeed, be capable of awakening in the breasts of all a generous and a dignified association, whilst it affords a high and important colouring to the completion of her future existence, and her ultimate destiny.

"At half-past nine, the 'O gloriosa virginum' was sung from the higher choir, in the masterly accompaniment of select musical performers. The procession then began to move from the vestry, through the lower choir, to the chapel, in the following order:

The Thuriferere,

The Acolytes,

The Master of the Ceremonies, Rev. Mr. DALY.

The Sub-Deacon, Rev. Mr. GILL.

Deacon, Rev. Mr. O'DONNELL.

The High Priest, Rev. Mr. FINN.

The Celebrant, Very Rev. Warden FFRENCH, and his Train-bearer.

"The very Rev. Warden Ffrench having been conducted to his faldastorium, under a rich canopy, the high priest and his officiating ministers retired to their places at the gospel side of the altar.

"And now all was breathless expectation: the young postulant appeared in the attendance of the reverend mother and her assistant, robed in all the gaudy extravagance of fashionable splendour, and beaming in the glows of youthful modesty, which taught us to believe, that had she remained in the world she forsook, she would have moved the attraction of every heart, 'the leading star of every eye.'

"The very reverend celebrant was then conducted to the platform of the altar, and the postulant and her attendants having genuflected, the ceremony of reception began with the preparatory prayers and responses. When the novice was seated, and the celebrant reconducted to the faldastorium, high mass commenced with peculiar dignity, and with a strict precision in all the various ceremonies, which always render the Catholic service sublime. After the gospel, the Rev. Mr. Daly delivered an excellent sermon, addressed peculiarly to the novice, and prefaced by a text admirably pertinent to the subject he handled:—'Hearken, O daughter, and see, and incline thine ear; thou shalt leave thy people, and thy father's house, for the king hath greatly desired thy beauty; and he is the Lord thy God.'—Psal. xlv.

"After mass the novice retired, whilst the clerical choir chanted in full tone, the psalm, '*In exitu Israel de Egypto*.'" At the conclusion of the psalm she appeared disrobed of her worldly habiliments, and

vested in the simplicity of penance and retirement. In the different answers to the questions put to her by the celebrant, she was clear and decisive, like one whose determination of embracing a life of religion, and of chastity, was that of long and conclusive reflection. The ceremony on the whole created a deep and general interest.

"The chapel and lower choir were crowded with the first of rank and distinction in our town and its vicinity. We recognised among them the respectable families of his grace the archbishop of Tuam, Collector Reilly, our worthy mayor, Colonel Carey, &c."

On the above statement some very judicious remarks have been made in some of the newspapers; but none of the writers seem to have been aware of the shocking enormity that the church of Rome has the impudence to practise in open day. Let them call this what they will, it is as really a human sacrifice as the burning of widows in Hindoostan with the ashes of their husbands; and I can easily imagine, that in the case of the young girl above described, it may be a greater sacrifice than that of a wretched widow who offers herself to the flames, to terminate her sorrows, as she believes, in a few minutes, rather than to drag out a life of misery. Here a silly young creature is represented as devoting herself to a life of celibacy and perpetual seclusion from the world, which must be a life of delusion, or of misery, or both; because it is contrary to the appointment of God, who requires no man or woman to relinquish the advantages of social and domestic intercourse, or to become thus secluded from the world; but who rather commands all to occupy the sphere which in his providence he assigns them in the world, for his glory, and the good of their fellow-creatures.

There is something inexpressibly shocking and revolting in the style of the above narrative. The writer allows his fancy to luxuriate on the personal beauty of the victim brought to the altar to be sacrificed—to what, I shall not say or surmise. From the abominable profanation of the word of God, by the accommodation of the "text admirably pertinent to the subject," we cannot say what the priests may not devise and execute. Men who can so prostitute the word of God, as to apply what he says of spiritual and inward holiness to carnal beauty, may, by and by, alter the same passage by putting the word "priest" in the place of "king," and then use the Bible itself as a pander of wickedness.

It is a fact not generally known, that there is a convent of nuns in the heart of London. They belong to an order that left England on the suppression of the monasteries at the reformation, and settled in the Netherlands. The seminary, if such it could be called, was kept up chiefly by recruits from England, for more than two centuries; when, on the disasters following the French revolution, the sisterhood were driven to seek refuge in England, from which their predecessors had been driven. They were living in London in great comfort in 1814, as appears by the *Orthodox Journal* for that year, when a controversy arose about their dress, which it seems was offensive to London Protestants; and they were ordered by authority to lay it aside, and dress like other people. This, so far as appears, was merely an order by their spiritual superiors, who were afraid of the odium that might be occasioned by the monastic habits in London; but great pains were taken to make the order appear an act of the ministry, who, I suppose, knew no more of the matter than I did at the time.



## CHAPTER CLXXXII.

NOTICE OF DR. MILNER'S WORK, "THE END OF RELIGIOUS CONTROVERSY." CHARACTER OF THE WORK. MISREPRESENTATION OF THE BISHOP OF ST. DAVID'S VIEWS. MILTON AND LOCKE ON TOLERATION. IDLE CLAIM OF POPYERY TO ANTIQUITY. POPYERY NOT THE ANCIENT RELIGION OF IRELAND.

SATURDAY, January 5th, 1822

WHEN I first saw the title of Dr. Milner's great work, "The End of Religious Controversy," I understood him to mean the "final end" or design of the thing; which is, or should be, the discovery of truth, and the exposure of error. But I had not read many sentences till I discovered that he meant the actual conclusion, or termination, of all controversies on religious subjects. Yes: this foreign bishop, and vicar apostolic, has actually the vanity and presumption to tell the world, that this work of his settles all controversies, and puts an end to all disputes about religion. He tells us that Christianity is the religion of Rome, and submission to the pope; and this must end all disputes; for he has said it, and that is enough. Had there been no disputes before, this work would have been properly called the beginning of religious controversy; for it suggests innumerable subjects of debate; but as things are, and have been, I think it ought not to have been called either the "beginning," or the "end," but the "middle;" for there was religious controversy before, and there has been since, and there shall be yet more; and this same work of Dr. Milner, is calculated to produce more controversy than any other publication by the Papists of the present day. The Rev. Mr. Grier has added a large volume to "the end," or termination; and THE PROTESTANT is about to add to it something more; so that the vicar apostolic will find that he has not *done up* his subject so completely as he imagined.

The work is preceded by an address to the lord bishop of St. David's, and followed by an appendix relative to the writings of the same prelate; in both which the writer displays a spirit of rancorous hostility, too strong for even the cunning of Jesuitism to conceal. Had he imbibed a sufficient portion of the spirit of the great father of the order, he would have studied to conciliate a dignified individual, whose vote will tell in the house of lords whenever the "Catholic question" comes to be agitated, and whose profound learning and well known attachment to the constitution, as established in 1688, give him an influence with other members of that noble house. But Dr. Milner so far forgets his duty as a member of the holy fraternity, which is to promote the interest of the order and of the pope, by all possible means, that he allows himself to indulge in personalities, calculated to irritate the persons of whom he asks the favour of emancipation, which shows the irritability of his own temper, and also how deeply he feels the injury which my lord of St. David's has done to the cause of popery by his writings.

The introductory address and the appendix are both in the same style, only there is more venom in the latter than in the former. In both there is a petulance, and impudent disregard of historical truth, which cannot find a parallel in the writings of any other author with which I am acquainted, except in those of his own protegee, W. Euse-

bis Andrews, the Catholic Vindicator, concerning whom bishop Cameron swears,—he never approved of any thing that came from that man. See *Report of Trial*, p. 47. Dr. Milner's style, like that of Mr. Andrews, is petulant, but never rises even to the dignity of manly sarcasm. It is more polite, indeed, more grammatical; and his vocables are better chosen and arranged; but, upon the whole, he discovers nothing of a superior, or well cultivated mind. Considering the rank and learning of the person whom he addresses, his style partakes as much of insolence as petulance; and I do not know any thing to which it can be so justly compared, as to the rudeness of ill-bred boys and girls, in the streets, who delight in throwing dirt on the clothes of such passengers as show by their dress that they are superior to themselves.

This "End of Religious Controversy," bears one of the most prominent marks of the beast in its very front; that is, downright lying and imposition. Of the bishop of St. David's the author writes as follows:—"He comes forward in his episcopal mitre, bearing in his hand a new Protestant catechism, to be learned by Protestants of every description, which teaches them to *hate* and *persecute* their elder brethren, the authors of their Christianity and civilization." Page vii. In this short sentence there are several things which require animadversion; but the first and most prominent is the impudent misrepresentation, that this catechism teaches Protestants to *hate* and *persecute* their brethren. I have read it over again and again, and can assure the reader that it teaches no such thing; nor does it contain a syllable that by fair construction can be made to imply that it is right to hate and persecute any man of any sect whatever. With as much truth Dr. Milner might have said, that this catechism teaches treason, and that it recommends the confiscation of the revenues of the church, of which its author is a distinguished ornament and zealous defender. My present business, however, is not to defend the doctrine of the catechism, but merely to expose the falsehood of the vicar apostolic, and the unblushing effrontery that could make such an assertion, when he must have known that any child could detect it.

It is but fair, however, to state the ground on which Dr. Milner makes such an assertion; and we have it in the following words: "In fact, this Christian bishop begins and ends his Protestant catechism with a quotation from a Puritan regicide, declaring, that 'popery is not to be tolerated, either in public or in private, and that it must be thought how to remove it, and hinder the growth thereof;' adding, 'If they say, that by removing their idols, we violate their consciences, we have no warrant to regard conscience, which is not grounded on scripture.'" This is a quotation from the great poet Milton, which his lordship gives, in the introduction, and at the conclusion of his catechism. It is because he has quoted these words, that Dr. Milner makes the monstrous assertion above noticed, that the bishop's catechism teaches Protestants to *hate* and *persecute* their brethren. The question is not, whether Milton perfectly understood the subject of liberty of conscience. Perhaps he did not; as few men of his day understood it so well as it is generally understood now; but taking his words in the strongest and most exceptionable sense that they will bear, they imply nothing like that which Dr. Milner affects to find in them. They cannot without gross violence be made to imply, that it is right to *hate* and *persecute* *Panists*. *The*

sum and substance of them is, that "*popery* is not to be tolerated, either in public or in private."

Now though I have always been an advocate for liberty of conscience, and an enemy of persecution for conscience' sake, and hope to continue so to the end of my life, I cannot but express my agreement with the great poet, that "*popery* is not to be tolerated," because I believe it is quite intolerable to every man whose religion is derived from the Bible; and that it ought to be opposed, and put down, and extirpated, by every means by which it is lawful and possible to oppose and extirpate error. Toleration is not a mere negative; it is so far a positive thing, that if we say, a thing is tolerable, it implies acquiescence; it is to say, it may be suffered, or endured; it is not necessary to oppose it. Now I say, with Milton, that *popery* is not to be tolerated; that no Christian can tolerate it without compromising his Christianity, and becoming a traitor to his Saviour. It ought to be opposed in every way by which error can be successfully opposed; that is, by instruction, by argument, by manifestation of the truth, by the armour of righteousness on the right hand and on the left; and by prayer to God night and day, that he would maintain his own cause, and bless the labours of his servants in the ministry of the gospel. Those who know that *popery*, as well as every other system of error, is intolerable, will labour in this way for its extirpation; and I know of no other way by which it can be extirpated.

Now I know well there are men of such perverse minds, that they will apply what I have said of principles to persons—of errors to the individuals who hold them—and what I have said of extirpation by means of truth and argument, to extirpation by fire and sword. I must therefore tell them again, though I cannot give them a mind to understand it, that the things are quite different and distinct; and that what applies to the one, cannot be made available with regard to the other. It is as impossible to convince a man by force, as to kill him by an argument. To attempt, therefore, to extirpate heresy or error by fire and sword, is as absurd as to punish a murderer by a syllogism. I would never apply force of any kind to extirpate error, while yet I hold that error in general, and *popery* in particular, ought not to be tolerated, but extirpated, by the only means which can reach error, which has its seat in the mind, and can be affected only by rational and spiritual weapons.

With regard to *persons*, I do not say that Papists ought not to be tolerated, neither does Milton in the obnoxious passage under consideration. A Papist may be as tolerable in civil society as another man. Many of them, no doubt, are so, and ought not to be punished on account of their errors. They ought not to have power over Protestants, for their principles would compel them to use such power, not for the extirpation of *heresy* merely, but of *heretics*; for they have not learned to make the distinction between principles and persons which I have here laid down. But as members of civil society, without power to injure others, they are tolerable, ought to be tolerated, and are tolerated, in this country, as much as other dissenters. I hope I shall never see it otherwise; but as for their errors, idolatries, and superstitions, I hold these to be quite intolerable and insufferable; and wherever they are obtruded, they ought instantly to be put down by truth and argument. If they practise their idolatries in private, they must answer for this, and their

other secret sins, to God; we have nothing to do with them, for toleration does not apply to that which is unseen and unknown. But if they were to erect their idols in our streets, and worship them there, I would say, they ought to be put down by the magistrates as insulting to public decorum, and as tending to a breach of the peace; and though they should plead conscience in such a case, I would say with Milton, it ought not to be regarded, not only because the thing is contrary to the word of God, but because the streets do not belong to them, but to the public; and they have no right to prostitute public property for idolatrous purposes.

It is true, the bishop of St. David's prefixes to his catechism a quotation from Mr. Locke, which may imply that Papists as well as popery ought not to be tolerated. Papists are not specially mentioned, but they may take the passage to themselves if they please; and if they find it excludes them from toleration, it is for a reason which they themselves must approve. The words are:—"These have no right to be tolerated by the magistrate that will not own and teach the duty of tolerating all men in matters of religion." Locke was the great advocate of toleration in the seventeenth century; and I have no doubt his Letters on the subject had no small influence in preparing the minds of men for the tolerant laws established by King William. Indeed, except Dr. Owen, I do not recollect any other writer of that age, who so explicitly maintains the principle of toleration, now so universally admitted. It was his very zeal for the "toleration of all men in matters of religion," that led him to exclude Papists from the general rule; because, seeing they would not tolerate others, he thought they could not safely be tolerated. His remark applies to a state of society resembling that of civil warfare, in which the natural principle of self-defence requires and admits of certain rigours not necessary or lawful in other circumstances.

But let the very worst be made of these words of Locke, and of the rest that are quoted from him, they cannot imply that it is our duty to *hate* and *persecute* any sect, or any individual. To refuse toleration to those who will not tolerate others, is not persecution, but a just exercise of civil power, like the punishment of other evil doers. But this scarcely applies to the state of things in England and Scotland in the present day, where Papists do practise toleration, because they are without power, and few in number; and the rule of their church, as laid down by Bellarmine, is, that in such circumstances they ought to be tolerant; and that they ought not to attempt to extirpate heresy by force, *except where it may safely be done*. Thus we tolerate Papists for the very reason why they would not tolerate us; that is, we have power and they have not.

But there is more objectionable matter in this sentence of Dr. Milner's than the misrepresentation which I have pointed out. He speaks as if it were granted that popery was genuine ancient Christianity;—as if it were indisputable and admitted, that Papists were the authors of our Christianity and our civilization. It would not have occurred to any man of right thinking or feeling, that any creature, angelic or human, was the author of his religion. We know that Jesus Christ himself is the author as well as the finisher of our faith; but Papists seldom, if ever, think of looking so high. They cannot trace their religion to a higher source than some fellow-creature of a saint; or, per-

haps, rather a sinner of their own rank; and here Dr. Milner roundly asserts, that the **AUTHORS** of our Christianity are the Papists who happened to live in England prior to the reformation!

There is nothing in which the bishop of St. David's is more successful, and nothing in which any author could desire to be more successful, so far as the evidence of ancient history goes, than his lordship is, in proving that the original Christianity of Britain was not popery; and that the British Christians of the first six centuries had no more to do with Rome than they had with Jerusalem, or Antioch, or Alexandria, or with the man in the moon, so far as regarded authority on the one hand, and subjection on the other. But Dr. Milner, in his introductory address, without invalidating the overwhelming evidence adduced by his lordship on these points, shortly contents himself with reasserting what has been asserted and disproved a thousand times, that popery is the "ancient religion;" and that Papists were "the authors of our Christianity and civilization." Here again we have something like the impudence of a petulant boy, who, having been reproved for a lie which he had told, after having its falsehood demonstrated, holds up an unblushing face, and tells it over again. Parents and tutors have been subjected to the painful necessity of witnessing such depravity; and so must every man who shall enter into controversy with Papists. It has been proved a thousand times, that their errors are mere novelties, unknown to the Christians of the apostolic age; and yet I suppose no Papist ever wrote a hundred lines on the subject, without asserting that his religion is as old as the era of Christianity.\* They hope by this incessant repetition of their lie, to exhaust the patience of Protestants, and so get them to believe it for the sake of peace and quietness: and such is the simplicity of Protestants in general, that there is a probability of their being successful, as they have been with regard to their designation. It was by sheer impudence and perseverance, that they got Protestants to drop the term Papists, and call them Catholics, though they have no more right to that name than the Episcopalians of England, the Presbyterians of Scotland, or the Independents of both kingdoms.

In his postscript, Dr. Milner has a little nibbling at the bishop's authorities with regard to the religion of the ancient British; but he has not adduced a particle of evidence, to show that popery, as it is now, and has been for twelve hundred years, in Italy, was professed in this island during the first six centuries. The following statement by Judge Blackstone, prefixed to the Protestant Catechism, remains uncontroverted; and it will readily be admitted that few men were better acquainted with our national history:—"The ancient British church,

\* In my one hundred and seventy-fifth number, I gave an extract of a letter from a Papist in the Highlands to his son in Glasgow; which, along with some good advice, contained the boasting assertion, that his religion had existed nineteen centuries. There appears no necessity for his having introduced this, unless it be a rule with Papists that it must find a place in all that they write. Having mentioned this subject, I take the opportunity of requesting my correspondent, Z. Malcom, to read that letter over again, with my remarks upon it, and he will find that he is mistaken in supposing that I meant an unfavourable reflection against the people of the Highlands in general. What I said related exclusively to Papists, who are now more numerous in the Highlands than he seems aware of, particularly in the western parts of Inverness-shire, and in some of the islands.

by whomsoever planted, was a stranger to the bishop of Rome, and his pretended authority. But the pagan Saxon invaders having driven the professors of Christianity to the remotest corners of our island, their own conversion was afterwards effected by Augustine the monk, and other missionaries from the court of Rome. This naturally introduced *some few* of the *papal corruptions* in point of faith and doctrine; but we read of no civil authority claimed by the pope in these kingdoms till the era of the Norman conquest."—*Comm. B. IV. ch. viii.*

It is equally true with regard to Ireland, that popery is a mere novelty, so far at least as regards subjection to the pope, and paying him tribute. Ireland is said to have been an island of saints fourteen centuries ago; but certainly they were not Papists for many hundred years thereafter. For this we have no less than papal authority, contained in a bull of Adrian IV., inserted in the postscript to the Protestant Catechism; on which the right reverend author writes as follows:—"The bull of Adrian IV., in which he gives his consent to Henry the Second's conquest of Ireland, on condition of his paying Peter-pence, is a curious and important historical document, and contains indisputable evidence that popery was *not the ancient religion of the Irish,—not the religion of Ireland*, before the middle of the twelfth century. If this fact, *the modern introduction of popery* into Ireland, were more generally known in that country, it might tend not a little to break that spell which blinds the eyes of the Irish Papists to the errors of the church of Rome." Then follows a quotation from Archbishop Usher, strongly expressive of the same sentiment. The archbishop had paid particular attention to the state and history of the ancient Irish, and he writes thus:—"As far as I can collect, by such records of the former ages as have come into my hands, (either manuscript or printed,) the religion professed by the ancient bishops, priests, monks, and other Christians in this land, was for substance the very same with that which now, by public authority, is maintained therein against the *foreign doctrine* brought thither in *latter times* by the bishop of Rome's followers."

This is perfectly consistent with the fact of missionaries being sent from Rome to Ireland in the fourth and fifth centuries, supposing that to be a fact; for Rome itself was not then thoroughly *papified*; and the fact of receiving the gospel by the preaching of missionaries from Rome did not then imply subjection to the see of Rome, any more than the fact of America receiving the gospel from England implies subjection to the see of Canterbury.

Now the fact is,—Pope Adrian IV. knew that Henry II. of England had a great liking to Ireland, and wished to have it annexed to his dominions. Adrian accordingly issued a bull authorizing the king to invade and take forcible possession of that island, which he justified and commended by the following reason:—"Your highness' desire of extending the glory of your name on earth, and of obtaining the reward of eternal happiness in heaven, is laudable and beneficial; inasmuch as your intent is, as a Catholic prince, to *enlarge the limits of the church*, to declare the truth of the Christian faith to *untaught and rude nations*, and to eradicate vice from the field of the Lord." Nothing can be more conclusive than this. Ireland did not then belong to the church of Rome, else the conquest of it could not have tended to enlarge the

church. Ireland had not then received the religion of Rome, else the pope would not have called it an *untaught* and rude nation. This conclusion is confirmed by several other expressions in the bull, for which I have not room. His lordship gives this curious document in the original Latin, with a translation; and for its authenticity he refers to a host of great and well known authors; such as Giraldus Cambrensis, Matt. Paris, &c.; and there is a translation of it in Rapin's History of England, Collyer's Eccles. Hist. Great Britain, Leland's Hist. Ireland, Lord Littleton's Hist. Henry II., &c. &c.

I have to thank my Cambuslang correspondent for informing me, that the story of the six thousand skulls of infants is mentioned by Flavel, in his discourse, entitled, "Tidings from Rome," with much more shocking matter, not fit to meet the eye of a modern reader.

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### CHAPTER CLXXXIII.

FURTHER EXAMINATION OF DR. MILNER'S WORK. HIS CLUB OF WORTHY CHRISTIANS INTRODUCED. REMARKS UPON THEIR CHARACTER.

SATURDAY, January 12th, 1822.

My last number was occupied chiefly by an exposure of the misrepresentations contained in one single sentence of the introductory address to Dr. Milner's "End of Religious Controversy." Were I to do equal justice to every sentence,—were I to expose in detail every misstatement, misrepresentation, quibble, and sophistry, which this book contains, it would occupy the remainder of my life; and the vicar apostolic himself would probably not live to see an "end" of the controversy which his "End of Religious Controversy" had created. It is not my design to go so much into detail; but rather to apply my attention to a few leading principles, which may be called pillars of the great Romish temple; and if I can subvert these, the whole fabric must fall;—I mean, in argument, not in reality, for I believe the final fall of antichrist is not just yet.

I have introduced Dr. Milner as asserting that popery was the Christianity of ancient times; and that to it England was indebted for her Christianity as well as her civilization. This is a main pillar of popery; yet it cannot stand a breath of such writers as the late Archbishop Usher, and the present bishop of St. David's. It is, in fact, demolished by every Protestant writer who attacks it; yet Dr. Milner writes as if it never had been touched; and he seems to think he obtains a great triumph when he detects the following paradox in the Protestant Catechism:—"The great and fundamental paradox of the right reverend catechist is, that protestantism subsisted many hundred years before popery; at the same time that he makes its essence consist in a renunciation of, and opposition to, popery!" p. xiii. In descending to answer such a contemptible quibble, I feel as if I had returned to the Catholic Vindicator, and his "endless contradictions;" for, no doubt, Dr. Milner here insinuates that he has detected a contradiction, though it is evident he has performed no such achievement. Allowing the thing to be a paradox, as he states it, it is not a contradiction; for the Protestant religion, though as old as Christianity, in *substance*, has not

existed more than three hundred years, under *the name* of Protestant. The essence of Christianity is, to believe and confess that Jesus died for our sins according to the scriptures, and that he was buried, and rose again, according to the scriptures; yet the Apostle Paul said the truth, when he told his hearers, that he taught no other thing than what the prophets had written hundreds of years before Christ came into the world. Christianity is the old religion of the patriarchs and prophets, under a new dispensation and a new name; so protestantism is the religion of the primitive Christians, reformed and emancipated from the errors and the bondage of Rome. It takes its present name from the circumstance of *protesting* against Romish corruption and idolatry; yet it is essentially the same religion, which, under the name, Christianity, spread over a great part of the world, before there was an organized church in Rome; and far longer before any bishop of Rome had the effrontery to put himself forward as universal bishop, and head of the Catholic church.

As an example of the summary manner in which Dr. Milner disposes of some fundamental points of the controversy, take the following. He is speaking of the propriety of Papists defending themselves against the attacks of adversaries; and he says—"It is not only lawful, but also a duty which we owe to our fellow-subjects and ourselves, to repel these, charges by proving that there was reason, and religion, and loyalty, and good faith, among Christians, before Luther quarrelled with Leo X., and Henry VIII. fell in love with Ann Bulleyn." Page v. Here he undertakes to prove what nobody denies, that good principles and good conduct were always to be found among *Christians*; though he knows quite well that the question is about *Papists*; and if he means to use the terms as convertible, he is guilty of the logical vice of begging the question. But what I wish the reader particularly to attend to here, is, the impudent assumption, that the Protestant religion originated from the passions of two men. There is not a word of argument to prove that such was its origin. The vicar apostolic merely mentions the thing *en passant*, as a thing which all the world knows, and which requires no proof; and yet this very thing which he tries to pass over as indisputable, is what all the world knows to be a downright falsehood. Luther had no quarrel with the pope when he began to preach against indulgences, which was the commencement of his reformation. It was the pope that first quarrelled with him, because he would not forbear exposing the wickedness of the system of indulgences, which had become a scandal to all Europe. It is equally certain that whatever might be the wickedness of Henry VIII. with regard to Ann Bulleyn, or any other woman, the reformation in England did not originate with him. For more than a century, that is, from the time of Wickliffe, the minds of the people had been gradually opening to perceive the abominable superstitions of popery. They were quite ready to throw off the yoke, before the king was ready to allow them. Had this not been the case, much as the pope thwarted his designs, he would not have been able to throw the yoke off his own shoulder. He did ultimately effect this; but so far as the reformation of religion was concerned, he was rather a hinderer than a promoter of it. It is not denied that he abolished certain superstitions, and removed many abominations from the estab-



lished religion; but he retained enough of the "dead fly" of popery to give a stinking savour to the whole mass of his ecclesiastical system, when his people would have delighted in a more thorough reformation, and cleansing of the church from her filthiness and her idols. If our Papists had a particle of candour, they would take the model of the reformation in England from the reign of Edward VI., against whose moral character they can find no exception; or, at least, from that of Elizabeth, when the church was established nearly as she is now; for, I suppose, there are none of her sons that defend the procedure of Henry VIII. *in toto*, or maintain the purity of the church as modelled by him. I have adverted to this subject not for the purpose of defending the church of England, but merely to exhibit an example of the manner in which popish writers disregard historical truth, and the impudence with which they can obtrude falsehood on the world.

But, leaving the introductory address, let us attend to the matter and design of the work itself. Dr. Milner, in order to put an end to all controversy about religion, conjures up a society of Protestants, all very *candid* and *open to conviction*, and *willing to be convinced* by such arguments as he is able to adduce; and as he had the making of the society as well as of the arguments, he found no difficulty in fitting the one to the other. The following is the manner in which he makes his principal creature, "James Brown, Esq., of New Cottage," introduce the subject. It is in a letter to Dr. Milner himself:

"Reverend Sir:—I should need an ample apology for the liberty I take in thus addressing you, without having the honour of your acquaintance, and still more for the heavy task I am endeavouring to impose upon you, if I did not consider your public character, as a pastor of your religion, and as a writer in defence of it, and likewise your personal character for benevolence, which has been described to me by a gentleman of your communion, Mr. J. C—ne, who is well acquainted with us both. Having mentioned this, I need only add, that I write to you in the name of a society of serious and worthy Christians of different persuasions, to which society I myself belong, who are as desirous as I am to receive satisfaction from you on certain doubts which your late work in answer to Dr. Sturges has suggested to us.\*

"However, in making this request of our society to you, it seems proper, reverend sir, that I should bring you acquainted with it; by way of convincing you, that it is not unworthy of the attention, which I am desirous you should pay to it. We consist then of about twenty persons, including the ladies, who, living at some distance from any considerable town, meet together once a week, generally at my habitation of New Cottage; not so much for our amusement and refection, as for the improvement of our minds, by reading the best publications of the day which I can procure from my London bookseller, and sometimes an original essay written by one of the company.

"I have signified that many of us are of different religious persuasions: this will be seen more distinctly from the following account of our members. Among these I must mention, in the first place, our learned and worthy rector, Dr. Carey. He is of course of the church of England; but, like most others of his learned and dignified brethren,

\* "Letters to a Prebendary, in answer to Reflections on Popery, by the Rev. Dr. Sturges, Prebendary and Chancellor of Windsor."

in these times, he is of that free, and as it is called, liberal turn of mind, as to explain away the mysteries and a great many of its other articles, which in my younger days were considered essential to it. Mr. and Mrs. Topham are Methodists of the predestinarian and antinomian class, while Mr. and Mrs. Askew are mitigated Arminian Methodists of Wesley's connexion. Mr. and Mrs. Ranken are honest Quakers. Mr. Barker and his children term themselves *Rational Dissenters*, being of the old Presbyterian lineage, which is now almost universally gone into Socinianism. I, for my part, glory in being a staunch member of our happy establishment, which has kept the golden mean among the contending sects, and which, I am fully persuaded, approaches nearer to the purity of the apostolic church, than any other which has existed since the days of it. Mrs. Brown professes an equal attachment to the church; yet, being of an inquisitive and ardent mind, she cannot refrain from frequenting the meetings, and even supporting the missions of those self-created apostles, who are undermining this church on every side, and who are nowhere more active than in our sequestered valley.

“With these differences among us, on the most interesting subjects, we cannot help having frequent religious controversies; but reason and charity enable us to manage these without any breach of either good manners or good will to each other. Indeed I believe we are, one and all, possessed of an unfeigned respect and cordial love for Christians of every description, one only excepted. Must I name it on the present occasion?—yes, I must, in order to fulfil my commission in a proper manner. It is then, the church which you, reverend sir, belong to; which, if any credit is due to the eminent divines, whose works we are in the habit of reading, and more particularly of the illustrious Bishop Porteus, in his celebrated and standing work, called, ‘A Brief Confutation of the Errors of the Church of Rome, extracted from Archbishop Secker’s Five Sermons against Popery,’ is such a mass of absurdity, bigotry, superstition, idolatry, and immorality, that to say we respect and love those who obstinately adhere to it, as we do other Christians, would seem a compromise of reason, scripture, and virtuous feeling.” Pages 1—4.

In another long and wordy paragraph, Mr. Brown tells the Doctor, that his former work (*Letters to a Prebendary*) had removed many of his difficulties, and refuted the most odious of the charges brought against the church of Rome. Some points, however, it seems, had not been cleared up in that work; and Mr. Brown, in name of the society, writes to the author, requesting him to undertake the task of satisfying them on these points. In compliance with their request, he wrote this great volume of five hundred and twenty-five pages, imperial octavo. It was written, it seems, twenty years ago, that is, fifteen years before its first publication; and suppressed because, as he says, Bishop Horsley, who had obtained some influence over him, and who had praised his “*Letters to a Prebendary*,” in the house of lords, wished him to suppress it. The reader is thus left to infer, if he pleases, that Bishop Horsley, one of the most powerful writers of his day, considered this work of Dr. Milner’s so formidable, that it would endanger the established church, and that he begged the author to spare the venerable fabric. This is what is pretty plainly insinuated; and if it be a true state of the case, I must say of Bishop Horsley, what no man ever sus-

pected of him, that he was one of the greatest literary cowards of modern times. But I cannot help suspecting, that the insinuation owes its origin more to the literary vanity of the popish, than to the literary cowardice of the Protestant bishop.

Creatures of the imagination will in general be found to possess the image of their creator. This is more particularly the case when an author forms an individual, or a society, after his own heart, and according to his own taste. The society of New Cottage are quite of Dr. Milner's creation; and according to their own account, by the pen of their accredited organ, they are all "*serious and worthy Christians.*" This is an epitome of the holy and infallible church of Rome, which has neither spot nor wrinkle. This they are as a society; and no doubt the author of their existence meant to make them as perfect in their individual characters; but this he could not do, for when we begin to examine them one by one, we find such rank popish stuff in the composition, as to convince us that the father of lies himself must have had a hand in their formation.

To begin with the "*learned and worthy rector, Dr. Carey:*" he appears in a character the most infamous that can be imagined; and yet I believe it is perfectly consistent with popish morality. He has subscribed, and professed *ex animo*, to approve the whole articles of the church of England. That is, he declares from his heart, with the solemnity of an appeal to the Searcher of hearts, that he believes every doctrine contained in the articles, homilies, and liturgy of the church of England. With equal solemnity he promises, in the presence of God, to teach the doctrine contained in these articles and homilies, to the people whom God has committed to his charge; and on the understanding that he does so, the law of the land allows him to receive the emoluments attached to his office,—perhaps five hundred pounds a year. But instead of believing the doctrines which he professes to believe,—instead of teaching what he has sworn to teach, and for which he receives such a handsome provision, he deceives the people committed to his charge by explaining away, that is, in plain English, denying and subverting the articles of his church! I defy Jesuitism itself to produce a more flagrant example of downright villany. And this is the learned and *worthy* rector whom Dr. Milner is pleased to place at the head of his society of serious and worthy Christians! Truly, he gains nothing by the conversion of such a man to popery; for he is a Jesuit already; and like persons of that order, two hundred years ago, he must have thrust himself into the church for the purpose of effecting her ruin.

I do not profess to be intimately acquainted with the church of England; but I have read her articles, and some at least of her homilies, and frequently, when I happened to be in England, I have been present at the church service; and I have no hesitation in declaring, that these do contain the true Christian doctrine which Christ himself and his apostles taught,—the doctrine, which, if a man believe, he shall be saved,—and which, if he do not believe, he shall perish. Now if there be within the church such a man as Dr. Milner has described, who, eating her bread, lifts up his heel against her, and who, instead of feeding his people with the sound doctrine of the articles which he has subscribed, explains away, or denies the truth contained in these articles, and feeds, or rather poisons them with his own inventions, or the inven-

tions of others, he is a swindler in the worst sense of the word, or what the Bible calls a wolf in sheep's clothing. It is not wonderful that such a man should be easily converted to popery; for among Jesuits only can he find men of his own stamp.

The next couple in the group are, Mr. and Mrs. Topham, who, it seems, "are Methodists of the predestinarian and antinomian class." I am at a loss what to say of this class of religionists; but if I may judge from the designation which Mr. Brown gives to this branch of his society of *serious* and *worthy* Christians, I would advise him to take care of his plate, and to have all his valuables under lock and key, when he admits them into his house, whether it be for reading, or reflection, or simple, silent meditation. Intimate though I have been with Calvinists, who hold the doctrine of predestination, I never met with an antinomian in my life; and I do not know what it is like, though I have heard that there are such creatures in England. This, if I understand the word, is a creature who believes, or at least professes to believe, that he is not under any obligation to obey the law of God. I know there are thousands of practical antinomians, who live as if they were under no obligation to obey God's law; just as there are many practical atheists, who live as if there were no God; but as I never met with a man who maintained in theory that there is no God, so I never saw a man who would maintain the proposition, that he was not under obligation to obey God's law, or that held the doctrine of predestination in such a sense as to imply this. But perhaps there are such in England; and Dr. Milner did right to place a couple of them in the society of persons whom he meant to convert to popery; for they are already Papists in the worst sense, who think that there is any power in heaven, or earth, or under the earth, that can lawfully dispense with their obligation to obey that law which is holy and just and good; for the honour of which Christ came into the world, and laid down his life; and who did this for the very purpose, not of relieving men from the obligation, but of renewing them to a life of obedience to the law, by infusing a new principle, supplying new motives, and imparting the efficient aid of his Spirit for the purpose of enabling his people to live a life of obedience to the law.

The next couple are "mitigated Arminian Methodists of Mr. Wesley's connexion." I never heard of mitigated Arminianism before; and as I do not know what it is, I must be excused from dissecting it. The next two "are honest Quakers." I know a good many of the respectable body who bear this name, and I am persuaded they are too *honest* to spend their time in any sort of religious intercourse with persons of such doubtful principles and character as the rest of the group. The *Rational Dissenters*, as they presumptuously style themselves, as if all others were irrational, like the antinomians, are not far from popery, having nearly met with it in the opposite extreme of infidelity.

Now we come to Mr. Brown himself, who, by his own account, is the most inconsistent character of the whole collection. He tells Dr. Milner, that not only Dr. Carey, but that *most others* of his learned and dignified brethren, explain away the articles of the church as he does; that is, that most of the clergy of the established church are swindlers and Jesuits, as well as his rector; and he glories in being "a stanch member of this *happy establishment*," which "approaches nearer to the

purity of the apostolic church than any other which has existed since the age of it!" I request the reader to remember that this is a caricature representation by Dr. Milner himself, put into the mouth of a pretended friend, but a real enemy of the established religion; and by such trickery, does the vicar apostolic form what he calls a society of Protestants, whom he may soon convert into *serious, worthy* Christians, according to the faith of Rome.

This said stanch member of the establishment commences his letter by a few civil words of flattery to our vicar apostolic—"a sop to Cerberus," to bribe his good humour, and avert his growl. And we may form some idea of the vicar's appetite for adulation, by the flavour of what is offered, and the greediness with which he swallows it, from so "worthy" a fraternity. The writer tells him, that "his personal character for benevolence" has been "described to him," and he appears to have intended to ascertain the dimensions of this benevolence, by trying whether it could induce him to accept of praise from a set of people, who unblushingly avow that hypocrisy, barefaced lying, and a contempt of the law of God, are principal ingredients in their composition. I think that even "James Brown, of New Cottage, Esquire," must have been amazed at the vicar's simplicity, in transferring this letter to the pages of his polemical tome, as a certificate of his "benevolent disposition;" I am sure that no other than a Papist could have had the courage to offer a similar testimonial. He previously informs him, that "it is a heavy task he is endeavouring to impose upon him;" but seeing that Mr. Brown and his friends have succeeded in convincing him, that their society "is not unworthy of his attention," they may assuredly take courage; none of their scruples upon "modes of faith" can be of so stubborn a texture as to occasion the vicar much trouble: I think it probable, however, that he might find it necessary to avail himself of the assistance of the civil magistrate, in teaching them correct "modes of practice."

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## CHAPTER CLXXXIV.

DR. MILNER'S METHOD OF DISCOVERING THE TRUE RELIGION. THE TRUE RELIGION NOT A HIDDEN, BUT A PUBLISHED THING. THREE MAXIMS OF FUNDAMENTAL IMPORTANCE IN ASCERTAINING THE "RIGHT RULE OF FAITH," STATED BY DR. MILNER. HIS SOPHISTRY IN THIS. FIRST FALLACIOUS RULE. PROTESTANTS UNFAIRLY CHARGED WITH THE EXTRAVAGANCIAS OF ENTHUSIASTS.

SATURDAY, January, 19th, 1822.

DR. MILNER enters professedly on the subject of his work in Letter V. which is entitled, "Method of finding out the True Religion," and which commences thus:—"Dear Sir,—It is obvious to common sense, that, in order to find out any hidden thing, or to do any difficult thing, we must first discover, and then follow, the proper method for such purpose." Here, at the very outset, we find this great Romish doctor laying down a principle, as obvious and indisputable, which has no more to do with the subject than the dimensions of a circle have to do with properties of coal gas. He speaks of something that is "hidden," that is to be "found out," which finding out is "difficult," and in order to

which "we must first *discover*, and then follow the proper method." In his opinion, therefore, religion is an occult science, and the study of it is like the search for the philosopher's stone, or the discovery of a self-moving machine that is to find out the longitude.

Now, I say, this has nothing to do with Christianity, that is, "the true religion" which Dr. Milner speaks of "finding out;" for if this depended upon our *seeking*, or rather upon our first *discovering*, and then *following* a way to *seek it*, it is not probable that ever we should find it. Christianity is not a hidden thing which men are to find out by *seeking*; it is a published thing which finds out men who are not *seeking it*, though they may be seeking something which they mistake for it. It consists in the knowledge of the only true God, and of Jesus Christ whom he hath sent. Now this is not by any means a hidden thing, or a thing, the knowledge of which is of difficult attainment. I grant that the attainment of it would be not only difficult, but impossible, if it depended upon human seeking, and human discovery; but Christ tells us plainly, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John iii. 16—19. This is not a hidden thing which we are to find out by diligent seeking. Christ told it to Nicodemus, made it known to all his apostles, and commanded them to publish it to the whole world; which they did when they went preaching the gospel to all nations.

I grant that men in all ages have entertained the mistake, that they might do something to *find out* a religion for themselves. The folly of this is exposed by the apostle Paul, in his epistle to the Romans, chap. x. verses 2—11. Speaking of his brethren the Jews, he says, "they have a zeal for God, but not according to knowledge; for they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." They went about seeking to find out a way of approaching to God, different from that which he had prescribed, but which would be more agreeable to themselves. But the apostle tells them, that they had nothing to seek for, or find out, for the thing they inquired about was published, and brought nigh to them, and urged upon them, as a full development of the true religion; and it is this:—"Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness of the law, that the man who doeth those things shall live in them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, who shall ascend into heaven? that is, to bring Christ down from above; or, who shall descend into the deep? that is, to bring Christ up again from the dead. (What endless seeking this would be!) But what saith it? *The word is nigh thee, even in thy mouth and in thy heart*; that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised

him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, whosoever believeth on him shall not be ashamed."

From this passage it is very evident, that the "true religion," that is, the way of a sinner's salvation, is not a hidden thing which the sinner must find out by seeking, but a published *notorious* thing, urged upon him by the word of God in the scriptures, and by the preaching of the gospel, if he will open his eyes to the one, or his ears to the other; and a thing, of which, in such a country as this, he cannot be entirely ignorant, unless he be of those who love darkness rather than light, and who will not come to the light lest their deeds should be reprov'd.

But Dr. Milner's whole work proceeds upon the assumption that the true religion is a *hidden* matter. He does not attempt to show that it is so. He assumes it as undisputed and granted, that it is a "hidden thing," yet to be *found out*; and he proceeds to lay down rules for finding it out; as an astronomer lays down rules for calculating an eclipse, or the revolution of a planet; but unhappily for Dr. Milner's system, his rules are not so certain and satisfactory as those of the astronomer.

Now if I have shown, as I hope I have, in few words, that Christianity,—the true religion,—is a revealed, published thing; and seeing Dr. Milner builds his whole work upon the false assumption, that it is a secret, hidden thing, I am entitled to say, not merely that I have shaken a main pillar of his system, but that I have swept away its foundation. His great fabric falls to the ground at once; and his whole five hundred and twenty-five pages are involved in the ruin of a single sentence; and that, the first sentence of the systematical part of the work. All that follows is no better than waste paper; I might very honourably pass it over without farther notice, and without forfeiting my pledge that I should answer the book, for the above is a very sufficient answer and refutation. But I have no wish to dispose of the adversary in so summary a way. His work contains a great deal of curious matter, which will occupy my attention for many weeks; and as I take it to be the standard work of modern Papists in England, at least of the *Anti-veto* party among them, I consider the exposition of its principles a matter of importance to Protestants, and even to the Papists themselves.

To the above doctrine, however, I anticipate an objection, which it is proper to dispose of before I leave the subject:—Is not the true religion that which Solomon speaks of under the name of wisdom? and does he not say, "If thou *seekest* for her as silver, and *searchest* for her as for hid treasure, then shalt thou understand the fear of the Lord, and *find* the knowledge of God?" It doubtless is so; and it is of the true religion that he speaks again, when he says, "get wisdom, and with all thy getting, get understanding." But we must connect with this what is said in another passage;—"The fear of the Lord is the beginning of wisdom, and to depart from evil is understanding." The seeking and searching here, do not relate to a thing hidden, or altogether unknown; but to a thing dimly represented under types and shadows: and it was the study of spiritual enlightened men under that dispensation to inquire into, and find out the meaning of, these typical representations. This was to find the knowledge of God, in his characters of

goodness and truth, justice and mercy, which were formerly shadowed forth, but now clearly displayed by the incarnation, obedience, and death of his own Son. Respecting these things we are told, that the prophets searched and inquired diligently, when they testified beforehand the sufferings of Christ and the glory that should follow, 1 Pet. i. 10, 11. It does not appear that they understood the full import of the prophecies uttered by themselves, under the inspiration of the Holy Spirit. But they inquired diligently into their meaning, and into the meaning of those rites and institutions which Moses had prescribed; and that which required much inquiry and searching on their part, is as clearly revealed in the New Testament as human language can express it. Thus, the apostle Paul says, God had revealed by his Spirit to him, and he had made known to the churches, that of which Isaiah had said;—"Eye hath not seen, nor ear heard, nor hath it entered into the heart of man," 1 Cor. ii. 9, 10. And again he says:—"God hath made known to me the mystery (i. e. hidden or secret things) whereby when ye read ye may understand my knowledge of the mystery of Christ; which in other ages was not made known to the sons of men, as it is now revealed to his holy apostles and prophets by the Spirit." Then he proceeds to tell us, that grace was given him to "preach among the Gentiles the unsearchable riches of Christ, to make *all men see* what is the fellowship of the mystery, which from the beginning of the world hath been *hid* in God," &c. See the whole passage, Eph. iii. 3—10. Thus, things which were comparatively hidden from the fathers, or even unknown to them altogether, are plainly unfolded to us in the writings of the apostles.

I do not say, there is no part of the word of God, even of the New Testament, that does not require much study and research to find out its meaning; for there are things which no human understanding has yet reached, or is, perhaps, able to reach in this world; but the essence of Christianity,—“the true religion,” is not one of those things. It stands conspicuously forward in the discourses of Christ himself, particularly in the third chapter of John's gospel; and in the discourses of Peter and Paul in the Acts of the Apostles; and it meets us in a great variety of expression and illustration in every epistle. It is, that “Christ was delivered for our offences, and raised again for our justification;”—that “he bore our sins in his own body on the tree; that we, being dead to sin, should live unto righteousness, by whose stripes we are healed;” and, “it is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” Every one of these sentences contains the truth, which if a man believe he shall be saved; but which if he do not believe, he shall without doubt perish everlastingly. There are hundreds of passages in the New Testament equally plain and explicit; and what is thus made known to the sons of men, in language which they understand, cannot be called a secret, hidden thing, that they cannot find out but with difficulty.

We must, indeed, admit the melancholy fact, that there are many to whom this gospel is hid, notwithstanding the clearness of its manifestation; just as there are many to whom the sun in the firmament is a hidden object, because they are naturally blind, or wilfully shut their eyes that they may not see. The apostle Paul tells us of some to whom the gospel was hid, “because the god of this world had blinded their



minds, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." These are described as not believing the gospel. Their hearts are preoccupied with worldly things, and with the love of sin, which they must abandon, if they receive the gospel; or they are in bondage to carnal ordinances, which they cannot be persuaded to relinquish. This was the miserable condition of the Jews in the days of the apostles; and it is the no less miserable condition of Papists in our own day.

But to proceed with Dr. Milner.—He says in the same fifth letter:—"Before I enter into any disquisition on this all-important controversy concerning the *Right Rule of Faith*, on which the determination of every other depends, I will lay down three fundamental maxims, the truth of which, I believe, no rational Christian will dispute.

"First, Our divine master, Christ, in establishing a religion here on earth, to which all nations of it were invited, Matt. xxviii. 19, left some *RULE or Method*, by which those persons, who sincerely seek for it, may certainly find it.

"Secondly, This rule or method must be *SECURE* and never-failing; so as not to be ever liable to lead a rational, sincere inquirer, into error, impiety, or immorality.

"Thirdly, This rule or method must be *UNIVERSAL*, that is to say, adapted to the abilities and other circumstances of all those persons for whom the religion itself was intended; *namely*, the great bulk of mankind.

"By adhering to these undeniable maxims, we shall quickly, dear sir, and clearly discover the method appointed by Christ for arriving at the knowledge of the truths which he has taught; in other words, at *The Right Rule of Faith*."

The above, the reader will perceive, are proposed, and laid down with great solemnity, as "fundamental maxims," which "no rational Christian will dispute;" and as "undeniable maxims." Yet I am sure, the intelligent reader will see at once, that they are mere gratuitous assumptions, and absurd quibbles and sophistries. Christ did not establish a religion here on earth, or on any spot of the earth, such as Rome, to which all nations were invited to come, and for the purpose of coming to which, they required a rule to know where it might be found; but he commanded his servants to go to all nations of the earth, preaching the gospel to every creature; that is, bringing it home to every man's bosom, with demonstration of the Spirit, and with divine power; and those to whom it thus came, received it, not as the word of man, but as the word of God. So it is still the duty of those who preach the gospel, not to prescribe a rule by which men may find out the true religion, but to make the true religion find out them; that is, bringing home the word of God to their hearts and consciences; for where that word is faithfully preached, it does commend itself to every man's conscience in the sight of God; either by provoking the enmity of the carnal mind by its divine purity, or subduing the carnal mind, and imparting a new mind to the acknowledging of the truth, by its divine energy.

But the sophistry and shuffling of the vicar apostolic appear more manifest in the last of the sentences above quoted, where he says, we may "clearly discover the method appointed by Christ for *arriving at the knowledge of the truths which he has taught*; in other words, at

*The Right Rule of Faith.*" I do not stop to inquire, why it is that he puts the truths which Christ has taught, at such a great distance from the people, that they must *arrive at them* by a laborious process, such as he describes. I shall direct the reader's attention rather to the Jesuitical artifice, which confounds things that are different, evidently for the purpose of deceiving, or at least bewildering the reader. He says, the truths which Christ taught, are, in other words, the right rule of faith; meaning it to be understood that the terms are convertible. Now the latter phrase is a piece of popish manufacture, invented, and constantly used, for the purpose of drawing away men's minds from what is meant by the other phrase, namely, the truths which Christ taught. "The right rule of faith," as we shall see by and by, comprises an immense heap of traditions, to which the truths which Christ taught bear no proportion, in point of quantity, and to which they are directly opposed in spirit and quality; yet in the above shuffling way does Dr. Milner attempt to make them pass for the same thing.

So far as I recollect, there is nothing in scripture that corresponds with Dr. Milner's "*Right Rule of faith.*" The truths which Christ taught are the *subject matter* of the faith of all true Christians; and the things which he commanded are the *rule* of their conduct. The former are the things most assuredly believed by us; and the latter are the things most diligently practised by us, if we be indeed his disciples. But a *rule of faith*; that is, a rule of believing; and a *right rule of believing*, which implies that there is a wrong rule of believing, appears to me no better than unintelligible jargon, fit only for the meridian of popery. The word of God distinguishes between them that believe, and them that believe not; and assures us, that while the former shall be saved, the latter shall perish. The faith of the one, and the unbelief of the other, relate to the same thing; that is, the gospel of the grace of God, which brings salvation to all men, by the free and unlimited invitation of all men to partake of its benefits, which are actually imparted to all that believe; and which are withheld from unbelievers, because they will not have them, but spurn them away, judging themselves unworthy of eternal life. In short, if there be any thing in the Bible about faith, that can properly be called a *rule*, it is this: "He that believeth shall be saved; and he that believeth not shall be condemned."

Dr. Milner having taken it for granted that the *finding out* the right rule of faith, is the same thing as ascertaining what is the true religion, proceeds in his sixth letter to describe three different rules, which he introduces to our notice in the following manner:—"THE FIRST FALLACIOUS RULE OF FAITH. DEAR SIR,—Among serious Christians, who profess to make the discovery and practice of religion their first and earnest care, three different methods or rules have been adopted for this purpose. The first consists in a supposed *private inspiration*, or an immediate light and motion of God's Spirit, communicated to the individual. This was the rule of faith and conduct formerly professed by the Montanists, the Anabaptists, the Family of Love, and is now professed by the Quakers, the Moravians, and different classes of the Methodists." This fallacious rule leads the vicar apostolic to introduce a variety of topics on which he expatiates at great length, and apparently with extreme delight. He professes at the outset to speak of

*serious Christians*; but it is evident he uses the words in derision, and with a sneer at what he means to represent as serious religion. He fills about fifteen large pages with the most nauseous ribaldry that can be imagined; and with most exaggerated accounts of the extravagances of enthusiasts of various denominations, from the German Anabaptists in Luther's time, down to the late prophetess Joanna Southcote. All this he has been pleased to ascribe to this first fallacious rule of faith; and he handles the subject in such a manner as to make it appear that Protestantism is chargeable with all the folly and mischief on which he dilates with so much pleasure. He sets one set of enthusiasts a fighting with another; and he stands by, with as much delight and exultation, as ever a company of savage villagers enjoyed at a bullbaiting, or the conflict of two game cocks. This is an exercise and a triumph truly worthy of a right reverend bishop and vicar apostolic of the holy Roman church! of one who professes to reconcile all differences, and end all disputes about religion, by ascertaining the right rule of faith! It would be easy to retaliate, and overwhelm him with confusion if he were capable of it, by a detail of far greater extravagance, folly, and wickedness, practised, not by persons whom all acknowledge to have been fools, but by great saints whom the pope has canonized, and whom Papists at this very day worship with bended knee. I could relate the monstrous extravagances of St. Francis, the founder of the Franciscan order, the mad enthusiasm of St. Ignatius Loyola, the father of the Jesuits, who thought he was divinely inspired to kill every man who denied the immaculate conception of the Virgin Mary; and I could insert the absurd and impious revelations of St. Bridget, which are hawked and sold in the streets of Dublin and Cork every day. These are fairly chargeable against the church of Rome, because she approves of them, and honours and worships those who wrote and did such things; but Protestantism cannot justly be charged with the impieties and absurdities of John of Munster, or Joanna Southcote, because they are disavowed and condemned by the whole body of Protestants, with the exception of a few crazy old men and women, who scarcely know their right hand from their left.

I should, however, think it unworthy of my time and paper, and insulting to my readers, to answer a fool according to his folly in this instance; or to retaliate, by exhibiting the great Romish saints as he has done the poor enthusiasts of the reformation; for these saints cannot be exhibited in their true characters, or have their extravagance exposed, without laying open such scenes as would make every modest reader throw my work into the fire.

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## CHAPTER CLXXXV.

SECOND FALLACIOUS RULE, AS STATED BY DR. MILNER. HIS MISREPRESENTATION OF THE SENTIMENTS OF PROTESTANTS. CAUSES OF AN ERRONEOUS JUDGMENT OF GOD'S WORD, AND REJECTION OF HIS TESTIMONY. GROSS MISSTATEMENTS AND SHOCKING IMPIETY.

SATURDAY, January 26th, 1822.

IN my last number, I introduced Dr. Milner as laying down certain rules for *finding out* the true religion. I disposed of his first rule in a

summary manner, as a thing with which I had nothing to do, seeing it related merely to the extravagances of certain enthusiasts whom no sober Protestant acknowledges; such as Joanna Southcote, and John of Munster. I showed also that there was a fallacy in his very enunciation of the subject,—that the true religion was a thing to be *found out*, whereas it is a thing plainly published to all the world.

I come now to the second of his rules for finding out the true religion, which he represents as also fallacious; that is, "The written word of God, or the Bible, *according as it is understood by every particular reader or hearer of it.*" "This," says he, "is the professed rule of the more regular sects of Protestants, such as the Lutherans, the Calvinists, the Socinians, the Church-of-England-men." *Let. VI. p. 29.* I shall take the liberty of dismissing the Socinians, as not belonging to any regular "sect of Protestants" that I know of, and because I know nothing about their rule of faith, or whether they have any rule at all except their own reason. Dr. Milner introduces them, along with the Lutherans and Calvinists, by way of banter, as he does the Southcotians under his first rule, in order to make it appear that Luther, and Calvin, and Socinus, and Joanna Southcote, are all upon a par, as acknowledged regular Protestants. This is a very childish trick of his; and any child might retort upon his holy and infallible church, that she nourished in her bosom principles as impious, and encouraged practices as absurd, as any that can be justly laid to the charge of either Socinus or Joanna Southcote, bad as these are.

But what will the reader say when I have shown, as I shall do presently, that Dr. Milner himself is a greater juggler than even Joanna Southcote? She deceived only a few simpletons by her pretended revelations; but here the doctor attempts to deceive the whole world by a silly sophism, or false representation; and I suppose, the whole world of Papists are deceived by it; for the thing is repeated by every little scribe who undertakes to defend his holy church. It is, that the Protestant rule of faith is "the Bible, *according as it is understood by each particular reader or hearer of it.*" This is what Dr. Milner represents as the *professed* rule of Protestants. All popish writers of the present day say the same thing; and the vicar apostolic in this instance may be considered the leader of the faith of his brethren. But it is a piece of barefaced imposition, and downright falsehood, for I must call things by their own names, be the consequences what they may. The Protestant rule of faith is not the Bible, according as it is understood by every particular reader or hearer of it. No Protestant church in the world ever professed such a rule; and I never knew an individual Protestant who professed it. Yet all modern Papists take it for granted that it is our only rule. They argue upon the assumption that it is so; and they draw many absurd conclusions from it, which they attempt to identify with Protestantism, though they are only wicked fancies of their own.

The subject matter of our faith, and the rule of our conduct, is not the word of God, *as understood by every reader, or by any reader or hearer of it*, but the word of God *as dictated by his spirit, and written by his apostles and prophets.* This is the perfect standard to which all consistent Protestants appeal. It is not affected by the *understanding* or the *misunderstanding* of it by any man or body of men in the world.

It is immutable and infallible truth in itself; and as it was meant for the instruction and salvation of men, it is addressed to men in their own language, with sufficient plainness for effecting the purpose intended by it.

I know it will be replied, that it is possible to misunderstand the meaning of scripture, and that, in point of fact, many do misunderstand it. This is true; but it is just as possible to misunderstand any other communication that is made through the medium of words and sentences. Allowing that Romish tradition is of equal authority with the written word, which is the popish doctrine, is not the language of tradition as liable to be misunderstood as the language of the written word of God? Papists say, no; because, they say, they have the living voice of the church which determines the true meaning of every doubtful passage. But is not the living voice of the church, supposing there were such a thing, as liable to be misunderstood as God's own word, written by his own inspired messengers? I think this can scarcely admit of dispute. The church is composed of men like ourselves, who do not in general possess more knowledge of human nature than other men. Their language may therefore be equivocal, and inadequate to convey the truth with certainty to the minds of other men; but the Holy Ghost, who dictated the scriptures, knows with infallible certainty, what is level to our capacity; and it would be most impious to say, that he has not brought down to the understanding of men, what he commanded to be published for the salvation of men.

Here the great question is, How shall man, who is a sinner, escape the punishment of his sins, and be restored to the enjoyment of the favour of God? The whole of Christianity hinges upon the answer to this question; and surely, if the Bible does not furnish an answer sufficiently plain and intelligible, it is vain to look for it from any other quarter. The Bible tells us, that God himself found out a ransom for us; 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;" that "Christ died for our sins according to the scriptures;" that "we have redemption through his blood, even the forgiveness of our sins, according to the riches of his grace." The same thing is brought to view in almost every page of the Bible; and if the language is not plain and level to the capacity of any child, let Papists tell us what is plain and intelligible. The fact is, no human language can make the truth more plain than as it stands in the Bible; and I never knew any person attempt to make it more plain, without throwing a mist and a darkness about it, more calculated to bewilder than to guide the path of a sincere inquirer after the truth.

But if the truth by which sinners are saved, that is, the truth which constitutes the essence of Christianity, be so plainly revealed in the Bible, how comes it, it will be asked, that so many apparently sincere inquirers come short of it, and seem never to attain the knowledge of it? The apostle Paul tells us how this happens: "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. iv. 3, 4. Here it is evident, the apostle represents the gospel—the essence of Christianity, as a glorious light shining all around. And why did it not shine into the hearts of all men? that is,

why did not all men understand and receive it? It was hid by means of certain things. It was hid from the Jews by their obstinate adherence to the rites of the law of Moses, which were now abolished, as the apostle tells us in the context: "They could not steadfastly look to the end of that which is abolished, but their minds were blinded; for unto this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their minds." 2 Cor. iii. 13—15. Christ took away the veil, so that all who would open their eyes, might see the meaning and consummation of the law of Moses. But they would not open their eyes to the light. Their minds were pre-occupied by carnal things. They wanted to have nothing to do with such heavenly and spiritual things as the gospel brought to view, and pressed upon them; and this is ascribed to the influence of the god of this world, by whom their minds were blinded; they were so fascinated by things of a carnal nature, that the light of the glorious gospel of Christ had no charms for them.

The same thing in effect happens to men in general, who, under the influence of a carnal mind, come to read the scriptures. Every thing is strange and foreign to them. They are not merely without ideas on the subject of religion; for if this were the case, they might receive information theoretically correct, as they would do in reading a book of natural science; but they come to the Bible with minds preoccupied by *religious* notions fundamentally and intrinsically erroneous. They do not know the state of their own minds, or so much as suspect that they have received a wrong bias. Instead, therefore, of giving all their former ideas to the winds, and submitting to receive the simple testimony of the Holy Spirit, as it is given in the Bible, they strive to reconcile what they find there with their own preconceptions of what should be. This leads them to misunderstand, and to pervert the plainest passages; and thus the god of this world takes occasion from the things which occupy the minds of carnal men, to blind them to the truth of the gospel. Every man who receives the divine testimony must become as a little child. This lesson we have from Christ's own lips; and surely nothing can show more clearly that the gospel is a plain and simple thing; and that none shall miss the understanding of it, who honestly apply their minds to the subject.

Of all the men in the world, Papists are most apt to mistake the meaning of the divine testimony; for they have not only the vicious and self-righteous preconceptions of the carnal mind to blind their eyes; but they have added to these, the accumulated errors and absurdities of more than twelve centuries, which stand as an insurmountable barrier between them and the plain gospel report. The church of Rome did not directly obliterate all that Christ and his apostles taught. If she had, it would, humanly speaking, have been much more easy to impress the plain truth of the gospel upon the minds of her children. She accomplished the work of the devil much more effectually, by taking scripture truths and divine institutions, and dressing them up in a fool's coat, which makes the bold infidel laugh, and impresses the ignorant superstitious vulgar with a sort of indefinable dread upon his mind, like that which a heathen feels when he worships a cow, or a monkey, or any other ridiculous idol which his priest has set up. Whenever, therefore, a

Papist reads the Bible, and has an important truth presented to his mind, his attention is diverted by the recollection of something like that truth which his church inculcates, but which is entirely a different thing; but it is a thing which in his mind has the privilege of occupancy, and the right of prescription. He cannot therefore part with it; but if he has any respect for the Bible, and if he wishes to keep his conscience on good terms with it, he will not directly reject what he finds there; but he will labour to reconcile it to what his church teaches him. Having his mind preoccupied by a belief that what the church teaches must be true; and that the church is the sole judge of the meaning of what is contained in the Bible; he feels no difficulty in receiving the Bible testimony in the church's meaning, however perverted it may be, and though it should be, as it really is in many instances, directly opposed to the genuine sense of the divine record.

For instance; Christ addresses sinners in these words:—"Repent ye, and believe the gospel." Mark i. 15. Obedience to this command implies an entire change of mind; and a real turning from sin, to the love and service of God; whose grace is brought to view by the gospel of Christ, which works effectually in renewing unto holiness all who receive it. But these important and comprehensive words—"Repent ye and believe the gospel,"—are presented to every Papist, by his church, in this form:—"Do penance and recite the belief." This is a mere carnal image of the spiritual doctrine which Christ taught; but it supplies the place of that doctrine; and it diverts the mind from it as effectually, as if it were flatly contradicted, and much more insidiously. To do penance at a priest's bidding, and to the extent which he requires, and to recite the creed, are what any man may do, without the least change of mind, or turning from sin to holiness; and this is in fact the essence of popery,—it is to make men believe that they are serving God, when their hearts and all that is in them are devoted to the service of the devil.

I have made this digression to show how naturally a mind preoccupied by erroneous notions is led to pervert the plainest passages of scripture. This is no disparagement of the word of God. It is plain enough to those who honestly attend to what it contains; and had the truths of divine revelation been so expressed, that it was impossible for human ingenuity and depravity to pervert or misapprehend them, I suppose an exception against them would have been taken on that account,—that they did not leave men to the exercise of their natural understanding, or to the freedom of their will.

Now if it were true, as Dr. Milner says, that the Protestant rule of faith is the Bible *as understood by every particular reader*, it would infer the absurdity of being a rule, and no rule, at the same time. The doctor, indeed, argues through many a long page as if it were so. He might as well have spent his time in beating the air, or thrashing the water. He is combating what no Protestant church ever believed; but a mere, and a malignant, invention of his own, or borrowed from some other author equally malignant.

While Protestants take the word of God as their rule, in the sense which God intends, and in that sense only, they maintain that every man has a right to read it for himself, and to form his own judgment of its meaning. This is a right which he has, however, merely in rela-

tion to his fellow-men. In relation to God, he has no right to form any judgment of *his own*. He ought to receive implicitly, and with devout gratitude, what God has graciously been pleased to reveal for the salvation of fallen men, and for the rule of their conduct, without presuming to add a thought of his own to the divine communication, or to give a shade of meaning to that communication, different from what the words of it necessarily bear. If he act a different part, he must answer to God for his arrogance and presumption. To man he is not bound to answer, farther than the rights of other men may entitle them to put him away from their communion, if he shall persist in maintaining principles inconsistent with Christian fellowship. This the very nature of religious society admits and requires; but more than this, no church has a right to do with regard to any individual, be his errors what they may. If one is so perverse and presumptuous as to impute his errors to the holy and perfect word of God, it is an aggravation of his guilt; and it seems to be the design of popish writers in general, and Dr. Milner in particular, to urge men on to be guilty of this wickedness, by their insidious misrepresentations of the Bible, as if it necessarily led men into error.

But it is time to return to Dr. Milner's proposition, That the bible alone is a fallacious rule of faith. This he attempts to illustrate by means of a number of propositions, of which the following is the first:—"If Christ had intended that all mankind should learn his religion from a book, namely, the New Testament, he himself would have written that book, and would have enjoined the obligation of learning to read it, as the first and fundamental precept of his religion; whereas he never wrote any thing at all, unless perhaps the sins of the Pharisees with his finger upon the dust, John viii. 6." Such is the impious and presumptuous hypothesis of this right reverend vicar apostolic. *If Christ had intended that men should learn his religion from the New Testament, he himself would have written it!* It is doubtful if even Tom Paine himself ever made a more impudent attack upon the authority of divine revelation than this. It goes indeed to set aside both the Old and New Testament, with the exception of the ten commandments, which alone were written by the finger of God; and his right reverence could easily by another stroke of his pen set these aside too, by pleading, as he does with regard to the apostolic writings, that we have not the autograph, or original copy, written by their own hands. By the above passage from Dr. Milner's work, the reader will be reminded of the indignant interrogatories which the Holy Spirit, by the prophet Isaiah, addressed to the idolaters of his day, who seem to have been men of the same spirit, and also guilty of the impiety of saying what the Lord *ought* to have done:—"Who hath directed the Spirit of the Lord, or, being his counsellor, hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed him the way of understanding?" Isa. xl. 13, 14. Were such questions addressed to the people of England in the present day, Dr. Milner would perhaps step forward, and say, "Here am I, ready to instruct the Almighty!" It is painful to be obliged to put such blasphemy upon paper; but it is really no more than what his words imply. Thus he appears a little antichrist himself; and would be a great one if he



could,—exalting himself above all that is called God, and that is worshipped.

Dr. Milner lays great stress on the fact of Christ's having commanded his apostles to go into all the world and *preach* the gospel by word of mouth; but an infidel objector might retort upon him in this manner:—"If Christ had intended that all men should learn his religion from preaching, he would have gone himself and preached to all mankind." He might reply:—"We know the fact is otherwise, for he commanded the apostles to go and preach." So we say the fact is against Dr Milner's hypothesis, for we know he inspired his apostles to write the gospel for the instruction of all nations; which fact rests upon the same authority as that of the commandment to go and preach.

After a number of pages of irrelevant matter, our author returns to the same subject in the following terms:—"When I remarked that our blessed Master Jesus Christ wrote no part of the New Testament himself, and gave no orders to his apostles to write it, I ought to have added, that, if he had intended it to be, together with the Old Testament, the *sole* rule of religion, he would have provided means for their being able to follow it; knowing, as he certainly did, that 99 in every 100, or rather 999 in every 1000, in different ages and countries, would not be able to read at all, and much less to comprehend a page of the sacred writings. Yet no such means were provided by him: nor has he so much as enjoined it to his followers in general to study letters." Page 63. Here again we have the presumption of prescribing what the Lord should or would have done, had he meant the Bible to be "the *sole* rule of religion." But the argument is of no force unless Dr. Milner can show that he knows with infallible certainty what was best to be done. The very giving of the scriptures in the language of men is a proof that Christ intended them for the instruction of men in things which relate to their salvation. He provided also means for their reading and understanding them, when he endowed them with rational powers and promised the aid of his Spirit to guide men into all truth. But the doctor, it seems will not be satisfied without the interposition of a miracle, to teach the mechanical art of reading, in which he is as unreasonable as the unbelieving Jews, who, after all the miracles which they had seen Christ perform, still demanded of him a sign from heaven. To say that Christ did not intend the Bible to be "the *sole* rule of religion," because he did not miraculously teach all men to read, is as absurd as to say, that he did not intend the fruits of the earth to be the food of man, seeing he did not miraculously instruct them in the art of husbandry, and in those other arts by which the implements of husbandry are constructed.

I conclude at present by asking Dr. Milner to tell the world, how he knows that Christ "gave no orders to his apostles to write" the New Testament? He will say, he cannot lawfully be called upon to prove a negative; then, I say, he ought not to assert a negative which he cannot prove. We are sure, that Christ, after his resurrection, appeared repeatedly to the apostles, and spoke to them of the things concerning the kingdom of God.—Acts. i. 3. For any thing that we know, the writing of the New Testament was one of those things. But the fact of the case renders argument upon hypothesis quite unnecessary. The apostle John was expressly commanded by Christ to

write epistles to seven churches in Asia. Rev. ii. and iii. Besides, when Christ was going away, he told his disciples that he would send them the Holy Spirit, who would guide them into all truth. The Holy Spirit guided and inspired them to write the New Testament, from which we are sure that it was the will of Christ that they should write it, and leave it as their testimony to the world of what they had seen and heard, after they should cease to speak by their living voice.

## CHAPTER CLXXXVI.

DR. MILNER'S CHARGE THAT PROTESTANTS CANNOT BE SURE OF WHAT THEY BELIEVE. HIS USE OF A QUOTATION FROM BISHOP WATSON. REPLY TO HIS CHARGE. THE AMOUNT OF THE BOASTED CERTAINTY OF FAITH IN THE CHURCH OF ROME.

SATURDAY, February 2d, 1822.

THOSE who have read my work from the beginning will recollect, that on the subject of Bible reading, I made large replies to a correspondent in Mr. Andrew's Orthodox Journal, who argued, that we could not be sure that any of the books of which the New Testament is composed, were the genuine writing of the apostles; particularly, that seeing the apostle Paul intrusted his epistle to the Romans to a female servant, named Phebe, to be conveyed by her to the Christians in Rome, we could not know whether she had not lost or destroyed the original epistle, and composed out of her own head that which stands in our Bibles as the epistle to the Romans. The writer to whom I then replied, was this same Dr. Milner himself, the bishop of Castabala, and vicar apostolic of the midland district of England! It is he who makes the above very absurd supposition; and I find in his great work, "The End of Religious Controversy," the identical letters, to which a reply will be found in *The Protestant*, vol. I. pp. 263—264, and vol. II. p. 518.

It is needless to go over the same ground again. The sum of the matter is, the right reverend vicar apostolic maintains the proposition, that the Bible alone is not sufficient for our information and instruction in matters of religion. I have endeavoured to show that it is sufficient; and it remains with the reader to judge whether I have established the point. Passing this, therefore, as disposed of already, I shall treat my readers with some curious matter, contained in his ninth letter, which, with remarks upon it, will occupy the remaining part of this number.

"I have said enough concerning the *contentions* among Protestants; I will now, by way of concluding this letter, say a word or two of their *doubts*. In the first place, it is certain, as a learned Catholic controvertist argues, that a person who follows your rule *cannot make an act of faith*; this being according to your great authority, Bishop Pearson, an assent to the revealed articles, with a *certain and full persuasion* of their revealed truth: or to use the words of your primate, Wake, 'When I give my assent to what God hath revealed, I do it, not only with a *certain assurance* that what I believe is true, but with an *absolute security* that it cannot be false.' Now the Protestant, who has nothing to trust to but his own talents, in interpreting the books of scripture, especially with all the difficulties and uncertainties which he labours

under, according to what I have shown above, never can rise to this certain assurance and absolute security, as to what is revealed in scripture. The utmost he can say is, 'such and such appears to me, at the present moment, to be the sense of the text before me.' and, if he is candid, he will add, 'but perhaps, upon further consideration, and upon comparing these with other texts, I may alter my opinion.' How far short, dear sir, is such mere opinion from the certainty of faith! I may here refer you to your own experience. Are you accustomed, in reading your Bible, to conclude, in your own mind, with respect to those points which appear to you most clear, 'I believe in these with a certain assurance of their truth, and an absolute security that they cannot be false;' especially when you reflect that other learned, intelligent, and sincere Christians, have understood those passages in quite a different sense from what you do? For my part, having sometimes lived and conversed familiarly with Protestants of this description, and noticed their controversial discourses, I never found one of them absolutely fixed in his mind, for any long time together, as to the whole of his belief. I invite you to make the experiment on the most intelligent and religious Protestant of your acquaintance. Ask him a considerable number of questions, on the most important points of his religion; note down his answers, while they are fresh in your memory. Ask him the same questions, but in a different order, a month afterwards; when, I almost venture to say, you will be surprised at the difference you will find between his former and his latter creed. After all, we need not use any other means to discover the state of doubt and uncertainty, in which many of your greatest divines and most profound scriptural students have passed their days, than to look into their publications. I shall satisfy myself with citing the pastoral charge of one of them, a living bishop, to his clergy. Speaking of the Christian doctrines, he says, 'I think it safer to tell you, *where they are contained*, than *what they are*. They are contained in the Bible, and if, in reading that book, your sentiments concerning the doctrines of Christianity should be different from those of your neighbour, or from *those of the church*, be persuaded, on your part, that infallibility belongs as little to you, as it does to the church.' (Bishop Watson's charge to his clergy in 1795.) Can you read this, my dear sir, without shuddering? If a most learned and intelligent bishop and professor of divinity, as Dr. Watson certainly is, after studying all the scriptures and all the commentaries upon them, is forced publicly to confess to his assembled clergy, that *he cannot tell them what the doctrines of Christianity are*, how unsettled must his mind have been! and, of course, how far removed from the assurance of faith! In the next place, how fallacious must that rule of the *mere Bible* be, which, while he recommends it to them, he plainly signifies, will not lead them to a uniformity of sentiments, one with another, or even with their church!" pp. 76—78.

To the latter part of the above paragraph; that is, respecting the sentiments of Bishop Watson, Mr. Grier has made a particular reply;—showing that Dr. Milner has been guilty of the usual popish trick, of omitting a very material clause in the sentence; in which Dr. Watson told his clergy very plainly, that *he knew* what the Christian doctrines were *to him*, as they appeared in the Bible; but he did not wish them to take them upon his authority, but to search the scriptures for them.

selves. This is certainly very different from declaring that he *did not know* what the Christian doctrines were, as Dr. Milner insinuates.

Yet while I condemn Dr. Milner's Jesuitical trick of suppressing part of the sentence in which Dr. Watson expresses his sentiments, I must so far agree with him, that the bishop's language, if not the language of doubt, is at least that of hesitation. Dr. Watson was neither the most sound nor the most spiritually minded of Christian bishops. From his theological tracts, as well as from the account which he has given of himself, in the history of his life, published since his death, I suspect that he really did not know the Christian doctrine in its divine simplicity; because he would philosophize about it, as about every thing else, instead of becoming as a little child, as every one must become who will receive, and really understand the truth of the gospel. The fault was not in the divine word; but in the proud and carnal mind of the self-seeking philosophical prelate, who, in the might of his understanding, would not descend either to receive or communicate instruction by what the apostle Paul calls the foolishness of preaching the plain apostolic testimony, concerning Jesus of Nazareth. Let Dr. Milner make the most he can of such an author, and of all whose faith stands in the wisdom of men, not in the power of God. The Protestant religion can maintain its ground much better without the aid of such men than with it. I mean no disparagement of the popular and useful works of Bishop Watson, in opposition to the infidel writings of Gibbon and Paine, which contain a masterly defence of the Christian revelation; but one may write ably and unanswerably on the subject of Christianity as a whole, while yet his mind refuses to submit to its divine and self-denying truths, when presented in detail. Many a brave man has ventured his life in defending the walls of a city in which he had no inheritance; and it is a melancholy reflection, that many a man of transcendent ability, like Dr. Watson, has spent his life in speculating about Christianity as a system, and even in defending the outworks of the city of God, who yet would not descend to taste of the living and life-giving stream that flows in the midst of it.

Passing from this, I come to reply to what Dr. Milner says about the doubt and uncertainty which every Protestant must necessarily feel, because he trusts to the Bible alone. This Dr. Milner thinks he has established beyond contradiction; and he triumphantly adduces the authority of a learned brother of his own, to prove that a Protestant *cannot make an act of faith*. I dare say few Protestants ever think of such a performance, or so much as know what it is. I shall therefore insert it here, *verbatim*, from the Douay catechism, that all my readers may be aware of the mighty achievement, which none but a Papist can perform. "ACT OF FAITH—O great God, I firmly believe all those sacred truths which thy holy Catholic church believes and teaches: because thou, who art truth itself, hast revealed them. Amen." This is the sum total of a Papist's belief; and it is in fact no belief at all, but what almost every heathen believes; namely, that there is one God, and that he is truth itself. To profess to swallow in the lump all that the Catholic church believes and teaches, does not imply, much less does it express, a belief in any one doctrine; for it does not so much as imply a theoretical knowledge of any doctrine or fact on which Christianity is founded, except the being of God and his character of truth. This is the

vast advantage which the church of Rome possesses over Protestants; namely, certainty as well as unity of faith. But in this respect Mahomedans have the advantage of Papists; for their act of faith is more simple: it is expressed in nine words—"There is one God, and Mahomet is his prophet." Dr. Milner and all popish writers boast, that in every part of the world you will receive the very same answer from a Catholic, when you ask him about his faith; but as the same happens with every Mahomedan, it proves nothing in favour of the church of Rome. It rather excites a suspicion that she is very nearly allied to the false prophet of the east; for both alike deprecate the impertinence of the common people being more particular in their belief, or inquiring into their religion in detail.

I have seen somewhere a Papist highly commended for the following discreet answers to certain questions about his faith. Q. "What do you believe?" A. "I believe what the church believes." Q. "What does the church believe?" A. "The church believes what I believe?" Q. "Well then, what is it that both you and the church believe?" A. "We both believe the very same thing." It was impossible to get more out of him, for there was no more in him. He knew no more about Christianity than a Hottentot before the missionaries went to Africa, except, indeed, that he bore the name of Christian, which only increased his guilt, and would make his condemnation more dreadful than that of any mere heathen. The monstrous wickedness of the church of Rome appears here in a very striking light. She takes the Bible declaration, that if a man believe not he shall perish; which in the Bible refers to the truth of the divine testimony about Jesus Christ as the only Saviour of sinners, which is the only thing which connects a man's believing with his salvation; but instead of presenting the divine testimony to men for belief and salvation, as the apostle did, and as consistent Protestant teachers do, the church of Rome presents herself, and herself alone, to be believed in, under the penalty of eternal damnation; for this and nothing else is the import of the "act of faith," which she teaches all her children to make—"I firmly believe all those sacred truths which thy *holy church believes and teaches.*" By repeating this to himself with suitable seriousness of mind, a Papist is deceived into a confident persuasion that he is a believer and a true Christian, in the Bible sense of the words; while in reality he believes nothing at all upon divine authority; and is, therefore, as destitute of that faith which is connected with salvation, as those who never heard of a Saviour, or even those who, having heard, reject him. A deceived heart turns such persons aside from the only method of salvation. They incur the curse pronounced against the man that trusteth in man; but to the church and her false teachers, belongs the greater condemnation.

This is the boasted certainty of the church of Rome, as opposed to the doubt and uncertainty of Protestants. It is the certainty of falsehood, if the reader will allow a seeming contradiction; for there is such a thing. It is possible to believe a lie with a full assurance of its truth; which was no doubt the case with Eve, when her faith in the serpent effected the ruin of the world. So when one has been persuaded to receive implicitly the word of a fellow-creature, or of any company of fellow-creatures, called the church, with regard to matters of divine

revelation, he may feel fully assured of the truth of that which will eventually prove a lie. This is particularly the case of those who have had the truth of the gospel presented to them, but who did not like it. "Because they received not the love of the truth that they might be saved; and for *this cause* God shall send them strong delusions, that they should *believe a lie*; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." 2 Thess. ii. 10—12. From the connexion of the passage, there is an evident reference to the wicked one, who came with signs and lying wonders, and with all deceivableness of unrighteousness, which very plainly points out the character of the church of Rome.

In reply to what I have said about the general, unmeaning profession which is made in their "act of faith," I shall be told that in her catechisms the church of Rome lays down and explains every article in the apostles' creed, the ten commandments, and the seven sacraments, &c. It is true;—but still in such a way, that the common people must receive all these things in the sense which the church imposes, and in that sense only, so that they are not articles which any one believes upon his own conviction; for if they were to think, and examine, and reason about them, their boasted unity and certainty would soon be at an end; and they would exhibit as great variety of sentiment as Protestants do; which is in fact the case among the learned of the church of Rome, with whom there is not, and never was, more unity of sentiment than among their neighbours.

According to Dr. Milner, the matter comes shortly to this point:—Papists have no *doubts* with regard to the truth of their religion, because they believe the church;—Protestants have no *certainty* of the truth of their religion, because they believe the word of God. Let Papists shuffle as they please, this is the issue to which they must come at last. I perfectly agree with Archbishop Wake, whose words Dr. Milner has quoted:—"When I give my assent to what God has revealed, I do it, not only with a *certain assurance* that what I believe is true, but with an *absolute security* that it cannot be false." I am here entitled to assume as admitted, that the holy scriptures are the word of God; for that is not directly denied by Dr. Milner; nay, he tells us, (Let. XI. p. 112.) that "Catholics, believing in the tradition of the church, as a *divine rule*, are enabled to believe, and do believe in the scriptures, with a *firm faith*, as the certain word of God." Nothing of the nature of certainty, can exceed that with which I regard the divine record; that is, every truth and fact contained in the Bible. I doubt many things which the church of Rome teaches, because they are supported by mere human testimony; I deny many others, because they are opposed to the divine testimony; but I cannot, without renouncing sense and reason, as well as religion, entertain a doubt of any thing which God has revealed.

Yet Dr. Milner does not hesitate to make the following absurd remark on Archbishop Wake's words:—"Now the Protestant who has nothing to trust to but his own talents, in interpreting the books of scripture, especially with all the difficulties and uncertainties which he labours under, according to what I have shown above, never can rise to this *certain assurance* and *absolute security*, as to what is revealed in scripture." In reply to this, I remark, first, that the Protestant puts no

trust in his "own talents," in reference to what is here supposed. His trust is in the faithfulness of God, who will tell him nothing but the truth; and in the goodness of God, who will tell that truth, and who has told it, in language level to the meanest capacity. Secondly, "interpreting the books of scripture" is not a work to which men in general are called; and it has no necessary connexion with the belief of the gospel, by which alone sinners are saved, and constituted Christians, in the Bible sense of the word. That which is perfectly plain and intelligible requires no interpretation; and that this is the character of the gospel record is experienced by all who receive it. It is a revelation of mercy to sinners deserving to perish. It comes from the Father of mercies, as a proclamation of pardon, and peace, and reconciliation, to the very chief of sinners. It tells them that for the sake of Christ's obedience and sufferings, God will pardon any man, and every man, who will take the benefit of this general proclamation of pardon; that is, every man who believes what is thus brought to view, and urged upon him in the word of God. Those who believe enjoy the benefit of it in their own personal salvation; they rely upon its truth with infallible certainty; and by the fruits of the spirit they have a witness in their own hearts, that that word must be true which has turned them from sin to holiness; and which, instead of anxiety and dread of a judgment to come, has given them the peace of God, and the assured hope of a blessed immortality. Here is an *evidence* and an *assurance* which is altogether unknown to those who receive their religion on mere human authority, though it be the authority of a body that impiously calls itself the "Holy Catholic Church."

Suppose the case of a man condemned to death for certain crimes against the state; and suppose the king influenced, by certain considerations, to grant a pardon, and cause the same to be intimated in the usual terms: does any one imagine that, in such a case, the poor criminal would not be able to understand, or to take the benefit of such a message, because he had not talents to interpret all the statutes of the realm, or even the law relating to the royal prerogative of which he enjoyed the benefit? Certainly the criminal to whom the pardon came, would find the message of mercy plain enough. He would take the benefit of it; and he might study the laws and their interpretation afterwards if he pleased. Now, it is impossible for the king, or his secretaries of state, to draw up the terms of a pardon to a condemned criminal, in language more plain and explicit than Christ and his apostles have published the proclamation of mercy to sinners. For the truth of this I appeal to all who have been really convinced that they are sinners, such as the word of God describes all men to be by nature and practice, and who have taken the benefit of the proclamation of mercy. I mean all who believe the gospel, in receiving which they had not to *interpret* a doubtful message, but to submit to what proved itself to be of God, by its suitability to their case, and its bringing that relief which none but God could give.

Dr. Milner, and all such writers, and worldly men in general, do, however, refuse their assent to such doctrine as this. They are confounded by its very plainness and simplicity. And the reason is, they do not consider themselves such sinners in God's sight, as to resemble the condition of a condemned criminal; and, therefore, they cannot com-

prehend what a proclamation of mercy has to do with them. As I am not conscious of having done any thing to subject me to death by the laws of the land, if a message were to come to me from the king, under the great seal, bearing that he had been graciously pleased to remit the sentence of death upon certain considerations, I would probably say there was some mistake here—that I was not the person intended; and if any one would insist upon it, that I was the very person, I would be unable to understand what was meant, and would probably feel deeply offended. Now this is the very reason why the gospel message is so generally misunderstood. It takes for granted that those whom it addresses are condemned criminals in the sight of God, on account of their manifold transgressions. To those who are not really convinced that such is their condition, the gospel will ever be unintelligible, and, in general, offensive. Popery promises to save men in a way more palatable; but the day will declare how many millions she has thus seduced to their everlasting perdition.

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## CHAPTER CLXXXVII.

DR. MILNER'S EVASIVE MODE OF ARGUING. MEN MAY BE CERTAIN OF THE LEADING FACTS AND TRUTHS OF GOD'S WORD, WHILE THEY ARE UNSETTLED IN THEIR VIEWS OF LESS IMPORTANT TOPICS. THAT PROTESTANTS DIFFER IN SOME RESPECTS, ADMITTED. THE AUTHORITY OF THE CHURCH OF ROME DOES NOT SECURE PAPISTS FROM VERY SERIOUS DIFFERENCES. EXAMPLE GIVEN.

SATURDAY, February 9th, 1822.

THE grand art by means of which Dr. Milner succeeds in bewildering and deceiving his readers, is to present one thing to their minds as an important subject of discussion, and then to make all his discussion relate to another and a quite different thing. It requires no small degree of art to do this dexterously; and few men but such as have been bred in the Jesuit school can do it to purpose. The "true religion" is what Dr. Milner proposes as the subject of his writing; and his professed object is to show how this may be found out. He takes care, however, not to tell his readers, that the true religion is the knowledge of that by which a sinner is saved, and taught how to serve God acceptably; for this is expressed in few words, and exhibited in almost every page of the word of God, in language level to the capacity of a child, as I hope I have proved in my late numbers. But all Dr. Milner's discussions, for I cannot call them arguments, relate to something entirely different, and to something so general and undefined, that no man can say what it is, except that it is what "the Catholic church believes and teaches."\*

We may perhaps guess at what he means from what he says about the doubts and uncertainty of Protestants. In an extract which I gave in my last number, he lays it down as an indisputable fact, that Protestants are certain of nothing in religion: and this may be true of such

\* This is what in Italy is called *fede Carbonaria*; that is, the collier's faith. The person, mentioned in my last (page 536), as making the truly Catholic profession, "I believe what the church believes," &c. was, it seems, a collier; and this gave the designation to that most perfect kind of implicit faith, which certain great Romish doctors consider the sum of necessary and saving knowledge in a Christian. See Campbell's Lect. Eccl. Hist. Lect. XXIII. In this lecture implicit faith is traced to its source, and exposed in a masterly manner.



Protestants as he condescends to converse with, and of such as choose to spend their time conversing with him. In a country where the Protestant religion is established, the name indicates no more than external conformity to the established religion, or to that of such as are called Protestant dissenters. In many instances it does not indicate even so much; for many are called Protestants who do not even externally conform to the rites of either the established worship, or of any mode of separation from it; many who, in short, do not believe in revealed religion, but who are content to be called Protestants, merely that they may not be taken for Papists. It is needless to expect that such men should be certain of any thing; and it is a very common popish trick to set down their doubts and scepticism to the account of Protestantism. The infidelity of such is quite inexcusable upon any Christian, and upon any Protestant principle; but for every religious purpose, it is just as good as popish faith; I mean, the implicit belief of any thing that the church teaches upon her own authority: and with all the other crimes which the church of Rome has to answer for, I am persuaded a dreadful account stands against her, on the ground of the many infidels she has made by her impious caricature of Christianity.

But there is a larger class of nominal Protestants, who take the name merely because it designates the established religion, or that of the sect in which they have been brought up. The former believe in the Protestant religion because it is the established one, and, perhaps, the latter believe it for the very opposite reason,—that it is not established. The traditional faith of the one is no better than that of the other; and as they have not made the true religion a matter of personal interest, they are almost as ignorant of what it really is, as any Papist can be. He who makes religion a personal matter, and who really believes the truth which brings peace and salvation to his own soul, knows with infallible certainty what that truth is; and if he were asked questions about it every day of his life, he would give substantially the same answers. But Dr. Milner takes care never to bring this fact to view; and, to do him justice, I believe he does not know that there is such a thing. He has no idea of a man resting with entire confidence upon the bare word of God; though this was the only thing that supported the mind of an apostle when about to be put to death for the faith which he believed and preached:—“*I know whom I have believed, and that he is able to keep that which I have committed to him against that day.*”

I suspect that Dr. Milner has seldom if ever come into contact with Christians of this description; for if he had, he would have found them perfectly certain, and unanimous in the profession of their faith, which is not a mere system of speculative opinions, sound or unsound, not a mere agreement in the understanding of a few doubtful passages of scripture; but an entire submission of mind and heart and conduct to the will of God, as plainly made known by the general tenor of his word. This, I say again, is the true religion as it exists in those who believe the gospel, that is, who are Christians in the Bible sense; and I would like to hear what Dr. Milner can object to the proposition.

He endeavours, however, throughout his whole work, to make the true religion appear something very different from this. With him it is a system of opinions and dogmas, which a man must believe upon the authority of the church, without presuming to think differently upon

any of them from what the church is pleased to dictate. "The faithful," that is, all good Papists, submit to these conditions; and thus they are all agreed, and all undoubtedly certain of the infallibility of their creed. Taking it for granted that the faith of Protestants rests upon a similar foundation, and that their religion is no better than a system of opinions, Dr. Milner thinks he obtains a great triumph, when he finds a difference of opinion among Protestants; and when he finds that the same persons are not always of the same mind, even with regard to the same things. Hence the silly cavil contained in a quotation which I gave in my last number:—"The utmost he (a Protestant) can say, is: 'such and such appears to me, at the present moment, to be the sense of the text before me;' and if he is candid, he will add, 'but perhaps, upon farther consideration, and upon comparing these with other texts, I may alter my opinion.' How far short, dear sir, is such mere opinion from the certainty of faith!" This is the way in which the vicar apostolic glides away from the subject, and bewilders his readers. The question is, What is the true religion? and had he proved that Protestants were necessarily uncertain of this, he would have done something to serve the cause of popery. For instance, had he put the question to a Protestant thus:—"You know you are a transgressor of God's holy law, and that you deserve everlasting damnation; how do you expect to escape the punishment which your sins deserve?" If the Protestant had replied: "My present opinion is, that Christ died for the ungodly, such as I am, and that I hope to be saved through him; but perhaps, upon farther consideration, I may alter my opinion." If, I say, Dr. Milner were to find this the current language of Protestants, I should agree with him, that there was here not only no certainty, but no faith. This, however, is not the language of any one who believes the gospel. "I KNOW whom I have believed," is the triumphant language of the man who relies upon the "faithful saying" of him who cannot lie; and though the devil and his agents on earth may perplex and tempt him, it is not in the power of both united to shake him from this foundation.

But Dr. Milner's triumph proceeds upon the supposition that a Protestant may not be sure of the meaning of *certain texts*; and that though he has his mind made up about them for the present, he may see cause to alter it upon obtaining farther information. What is there in this that may not happen to any honest man; and which must have happened to Dr. Milner himself, if ever he read the Bible, and presumed to exercise a thought about what he read? The question is not about the *truth* of what God has revealed, for of that no Christian entertains any doubt: it is merely about the *meaning* of certain texts which he has not been pleased to reveal very clearly, and the perfect understanding of which is not necessary for our future salvation or present comfort. For instance, it is a question among Protestants, and, I suppose, among Papists too, who Melchisedec was. I have my opinion at present; but I may see cause to alter it; and so I suppose every man will say, that reads what is said of him in the Old and New Testament, and who spends an hour in thinking about it. But this implies no doubt, or uncertainty, or want of faith; for the question does not relate to a matter of faith; seeing it is not revealed. That Melchisedec was an illustrious type of Christ is plainly revealed. Of that, therefore, I have no doubt; but who, and of what family he was, is not revealed, and I am

not required to believe any thing about it. I may have one opinion to-day, and another to-morrow, without indicating any doubt or uncertainty about any fact or doctrine of divine revelation. The same remarks will apply to other passages of scripture; especially with regard to the meaning of prophecies not yet accomplished; and because Protestants are not all of one mind with regard to such things, and because individuals may see cause to change their opinion, and give one answer to a question now, and a different one a month hence, Dr. Milner, in his profound wisdom, comes to the certain conclusion that no Protestant can be sure of what he believes.

I grant that among Protestants there are differences of opinion upon very important subjects; and that even among those who are agreed in their views of Christian doctrine, worship, and practice, there are various degrees of clearness of apprehension of divine truth, as well as of steadfastness in maintaining, and zeal in propagating it; yet all who believe the divine truth on the footing of the divine testimony, are substantially of the same mind with regard to it; for as it is one in itself, it is uniform in its effects. It produces peace of mind, love to God and man, and holiness of heart and life, whatever be the external form of the church or churches to which they belong. I do not say, that in this respect Protestant churches are all alike agreeable to the word of God; or that the order and worship of all are alike calculated to edify, and promote the other ends of Christian fellowship; but differences in this respect do not break the spiritual union of all who believe in Christ, in different churches, any more than difference of temper, and different degrees of knowledge, break the union of individuals in the same church. In short, all who receive the truth as revealed in the Bible, speak of it in the same manner; it teaches them to pray for the same things; with regard to the essence of Christianity they are perfectly of one mind; and they are so in consequence of every one's own personal conviction of the truth which has brought salvation to himself in particular. Thus, to use the language of the New Testament, they are all one in *Christ*; which is certainly a more glorious union than that of Papists, which, by their own account, is merely being one in *the church*. Theirs is not a union in faith from a conviction of the truth of Christ's word; but a mere carnal image of unity in the implicit belief of what the church teaches, without any more personal conviction of the truth of what they believe, than if they had no personal interest in it.

But, after all, the thinking and reasoning part of the church of Rome have not even this carnal image of union. It is only the ignorant vulgar that enjoy this happy privilege; for the learned are as little agreed in sentiment as the same class in any other communion; of which the most abundant evidence is to be found in the long continued warfare between the Franciscans and Dominicans, and the Jansenists and Jesuits; besides the endless skirmishing of innumerable smaller bands; and it was part of the cunning policy of the court of Rome to encourage and keep alive dissensions among the principal orders, that no one might gain so much strength as to be able to contend with the "head of catholic unity," who connived at every species of hostility among his children, provided they maintained their allegiance to him.

On this subject, I shall adduce an authority, which, I am sure, Dr. Milner will not reject; that is, the authority of his own great self, in

reference to what may fairly be considered a fundamental article of popish belief; namely, the immaculate conception of the Virgin Mary. "The church," says he, "does not decide the controversy concerning the conception of the blessed virgin, and several other disputed points, because she sees nothing absolutely clear and certain concerning them, either in the written or the unwritten word; and therefore leaves her children to form their own opinions concerning them." *Letter XII.* p. 129. Here it is admitted, that, notwithstanding the infallibility of the church, there are several disputed points which she cannot determine. What advantage then has she over other churches who lay no claim to infallibility? But what I advert to here is an article of vital importance, which Dr. Milner tells us the church cannot, at least does not, decide; that is, "the conception of the blessed virgin." Now, surely, if the church has the power of deciding any thing, it ought to be a matter of such immense importance. It is well known that the Virgin Mary is an object of worship throughout the whole church of Rome, next to the sacred Trinity. There are several devotional writers that place her upon an equality at least with Jesus Christ, and some that exalt her above him; but I shall not ground my remarks upon the horrible and impious extravagances of certain "holy saints," whom even Dr. Milner would blush to acknowledge. I shall state his own faith on this subject; and then show how cruel a mother the church of Rome is, seeing she leaves so dutiful a son in a state of uncertainty with regard to the original purity of this object of his devout invocation. Addressing his intended convert, James Brown, Esq., he says, "You believe also, that, among the saints of God, there is one of supereminent parity and sanctity, pronounced by an archangel\* to be, not only gracious, but full of grace; the chosen instrument of God in the incarnation of his Son, and the intercessor with this her Son, in obtaining his first miracle, that of turning water into wine, at a time, when his time for appearing in the world by miracles was not yet come. *John* iii. 4. It is impossible, as one of the fathers says, to love the Son without loving the mother; beg then of her, with affection and confidence, to intercede with Jesus, as the poor Canaanites did, to change the tears of your distress into the wine of gladness, by affording you the light and grace you so much want. You cannot refuse to join with me in the angelic salutation, 'Hail full of grace, our Lord is with thee;' nor in the subsequent address of the inspired Elizabeth: 'Blessed art thou among women, and blessed is the fruit of thy womb.' *Luke* i. 42. Cast aside, then, I beseech you, dear sir, prejudices which are not only groundless, but also hurtful, and devoutly conclude with me, in the words of the whole Catholic church upon earth: *holy Mary, mother of God, pray for us sinners, now and at the hour of our death.*" *Amen. Letter XXXIII.*

Here Dr. Milner tells us enough to let us see that he believes the Virgin Mary to be omnipresent and omniscient, seeing the whole Catholic church address prayers to her, which prayers she hears and answers,

\* I suspect Dr. Milner is here guilty of falling into an error in which he has the countenance of many Protestants. Where does he find in scripture that the heavenly messenger who came to Mary is called an archangel? or where does he find this title given to any creature? There is only one to whom the title is given; and he is styled emphatically THE ARCHANGEL; meaning, no doubt, the Lord of angels. The "voice of the Archangel" is evidently the same thing as "the trump of God." *1 Thes.* iv. 16.

and procures the tears of distress to be turned into the wine of gladness to those who devoutly call upon her. Yet he says the church has not determined the question of the conception of this one who hears prayer from all the ends of the earth; that is, whether she was really born in sin like other women; or whether she was not favoured with a special exception from the moral pollution which attaches to the rest of the human race. Now it is certain, that a great part of the church of Rome believe, and stoutly maintain, that she was born without sin, as really as Jesus was; and that in order to her bearing him without sin, it was absolutely necessary that the same should have happened to herself. This is a fundamental article of faith with the Franciscans, though denied by the Dominicans. The original Jesuits agreed with the Franciscans; but their faith in general is what suits them best to avow where they happen to reside; and where it is not convenient to make an explicit declaration of what they believe on this point, they escape by saying, like Dr. Milner, the church has not determined it.

But why has she not? It is surely a matter of more importance than fifty things which she has determined. If the Franciscan doctrine be true, it leads to some very strange consequences. If, in order to bearing the Saviour without sin, it was necessary that Mary should have been also born without sin, then, in order to the bearing of her, it was necessary that her mother should have had the same privilege; and indeed the worshippers of St. Ann are not far from asserting this; (see Prot. Vol. I. Chap. XXXIX.) and then the mother of Ann must also have been born without sin; and thus we shall get up to Eve herself, and arrive at the conclusion, that before she committed sin, she had a daughter who was the mother of a race of sinless women from whom the holy virgin descended. Thus the doctrine goes to set aside the whole scriptures; and yet Dr. Milner gravely tells us, that the church "sees nothing absolutely clear and certain" on this point, "either in the written or unwritten word of God," and therefore she has determined nothing about it. It is time then that she had done with the boasted certainty and unity of her faith, when she cannot so much as tell, whether the object of the daily prayers of her devout children, was or was not born in sin like themselves.

Among the mendicants in Spain and Portugal, the immaculate conception is believed more firmly than any article of divine revelation. They have a book of three folio volumes on the subject, said to have been written by a nun, mother Mary of Agreda, to whom the virgin appeared almost every night, and told some story of her own history, of which her immaculate conception, of course bears a prominent place. "This book," says the author from whom I quote, "is still looked upon by the natives of both Spain and Portugal, as an immediate inspiration of the Holy Ghost, and I have heard them call it a thousand times, *un libro divino*."—"I have seen it, and even undergone the drudgery of reading it quite through."—"As I was reading these heavenly visions, a Dominican friar of my acquaintance chanced to enter the room: I asked his opinion of them, though I pretty well knew beforehand what answer he would give; he replied, with indignation in his countenance, that they were nothing but a heap of old wives' tales; and advised me as a friend not to waste my time in reading such trash. Now you must not imagine from these expressions, that the

Dominicans are less bigots, or less adorers of our lady, than the Franciscans, except in the point of her immaculate conception, which happens to clash with the sentiment of their angelical doctor, Aquinas; for, as to the rest, they maintain that she was as free from actual sin as Christ himself."—"Not long after this, a Franciscan chanced to pay me a visit, and found me in the same employment. The moment he cast his eyes on the book, he ran to it and gave it a most devout kiss; assuring me that every word in it was as true as the gospel; to which he added, with a heavy sigh, that the Dominicans were a pack of wicked wretches, for attempting to depreciate so inestimable a treasure." A fine specimen of the unity that exists in the "one holy Catholic church!"

"When these divine revelations made their first appearance at Rome, they were judged by the pope to be so excessively absurd and ridiculous, that he published a decree to prohibit the reading of them. This put the Spanish mendicants in such an uproar, that they stirred up the whole kingdom, and prevailed so far by their clamours and remonstrances, that the king himself was induced to interpose in favour of a book they had spent so many years in composing (for it was they who had inspired the nun.) At this prince's request the pope suspended his decree: and though he did not think it prudent to confirm these visions by his apostolic authority, yet by a second decree, he permitted the faithful to read them for their private edification; which concession the people of Spain and Portugal have made so good use of, that few families are to be found without them." See *Authentic Memoirs concerning the Portuguese Inquisition*, Letter XII. London, 1761.

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## CHAPTER CLXXXVIII.

FURTHER REMARKS ON THE FALSE PRETENCES IN THE ROMISH CHURCH TO UNITY AND CERTAINTY. DEATH-BED CONVERSIONS TO POPERY. DECEPTION PRACTISED ON THE IGNORANT AND VICIOUS. BOASTED CASE OF THE DUKE OF BRUNSWICK. HIS POLLY AND IMPIETY.

SATURDAY, February 16th, 1822.

DR. MILNER argues, that while Protestants must ever be agitated with doubts with regard to the truth of their religion, Papists are perfectly at ease, because they rest with implicit confidence in the truth of what the church teaches. In my last number, I endeavoured to show that this was a vain boast;—that while all who really believe the word of God are certain of what they believe, and substantially of the same mind with regard to it, those who implicitly believe the church, without a personal conviction of the truth of what is told them, possess no more than a dead image of union and certainty; and that the learned among them do not possess even so much; for there are as many disputes among them as among Protestants. This is a fact known to all the world, though perhaps Dr. Milner would have denied it, if he had not found it convenient to tell the English Papists, that whatever their brethren in Spain believed about the immaculate conception of the Virgin Mary, they were at liberty to believe what they pleased. Nay,

though the Bible tells us plainly, that of the race of Adam, born in the ordinary course of nature, there is *none* righteous, no, *not one*; that *all* have sinned and come short of the glory of God; the church of Rome, clear sighted as she is, cannot see any thing in the *written* or *unwritten* word of God to determine, whether or not the Virgin Mary was born in sin. They admit that she died; but whether she died on account of sin, or on some other account, the holy and infallible church cannot tell! There is not a Protestant child who has received the first lessons of religious instruction that could not answer this question, which has baffled the pope, and cardinals, and Dr. Milner himself; and yet they are the people who alone possess the prerogative of being infallibly certain of every article of faith!

But it is time to proceed to Dr. Milner's concluding and strongest argument, to prove how certain Papists are of the truth of their religion, while we have no certainty with regard to ours. It is at the conclusion of his ninth letter; and it runs thus:—"There can be no doubt, sir, but those who entertain doubts concerning the truth of their religion, in the course of their lives, must experience the same, with redoubled anxiety, at the approach of death. Accordingly, there are, I believe, few of our catholic priests, in an extensive ministry, who have not been frequently called in to receive dying Protestants into the Catholic church, while not a single instance can be produced, of a Catholic wishing to die in another communion than his own. O death, thou great enlightener! O truth telling death, how powerful art thou in confuting the blasphemies, and dissipating the prejudices of the enemies of God's church!" Part I. p. 79. There are two notes appended to this paragraph, containing many great names, said to have been converts from Protestantism to popery, among whom we find Anthony Ulric, Duke of Brunswick.

In his eleventh letter, Dr. Milner treats us with more to the same purpose: "The same method which God has appointed to keep peace in his church, he has also appointed to preserve it in the breasts of her several children. Hence, while other Christians, who have no rule of faith but their own fluctuating opinions, are carried about by every wind of doctrine, and are agitated by dreadful doubts and fears, as to the safety of the road they are in; Catholics, being moored to the rock of Christ's church, never experience any apprehension whatsoever on this head. The truth of this may be ascertained by questioning pious Catholics, and particularly those who have been seriously converted from any species of Protestantism. Such persons are generally found to speak in raptures of the peace and security they enjoy in the communion of the Catholic church, compared with their doubts and fears before they embraced it. Still the death-bed is evidently the best situation for making the inquiry. I have mentioned in a former letter," &c. referring to the quotation given above,—a challenge "to the whole world, to name a single Catholic, who, at the hour of death, expressed a wish to die in any other communion than his own." Page 115.

The above extracts excite a number of reflections which will occupy the remainder of this number. It seems there are few priests of the Romish church "in an extensive ministry, who have not been frequently called in to receive dying Protestants into the Catholic church." On this subject, my doubts are stronger than my faith; and I call

upon Dr. Milner for a proof of his assertion. I have it declared by Bishop Cameron upon oath, that our own Mr. Scott is a priest in a most extensive ministry; that there is none like it within the jurisdiction of the diocesan of the lowlands of Scotland: and I hereby challenge him to adduce a single instance of a real Protestant calling or sending for this priest, at the hour of death, in order to be reconciled to the church of Rome, that he might have the benefit of dying in her communion. I am persuaded that nothing of the kind has occurred during the incumbency of this gentleman; but if he has indeed been called upon for the above purpose, in one single instance, I call upon him for the name and designation of the party; and if he shall furnish me with but one, the world shall hear of it, and all about it.

Dr. Milner is speaking of persons, who, during their lives, entertain doubts of the truth of their religion. These are not truly Protestants; and, what is a more serious consideration, such persons are not truly Christians; for nothing can be more unchristian like than to entertain doubts of the truth of the Christian religion. Dr. Milner will evade this by saying, he does not mean persons who entertain doubts of the *Christian* religion; "but those who entertain doubts concerning the truth of *their* religion." But this is admitting, and even pleading, that their religion is something different from the Christian religion; and, therefore, the boasted achievement of converting such persons to popery, is merely turning them from one system of error to another.

Such persons are represented as experiencing "redoubled anxiety at the approach of death." And no wonder. They do not believe the divine testimony concerning Jesus Christ. They have doubts about the truth of their religion; which is quite inconsistent with a belief of the gospel; and in such a state of mind they must be horribly anxious in the prospect of death; unless, as is often the case, they be quite insensible of their sin and danger. These are the sort of persons of whom Dr. Milner boasts, as seeking, at the point of death, to be reconciled to the church of Rome, that they may die in her communion.

This furnishes a strong argument against that church. It presents her in the light of a mere empiric; who, by certain incantations, can perform cures better than any regular practitioner. The regular prescription of the word of God to sinners in the prospect of death, as well as to those just entering upon active life, is, "Believe on the Lord Jesus Christ;"—"Repent and be converted, and ye shall receive the remission of sins." This is what we are authorized to say to the greatest sinners, even at the point of death; and the Lord may bless his own word for the salvation of the vilest, at the last hour, as no doubt he has done to many. But in general those who live in sin, are left to die as they have lived. They have, perhaps, no person about them who can tell them of the mercy of God in Jesus Christ, for the salvation of the ungodly; or, if they should be favoured by the presence of such; and if they should have the gospel of the grace of God stated to them ever so plainly and affectionately, their carnal mind, instead of being subdued, may revolt and rebel against it, as insulting to them, who, notwithstanding innumerable transgressions, are still so far righteous in their own eyes, that they cannot submit to the gospel plan, or accept of salvation as the free gift of divine mercy.

Now popery is just the thing that suits such persons. It flatters them



with a hope of salvation without the hard necessity of denying themselves, of forsaking their sins, and submitting to the righteousness of God. It is not wonderful that persons who do not understand the gospel method of salvation, should submit to popish teaching, which is so agreeable to the principles of our fallen nature. The mystery is, that so few, among thousands of merely nominal Protestants, should fall into the snare that is laid for them by a host of cunning seducers, in the form of popish priests, who prowl about the country seeking whom they may deceive. They tell the simple and the serious—those who seem to be concerned for the salvation of their souls, but who have not found peace of mind, and hope towards God by the belief of his word, which is perhaps the melancholy condition of not a few,—that if they will become reconciled to the church, they will insure their eternal salvation: and as drowning persons will catch at a straw in hope of being saved by means of it, so such persons as are here described will put implicit confidence in their ghostly advisers, and submit to their teaching and discipline, in the hope of finding that peace which the word of God does not profess to give to any man, but in connexion with his being renewed from sin to holiness. The priest, as I have often said, promises peace of mind without this condition; and, considering how ignorant of Christianity many who are called Protestants are, it is not surprising that now and then, an individual, alarmed by the prospect of death, should grasp at the peace and security which a priest promises with so much confidence, and seek admission to the church that professes to save him by certain operations, such as the sacraments, without his being obliged to renounce either his sins or his righteousness. The wonder is, that popery has not more of such converts to boast of; and it is indeed a wonder that our Glasgow Papists cannot boast of a single instance. There are, no doubt, many among us who would like to go to heaven, who do not like the gospel way; but to whom the popish way would be perfectly agreeable, were it not for the expense;\* yet we might expect that persons would get over this difficulty when about to die, though it seems they cannot; for I assert again, that of that which Dr. Milner declares to be so common, I never heard of a single instance having happened in Glasgow; and I do not believe such a thing can be proved.

I shall here give an illustrious example of the sort of conversion of which Dr. Milner boasts, and of the means by which it was effected. It is that of Anthony Ulric, duke of Brunswick, whose case is cited by Dr. Milner himself, as an evidence of the truth of his statements. The duke took it into his head, in his old age, to be reconciled to the church of Rome, from which his fathers had separated. He had been brought

\* Two Papists lately ventured into a Protestant place of worship, in the neighbourhood of this city, where they heard the gospel of salvation by free grace. This was so different from what they had been accustomed to hear, that it excited their serious attention; and one was heard to say to the other, on retiring:—"Well, if what this priest says be true, I shall never go to chapel again; for here we are told that God will pardon our sins without any money at all." I do not boast of this as a conversion from popery, for the man's mind does not appear to have risen any higher than the idea of escaping punishment without expense. Had he thought of the necessity of his forsaking sin, which, according to the gospel plan, is as necessary as having it pardoned, he would probably have preferred paying money to the priest as before. I mention this as probable; but, perhaps, I ought to hope for better things.

up a Protestant; but never having known what true Christianity was, he fell into doubts, and began a *search* after the true religion, which, according to his own account, he pursued most systematically, until he thought he found it in the church of Rome. He wrote a book, or some one for him, entitled, "The duke of Brunswick's fifty reasons for preferring the Roman Catholic religion to all other sects." The following is his concluding and crowning reason, which may be considered as comprising the substance of his whole fifty: "I observed that many sectaries, who had seemed for many years to be fixed in their persuasion, were converted towards the end of their days, and desired to die in the Roman Catholic faith. But never did I meet with any Catholic that wished to die in another religion. Now it is chiefly at the hour of death that the soul opens its eyes into a clearer prospect of things eternal. For my own part, I resolved to live as I should wish to die; and for that reason I came to a resolution to embrace immediately the Catholic faith; because death is as certain as its hour is uncertain. Besides that, the Catholics, to whom I spoke concerning my conversion, *assured me, that if I were to be damned for embracing the Catholic faith, they were ready to answer for me at the day of judgment, and to take my damnation upon themselves*: an assurance I could never extort from the ministers of any sect, in case I should live and die in their religion. Whence I inferred that the Roman Catholic faith was built upon a better foundation than any of those sects that have divided from it."

Such was one of the most noble converts to popery since the reformation, and such was his crowning reason for being converted to what is falsely called the Catholic faith. It is not surprising that an old dotard, whose conscience was troublesome, should desire such peace as the church of Rome promises to give; and seeing he had adopted the notion that the church and her priests were infallible, and could not tell a lie, it is not wonderful that he should have believed that they were able and willing to take his damnation upon themselves, if necessary to allow him to escape, seeing, no doubt, he would pay them well for it; but, I suppose, it will appear to some of my readers very surprising, that English Papists, in the nineteenth century, with the vicar apostolic at their head, should boast of such a convert, and hold forth to the world such an argument, or reason, for his conversion—"that if he should be damned for becoming a Papist, they would answer for him at the day of judgment, and take his damnation upon themselves!" The impiety and the impudence of the thing are beyond all expression; yet it must be the sentiment of English Papists at this day, and probably one of the means by which they make converts, seeing the book is strongly recommended by Dr. Milner, and the edition before me was printed in Manchester, as lately as 1802. This alone is enough to show that popery has received no amelioration; and that even the intellectual condition of Papists is deplorably low, notwithstanding the advancement of science, and the general diffusion of knowledge all around them. Not a particle of light seems to have entered their minds. To things spiritual and moral they are as much in the dark as their fathers were in the age of lead; and they exhibit at this moment such a prostration of intellect as we would scarcely expect to find among the most ignorant Hottentots.

Here I expect to be condemned by my polite and ultra liberal readers, for using language too strong; but let them look at the passage again,

and let them try, if they can, to find words sufficiently strong to condemn such diabolical villany. I should rather say *popish* villany; for I believe there is nothing recorded of the devil in sacred or profane history that can match this. I never heard of him promising those whom he wished to deceive, that if they should be damned, he would take their damnation on himself. This consummate species of imposition was reserved to be practised by modern Papists, for the purpose of gaining converts to the church of Rome.

What is thus urged to prove the certainty of his highness' faith, shows in a very strong light that he had no certainty at all, but was agitated by doubts and fears. He was not satisfied by his previous forty-nine reasons. He catches hold of this last one; and upon it he is willing to venture his eternity. He is conscious that he has nothing but the word of fellow-creatures to rely upon; but this satisfies him, seeing he believes that if he is deceived by them they must be damned for him. Yet, after all, he is not clear about this, for his words bear that he *might* be damned first: and he trusts to their being able and willing to take the sentence upon themselves. A generous mind could feel no satisfaction in the reflection that others were damned in his stead. Had his highness *condescended* to take the Bible for his guide, he would have found, that the principle which he avows was enough to condemn the whole system. Upon the gospel plan, there is no such thing as one man's escaping damnation at the expense of his neighbour's falling into it. Christianity knows of no substitution but that of Jesus Christ, who voluntarily put himself in the place of fallen man, that he might put away sin by the sacrifice of himself; and, having made atonement and reconciliation by his sufferings to the death, he rose from the dead to bestow the benefits resulting from his death upon all, of every nation, who should believe in him. One of these blessings is reconciliation and love to our fellow-men; especially our fellow-Christians. It is one blessed fruit of the reconciliation effected by Christ's death, that every one who believes and becomes interested in it, is taught to love his neighbour as himself. It is absolutely impossible that such a one should enjoy peace of mind from the reflection, that if he were damned, his neighbour would take the sentence upon him, and suffer in his stead. This, however, is the grand consideration that gave peace to the mind of the duke of Brunswick, whose example is in the strongest manner recommended by Dr. Milner, for the imitation of his Protestant friends in England. Upon this ground alone, though there were nothing else, every intelligent reader will perceive that popery is the very opposite of genuine Christianity.

His highness complains that he could never get the ministers of any sect to promise that they would take his damnation upon them, if he should die in their communion; from which he infers that the Roman faith was built upon a better foundation than theirs. Now, had he possessed a particle of common sense, he would have come to the very opposite conclusion. He would have said, "these are honest men; they know what they are about; and they are careful not to promise what they may not be able to perform." Had they been deceivers and Jesuits, who had no higher end in view, than to make merchandise of his soul, they would have promised any thing he pleased: but they knew that no man could stand in the place of another at the day of

judgment: they knew that no man could escape damnation but in the way of being personally united to Christ by faith, and personally renewed from sin to holiness, of which, I suppose, they saw no evidence in his highness; and, therefore, they would not flatter him with the false hope of his being saved, by his merely remaining in their communion. The statement of the fact, under his highness' own hand, does great honour to the Protestants with whom he had conferred. It proves that they were not time-servers; but faithful ministers of Jesus Christ, who invites the high as well as the low to partake of the blessings which the gospel brings to their view,—not in this communion, or that communion exclusively, but by coming to the knowledge of the truth, and submitting to the righteousness of God.

One main pillar in the Romish idol temple is, that the salvation of men is secured by their *being in her communion*. Let poor simpletons submit to this, and the priests take all the rest upon themselves. If they can prevail upon poor, ignorant, wicked persons, at the point of death, to believe in their miraculous powers, which may happen in some instances, for the sake of the false peace in which they would rather die than without any peace at all, they submit to be baptized and anointed by priestly hands, and absolved by certain Latin words from a priestly tongue; and then the poor sinner says, Peace, peace, to himself, when there is really no peace; and he goes down to the grave with a lie put into his mouth by his ghostly deceiver. Such are the conversions of Protestants at the hour of death, which Dr. Milner boasts of as so frequent; but I again challenge Mr. Scott to produce a single instance of the kind under his ministry.

My mercantile readers understand what is meant by a guarantee commission; and they are aware that this is, or ought to be, in proportion to the degree of risk. No doubt, therefore, the duke of Brunswick paid largely for the risk which the priests took upon themselves; and if this number of mine should ever reach a descendant of that illustrious house, from which our own royal family is sprung, I request that strict search may be made in the archives of the family, in order to ascertain what his highness really paid for the accommodation which the priests granted to him. It must have been something very considerable; and yet, if we can suppose that these priests received a pecuniary consideration, for taking the duke's damnation upon themselves, we must suppose them to have been infidels of the most abandoned description. In this, however, there is nothing worse than what happens every day, in their trafficking for the release of souls from purgatory.

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## CHAPTER CLXXXIX.

DOCTOR MILNER'S TRUE RULE DISCUSSED. HIS REMARKS ON TRADITION. RELIGION THE SUBJECT OF REVELATION FROM THE BEGINNING—NOT OF TRADITION. MEANING OF THE WORD TRADITION AS USED BY THE APOSTLES.

SATURDAY, February 23d, 1822.

IN taking leave of what Dr. Milner calls the second false rule of faith, I remark, that I have not attempted to reply to all the nonsense

which he has introduced; but have endeavoured rather to maintain the general principle, that the Bible alone is sufficient for the instruction of men in matters of religion; and that those who believe the heavenly doctrines which it contains, are certain of what they believe, and substantially agreed about it; while those who rely on the traditions of men, possess no more than a dead image of certainty and unity; while in reality they have neither faith, nor unity, nor certainty about any thing, seeing they have no higher authority for what they believe than the bare word of creatures like themselves.

I come now to what Dr. Milner calls "The true rule," which he lays down in the following terms:—"The Catholic rule of faith, as I stated before, is not merely the *written word of God*, but the *whole word of God*, both *written and unwritten*; in other words, *scripture and tradition*, and these *propounded and explained by the Catholic church*. This implies that we have a *twofold rule, or law*, and that we have an *interpreter or judge*, to *explain it*, and to decide upon it in all doubtful points." *Letter X.*

There is here, as usual, a little trick by which the unwary may be deceived. Dr. Milner professes to take as his rule the "whole word of God," by which he insinuates that Protestants do not so: and he introduces tradition as forming part of that word, as if this were admitted by Protestants, while yet they refuse to submit to it. Now I say, that Protestants receive the whole word of God, without the exception of a syllable or letter of it; and that his foisting in "tradition" as forming part of that word is begging the question in dispute, and which is denied by his opponent. To the whole word of God we implicitly submit; but this implies no submission to the immense heap of rubbish that lies under the name of tradition.

On entering upon the proof of his proposition, Dr. Milner lays down the following as an indisputable axiom:—"I enter upon this subject with observing, that all *written laws* necessarily suppose the existence of *unwritten laws*, and, indeed, depend upon them for their force and authority. Not to run into the depths of ethics and metaphysics on this subject; you know, dear sir, that in this kingdom we have *common or unwritten law*, and *statute or written law*, both of them binding; but that the former necessarily precedes the latter." *Letter X.* We are then favoured with a view of the law of England, which, according to Judge Blackstone, may be divided into *lex non scripta* and *lex scripta*, as Dr. Milner gravely tells us: but the Christian reader will naturally inquire, what has this to do with the "true religion," which is not founded upon the laws of England, however good these are in their own place, and for their own purposes? For the "true religion" we must have recourse to the law and to the testimony that existed many ages before England made any figure among the nations of the world. We are sure, therefore, that the laws of England can afford us no light while pursuing an inquiry of this kind.

Dr. Milner says that *all written laws* necessarily suppose the existence of *unwritten laws*, and depend upon them for their force and authority. For this he gives us no higher authority than his own word. To put him to the proof of his proposition, I ask him, whether the law of the ten commandments, which was written by the finger of God, upon tables of stone, on Mount Sinai, necessarily supposed the

existence of *another* law that was prior to it, but not written, and upon which this written law of the ten commandments depended for its force and authority? To be consistent, Dr. Milner must answer in the affirmative. He must maintain that there is another law antecedent and superior to that of the ten commandments. I shall feel extremely obliged to him if he will tell me what that law is.

I suppose he will refer me to the patriarchs who lived before, and after the flood, down to the time of Moses, when the law was first written: and he will tell me that these patriarchs lived under the authority of *lex non scripta*; that is, the unwritten or common law; but this will not serve his purpose, unless he can show that this was something different from the written law of Moses,—something superior to it, and from which the law of Moses derived its authority. I know he can show no such thing; and that what he asserts with so much confidence is a mere imagination of the carnal mind.

On this subject, however, I must dwell for a little, because one great argument which Papists advance for the authority of their tradition is connected with the history of the patriarchs. They tell us that the faithful had nothing but tradition to guide them for above two thousand years;\* that is, from Adam to Moses;—and why should not we take the benefit of tradition from the birth of Christ to our own time, which is a shorter period? I reply, that the argument is founded on a falsehood, for it is not true that all, or that any of the patriarchs had to depend upon mere tradition, in the sense in which Papists use the word. The patriarchs were honoured by direct communications from God; and what he revealed to them, and they communicated to their families, was not human tradition but divine revelation, as much as the written word is, and it served all the purposes of divine revelation until the law and the testimony were written. Supposing the moral law, and the promise of a Saviour to come of the seed of the woman, had been matters of mere tradition, they passed through so few hands that they might have been preserved till the time of Moses without any great mixture of error; for Methusaleh was cotemporary with both Adam and Shem, and the latter was cotemporary with Isaac, so that the whole narrative of the creation, the fall, and the promise of redemption, came down to the family of Jacob through only four hands, whereas no apostolic tradition can have come down to us without having passed through ten times as many generations. But I do not admit that the family of Jacob received the knowledge of the will of God by such tradition, even through hands so few and so clean. God revealed his gospel to Enoch, to Noah, to Abraham, and to Jacob himself, who were all, therefore, inspired men, as much as any of the prophets or apostles were; indeed in Psalm cv. 15. they are called prophets; and their living voice supplied the place of a written word until Israel went down to Egypt; and even after this for nearly a century they enjoyed the ministry of Joseph, who was

\* Dr. Milner's words are:—"It is, then, certain, that the whole doctrine and practice of religion, including the rites of sacrifice, and, indeed, the whole sacred history, was preserved by the patriarchs, in succession from Adam down to Moses, during the space of 2400 years, by means of tradition: and when the law was written, many most important truths, regarding a future life, the emblems and prophecies concerning the Messiah, and the inspiration and authenticity of the sacred books themselves, were preserved in the same way." *Letter XI.* page 107.

endowed with the prophetic spirit. If the children of Israel had at any time nothing but tradition to depend upon, it must have been during the short period that elapsed between the death of Joseph and the calling of Moses; when, no doubt, they were reduced to great ignorance as well as great misery; yet we do not know that they had no prophet among them even then. There is reason to think that Moses' own parents had a divine intimation, when he was born, that led them to the means by which his life was preserved. Be this as it may, I hope it will appear from the above, that there is nothing in the history of the patriarchs who lived before the word of God was committed to writing, that can give countenance to the doctrine, that the word which has been written by inspired men must depend, for its meaning and authority, upon the unwritten traditions which have come to us through many ages of gross darkness, and through hands polluted by every crime.

If I have made this intelligible, I hope the reader will be convinced that there is nothing in the history of the patriarchs, or in the state of religion in their time, that gives the least countenance to that sort of tradition on which the faith of the church of Rome is chiefly founded.

Now, with regard to the apostles, great stress is laid by Dr. Milner, and all popish writers, on the command of Christ to go into all the world and preach the gospel—"by word of mouth," is added by Dr. Milner, though that is not in the commission as Christ gave it, and is not necessarily implied in the words, which are a command to publish, and make known, by whatever means. The additional words, however, are of great use to popish writers, and they could not get on without them; for as they take for granted that all their bishops and priests are successors of the apostles, and endowed with the same authority and power, they could not prove the authority of their oral teaching, without referring to that of the apostles. Now, there is no dispute about the authority of what the apostles taught by word of mouth. The question is, what is it that they so taught? and where is it to be found? Protestants maintain that it is all summarily contained in the New Testament: Papists maintain that a great mass of it was never written at all, but handed down from age to age, by word of mouth; and what has thus come down to the present age, is as much the word of God as that which apostles wrote; and it is expressly called by Dr. Milner "The unwritten word" of God. He represents this as analogous to the *lex non scripta*, the unwritten and common law of England; and as this gives force and authority to the written or statute law, so tradition gives authority and force to the written word of God.

This is the substance of some long and laboured paragraphs in Dr. Milner's work, which I would have given in his own words, had not his style been so extremely diffuse, that I cannot afford space for one tenth of his verbiage. I am not, however, conscious of misrepresenting a single iota of his doctrine. Indeed his own words quoted in this number will be found to imply all that I have said. And thus the foundation of his faith, and his certainty, is that which no man would depend upon, if he had an acre of land, or the value of it, to be secured to himself and his heirs. Undisputed possession for a certain period will indeed allow a man to claim a piece of land as his own; but he will take care to put the fact upon record, if he desires to preserve his right. But here the church of Rome teaches her children to rest their

eternal interests upon tradition; that is, a report of what was spoken eighteen hundred years ago, and has been transmitted by word of mouth through all the dark ages! I am verily persuaded Dr. Milner himself would not venture a shilling of his worldly property upon any thing that depended upon such evidence.

But does not the apostle Paul command Christians to obey tradition as well as the written word of God? Does he not say to the Thessalonian converts, "Stand fast, and hold the *traditions* which ye have been taught, whether by *word* or our epistle," 2 Thess. ii. 15? And again, in the third chapter of the same epistle, verse 6, does he not command them to "withdraw from every brother who walketh disorderly, and not after the *tradition* which he hath received of us?" This is all very true, and readily admitted; and if Dr. Milner could tell us with certainty what these *traditions* were, and what it was that the apostle told the people by word of mouth, I would without hesitation receive it as the word of God: and if it did not evidently appear to be a thing of a temporary and local nature, I would say that it commanded the faith and obedience of Christians.

It cannot be doubted that a great part of the oral teaching of the apostles related to things of a local and temporary nature; such as the condition of the Jewish converts, and the conduct that became them in their peculiar circumstances, in the prospect of the destruction of Jerusalem, and after that event had taken place. Having a living and divine oracle in the persons of the apostles, who spoke by inspiration of the Holy Ghost, the Christians would have recourse to them for instruction and advice in every emergency. When personally present, advice and instruction would be communicated by word of mouth, and when absent by writing. Either way, the communication was of divine authority, and as such it would be received by the individuals and churches to whom it was addressed.

It was not necessary that instruction with regard to every thing of a temporary nature should be committed to writing, seeing inspired teachers were continued to the churches as long as the occasion required; but that things of universal and permanent obligation were committed to writing we know by the fact, that such writings exist, with abundant evidence that they are the word of God. But whether that which apostles enjoined regarded things temporary or permanent, local or universal, it was imperative on Christians to obey, for the apostles spoke by the Spirit of God, whether it was by *word* or by epistle. That some apostolical instructions did relate to temporary things, is evident from the introduction of at least one of those things into one of Paul's epistles; and the reason seems to be, that application was made to him in writing, while he was absent, for advice relating to a matter of great importance at the time; and he gave his answer and his advice in writing, as we have it in the seventh chapter of 1st Corinthians.

Mistaking the design, and overlooking the occasion of this advice, many have understood the apostle as laying down the general proposition, that it is better for both men and women to remain single than to marry, which is directly contrary to his own words;—"I will that the younger women marry;" and, "marriage is honourable in all." 1 Tim. v. 14. Heb. xiii. 4. It was, however, to be regulated by pre-



dential considerations; and it was solely because of "the present distress," that he advised the Corinthian converts to abstain from marriage; though even this he does not lay upon any one as a command, but merely suggests it as an advice. I have made this digression in order to show that the churches were in the practice of consulting the apostles in cases of difficulty, with regard to matters of a temporary and comparatively private nature; and that it does not thence follow that the responses which they received, were of permanent and universal obligation, unless they have been recorded and delivered as such, in the apostolic writings.

But we will come to a better understanding of the subject by attending to the meaning of the word. *Tradition* is not a word of native English growth, but, like many others, has been transplanted from the Latin; and its meaning in English, according to Dr. Johnson, is, something delivered by *word of mouth* without written memorials;—or any thing delivered *orally* from age to age. But this is not the meaning, at least, not the whole meaning of the Greek word of which tradition is meant for a translation. Παράδοσις is the word which the apostle wrote, and it signifies, *precept, instruction, ordinance*, delivered *either orally or in writing*. See the Lexicons. But I have higher authority than that of any lexicographer; namely, that of the apostle Paul himself, who says, "stand fast and hold the traditions (παράδοσις) which ye have been taught, whether by *word* or our epistle." The precepts or instructions, therefore, to which he referred, had been communicated both orally and in writing; or might have been communicated either way.

Now this brings us to this point, that when the apostle Paul exhorted the believers in Thessalonica, to hold fast the traditions, (παράδοσις,) he meant the things which he had preached to them, and the things which he had written to them, in his former epistle. He refers in the first place to what he had taught them *by word*. What this was we may learn from what is recorded of the ordinary topics on which the apostles preached; and we know that their preaching related chiefly, if not solely, to Christ's life, death, and resurrection; in other words, they preached the gospel of the grace of God,—“how that Christ died for our sins according to the scriptures.” This is called “the word.”—“the things *reported* unto you,”—and “a faithful *saying*,”—expressions of nearly the same import with what is meant by tradition, when stripped of the dress in which Papists have disguised it. We know what this “word,” or “saying,” is, from a sermon which the apostle Peter delivered in the house of Cornelius, Acts x. 36—48. It is a narrative of Christ's life, death, and resurrection; and this he expressly called *the word*; that is, saying, report, tradition, if you will; for it is said, verse 44, “while Peter yet spake these words,”—that is, while he was giving this narrative of facts, of which he had been a witness, “the Holy Ghost fell on all them that heard *the word*,” which word was just this testimony concerning Christ. That Paul's preaching was in the same strain, we learn from the report of a sermon of his in Antioch, Acts xiii. 23—43. in which, along with a narrative of facts about Christ's death and resurrection, he tells the persons who listened to his preaching, that “through this man was preached to them the remission of sins; and that through him all who believe are justified from all

things from which they could not be justified by the law of Moses.\* From these two eminent examples, and there are more in the same book, we may conclude that this was the substance of the preaching of all the apostles. It was by the power of this word or report, when accompanied by the blessing of the Holy Ghost, that sinners, whether Jews or Gentiles, were converted;—and “turned from darkness to light, and from the power of Satan unto God.” Companies of men and women so converted, were instructed to meet together, for the purpose of prayer, and for the observance of the other ordinances which God had commanded. These were the primitive churches; many of which were organized by apostles in person, others by evangelists acting under their direction. Among some of them Paul continued to preach for a considerable period; and to many of them he wrote letters in his absence,—most of them, I believe, when he was a prisoner in Rome. In these letters he does not go over in detail the narrative of facts which he made the first subject of his preaching. He takes them for granted. He often alludes to them in a summary way; and again and again, he exhorts his correspondents to keep them in memory;—to hold them fast, and on no account to let them slip out of their minds. In these was the “faithful saying,” “the word,” “the report,” *the traditions*, which he had delivered to them by word of mouth, and of which he reminded them in every epistle. I say he *reminded* them of them, for it was not necessary that he should repeat them all in his letters, seeing they were detailed in the narratives called the gospels, either published by this time, or about to be published. Before the publication of the gospels, these things were all communicated by word of mouth, but it was by the mouth of inspired men. They ceased to speak, one by one, as their Master called them to rest from their labours; but they were not all removed till they had committed to writing the things which they had so long declared by their living voice. These are what we have in the New Testament,—having which, we have their word, as really as those who heard them speak, and all the traditions which are of permanent use, and universal obligation among Christians. And I defy the church of Rome to adduce a single article of doctrine, or ordinance of worship, which she has derived from oral tradition, that is not contrary to, or inconsistent with some part of the written word; and, therefore, it cannot be of God; for it is the height of impiety and blasphemy to say, that He commanded his servants to teach one thing with their pens, and a contrary thing with their mouths.

“All scripture is given by inspiration of God;—and is able to make

\* The reader is requested to turn to the passages and peruse them attentively. It is of more importance to be acquainted with the tenor of the apostles' preaching, than to study the style of any modern pulpit orator. It was the plain unincumbered doctrine of Christ crucified, that produced such wonderful effects by the preaching of the apostles; and it is the same doctrine, and nothing else, even now, that can be of any use in the way of converting sinners. The Moravians who went to Greenland, began to teach systematically. They descanted on the being and perfections of God;—very proper subjects, most certainly, for an enlightened Christian assembly; but they made no impression upon the poor Greenlanders, whose minds were not prepared to take in such things. Almost in despair of doing any good, the missionaries began at last to speak about Jesus Christ, and his wonderful kindness and mercy to poor sinners; and this was found to melt the hearts even of the men of Greenland. See *Crantz's History*. I have not the work at hand, and cannot refer to the page; but the above anecdote is well known.

the man of God perfect, thoroughly furnished unto every good work." Christians can desire no more than the *word* which is able to make them *perfect*, which must itself be a *perfect word*. But Papists, dissatisfied with this, and seeking for something else, have landed themselves in ignorance, superstition, idolatry, and every evil work.

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## CHAPTER CXC.

POPISSH TRADITION DEFINED. VANITY OF DEPENDING UPON IT. PASSAGES OF SCRIPTURE ALLEGED IN ITS SUPPORT. CORRUPT CHANNEL THROUGH WHICH TRADITION IS DERIVED. SPECIMEN OF TRADITIONS; IN THE APOSTLES' CREED, SO CALLED. THE INSTRUMENT BOTH UNSUPPORTED BY EVIDENCE AND VERY INDEFINITE.

SATURDAY, March 2d, 1822.

THE true rule of faith, according to Dr. Milner, "is not merely the written word of God, but the whole word of God, both written and unwritten; in other words, scripture and tradition, and these propounded and explained by the Catholic church." In my last number I did little more than clear the way for the consideration of this proposition. Seeing, in two passages of one of his epistles, the apostle Paul makes use of a word which is rendered tradition in English, popish writers are in the habit of citing his authority in favour of their traditions; but I showed that what he referred to were communications made by himself under divine inspiration, including the apostolic testimony and report concerning Christ, as recorded in the gospel history: and, seeing Dr. Milner alleges that the ancient patriarchs received all that they knew of religion for 2400 years from tradition, I showed that the patriarchs were themselves prophets, and received from God himself that religion which they communicated to their families; and thus it is evident that the popish doctrine of tradition derives no countenance from apostles or patriarchs: and I might have added, that such traditions as the Papists plead for, were strongly condemned by Christ, in his discourses to the Pharisees, who made void the law by their traditions, just as the Papists make void the gospel by theirs.

The simple statement of what Papists mean by tradition, might be enough to convince persons of common sense of the folly of depending upon it. It consists of certain doctrines and precepts, which Christ and the apostles are said to have spoken, but which were not committed to writing. These doctrines and precepts are said to have been delivered by word of mouth from one age to another, and to have come down to us as pure and uncorrupted as the written word contained in the gospels and epistles. Those who can believe this, must believe in the existence of a perpetual miracle, without any conceivable reason for miraculous interposition, seeing the object could have been accomplished by the ordinary means of writing. Dr. Milner, however, not only believes this certainty of traditional communication, but he believes further, and stoutly maintains, that by this means, the knowledge of Christianity might have been preserved and propagated in the world, though there had not been a word of divine revelation committed to

writing. No doubt God could have done this, had he thought fit to preserve a succession of inspired men in all ages, as he did in the ages before his word was written; but what he could have done is no rule to us;—our business is with what he has done; and we know that he has given us his word in the scriptures, with a command to receive and apply our minds to the understanding of it; that he has not commanded us to receive the traditions of men, but to beware of them; and therefore we feel upon sure ground when we rely on the written word alone.

The other arguments from scripture in favour of tradition, are Christ's command to all men to hear the apostles;—"He that *heareth you, heareth me*;" and, "if he refuse to *hear the church* let him be unto thee as a heathen and a publican." Now, I have admitted that it was the duty of all men to hear what the *apostles* said to them; but this has nothing to do with what other men have said, or may yet say;—and popish tradition consists entirely of what other men said. I deny that the apostles spoke a word of that which the church of Rome *propounds* as apostolical tradition. This is not asserting a negative; for the church *has* condescended to mention what some of her traditions are,—such as the mass sacrifice, purgatory, and prayers for the dead; and as these are directly opposed to what the apostles wrote, I am sure they formed no part of their oral teaching, for they both wrote and spoke under the influence of the divine Spirit, who cannot teach contradictions. But suppose I had no such positive evidence on the subject; suppose it were all negative on that side; I am entitled to deny that of which there is no evidence. At any rate, the burden of proof rests with those who maintain the truth of tradition; and I challenge them to prove the genuineness of a single sentence ascribed to Christ and his apostles beyond what we have in the New Testament.

Aye, but, says Dr. Milner, the apostles had their successors, and Christ included them when he said, "He that heareth you heareth me;" and these words cannot be restricted to the apostles, for as they continued only for the ordinary period of human life, it was impossible that all nations, and all ages, could receive the gospel from them personally; therefore Christ must have included their successors, who are the priests of the Catholic church, the depositaries of the faith, by whom the unwritten word of God, that is, apostolical tradition, has come down to us with infallible certainty.

These are not precisely Dr. Milner's words, but they are the substance of his argument. And I reply, first, that the apostles, *as such*, had no successors; which I showed at length, in my reply to the Catholic Vindicator: and now, secondly, I maintain, that there was no need of any successors to the apostles, or any to fill their place, after they had committed their words to writing, and gone to receive their reward. *Hearing* the apostles is not a mere acoustic operation; it is not the mere reception of sounds into the ear. Papists indeed argue as if it were nothing else; and thus it is that they degrade and carnalize every thing that they touch. They think it impossible to hear the apostles, unless the sound of their voice shall literally be received into our ears, or the sound of the voice of some person who pretends to be one of their successors. But in the scripture sense of the expression, to hear the apostles, signifies the belief of their testimony, and submission to the ordinances which they appointed in

their master's name. Thus, they are as effectually heard in their writings as they were by their living voice; and the submission of the heart and life to what they wrote, is obedience to the divine command to hear them. When the voice from the excellent glory said, concerning Jesus himself, "This is my beloved Son, hear ye him," the divine command was, believe what he teaches, and obey what he commands; and not merely listen to the sound of his voice, which many did, who derived no benefit from it, because they would not obey his voice; and their not obeying it was the same as not hearing it. But he who really receives the truth which the apostles wrote, obeys the command to hear them; and, therefore, there was no need of successors, to tell us of something which they said but did not write.

With regard to the priests, who call themselves successors of the apostles, and depositaries of the faith, the world is able to judge what credit is due to their testimony in relation to what the apostles are said to have communicated by word of mouth. None of them profess to have lived so long as to have been ear-witnesses of what any of the apostles personally taught; and, therefore, supposing the present race to be as honest as it is possible for men to be, there can be no certainty with regard to any thing that they say has been handed down to them from the apostolic age. This objection gathers strength from the well known character of the great body of the priests for more than a thousand years. There is a universal tradition on this subject, both oral and written, the truth of which no man can doubt; namely, that the state of morals among the priesthood was profligate in the extreme. This was so universal, and exceptions were so rare, that it was almost a miracle to find a godly man among them. Now, suppose it were admitted that tradition contained nothing but sound doctrine for an age or two after the apostles, it must necessarily have become corrupted when taken up and transmitted by such corrupt men. They could not be the means of preserving, and the medium of communicating, holy doctrines and pure precepts, which condemned them, and must have been abhorred by them. Whatever came into contact with them must have been defiled. Water from the purest fountain will be found unsavoury after passing through a dunghill.

It may be admitted that, by the increase and general diffusion of knowledge, the character of the priests of the present day is not so bad, at least in Protestant countries; yet I would not trust much to their traditions. I shall suppose Dr. Milner to be one of the best of his order; yet, when I see that he asserts in his introduction, that the bishop of St. David's wrote a catechism which taught men to "hate and persecute their elder brethren," and when I find that the said catechism contains no such thing; I am compelled to conclude, that tradition passing through such a mind, may have received a bias that makes it of no value. If a man shall mistake, and grossly misrepresent what he reads with his own eyes, I can have no confidence in the accuracy of what he professes to have received by his ears, though given only at second hand, much less when it has come through a hundred such hands; and this is the case with all that the Romish church *propounds* to her children, under the name of the "unwritten word of God."

The next branch of the argument is that which requires men to hear the church. Papists, with one voice, maintain that this means the church of Rome; and that all men who will not hear and submit to her must be accursed. But she has not yet made it appear, and she never can make it appear, that she is here specially intended, any more than the church of England, or that of Scotland; for she had no existence, any more than these, when our Saviour gave that commandment. And the truth is, this command, Matt. xviii. 16. does not relate to any one church more than another, but to every particular church or congregation that may unhappily have an offending or immoral person among them. They are commanded to take certain steps to recover him from his error, and if they cannot prevail upon him, that is, if he will not *hear them*, they are commanded to consider him as a heathen and a publican; which implies no more than being excluded from the fellowship of Christians, of which he showed himself unworthy. Any person who will read the passage carefully, will find that it contains no more than I have here stated; and yet these words are repeated by every popish writer, to prove the supreme authority of the church of Rome: "Let him *hear the church*;"—"If he refuse to *hear the church*," &c. Under these words she claims a right to *propound* for belief, and to enjoin for practice, whatever she pleases; and all who will not obey come under the anathema of those who refuse to hear the church!

The church of Rome has been very sparing in her information with regard to the particular doctrines and ordinances which she has received from tradition. I have mentioned one or two things which have been divulged as derived from that source, though most popish writers endeavour to find scripture for these too, which seems to intimate that mere tradition does not satisfy them. But, so far as I know, there is no publication, printed or manuscript, that contains a summary or detailed account of what the church believes under the head of tradition. It may be any thing, or it may be nothing, for what any man out of the church can tell; for the very writing of it would destroy it as a matter of *oral* tradition; and, therefore, Protestants can never know what it is. As for lay persons in the church of Rome, every one must receive it from the lips of his priest. It is that which the "Catholic church *propounds*;" and as this is too large a body to propound any thing, otherwise than by the mouth of its official organs, every priest is the propounder of what he considers a Catholic tradition; which may be a mere whimsey of his own; and yet his people must receive it as infallibly true. Thus there may be as many whimsies as priests, all contradicting one another; for there is no authentic standard to which an appeal can be made, and by which an inquirer can satisfy himself who reports the tradition correctly.

But the "Catholic church;" that is, the popish priests; are not only propounders, they are also the explainers of both the written and unwritten word; and neither scripture nor tradition is to be considered the rule of faith otherwise than as propounded and *explained* by them. This power of explaining sets every thing to rights; for let the articles of tradition brought to view be ever so contradictory, the explanation of a priest can reconcile them to one another so completely, that he will, if necessary, swear that they are the very same; just as

a ghostly juggler can convert the December of one year into the June of another, when such conversion is necessary to serve a purpose.

I am aware that to these common sense arguments against popish traditions, writers of that communion adduce the promise of Christ to be with his church to the end of the world, and the promise of his Spirit to lead them into all truth. These promises they consider as belonging exclusively to the church of Rome, and as infallibly securing the priests, "the successors of the apostles," from ever falling into error. But this is again begging the question; it is an impudent assuming of the very thing that is denied, and which she is called upon to prove, but which it is certain she never can prove. Christ promised to be with *his* church to the end of the world; that is, with those who are separated from the world which lieth in wickedness, and who are devoted in heart and life to the service of God. Christ promised to be present with such to bless them; but it is as explicitly declared, that the face of God is against them that do evil. It must, therefore, be against the church of Rome, which, like Ahab, has sold itself to do wickedly above all that ever pretended to be Christian. This all the world knows; and of this Dr. Milner cannot be ignorant. I beg leave, therefore, to remind him of the words of the duke of Brunswick, which he quotes with approbation, and which are indeed words of wisdom, though partly quoted from an apocryphal book:—"Secondly, I made a strong resolution, by the grace of God, to avoid sin, well knowing that wisdom will not enter into a corrupt mind, nor dwell in a body subject to sin! Wisd. i. 4." I ask Dr. Milner, then, how wisdom could dwell in a body so thoroughly corrupt as he knows the church of Rome to have been for many centuries? and how he or any man can believe that this is the church in which Christ promised to dwell by his Spirit to the end of the world? There is blasphemy in the very imagination of the thing, as it tends to represent Christ as the minister of sin, and dwelling in the temple of wickedness, while he is of purer eyes than to behold iniquity, and cannot look upon sin. Yet so certain is Dr. Milner of the truth of those absurdities, which I have been exposing, especially of the traditions propounded and explained by the church, that he tells us, at the conclusion of this branch of his argument, that if it were possible for him to be mistaken, he would lay the blame on his Maker! "Were it possible for me to err in following the Catholic method, with such a mass of evidence in its favour, methinks I would answer at the judgment-seat of Eternal Truth, with a pious writer of the middle ages: 'Lord, if I have been deceived, thou art the author of my error.'" *Hugh of St. Victor*, p. 116. There is no arguing with a man capable of such impieties. This reminds us of what Mr. Burke said of the infidel Rousseau, that he wrote a book of Confessions, which he proposed to throw in the face of his Maker at the last day; but the infidel did not go so far as to say that he would lay the blame of his errors on his Maker; but merely to declare that he was as good a man as any who should be present at the judgment-seat.

Having noticed the principal arguments in favour of tradition, which are drawn from scripture, I shall now advert to one, which, I suppose, is founded on tradition itself: "True it is," says Dr. Milner, "that the apostles, before they separated to preach the gospel in different nations,

agreed upon a short symbol or profession of faith, called the *Apostles' Creed*; but even this they did not commit to writing: and whereas they made this among other articles of it, 'I believe in the holy church,'\* they made no mention at all of the holy scriptures. This circumstance confirms what their example proves, that the Christian doctrine and discipline might have been propagated and preserved by the unwritten word or tradition, joined with the authority of the church, though the scriptures had not been composed; however profitable these most certainly are for doctrine, for reproof, for correction, and instruction in righteousness." *Letter X. p. 86.*

What Dr. Milner here propounds under the positive assurance, that "True it is," is not an oral tradition to him, seeing he gives it on the authority of Rufinus, who had it from an earlier author, who had committed it to writing; but this author lived so long after the apostles, that he could know no more of their acts, from an authentic source, than we do. It was probably an oral tradition to him; but though it were more credible than it is, we are entitled to hold it as an idle tale, which can prove nothing, seeing it itself requires first to be proved.

It was one of the evidences of the divine mission of the apostles, that, without concert or formal agreement on any articles of faith, they all spoke the same things, and bore testimony to the same facts of which they had been witnesses. That this was the case is evident from the narrative in the Acts of the Apostles. They were not qualified to propound articles of faith till they had received the gift of the Holy Ghost; and then instantly they began to preach, and continued to preach, not in the measured terms of a previous systematic arrangement, agreed upon among themselves, but as the Holy Spirit gave them utterance. Yes; but Dr. Milner says, that before they separated to preach the gospel in different nations, they "agreed upon a short symbol or profession of faith, called the *Apostles' Creed*." Now what could be the use of this to them? The Holy Spirit continued with them, wherever they went, teaching them all to speak substantially the same things. To have made such an agreement would have indicated a jealousy of one another, or a doubt of the Spirit's remaining in them, which ought not to be supposed. It may be very well for uninspired men to arrange the truths of divine revelation in a systematic form, in order to their satisfying one another as to their understanding and agreement with regard to divine truth; but this was quite unnecessary for the apostles, who knew that they all spoke by one unerring Spirit.

If it be alleged that they composed the creed not for their own sakes, but for the use of the common people; I reply, that this work of all the twelve, if it were such, presents nothing half so useful as what may be found in the writings of any one of them who did write. I grant that this short symbol presents the leading truths of Christianity in very few words; but taken by itself, without a previous acquaintance with these truths, it must be quite unintelligible and useless. Every Papist, I suppose, can say it from memory; but he acquires no more knowledge of the true religion from it, than if he had learned to say it backwards. Its articles are stated so concisely, that it is little else than a general index of Christian doctrines; so that the profession of it cannot ascertain what a man's real sentiments are with regard to most of the things

\* "The title *Catholic* was afterwards added, when heresies increased."



which it embraces. The truth with regard to the person of Christ is stated somewhat in detail; but of what follows no man could make any thing, unless he had information from another source. "I believe in the Holy Ghost," is professing nothing, unless we know who the Holy Ghost is, and what is his part in the plan of our salvation. "I believe in the holy church," are equally words without meaning, in the mouth of a person who does not know what is meant by the words *church* and *holy* in the New Testament. Papists understand one thing, and Protestants another, by the very same expression; but neither would understand any thing at all, if he had not previous information. And as for the "communion of saints," I suppose there are few Papists who can tell what it is. In short, it is confessed on all hands, that this creed was inadequate as a standard of orthodoxy when disputes began to multiply. Hence it was found necessary to compose other and larger ones, such as the Nicene and Athanasian; and neither have they served the purpose of preserving unity among Christians, even in the same communion.

I conclude this number with remarking, that if Dr. Milner could prove the creed to have been the work of the twelve apostles, I would turn it against himself, by showing that they knew nothing of a body called the *Catholic* church, seeing that word was foisted into the composition ages after their time.

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## CHAPTER CXCL.

PROTESTANTS ARE NOT DEPENDANT ON TRADITION AS PAPISTS SAY THEY ARE. SENSE IN WHICH THEY USE IT ILLUSTRATED BY THE CASES OF MILTON AND OSSIAN. SOME PRACTICES ALLEGED TO HAVE BEEN RECEIVED FROM TRADITION CONSIDERED. THE CHANGE OF THE SABBATH FROM THE SEVENTH TO THE FIRST DAY OF THE WEEK. THIS NOT DEPENDANT ON TRADITION. RELAXATION IN THE STRICTNESS OF KEEPING THE DAY. THERE IS NO REAL, BUT ONLY A CIRCUMSTANTIAL RELAXATION.

SATURDAY, March 9th, 1822.

ONE principal mode of defence adopted by popish writers is, to make it appear that their opponents hold the same principles with themselves; and they think their church fully vindicated if they can show that what is charged against them is allowed by any class of Protestants. If it were so, the Protestants who agreed with them could not attack them with a good grace; but in most instances, where such agreement is alleged, there will be found a great difference of principles, with only a slight resemblance in words.

Thus on the subject of tradition, there is a sense in which Protestants use the word, and they admit the thing which it expresses, with certain modifications. What they understand by it, and the use they make of it, are very different from tradition in the popish sense, which Dr. Milner cannot but know; yet he argues as if he did not know it; and he writes as if we were as much the slaves of tradition as himself. Thus he writes:—"With all their repugnance to tradition and church authority, Protestants have found themselves absolutely obliged, in many instances, to admit of them both. It has been demonstrated above, that they are obliged to admit of tradition in order to admit of scripture itself.

Without this, they can neither know that there are any writings at all dictated by God's inspiration, nor which, in particular, these writings are, nor what versions or publications of them are genuine." *Letter XI.* p. 96. He then proceeds to tell us of certain articles of faith and practice which, he says, we have derived from tradition, to which I shall attend by and by. But I must first dispose of his assertion, that we are "obliged to admit of tradition in order to admit of scripture itself."

The reader is requested to remember, that by tradition, Dr. Milner means something handed down, through eighteen centuries, by word of mouth, independent of written testimony. Now I deny that Protestants depend upon such tradition for any thing, or admit of it for any purpose whatever. But they do not reject the tradition of written testimony. They readily avail themselves of it, as furnishing rational evidence of the genuineness of the books of scripture; that is, that they were written by the inspired men whose names they bear. I call it *rational* evidence, for it rises no higher. The belief of what this proves, is not the faith of the gospel; but it is evidence which satisfies reasonable men that there is no imposition in the matter; and that these books are really what they profess to be,—a record of facts and doctrines concerning Jesus Christ, written by men whom he commissioned to publish his doctrine to the world.

If I were writing against avowed infidels, it would be incumbent upon me to prove that the apostles were inspired; but this is admitted by Dr. Milner; and, therefore, all that I have to show, is, how the tradition of written testimony affords rational evidence that the books which bear their names were written by them. Now of this there is the written testimony of a host of authors, both friends and enemies of Christianity, who, while differing about many things, agree in this, that there were certain books received by Christians, not of the church in Rome only, but all over the world, as undoubtedly written by the apostles. Some of these authors were cotemporary with men who had been cotemporary with some of the apostles; and they have incorporated in their writings many passages, which assure us, that they had the very same narratives and epistles that we have in the New Testament. We know it to be impossible that forgeries should have gained such universal credit then, because we know it to be impossible now; human nature being the same, and the laws of moral evidence the same, in all ages.

About the middle of the seventeenth century, "*one Milton*,"—I use the language of a contemporary author,—"*one Milton* wrote a poem about the fall of man, which contained *some very good lines*." This poem was published in Milton's lifetime, acknowledged by him as the author, and not claimed by any other; but it was little known for about half a century; that is, until the days of the Spectator, when Addison brought it into notice by an exposition of its excellences. Almost every critic since that time has noticed it, and made extracts from it; and no one has ever called in question the genuineness of *Paradise Lost*, as a writing of Milton. There is, therefore, a moral certainty, as great as the nature of the thing admits of; and the fact has become so identified with English literature, that, supposing our language to exist, living or dead, a thousand years hence, it will be believed then, with as much certainty as it is now, that *Paradise Lost* was written by *one John Mil-*

ton. No man doubts that the poems ascribed to Virgil are genuine; because the fact is identified with the literature of the Augustan age; so, while there are in the world any traces of English literature, no man can reasonably doubt the genuineness of the poem of Milton. Upon the same principle, but with stronger evidence, the apostolic writings are proved to be genuine; for they were delivered to both individuals and churches, while the writers were alive. By these individuals and churches they were preserved, and became incorporated with the literature of the age immediately following, which it was impossible for forgeries to be; and thus the unanimous testimony of the writers of that age assures us of the genuineness of the apostolic writings.

This is called the tradition of written testimony; and it furnishes abundant evidence of the fact for which it is adduced;—such evidence as no man can resist, without denying the principles by which he would judge of evidence with regard to any thing else. We receive the holy scriptures, therefore, as demonstrated to be the writings of the inspired men whose names they bear, altogether independently of the authority of the church of Rome and her traditions, because they were identified with the literature of the period before the church of Rome was distinguished above other churches. It is impossible that writers of the next century can furnish stronger evidence of the genuineness of *Paradise Lost*, than that which is already on record; so it was impossible that the church of Rome, after the fourth century, when she began to assume authority over other churches, could add to the evidence in favour of the apostolic writings which had been established beyond all dispute in the second and third centuries.

Such is the use which Protestants make of tradition; and that it is very different from that of the Papist, must be evident to every child who can read the statement. I shall, however, for the sake of illustration, give an example that resembles their tradition, and that also by referring to a great poet. My readers have all, no doubt, heard of Ossian, the son of Fingal. Tradition says, that this Fingal was a great king in Scotland or Ireland, it is not certain which, somewhere between a thousand and two thousand years ago; and that his son Ossian composed many songs in Gaelic, which were handed down by word of mouth, from age to age, till about fifty years ago, when *one* Macpherson took them down in writing, from the lips of some old men and women, and translated them into English. This was genuine oral tradition, down to the date of the said writing and translation. But I suppose no man, who understands the nature of moral evidence, considers it proved, by the publication of these poems, that they were all, or any of them, written by a prince whose name they bear. Had they been written by Ossian, and received as his, without contradiction by cotemporary writers, or by writers of the immediately succeeding age, the genuineness of them would have been established beyond dispute; but as the case stands, no man can entertain a rational conviction that what we have as the poems of Ossian, were, *bona fide*, composed by a great prince of that name. Much less will he consider them as containing an authentic record of historical facts. There may be many facts in them, but from the necessary uncertainty of oral tradition, and the want of corroborating testimony, no man can possibly tell what is fact, and what is fable; because, from failure of memory on the one

hand, and national vanity on the other, much must be omitted, and many things exaggerated; not to speak of what poetry may have invented.

There may have been such a king as Fingal. There may have been such a prince as Ossian; and he may have been a great poet. Nay, I will go further, and admit, that there is a strong probability of these things; for I can no more believe that Macpherson fabricated these poems, than that Ossian composed them all. I will even admit, that it is probable that fragments of songs composed by *one* Ossian may have been preserved for hundreds of years by oral tradition, and that we have some of these in English in Macpherson's book. Many passages there are of great beauty, pathos, and sublimity,—worthy of the son of the "mighty chief of Morven, the first of a thousand kings." But bare probability is the utmost that the evidence can produce in the mind of a serious inquirer after historical truth. And this is all that popish oral tradition can effect; and that only with regard to things not contrary to scripture; so that no wise man will build any article of faith or ordinance of worship upon such an uncertain foundation.

We do not receive the apostolic writings upon authority so vague, as Dr. Milner would insinuate; for besides their *being written* at first, which puts them out of the rank of oral traditions, the substance of them was speedily incorporated with other writings, which remain to this day as witnesses of the fact, insomuch that a modern author is said to have boasted, that though the New Testament were lost, he could almost make it up from the works of the Greek and Latin fathers. I will allow this to be a figure of speech bordering on the hyperbole; but it is founded upon the fact, that the works of the fathers of the first four centuries, whose genuineness nobody denies, are full of quotations from the very Bible which we possess. I am not referring to these fathers as authorities for any doctrine, but merely as competent witnesses of the fact, that the scriptures were received by all Christians before the church of Rome was distinguished above other churches; and, therefore, we do not receive them on the authority of either her or her traditions.

That faith in the word of God which constitutes a man a Christian, is founded on higher authority than even the tradition of written testimony, which produces only a rational conviction, not a divine faith. But this, I hope, will appear a sufficient answer to Dr. Milner's assertion, that we are obliged to admit of tradition, (in his sense of the word, of course,) in order to admit of scripture itself. For an illustration of the other topic, how we know the Bible to be the word of God independently of human testimony, I refer the reader to Chap. CXXXIV. in Vol. II.

I conclude this branch of the subject with remarking, that popish authors claim great merit, on the part of their church, for having kept the Bible so carefully for us, for so many ages, and for giving it to the world at last: but these writers forget that the word of God was not given to the churches to be *kept up*, but to be given away and published: and it appears to me, that in using this plea of merit, the church of Rome appears in as awkward a predicament as the "wicked and slothful servant" did, who boasted that he had hid his lord's talent in a napkin.

I come now to consider the things which Dr. Milner says Protes-

tants have received from tradition. "The first precept in the Bible," says he, "is that of sanctifying the seventh day." He proves this at length by the first institution of the Sabbath, and by the fourth commandment in the decalogue,—a thing which no Protestant requires to be proved. Then he proceeds:—"On the other hand, Christ declares that 'he came not to destroy the law, but to fulfil it.' Matt. v. 17. He himself observed the Sabbath; and, as his custom was, he went into the synagogue on the Sabbath-day, Luke iv. 16. His disciples likewise observed it, after his death: they rested the Sabbath-day, according to the commandment, Luke xxiii. 56. Yet, with all this weight of scripture authority for keeping the Sabbath, or seventh day, holy, Protestants of all denominations make it a profane day, and transfer the obligation of it to the first day of the week, or Sunday. Now what authority have they for this? None whatever, except the *unwritten word*, or tradition of the Catholic church; which declares that the apostles made the change in honour of Christ's resurrection, and the descent of the Holy Ghost, on that day of the week." *Letter XL page 96.*

Dr. Milner must have been thinking of the manner in which Papists keep their *holy* days, when he spoke about Protestants making the seventh day, or Saturday, a *profane*\* day. It is well known that the holy days of the church of Rome are the most wicked and profane of all the year, at least after mass, which is always celebrated early; but consistent Protestants, I mean real Christians, have no profane days; but consider themselves bound to live to the glory of God as much on one day as another; and while following their lawful business on ordinary days, they are as really obeying the commandment, as when they meet for religious worship on the Sabbath.

But while thus asserting the duty of Christians to serve God every day, I am far from denying the special obligation of the Sabbath. There was divine wisdom and goodness in the appointment of a day to recur at short intervals, when we should have the privilege of withdrawing from secular affairs, and be allowed, without the interruption of these, to apply our minds to the contemplation of heavenly things, to observe divine ordinances, and enjoy the benefit of Christian fellowship. The obligation of sanctifying such a day, or devoting it to the service of God, with a special reference to spiritual things, is not only admitted, but maintained, by serious Christians of every denomination.

The proportion of time to be so consecrated, is fixed by divine authority to be one day in seven. The seventh day was originally appointed for the reason assigned at the institution of the Sabbath, and repeated in the fourth commandment. Because on that day God rested from all his works, it was a significant memorial of his rest, as well as a suitable portion of time for his creatures to rest from their labour; for it had respect not only to the spiritual exercises of rational and immortal beings, but also to the recruiting of the physical strength of man and the inferior creatures, which would soon be exhausted by hard labour, without the stated and frequent recurrence of a day of repose. But, except as a memorial of the rest after the creation of the world, there is no stress laid upon one particular day of the seven more than

\* I am aware that this word is used in the sense of *secular*, or *not sacred*; as we say, *profane history*; but I must protest against such a word coming into use in reference to any part of Christian practice.

another. The commandment does not say, "Remember the *seventh* day;" but "Remember the *Sabbath* day to keep it holy;" that is, remember the *day of rest*, as the word signifies; then the seventh day is mentioned, from its connexion with the first creation, as the proper day to be observed by the church under that dispensation; and so it was observed by the Jews in all their generations, and by Christ's disciples, after his crucifixion, but *before his resurrection*; for after that event, we have no notice of them observing the seventh day, or Jewish Sabbath. Thereafter, the first day of the week was that on which the disciples came together for prayer. Christ in person consecrated this day by meeting with his disciples once and again before his ascension. The day of pentecost was the first day of the week, as we learn from the appointment of that festival, which was ordained to be the day after the Sabbath, *Lev. xxiii. 16*. On this day the disciples were met, *before* the Holy Ghost came upon them, and, therefore, that day was not ordained in honour of his descent. So far as the history of the apostles goes, they continued to observe the first day of the week; and Paul, in writing to the Corinthians, mentions that as the day of their stated meeting. *1 Cor. xvi. 2*.

It is true, there is no positive precept which enjoins the keeping of the first day instead of the seventh; but apostolic example is as good as precept. We are sure that what the apostles did, and instructed the churches to do, must have been agreeable to the will of God; for they acted, as well as spoke and wrote, under the inspiration of the Holy Spirit. These considerations, I hope, will be found sufficient to expose the impudence of the assertion, that we have nothing but the authority of tradition for observing the first day of the week as the Christian Sabbath.

Dr. Milner then mentions some circumstances relating to the observance of the Sabbath, in which we do not exactly follow the rule prescribed to the Jews; such as keeping it from evening to evening. "Again," says he, "it is declared in scripture to be unlawful to dress victuals on that day, *Exod. xvi. 23*, or even to make a fire, *Exod. xxxv. 3*." And then he gives us to understand, that we learn by the traditions of the church that these circumstances were only of temporary obligation. With regard to the first,—that of keeping the Sabbath from evening to evening,—this was merely prescribing an entire day according to the mode of calculating other days; and therefore it is observed by Christians when they keep a whole day according to the same rule.

Dr. Milner's other remark seems intended to inform us, that there is less strictness required in the observance of the Christian, than there was of the Jewish Sabbath; and this we learn by the tradition of the church; and I grant there is a very prevalent tradition to that effect, which influences the opinion and even the practice of many Protestants. But I am not aware of any foundation for this in scripture; and, therefore, I must object to it as a human tradition, calculated to make void the law of God. I know, indeed, that by the law of Moses the Sabbath-breaker was put to death; but that does not infer that more strictness of observance was required; for we know that conjugal infidelity was also punished with death, which certainly does not infer that Christians may be less strict in that respect than Jews were.

The law of Moses ordained also that idolaters should be put to death. Happily for Papists, this is not obligatory upon Christians; and yet there is no less strictness required in keeping ourselves from idols. The truth is, there was a system of jurisprudence, or municipal law, bound up with the ordinances of worship, and the law of the ten commandments; for in Israel the nation and the church were identical. The distinction of church and state was unknown. It was not a civil establishment of religion; but a divine establishment of polity,—the head of which, both in spirituals and temporals, was Jehovah the God of Israel. It follows as a thing of course, that with the consummation of that dispensation, both the ritual and municipal branches of the law terminated; and left for us under the New Testament, nothing of the nature of precept but the original law of the ten commandments, which Christ exemplified and magnified by his obedience and suffering, and delivered as the rule of conduct to all the subjects of his kingdom;—not in any respect mitigated, or requiring less strictness than before; but requiring the entire devotion of the heart and life to the service and glory of God;—not as the price of any spiritual benefit, but as an expression of love and gratitude for spiritual blessings already received by the gospel.

Now, when Christ taught his disciples that this law was much more strict than they were aware of, and that it extended to the very thoughts of the heart, is it to be supposed that he made a special exception in prejudice of the fourth commandment, "Thou shalt remember the Sabbath-day to keep it holy?" Certainly not; for the sanctification of that day is enjoined in the strictest manner, in the summary which Christ gave of the first table of the law, "Thou shalt love the Lord thy God with all thy heart, and soul, and mind, and strength." Christ did indeed reprove the Pharisees for their affected hypocritical strictness about the Sabbath. This was not because he was less strict than they; but because he saw that their professions were insincere and inconsistent. He told them that it was lawful to do good on the Sabbath day, though it should require great labour, such as the lifting an ox out of a pit; that the law had always admitted of this, and other acts of humanity and mercy; and that the Jews had been in the habit of doing so without blame, when occasion required.

Those precepts about the Sabbath therefore, such as the length of a journey, and other matters, not expressed in the commandment, are not binding upon us; but the commandment itself I hold to be binding in all its extent and original strictness.

## CHAPTER CXCII.

THE OLD AND NEW DISPENSATIONS COMPARED. REASON WHY THE SABBATH SHOULD BE MORE STRICTLY OBSERVED BY CHRISTIANS THAN JEWS. FURTHER CONSIDERATION OF PRACTICES SAID TO BE DERIVED FROM TRADITION. EATING OF BLOOD, CONTRARY TO EXPRESS COMMAND. REFRAINING FROM WASHING THE FEET OF OTHERS, WHEN THIS IS ENJOINED. ASSERTION CONSIDERED THAT IT WAS IMPOSSIBLE FOR ANY CHANGE TO TAKE PLACE IN THE DOCTRINE AND PRACTICE OF THE CHURCH WITHOUT OPPOSITION. ARGUMENT ILLUSTRATED BY THE CASE OF THE CHURCH OF GENEVA.

SATURDAY, March 16th, 1822.

In my last number I replied to Dr. Milner's assertion, that we had nothing but the authority of tradition for observing the Sabbath on the first, instead of the seventh day of the week; and also to what he says about the obligation of observing it, being less strict under the New Testament dispensation than it was under that of Moses. I showed, that for the observance of the first day we had the example of the apostles, and of the churches which they planted, which is of equal authority with any precept; and as for the sanctifying of the Sabbath, I endeavoured to show, that the fourth commandment remains in full force, and in all its original strictness.

In comparing the two dispensations, we find, indeed, that in this, as in other respects, the law of Moses lays more stress upon things external and visible, than the New Testament does, which regards more the spirit of the thing than its outward circumstances. But this, so far from being a reason why we should pay less respect to the Sabbath, is rather an argument for greater strictness, seeing that by the greater spirituality of the new dispensation, we are brought into more intimate contact with spiritual and heavenly things. This strictness does not consist in measuring how far we may lawfully travel; or in forbearing to kindle a fire, which in some climates is as much a work of necessity as putting on one's clothes; but it consists in the abstraction of both body and mind from our ordinary worldly employments; devotion of heart to the service of God; personal attendance on the ordinances of his worship; and as much labour as we are capable of in doing good to fellow-creatures, especially by communicating the knowledge of Christian doctrine to our families, to our neighbours, and all to whom we have access.

Serious Christians regard the service of the Sabbath not as a burden but as a privilege; and the more strictly they observe it in the spirit of it, the greater blessing they find it. This is a matter of experience and individual consciousness, which will not be comprehended by those who require arguments to convince them that they may not lawfully take liberties with that holy day, or that think they need not keep it so holy as the Jews did. We are able to judge of the state of religion in any society from their observance of the Sabbath. If they are spiritually minded, they will punctually and cheerfully attend to the exercises proper for the day; but if they are carnal, they will begin to say, "What a weariness is it?" and, by and by, they will make it, in more senses than one, what Dr. Milner calls, a profane day. This has been eminently the case in the church of Rome for hundreds of years. Popish coun-



tries on the continent, and the more popish parts of Ireland, are notorious for Sabbath profanation; and the contagion of their example has infected Protestants who live among them, or in neighbouring states; so that what was mercifully intended for the benefit of man and beast, is turned to the injury of both, and what was appointed for the worship of God, has been turned to the service of the devil. Papists have no idea of sanctifying the sabbath further than attending mass in the morning, and perhaps hearing a short discourse which they call Christian doctrine. After that, in countries where they are not under legal restraint, particularly in some parts of Ireland, the day is spent in gaming, drinking, and fighting; so that instead of repairing the exhaustion of the week's labour, they are more exhausted by the revelry of that day than by all the labour of the week.

It is worthy of remark here, that when our kings of the Stuart line had a hankering after popery, and wished to put down Puritanism, they adopted the expedient of desecrating the Sabbath. Thus James I. of England affected to think it hard that his good subjects, after they had been at church, should sit the remainder of the Sunday, moping at their Bibles, or teaching their children their catechism. He, therefore, out of his royal bounty, and great regard for their welfare, issued a proclamation, giving them liberty to spend the day, after public worship, in the noble exercises of leaping, dancing, wrestling, archery, and such like; and he commanded the ministers of all parish churches to read this proclamation, after sermon on the Sundays; which was such a burlesque of sacred things, that we should scarcely credit the fact, were not the proclamation itself extant, and were there not an ample record of the sufferings of many godly ministers who refused to read to their congregations, on the Lord's day, this book of sports, as it was called; which was revived and reinforced by Charles I. who had the same object in view; and who, though not a Papist himself so far as appeared, was under the influence of a popish queen and a host of Jesuit priests, who did every thing in their power to banish true religion from the kingdom; and who knew well that they could not do this till they had banished the Sabbath.

I have indulged myself in a digression, which I hope will not be considered an idle one, seeing it arose out of my exposure of Dr. Milner's sophistry, and the subject is of great importance.

I proceed now in my explanation of those things which Dr. Milner says Protestants have received from tradition. He quotes the law with regard to eating blood, which he says was confirmed by the apostles; and by them "imposed upon the Gentiles who were converted to the faith, Acts xv. 20. Nevertheless," says he, "where is the religious Protestant who scruples to eat gravy with his meat, or puddings made of blood? At the same time, if it be asked, Upon what authority do you act in direct contradiction to the express words of both the Old and New Testament? he can find no other answer than that he has learned from the tradition of the church that the prohibition was only temporary." Page 97.

I do not know any Protestant who would give such an answer to such a question; but I do know many religious Protestants who scruple to eat blood, and who consider the commandment to abstain from things strangled and from blood, as of permanent obligation. I admit

there are others who think differently, but they do not rest their opinion upon any tradition of the church of Rome. In the primitive churches there were many questions agitated about meats;—that is, about what might, and what might not be eaten. The Apostle Paul told them, that the kingdom of heaven did not consist in these things; but in righteousness, peace, and joy in the Holy Ghost, Rom. xiv. 17. and that a man might lawfully eat of any thing that he bought in the market, or what was set before him on the table of an unbelieving neighbour, unless he was informed that it was connected with the worship of some idol; in which case he was to have nothing to do with it, lest he should give countenance to idol worship, 1 Cor. x. 25—27. This was the general rule laid down for the conduct of Christians; and it seems to admit of as much latitude as any man could wish. The habits of Jews and Gentiles, however, had been so different with regard to these things, that when they became united in Christian congregations, it was necessary, for the sake of peace and edification, that they should concede something to each other. The Jews were required to concede to the Gentiles the article of circumcision, and not to insist upon subjecting them to that rite, while they were allowed to practise it among themselves, if they pleased; and the Gentiles were required to concede to the Jews abstinence from things strangled, and from blood, and from fornication, all which were connected with idol worship; and these concessions on both sides, were absolutely necessary for the peace and edification of the churches. The last article being a precept of the moral law, there can be no question about the perpetual obligation of it; though from previous habits, connected with their former religion, the Gentiles were apt to think fornication scarcely, if at all, a crime; but the rest, which relates merely to an article of food, or to the manner of killing and preparing food for the table, is not so clearly a standing law of the kingdom of heaven, in which such liberty as the following is allowed:—"One believeth that he may eat *all things*: another who is weak eateth herbs. Let not him that eateth despise him that eateth not; and let not him who eateth not judge him that eateth; for God hath received him." Rom. xiv. 2, 3.

On the general subject of meats and days, the rule which the same apostle prescribes, is, "Let every man be fully persuaded in his own mind;" which shows that the things are indifferent; and not matters of moral obligation or positive institution; for with regard to these no such latitude is ever allowed in the word of God. Paul himself could eat flesh without scruple; and yet he says:—"If meat cause my brother to offend, I will eat no flesh while the world standeth, lest I cause my brother to offend." 1 Cor. viii. 13. This was in the true spirit of Christian charity and liberality. Upon this principle, I suppose it was, that the Gentile converts were required to forbear what must have been insufferably offensive to their Jewish brethren. And yet I am not so certain that this was the *sole* reason, or that there is no speciality in the case, as to say, those persons err, who consider the precept as binding upon them.\* There is no sin in forbearing to eat blood;

\* On this side of the question I have great pleasure in recommending a lecture on Acts xv., by Mr. Ewing of Glasgow, published about twenty years ago. The reader will find that there is a difference between the sentiments above expressed, and those

and he who has the least doubt about the lawfulness of it, does wisely to forbear. On either side of the question, we derive no more light from Dr. Milner's tradition than from the man in the moon.

I am not sufficiently acquainted with the arts of killing and cooking, to know what proportion of blood may be incorporated with the gravy of a beef-steak; and I cannot allow myself to think that this is, or ever was a religious question, or a matter that should affect a man's conscience. The command, in all its strictness, certainly applied to the family of Noah, and to the children of Israel; but it does not necessarily imply more than that the blood be drained from the veins of the animal in the ordinary manner, and not suffered to incorporate with the flesh, as in the case of an animal dying of strangulation, or dying a natural death: and while I admit that the Jews are more particular in extracting the blood than we are, if that be blood which we have in the gravy of beef, I believe it impossible to extract it entirely; and, therefore, if this was implied in the precept, it must have been a prohibition of flesh altogether, which we are sure it was not; for the commandment to abstain from the blood was originally given with the permission to eat flesh.

Dr. Milner and my other popish readers will affect to triumph at the uncertainty which I have admitted to exist with regard to the obligation of what appears to be an apostolic injunction. They will say, where is the boasted perfection of your rule—the Bible alone? and they will tell us how happy they are, seeing they have the living voice of the church, which assures them that the prohibition of blood-eating was only temporary. Now, though this living voice may produce silent submission in those who respect such authority, it does not produce conviction in the mind of any man; and therefore it is of no use. Allowing the church, that is, the priests, to be successors of the apostles, they cannot, even on their own principles, claim more authority and power in their living voice than the apostles had in theirs. Now it is a fact that the living voice of the apostles, with all the miraculous powers which they possessed, did not produce unanimity on such points as these; and they did not desire such unanimity without conviction. If submission to *mere* authority was ever imperative upon any man, it must have been on those to whom the apostles spoke. Yet we do not hear them assuming this tone of authority; or saying, You must all be of one mind about what may, and what may not be eaten. They left every one to act according to his own convictions, only requiring that he would allow his brother the same liberty: "for neither if we eat are we the better; neither, if we eat not are we the worse." 1 Cor. viii. 8. The truth is, the kingdom of heaven does not consist in these things; and to be all of one mind about them, is not more necessary than to be all of one stature.

Thus, by taking the written word alone as our rule, we are at least as much agreed in sentiment as those were who heard the living voice of the apostles, with all the advantage of repetition and oral explanation. The church of Rome cannot do more by her living voice; and, therefore, her children have no advantage over those who consult the scriptures. In these we read what the apostles wrote; and it is a matter

of my esteemed friend and pastor; and yet, I suppose, there are not two men in the world more of one mind with regard to every article of faith and ordinance of worship.

of fact, that the reading of their words produces as much unanimity now, as the literal hearing of it did when they were upon earth. All that the church of Rome effects by her authoritative dogmatizing, is submission without conviction, which is the union of slaves bound together by one chain: but the written word of God, like the preaching of the apostles, produces the union of individuals personally convinced of the truth of the gospel, and so united in affection that they can suffer every one to follow his own convictions about matters in which the kingdom of heaven does not consist. This is the union of free and rational beings; and I suppose it as much as Christians will ever attain in this world.

I must try to get over this ground a little faster.—“I will confine myself,” says Dr. Milner, “to one more instance of Protestants abandoning their own rule, that of scripture alone, to follow ours, of scripture explained by tradition. If an intelligent pagan, who had carefully perused the New Testament, were asked:—Which of the ordinances mentioned in it, is most explicitly and strictly enjoined? I make no doubt but he would answer that it is, *the washing of feet.*”—After referring to John xiii. with remarks, he proceeds;—“I now ask, on what pretence can those, who profess to make scripture alone the rule of their religion, totally disregard this institution and precept? Had this ceremony been observed in the church, when Luther and the other first Protestants began to dogmatize, there is no doubt but they would have retained it: but having learned from her that it was only figurative, they acquiesced in this decision, contrary to what appears to be the plain sense of scripture.” Pages 97, 98.

It is not of much importance to inquire what Luther would have done in the case supposed. It is well known that he retained a good deal of the nonsense which he learned in the church of Rome; and it would have been very surprising if he had not, considering the firm hold that established and long venerated custom had upon his mind. But does Dr. Milner not know, that this ordinance of washing feet was then, and is still, observed in the church of Rome? He certainly does know,—for all the world knows the fact,—that on certain solemn occasions, the pope, to show his great humility, washes the feet of twelve poor men, when they are as clean as his own fingers; but which he pretends to wash, in imitation of what Christ did to his disciples. I suppose Dr. Milner, living in England, is ashamed to acknowledge the fact which presents his holy father in such a ludicrous light, and, therefore, he writes as if there were no such thing.

I admit that what Christ did on that occasion had a figurative meaning;—that when he said, “If I wash thee not, thou hast no part in me,” he meant something more important than the mere application of water to the feet of the disciple; but I do not admit what Dr. Milner says the church teaches,—“that it was *only* figurative.” I do not say that Christ appointed the washing of feet as an ordinance, as Dr. Milner insinuates; but I think he did this as an example to his disciples; and that as an example it is binding upon us, and upon all Christians to the end of the world, not merely as to the specific act of washing the feet, but as to that which such an action signified; namely, hospitality and kindness to our brethren, especially to those who are going from place to place in the service of Christ, and the ministry of the gospel. In

reference to this washing of feet, Christ says, "I have given you an example, that ye should do as I have done to you:" that is, an example for your imitation. When instituting an ordinance, he does not say, Imitate my example, or, Do *as* I have done; but "THIS DO in remembrance of me," in which the actions of eating bread and drinking wine are specifically appointed; and no others will be acknowledged as obedience to the ordinance. But an example admits of latitude, and may be imitated in the spirit of it by a great variety of actions.

In eastern countries, in ancient times, persons did not travel, as many do now, in stage coaches and steam-boats; but usually on foot, over scorching sands; and they had not, as our pedestrians have, the benefit of stockings and close shoes, but wore sandals, which covered only the soles of their feet, and were tied with thongs about the ankles. A person thus equipped, coming from a journey, felt that the first thing necessary for his comfort was the washing of his feet; and the performance of this service, or even the furnishing of water for the purpose, being the first kind action which one man was called upon to perform to another who was a stranger, came of course to designate all the duties of hospitality and brotherly kindness. Thus we find the apostle Paul, in his first epistle to Timothy, draws the character of one who was worthy of consideration, as having *washed the saints' feet*, that is, having been hospitable, which implies every office of kind and brotherly affection; and in this sense Christ's example of washing the feet of his disciples is as binding now as ever it was.

After attempting to prove the certainty of tradition, from the impossibility of any change taking place in the doctrine and practice of the church without opposition, Dr. Milner sums up his argument in the following words:—"In a word, there is but one way of accounting for the alleged alteration in the doctrines of the church; that mentioned by the learned Dr. Bailey; which is to suppose that, on some one night, all the Christians of the world went to sleep sound Protestants, and awoke the next morning rank Papists!" Page 112.

Dr. Milner is welcome to claim for the church of Rome all the Christians of the world, meaning, I suppose, *worldly Christians*; and I hope he will allow me to claim for the Protestant churches, all who are *not* of the world, but chosen out of it, as Christ says his disciples were. But passing this, I beg to remind the reader that a similar argument was used by my correspondent, W. D., and fully answered in pages 506 and 507 in my first volume; in which I showed that the church of Rome had most certainly deviated far from the right line of truth, and that it was not necessary to trace and mark every step of such deviation. Without repeating what was then said, I now observe, that Dr. Milner has furnished me with an argument, that completely overthrows his own. He tells us, page 101, on the authority of a divine of the church of England, what is pretty well known to be the fact, that the church of Geneva has departed from the doctrine which Calvin taught; and adopted principles very different from those so zealously maintained by their fathers. How is this possible? When did the change take place? There is only one way of accounting for it; which is, that, on some one night, the Genevese Christians went to bed sound Calvinists, and awoke the next morning rank Socinians! Dr. Milner himself must allow that this supposition is as good as Dr.

Bailey's; and yet it is of no weight when opposed to the notorious fact, that a great change has taken place in the church of Geneva. And this has been tacitly brought about in less than three hundred years of increasing light and knowledge, when every man was able to detect any material deviation from first principles; how much easier then must it have been for a few artful men in the church of Rome, during more than a thousand years of gross darkness, to effect any change they pleased?

Dr. Milner insinuates farther, that a change like that in Geneva has taken place among Protestants in general:—"Is it demonstrably evident," says he, "from *mere scripture*, that Christ is God, and to be adored as such? Most modern Protestants of eminence answer, No; and, in defence of their assertion, quote the following among other texts; 'My Father is greater than I.'" If what Dr. Milner here asserts were true, I would show how it operated against his argument; but it is false, that most modern Protestants of eminence do as he says; and, therefore, I only remark upon it, that he, like other popish writers, seems very willing to serve the cause of Socinianism, when he has an opportunity of throwing in a hint in its favour.

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### CHAPTER CXCIIL

QUOTATION FROM DR. MILNER. AN EXCLUSIVE RIGHT TO THE SCRIPTURES, THE BOLD CLAIM OF THE CHURCH OF ROME. DR. MILNER'S REPLY TO THE ARGUMENT THAT THE JEWS WERE DIRECTED TO "SEARCH THE SCRIPTURES." IN WHAT RESPECTS PAPISTS ARE ALLOWED TO USE THEIR OWN REASON. SPECIMEN OF REASONING IN A CIRCLE.

SATURDAY, March 23d, 1822.

I HAVE now discussed the principal points contained in what Dr. Milner calls the "True Rule of faith;" and I hope I have proved to the satisfaction of every intelligent reader, that popish tradition is of no value, and that the Bible alone is sufficient for the instruction of men in all that which is necessary to be known for their salvation, and in all which they ought to practise for the glory of God, and the benefit of fellow-creatures.

In his twelfth letter, which is entitled, "Objections Answered," Dr. Milner takes leave of this subject, and concludes the first part of his work. Here I think it worth while to give a pretty large quotation of his very words, in order to show what spirit he is of, and what high ground he assumes, as a successor of the apostles, and as a priest of the *holy* church, which has, it seems, an exclusive patent for possessing and understanding the scriptures:

"Against the Catholic rule it is objected," says he, "that Christ referred the Jews to the scriptures; 'Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me.' John v. 39. Again, the Jews of Berea are commended by the sacred penman, in that they 'searched the scriptures daily, whether these things were so.' Acts xvii. 11.

"Before I enter on the discussion of any part of scripture, with you or your friends, I am bound, dear sir, in conformity with my Rule of

faith, as explained by the fathers, and particularly by Tertullian, to protest against your and their right to argue from scripture; and, of course, must deny that there is any necessity for my replying to any objections which you may draw from it. For I have reminded you, that 'no prophecy of scripture is of any private interpretation,' and I have proved to you, that *the whole business of the scriptures belongs to the church*. She has preserved them, she vouches for them, and she alone, by confronting the several passages with each other, and by the help of tradition, authoritatively explains them. Hence it is impossible that the real sense of scripture should ever be against her and her doctrine; and hence, of course, I might quash every objection which you can draw from any passage in it by this short reply:—*the church understands the passage differently from you; therefore you must mistake its meaning.*" Page 118. This is telling us in plain language, what the claims of the church of Rome are, and what she is ready to enforce whenever she shall have acquired power. We have no right to dispute with her; she needs not descend to argue with us; she is the sole judge of the meaning of every text in the Bible,—not one of which can have a meaning different from what she is pleased to impose; for "it is impossible that the real sense of scripture should ever be against her and her doctrine!" This is the short and summary argument by which Dr. Milner says he "might quash every objection." Then, it may be asked, what is the use of reasoning at all about the matter? Why not silence every objector by the strong arm of power as formerly,—that is, by the stake and the gibbet? for if Papists are convinced that they cannot possibly be wrong, they would be great fools to put their cause to the hazard of an argument.

Such a fool, however, Dr. Milner must be; seeing he has written 500 large octavo pages to prove what he says he can prove in little more than five words:—"The church understands" so and so, and that is enough; "it is impossible that the real sense of scripture should ever be against her and her doctrine." But to show that he is generous in his folly, he thus continues:—"Nevertheless, as charity beareth all things and never faileth, I will, for the better satisfying of you and your friends, *quit my vantage ground* for the present, and answer distinctly to every text not yet answered by me, which any of your gentlemen, or which Dr. Porteus himself, has brought against the catholic method of religion." Page 119.

As a specimen of the manner in which Dr. Milner answers to those texts of scripture which are usually adduced against his rule, take the following:

"By a way of answering your first objection, let me ask you, whether Christ, by telling the Jews to search the scriptures, intimated that they were not to believe his *unwritten* word, which he was then preaching; nor to hear his apostles and their successors, with whom he promised to remain for ever? I ask, secondly, on what particular question Christ referred to the scripture, namely, the old scripture? for no part of the new was then written. Was it on any question that has been, or might be agitated among Christians? No, certainly: the sole question between him and the infidel Jews, was, whether he was, or was not the Messiah? In proof that he was the Messiah, he adduced the ordinary motives of credibility, as they have been detailed by

your late worthy rector, Mr. Carey, the miracles he wrought, and the prophecies of the Old Testament that were fulfilled in him, as likewise the testimony of St. John the Baptist. The same is to be said of the commendations bestowed by St. Luke on the Bereans; they searched the ancient prophecies to verify that the Messiah was to be born at such a time and in such a place, and that his life and his death were to be marked by such and such circumstances. We still refer Jews and other infidels to the same proofs of Christianity, without saying any thing yet to them about our rule or judge of controversies." Pages 119, 120.

I request the reader to look over the last paragraph again. It is the whole of Dr. Milner's answer to what is alleged by Protestants against the church of Rome, from the words "Search the scriptures," and from the divinely inspired commendation of the Bereans for searching the scriptures daily. And what is the amount of this answer? Just nothing at all. No Protestant ever imagined that what Christ said to the Jews on that occasion, intimated that they were not to believe his word, or that of his apostles; and the starting of this question is nothing but a barefaced evasion of the argument which he felt himself unable to answer.

On this subject I will give Dr. Milner an advantage of which he did not know how to avail himself; for I believe he does not understand Greek, that being a branch of learning to which popish priests have a great aversion, and they are jealous of it, lest it should disparage their infallible Latin Vulgate.\* Every Greek scholar knows that what stands in our translation as a command, "Search the scriptures," (*ερευνάτε τὰς γραφάς*) may with equal propriety be read in the indicative, thus,—“Ye search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me; and yet ye will not come unto me that ye may have life.” Had Dr. Milner known that this is a true and consistent translation of the words, he would no doubt have availed himself of it, seeing it is not a command to search the scriptures, but merely the admission of a fact that the Jews had a practice of doing so; and we know they had many bad practices. I expect the next generation of popish authors will improve this hint; and they will probably put their argument in this form:—Christ did not command the people to search the scriptures, but *complained* of their doing so, as a gross abuse of sacred things, which did not belong to them but to the priests!

In Christ's words to the Jews, there is the statement of a fact,—they searched the scriptures; and the reason of their doing so, was, that in them they thought they had eternal life. This was a cogent reason for their doing what they did; and, on this account, I prefer reading the words in the indicative; for the mere thinking a certain line of conduct right, is not of itself a sufficient reason for commanding persons to follow it.† But Protestants lose nothing by conceding to the Papists this advantage, which they are too illiterate to find out for themselves; for though the words are not a command to search the scriptures, they

\* From Mr. Grier's Reply, p. 61. I learn that Dr. Milner has somewhere avowed his imperfect acquaintance with Greek.

† See Dr. Campbell on the passage.



prove that the people had a right to do so, which is enough for my present purpose.

Dr. Milner, supposing the words to be in the imperative,\* and not knowing how to relieve the Jews from the obligation of searching the scriptures, admits the propriety of *their* doing so; because the question was merely a question among Jews, or between Christ and the Jews; and for the decision of this he admits the propriety of searching the Jewish scriptures. Then surely for the decision of questions that rise among Christians, it is proper to have recourse to the Christian scriptures, or the New Testament. This, however, Dr. Milner will not admit; for they have the living voice of the church, which they are commanded to hear. Well, the Jews had the living voice of prophets during most of their existence as a nation; they had just had the living voice of John the Baptist; and now they had the living voice of Christ himself, which they were commanded by a voice from heaven to hear; and yet they exercised their right to search the scriptures. Suppose, then, for the sake of argument, that the church had a living voice of equal authority, it would not deprive Christians of the right which Christ acknowledged and confirmed, by repeatedly, in his discourses, referring the people to the scriptures; and which was again confirmed by the apostolic commendation of the Bereans for searching them. But the truth is, the church has no living voice that can speak agreeably to scripture; and therefore it is that she wishes to silence the oracles of God, that her own authority may remain uncontrolled.

Dr. Milner's answer to other texts are equally unsatisfactory; and I shall not put the reader's patience to the test of going over them all.

Among Dr. Milner's "Objections Answered," we read as follows: "Against the infallibility of the church in deciding questions of faith, I am referred to various other arguments made use of by Dr. Porteus; and in the first place to the following:—'Romanists themselves own that men must use their eyes to find this guide; why then must they put them out to follow him?' I answer by the following comparisons. Every prudent man makes use of his reason to find out an able physician to take care of his health, and an able lawyer to secure his property; but having found these to his full satisfaction, does he dispute with the former about the quality of medicines, or with the latter about forms of law? Thus the Catholic makes use of his reason to observe which, among the rival communions, is the church that Christ established and promised to remain with: having ascertained that, by the plain acknowledged marks which the church bears, he trusts his soul to her unerring judgment, in preference to his own fluctuating opinion." Page 125.

Here it is virtually admitted by Dr. Milner, that when men have found this guide which he speaks of, they must put out their eyes, and follow him blindfold; for he does not disavow the principle which the objection implies, but explains and defends it: and this explanation suggests some very humbling and painful reflections. It is both painful and humbling to reflect, that, in this age of knowledge and general

\* Since writing the above, I have looked into the Douay Bible, and I find the indicative reading of the passage mentioned in a note, though the imperative is retained in the text. Still it is probable few Papists know this, as they are not very familiar even with their own version.

improvement, there should exist in England a man capable of seriously maintaining such absurd and slavish principles; and that this man is not a coal-heaver, a scavenger, or doer of night-work; but a right reverend bishop, a D. D. and F. S. A., and a vicar apostolic, having spiritual oversight of all the Papists in the midland district of England. Titled, however, and distinguished as he is among the silly sheep of his own pasture, I am persuaded there is not a shepherd to be found upon the mountains of Scotland, who would not be ashamed to say in jest what Dr. Milner advances as a solemn and conclusive argument.

This argument, or rather comparison, proceeds upon the assumption that the knowledge of religion is no more a matter of personal interest, than a knowledge of law and physic; and that it is just as proper to trust a priest with the care of souls, as a physician with the health of our bodies, or a lawyer with the security of our property. He affects not to know, or, perhaps rather, he really does not know, that proficiency in physic and law is attainable by only a few, and that at the expense of much labour, time, and money; while the gospel of the grace of God, which brings salvation to the guilty and the perishing, is brought down to the level of the meanest capacity, and presented to all men for acceptance, without money and without price; and for the purpose of their immediate personal enjoyment of its benefits, without the labour and expense of long preparatory study.

In civil society, it is right to encourage and respect those who devote their lives to the study and practice of any useful art or science. Providence has so ordered matters, that what is called the division of labour obtains in civilized nations, without any studied effort to produce it. He who studies physic, becomes a skilful physician; he who studies the statutes, and the fundamental principles of jurisprudence, becomes an expert expounder of the law; and those who study the necessary manual arts, become expert tailors and shoemakers. One, who has not studied any of these arts or professions, may, very properly and rationally, trust one with the clothing of his feet; another with the covering of his back; one with the drawing of a tooth; and another with the drawing of his last will;—because all these are mere matters of this world, which no man is obliged to study or practise, unless he has chosen them as his profession. But the concerns of a man's soul,—the business of his personal salvation,—is what he cannot devolve upon another. This is a matter which every man must understand for himself. There is neither salvation nor damnation by proxy. The word of God addresses men as individuals:—"If *any man* will come after me, let him deny himself, and take up his cross, and follow me; and *him* that cometh unto me, I will in no wise cast out,"—are the gracious words of Christ addressed to men as individuals;—and to all men without distinction. It is with God himself directly that men have to do. It is him that we have offended by our sins; it is he who has provided the remedy, by sending the Saviour to die for us; it is he who says, "*whosoever* believeth in him shall not perish, but have everlasting life;" it is to him that we must answer, each one for *himself*, for the reception which we give to this good news; and it is according to the reception which men give to the gospel, that they are thus personally and pointedly addressed:—"If thou be wise, thou shalt be wise for *thyself*: but if thou scornest, *thou alone* shalt bear it." Prov. ix. 12.

What horrible presumption and impiety is it, therefore, in Dr. Milner, to teach his poor deluded flock, that they may safely trust their souls to the unerring judgment of the church; that is, to such men as himself, for we all know, that by the church he means the priests? This indeed he confesses in the paragraph which immediately follows: "Most likely the Catholic peasant learns the doctrine of the church from his parish priest; but then he knows that the doctrine of this priest must be conformable to that of his bishop, and that otherwise he will soon be called to account for it: he knows also that the doctrine of the bishop himself must be conformable to that of the other bishops and the pope; and that it is a fundamental maxim with them all, never to admit of any tenet but such as is believed by all the bishops, and was believed by their predecessors, up to the apostles themselves." Page 126. What a variety of things this peasant must know!—more indeed than any man ever knew or will be able to prove while the world stands!—and yet he is not called to trouble himself about the knowledge of any thing; but to trust his soul to the unerring judgment of the church, in preference to his own fluctuating opinion. Suppose he were to endeavour to understand what he is here said to know about what his priest teaches,—which agrees with the bishop's teaching, which agrees with that of all the bishops, and with the pope and his predecessors, up to the apostles,—he would find himself lost in an inextricable labyrinth; for where would he find information upon all these points? The longest term of human life would not be sufficient for the purpose;—while in one hour he might learn from the gospel all that is needful for the salvation of his soul:—

"O how unlike the complex works of man  
Heaven's easy, artless, unincumber'd plan!"

Dr. Milner *propounds* his doctrine as if there were no alternative between a man's implicit trusting in the church, and following "his own fluctuating opinion." But the Christian follows or trusts in neither the one nor the other. His trust is in the word of God, and in the teaching of his Holy Spirit, who guides into all truth,—into the knowledge of all things necessary for the present comfort and eternal salvation of those who receive the divine testimony; to whom he gives an understanding to know him who is true, and to be in him who is true; even in his Son Jesus Christ; "this is the true God and eternal life."

But it must be inquired, how the Papist by his reason finds out "the church that Christ established, and promised to remain with?" It is by certain "plain acknowledged marks which the church bears," as Dr. Milner tells us. Where are these marks to be found? This is rather a troublesome question; for, in order to give an answer, Papists are constrained to refer to the Bible, in which they say, there are certain marks by which Christ's true church may be distinguished. This is true enough: but if a man read the Bible carefully, and take the words in their plain grammatical meaning, he will not find one mark of the church of Rome there, except under the character of an enemy and an antichrist. It is as if conscious of this, that the popish priests have such an abhorrence of Bible-reading. If they believed that their religion was founded on the word of God, they would invite every man to search the scriptures for himself, and satisfy himself that theirs was the true religion. This is what all Protestants do; which is a *prima*

*facie* evidence in their favour. Whether right or wrong, this indicates an honest persuasion that the word of God is on their side. But when the church of Rome refers to the scriptures in support of her claims, and at the same time prohibits the free and general reading of them, it shows that she does not believe her own doctrine, but is conscious that she is deceiving the people.

After all, what is the use of the church of Rome's referring to the Bible, when she tells us that she is the sole judge of what the Bible teaches?—that whatever a passage may seem to express, we must certainly mistake it, unless we understand it exactly as the church does? Since the ultimate appeal must always be to her judgment, we may as well take her word at once, without going to the Bible; and this is, in fact, the very point she wishes to establish; and which she has established in the minds of her dutiful children. To speak of the Bible at all, then, is no better than her other impositions. In her mouth a proof from the Bible is proving a thing by itself; for it is her mouth that decides its meaning; and this is no evidence at all. Or, when she speaks of the Bible as the word of God, she tells us that we know this only on her authority; and then she refers us to the Bible to prove that she has such authority, which involves the absurdity of proving two unproved things by each other. The church of Rome points out the true word of God; and the word of God points out her as the true church! which is a circuitous mode of arguing of which any child ought to be ashamed. Yet this is the main bulwark of popery; and great divines, and learned cardinals, and holy fathers, are not ashamed to argue in this manner.

Dr. Milner was perfectly aware that this mode of reasoning would be objected to; and he anticipates the objection, by telling us, that all such circles are not vicious, and that mutual testimony is admissible. Thus John Baptist bore witness to Christ, and Christ bore witness to the Baptist. Yes: but neither of them was a stranger to the people. Had the Jews not known what sort of man John was, his testimony would have been of no weight in favour of Christ; and had they not known something of Christ's character, his testimony on behalf of John would have been of no value with them. But according to the church of Rome, we know nothing of the Bible but through her; and yet she says the Bible certifies her to be the only true church, which is only her own certificate at second-hand. In a long note, Dr. Milner, by means of similitudes, tries a farther vindication of this mode of reasoning; but it will not do. I defy the whole order of Jesuits to reconcile it to common sense; and I am sure I could not reconcile the use of such an argument with common honesty.

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## CHAPTER CXCIV.

THE DUTY ENJOINED IN MATTHEW, OF "HEARING THE CHURCH," CONSIDERED. THE DIRECTION RESPECTS DISCIPLINE, NOT DOCTRINE. DIFFICULTY OF FINDING THE TRUE CHURCH ON DR. MILNER'S PRINCIPLES. HIS MARKS OF THE CHURCH EXAMINED. UNITY. THE ROMAN CHURCH DOES NOT ACKNOWLEDGE ONE HEAD. ARGUMENT AGAINST PAPAL SUPREMACY IN A LETTER FROM J. E.

SATURDAY, March 30th, 1822.

I HAVE now gone over the first part of Dr. Milner's work, which

professes to expose the false rules, and establish the true rule of faith. He thinks he has proved beyond contradiction that this true rule is scripture and tradition, as propounded and explained by the Catholic church; that is, the church of Rome; and that all men ought to submit to her decision, with regard to what they are to believe, and what ordinances they are to observe, under pain of being held accursed as heathens and publicans. It has been my endeavour to show that his proofs are deficient, and his assumptions inadmissible, upon any principle of scripture or common sense; and how far I have succeeded, I leave to the reader to determine.

Dr. Milner enters upon the second part of his work with the confidence and assurance, that the principles laid down in the first part are demonstrated by him, and admitted by his correspondents; particularly, that they ought to hear the church; and James Brown, Esq., in name of himself and brethren and sisters, is introduced as inquiring, whether they may not as well hear the church of England as that of Rome. Dr. Milner has convinced them that they must give up their own private judgment; that they must not presume to think for themselves what is the import of divine revelation; but leave all to the judgment of some church. Then he congratulates them on the "advance" which they have made "towards the clear sight of the whole truth of revelation;" and tells them that, now having taken the church of God for their guide, they have but one simple inquiry to make—*Which is this church?* which, he assures them, cannot be the church of England. So it seems, the only way to come to a *clear sight* of a thing is to shut our eyes. I think I have heard that this is the way in which some apprentice boys are initiated into the mysteries of their craft. After going through certain ceremonies, they are told to shut their eyes, and they will see such and such things; which appears a strange way of acquiring knowledge, and a very foolish way of becoming wise; but unless I had read Dr. Milner's work, I could not have believed that a grave doctor and apostolic vicar would have ventured to publish to the world, that this is the right way to obtain a clear sight of the truths of divine revelation.

Dr. Milner, however, admits that we may use our own eye-sight till this one question be solved—*Which is the true church?* After that we have no more use for it. "Hence," says he, "it is as clear as noon day light, that by solving this one question—*Which is the true church?*—you will at once solve every question of religious controversy that ever has been, or that ever can be agitated. You will not need to spend your life in studying the sacred scriptures in their original languages, and their authentic copies, and in confronting passages with each other, from Genesis to Revelation,—a task by no means calculated, as is evident, for the bulk of mankind:—You will only have to hear what the church teaches upon the several articles of her faith, in order to know with certainty what God hath revealed concerning them. Neither need you hearken to contending sects, and doctors of the present or past times: you will need only to hear the church, which indeed Christ commands you to hear, under pain of being treated as a heathen or a publican. *Matt. xviii. 17.*" Page 3. Part II.

If the reader will turn to the passage in the gospel by Matthew here referred to, he will find that the command to hear the church re-

lates not to any article of faith or worship; but merely to a matter of personal offence which one man may have given to another; and he who attends to the nature of the thing, will see that the church spoken of must be one which a man can speak to, as well as hear. But I need not repeat what has been so often said about Papists misrepresenting the meaning of this passage. There is not a word in the New Testament that implies a command to hear the church in Dr. Milner's sense; and he is guilty of the profanity of wresting Christ's words from their connexion, and applying them to a purpose which he did not intend by them. This is, however, so common with popish writers, that perhaps he thinks there is no evil in it; though he would be grievously offended with any man who should make so free with his words.

After all, the decision of this one question, which is to settle all other questions, is no easy matter. It is indeed a greater undertaking than any method adopted by Protestants for obtaining a knowledge of the truth. We search the scriptures; and we come to know and understand the doctrines of the gospel one by one, as they are presented to the mind: but the popish method is, to endeavour to find out where these doctrines lie concealed in a heap, and to gulp them all at once. This requires no ordinary capacity; and it must be the effect of a mightier effort than comparing passages from Genesis to Revelation. If the bulk of mankind are incapable of this, as Dr. Milner says, then his method is not calculated for men at all, but for beings of superior powers.

Dr. Milner's rule for settling all controversies by merely finding out which is the true church, reminds me of Mrs. —'s\* rules for making hare soup. "First," says she, "catch a hare." Now this first step happens to be the most difficult in the whole process; and to the *bulk* of cook-maids it is prescribing no less than an impossibility. In like manner, Dr. Milner prescribes, as the first step, what is impossible to the bulk of mankind; that is, to find out such a true church as he describes; for there never was such a church in the world. I mean a visible, organized, holy, apostolical, and universal church; that is, a *holy* church embracing a world of *sinful creatures*; not sinners saved and sanctified; but sinners under the power of their evil passions; and, according to the doctrine of the church itself, so *unholy* as to die in a state that requires purgation in another world. There is a contradiction in the terms *holy* and *universal*, as applied to the church in this world; and it is only in heaven that they will be found applicable to one body.

Dr. Milner himself must have been aware of the vast difficulty of settling his first question, which is to decide all other questions; for he has written one hundred and seventy large octavo pages of letter press on this one subject; and I am sure it is a more grievous task to study and understand all these, than to read and understand the holy scriptures. By reading a few pages of the New Testament, a man may soon come to the knowledge of the truth by which he will be saved. But supposing him to take every step of Dr. Milner's laborious process; and even supposing him to be successful in finding what he sought for, namely, the true church, he has not made one step

\* I forget the name of the good lady; but some of my readers will recollect in which of the cookery books this rule is laid down.

towards the understanding of the saving truth; for he finds in this church nothing but a confused heap of dogmas, traditions, legends, rites, and ceremonies, which he is commanded to believe and observe, without any regard to his understanding of them; so that, as the fruit of all his labour, he finds himself the mere slave of an authority which he is not permitted to question.

Let us now attend to Dr. Milner's marks of the true church, which he *propounds* rather pedantically, and in great capitals, as follow:—UNITY, SANCTITY, CATHOLICITY, and APOSTOLICITY. It is not my intention to reply to the whole hundred and seventy pages, which he has written upon these four topics, because I have already discussed them all in some part or other of the preceding volume of my work. I broadly deny that the church of Rome possesses any one of these characters. She is neither united, nor holy, nor catholic, nor apostolical. She is as full of divisions as all the Protestant communions together; she is as full of impiety and impurity as any nation of infidels; she is not so catholic or universal as heathenism; she possesses no more of the apostolic character than Simon Magus, or Elymas the sorcerer did. To lead a proof upon all these points would be to repeat what I have proved already, under different heads, which the reader will easily find by consulting the tables of contents. But it may be useful to give a short condensed view of some points, which I shall endeavour to do in as small a space as possible.

One of the first things, perhaps the very first thing, that constitutes union in a church, is that all the members acknowledge the same head. Now, on this first point, there is more union among the hundred sects of Protestants than there is in the one church of Rome. Protestants of every name, with one voice, acknowledge Jesus Christ alone as the head of his church; and they acknowledge his authority alone in spiritual matters; that is, they will submit their consciences to no other. Even such national churches as acknowledge a head on earth, limit this headship to what is called the "state ecclesiastical," in which sense the king is head of the church of England. He presides over the temporalities of it; but in matters purely spiritual, an English episcopalian will maintain the exclusive headship of Christ as firmly as any other Protestant. But the church of Rome claims to have a spiritual head on earth, which head she believes infallible; and her members submit their consciences, in spiritual matters, to his supreme authority.

Now, it is very surprising that Papists are not, and never were, agreed as to who this head is; and, therefore, they are destitute of the first principle of church unity. One party says, it is the pope; a second makes it a general council; and a third says, it is neither the one nor the other, but both united. But it must be confessed, all parties are somewhat shy in giving an explicit opinion upon the subject. Like the Pharisees of whom Christ asked about the ministry of John, "Was it from heaven, or of men?" who, perceiving that unpleasant consequences would follow a direct answer on either side, said they could not tell; so Dr. Milner evades the question, relating to the infallible head of the church. "Schoolmen," says he, "discuss some such points; but let me ask his lordship, (Dr. Porteus,) whether he finds any Catholic who denies or doubts that a general council, with the

pope at its head, or that the pope himself, issuing a doctrinal decision, which is received by the great body of Catholic bishops, is secure from error? Most certainly not: and hence he may gather where all Catholics agree in lodging infallibility. In like manner, with respect to our national constitution, some lawyers hold that a royal proclamation, in such and such circumstances, has the force of a law; others, that a vote of the house of lords, or of commons, or of both houses together, has the same strength; but all subjects acknowledge that an act of the king, lords, and commons, is binding upon them; and this suffices for all practical purposes." Part I. p. 130. The church of Rome proves herself earthly, by incessantly attempting to support herself by figures of earthly things; but the legs of such lame figures are never equal; and deductions of this kind from things worldly to things spiritual and heavenly, are seldom better than parables in the mouth of fools.

So far from telling us who is the infallible head of the church of Rome, Dr. Milner lets us know that he cannot tell. The schoolmen have differed about it; and "who shall decide when doctors disagree?" Hence he puts a question to Bishop Porteus, respecting his own knowledge of what Papists believe on the subject; from which "he may gather where all Catholics agree in lodging infallibility." And this must be nowhere; for all Catholics never agreed about it. Bishop Hay tells us more honestly, that the church has never decided who her infallible head is. He says, it is not a question in which faith is concerned; and that one may believe according as the reasons on each side preponderate. *Sincere Christ. chap. xii. Q. 31.* Then the church of Rome is of all churches in the world, the farthest from unity, seeing she is not agreed as to who is her infallible head. This renders her agreement or disagreement about other matters of no importance whatever.

"For all practical purposes," however, I admit that the bulk of Papists believe the pope alone to be the infallible head of the church; for they can never know whether or not his doctrinal decisions are "received by the great body of Catholic bishops;" and, therefore, they have only himself to look to. This brings us back to the question of his supremacy, on which I shall give place to a correspondent, who adduces an argument against the supremacy, which I am sure the church of Rome will never answer.

#### "TO THE PROTESTANT.

"SIR:—You will highly gratify some of your friends by giving an early publication to the following argument against the supremacy of the pope, which, as far as I know, is perfectly new. It is one of those numerous erudite exhibitions of talent which have lately been brought forward into public notice by an eminent lecturer\* on scripture criticism, of our city; and it deserves most particular regard from you in this period of your work, when you are exposing the fallacy of grounding any part of our Christian belief on the tradition of the church of Rome. The question as now stated by themselves is not, Shall we reject all traditions, or all collateral aid from cotemporary authority, when we proceed to give the true sense of scripture?—for they admit

\* The Reverend Mr. Leech.



that we do not thus reject traditionary evidence and assistance; but, Shall we advance their traditions to equal or superior authority with the scriptures themselves? The Papists do not venture to impugn the authority of scripture; what they contend for is, to place it on the same level with certain traditions, of which they say that their church has always been the repository; which traditions, they maintain, afford the genuine sense of scripture, and throw light on the whole economy of the Christian revelation. This is the amount of their position: now let us see how they make it out.

It is indispensably necessary for them to make out the supremacy and infallibility of the papal chair, the oracle which decides concerning their traditions, and all their peculiar rites and doctrines; and in order to this, to deduce this supremacy and infallibility from the apostle Peter, whom our Saviour is held to have intrusted with the keys of the kingdom of heaven, and with the charge and custody of his people. This they must do; for if there be nowhere some supreme and infallible guide, who is visible to our eyes and palpable to all our senses, their oral communications must rest precisely on their own peculiar evidence, and reach no higher estimation than their intrinsic value carries along with them. The pope's supremacy and infallibility, accordingly, form the corner stone of their system; and it is of such vital importance to it, that if it is not supported on its high, exalted, and pre-eminent place, the system itself must fall to the ground, like the arch when its keystone is removed. Indeed, if the civil and spiritual power of the pope were deprived of these attributes, it would crumble into nothing, and along with it bring down the whole fabric of papal delusion. Indeed, his supremacy is so essentially important to the existence of the system, that if once set aside and abandoned, there would not be one tongue to move in defence of these abominations and absurdities that have been palmed on the world under the name of legendary traditions.

Now the argument adduced by this truly eminent critic against the supremacy of the pope, as derived from the apostle Peter, is this:—Saint Peter, it is allowed on all hands, suffered martyrdom under the persecution of Nero, about the year of our Lord 66. It is enough for us at present to assume, that the Papists, from what they hold to be infallible authority, receive this to have been the time of his death. We know, moreover, and scripture testifies the fact, that the beloved apostle John, to whom our blessed Redeemer committed the charge of his mother, lived about forty years beyond this period, having, during his banishment, under Domitian, to Patmos, written the Apocalypse; and probably, at or near the same time, his gospel and epistles. Whence it appears, that this eminent apostle not only survived Peter many years, but was most actively and beneficially exercised during that period in the service of the church of Christ. A question thereupon occurs, How did it come to pass that this great apostle did not succeed to the supremacy of the church at the death of Peter, in place of Clement, or Linus, or Cletus, or Anacletus?—Why, seeing his fellow-labourer, with whom he so often and so frequently exerted himself side by side, was removed from the earthly state of things, did not John take up the mantle that was dropped from him, and exercise that supremacy and infallibility on which the main stress of Christian belief was in all ages to depend? Why was he to submit to Pope Clement, and Pope

Linus, and Pope Cletus, in the great articles of supremacy and infallibility? Did his high apostolic authority, derived immediately and directly from our only Lord and Saviour, indeed succumb to these orderly supreme pontiffs, or was there during his life an eclipse of the papal power? Whatever answer may be attempted to these questions, one thing is most evidently and prominently certain, that the apostle John was eminently qualified to have exercised the great offices attributed to the successors of Peter; and if their offices were so necessary in the church, as Papists say they are, it is wonderful, it is unaccountable, how he should not have been appointed to exercise them, now that Peter was out of the way, and he so well prepared for discharging them with equal or superior influence.

But the force of the argument is not spent here. If it was necessary for the apostle John to submit to Pope Clement, or Pope Linus, why did he not manfully defend their authority, enforce the infallibility and supremacy of the new establishment, and give efficacy and force to its dictates by his apostolic power and authority, confirming the same by miracles, and illustrating its efficacy by the accompaniment of gifts and graces, conformably to the original destination of such power and authority? Most certainly such confirmation was much wanted, if popedom was necessary to give influence to the whole progress of Christian belief. But does the holy apostle thus lend his name or authority to the popedom and their system of traditions? Does he in his writings, received by all of us as the dictates of inspiration, take no interest in this new yet permanent accession to the Christian church? Does this wonderful establishment, which is to bear legal sway for so many ages, derive no adequate support from his pen, either in the way of reconciling men's minds and feelings to it, or through his stating circumstances to render it congruous with the Christian scheme as already promulgated? Have Papists any tradition to account for that entire neglect of, and disrespect for, their system of supremacy and infallibility which this scheme indicates? Alas! if they could but think and feel rationally, they would hide their faces with shame; for they are not only destitute of this holy apostle's support, but have his whole authority in full array against them.

As Papists now write and reason, and appeal to scripture and to common sense in their defences, I will venture to push this whole argument one step farther. The apostle John affords us not only negative but positive proof against the supremacy and infallibility of the popedom and its traditionary legends.

In the first place, he shows that the Christian faith gives light, and life, and joy;—that its essence is spiritual, and that it is independent of all earthly and secular considerations. Our Saviour's discourses, recorded by him,—his answer to Pilate, his frequent appeals to the spirituality of his kingdom, and to the gift of the Holy Ghost, whose influences are to renew and sanctify the soul, abstractly from all external objects;—these are delicate, but, to sincere lovers of the truth, cogent and irresistible reasonings against the papacy, inasmuch as they attack its vital parts, while they allow its carcass to fall to pieces by its own weight. But the apostle proceeds farther to depict the grand deceit then going on, or beginning to emerge. He uses the figure of a debauched woman, which he contradistinguishes from one whose love

has been purified, and gives birth to the man child who is to rule the nations;—and he at the same time informs us in so many words, that this debauched woman is the great city which rules over the earth, thereby furnishing us with an unerring clue to distinguish at once her seat and her character.—J. E."

I regret that want of room obliges me to omit the sequel of this sensible letter.

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## CHAPTER CXC.

UNION AMONG PROTESTANTS GREATER THAN IN THE CHURCH OF ROME. REASONS WHY THEY ARE NOT ENTIRELY UNITED. STILL THEIR VIEWS OF THE METHOD OF SALVATION THE SAME. REFERENCE TO THIS WORK, AND ITS FAVOUR WITH ALL SECTS OF PROTESTANTS. JESUITS IN FRANCE; AND DISTURBANCES IN IRELAND. EXTRACT FROM DR. OWEN. REFERENCE TO THE CATHOLIC VINDICATOR AS INDICATIVE OF WANT OF UNION AMONG PAPISTS. SCHISMS IN THE CHURCH OF ROME. THREE POPES. QUESTION CONCERNING THE LEGITIMACY OF THE PRESENT POPISH CLERGY.

SATURDAY, April 6th, 1822.

It is one of the arts of the Romish church to claim for herself with the greatest confidence those good qualities of which she is most notoriously destitute. By bold assertion and incessant repetition she prevails upon her own members at least, to believe that she is what she calls herself, at the expense of refusing the evidence of their own senses. This applies to the article of her unity as well as that of her sanctity or holiness; for no man, who witnesses the evil practices of Papists, can, without discrediting his own senses, believe that she is a holy church; no more can any one, who knows her present state and ancient history, believe that she possesses the quality of union. This Dr. Milner lays down as the first mark of the true church, and he challenges the possession of it for his church alone. Now, union by itself is no mark of a true church, for many confederacies of wicked men are very firmly united; for instance, the insurgents in Ireland seem to have but one heart and soul in carrying on their work of massacre and plunder. But I admit that a church destitute of union is not a true church, at least not a church in a Christian-like state; and this applies to the church of Rome above all other churches; for, as I showed in my last number, she is not united in the acknowledgment of one head; and as for the members, they are no more united in sentiment or affection than any other portion of the human race, whether heathen or Mahometan.

A degree of union pervades all Protestant churches; I mean union in the acknowledgment of divine truth, and the observance of divine ordinances. This union is not dependant on the organization and connexion of any number of congregations in one representative assembly, or under one patriarch or pope. In the New Testament we read of many churches which were not so united; and yet they were united, in the sense in which church union ought always to exist. There was throughout them all but one Lord, one faith, one baptism; and this is the case in most Protestant churches at this day;—I should say, in all

who have any right to the name of Protestant: and this union appears not merely in their public creeds and formularies,—though it does appear there,—but in what I consider far more important, namely, the union of many thousands of individuals to Jesus Christ and to one another, as members of his body, by the belief of the gospel which is preached among them. Perhaps this cannot be credibly affirmed of all the members of any Protestant church; but among all the churches, “the Lord knoweth them that are his,” and who are thus united to himself and to one another; and it is only union in this sense that is of any real permanent value.

In the churches planted by the apostles, I suppose the proportion of members so united to one another and to their common head, was much greater than it has ever been since in any church; and indeed, so far as appears, none were received, or allowed to continue members, who did not give credible evidence of being such; or if in some cases it was otherwise, the churches themselves were subjected to apostolic rebuke. This perhaps accounts for the fact, that these churches, though quite distinct assemblies, were all of one communion, and thus they were more united than Protestant churches are. This was because they were more united in love of the truth, and in affection to one another; not because they were all of one opinion in every thing that they could think and speak about; not because they all practised the very same things, for the Jews observed circumcision and other rites, which the Gentiles did not.

If I shall be asked, why Protestant churches are not all of one communion, as the primitive churches were? I answer, without hesitation—it is because there is a fault somewhere among them; and perhaps it is a fault that pervades them all. I am not like Papists, obliged to defend my sect as infallible, at all hazards, and “against all *deadly*.” It is one of the privileges arising out of the reformation, that no man is obliged to approve of all things even in the reformation itself; but every man is at liberty to express his mind, and to point out errors and mistakes in his own brethren, without giving just cause of offence. I believe the principal reason why Protestants are not all of one communion is, because they have not followed out their own fundamental principle of the Bible, and the Bible alone, as the religion of Protestants. When they have all done this, they will be all of one communion, as Christians were at first, without the necessity of being all of one mind about every thing, or all observing precisely the same things, any more than the primitive churches were; and yet they may approach more nearly to union even in these things than the primitive Christians did, when things indifferent are left as the apostles left those things in which the kingdom of heaven does not consist. The best way to attain union on these points, is, to let their comparative unimportance be on all hands admitted. People will then cease to dispute about them; and controversies among serious Christians will cease from want of matter to dispute about.

But, without being yet all of one communion, it is a fact, that Protestants are more united in their confession of Christian doctrine than Papists are. In other words, there is more variety and contrariety in the doctrines maintained by different orders within the church of Rome, than there is among all Protestant sects. For the truth of this

assertion, I have only to refer to the furious controversies between the Dominicans and Franciscans;—the Jesuits and the Jansenists. I need not go into particulars; for the fact is known to every reader of church history; and surely it is more unseemly for the church that professes to be one holy and united body, to have such feuds within its bosom, than for Protestant churches to have controversies while they do not pretend to be so united.

I have adverted to the fact, that, in their creeds and public formularies, Protestant churches are agreed in the leading articles of Christian doctrine; so much so, that a work has been published, and is extant in two thick volumes, containing a collection of confessions, in which it is proved by the documents themselves, that the faith of the reformed churches, in different nations, is fundamentally and substantially the same, so far as relates to the Christian doctrine, or the way by which a sinner is saved, and taught to live to the glory of God, with the hope of happiness in his presence for ever. This is the sum and substance of Christian knowledge. In this Protestants are agreed. There, is therefore, more unity in their different communions, than there is in the church of Rome in her one communion; for on these fundamental points, the canons of councils and decrees of popes are so discordant, that the poor people do not know whether they are to be saved wholly by Christ, or partly by themselves, and by the merits of saints; and whether Christ has satisfied divine justice for them, or whether they must not satisfy for themselves, either in this world or in purgatory. Now she teaches one thing, and then another; and after all, it turns out that she teaches nothing that can be depended upon; for every man is bound to receive all doctrines from the lips of his priest, though he should know him to be a man neither wiser nor better than himself.

I shall be told that the creeds and formularies of churches are not a criterion by which we can ascertain the present state of religious belief; because in some instances a change has tacitly been effected, like that in the church of Geneva, as I mentioned in a late number. This is true as regards individuals in some Protestant churches; but I believe there is, notwithstanding this fact, as much agreement among Protestants as ever there was;—I mean among Protestants who read the scriptures, who think for themselves, and who have received the love of the truth; and it is only the agreement of such that is worthy of the name of Christian union. For the truth of this I have only one humble document to refer to; and perhaps the evidence of it is the stronger, that it never pretended to be, and was never understood by any man to be, an exhibition of the religious belief of any one sect of Protestants;—I mean this same work, entitled, *THE PROTESTANT*. To my certain knowledge, it is read and approved of by not a few of the established church in England and Ireland, including some of the hierarchy; and by many more of the church of Scotland. Among Presbyterian dissenters of all denominations, it is generally read and approved; and Independents and Baptists of various classes regard me as a friend, and approve of my sentiments upon the whole, though I have made no account of their distinctive peculiarities. I have not pleaded the cause of any one of these sects; and I do not suppose that every sentiment which I have expressed is approved by all or any of

them; but so far as I know, I have not written a sentence which any of them regard as fundamentally erroneous, or inconsistent with the doctrine that Christ and his apostles taught.\* Nay, from individuals of all these communions I have letters positively expressing approbation of the principles which I have been maintaining throughout my work; which proves the fact, that thinking religious Protestants are more united in religious belief than they know themselves to be; and the fact leads me to infer, that if serious Christians of all denominations were to meet on the neutral ground of the Bible alone, they would find that there was scarcely any difference of sentiment among them.

And I strongly suspect they will ere long find it necessary to meet on this common ground, for mutual defence against the common enemy. Popery is making more rapid strides towards ascendancy than most people are aware of. Witness the laborious efforts of the Jesuits in France, under the name of missionaries, for they have assumed this as a more popular designation, and less liable to excite suspicion, than the odious, and, for a time, proscribed name of Jesuit. Witness also the present popish rebellion in the south of Ireland. I call it popish, for not a single Protestant has appeared active in the horrid transactions of the last six months. The Dublin newspaper, "The Antidote," lately published a challenge to the world to name one Protestant who had been implicated, and they have heard of not so much as one. This rebellion will no doubt be put down. The empire is too powerful, and happily too much united, to suffer the enemy to prevail; but when it is put down, Catholic emancipation will be again brought forward, and urged as the most effectual means of preventing the recurrence of such outrages. If we may form an opinion from what we hear drop from gentlemen in many companies, and from what is boldly advanced by some of the most popular conductors of the public press, the bait will take. To please the Papists, seeing nothing else will please them, we must break down every barrier that prevents them from acquiring ascendancy in Ireland at least: and so, just from a fear of being murdered by them, we will admit them to such power in the state, that it will be at their own discretion whether death, or banishment, or conversion, shall be the lot of all the Protestants in the kingdom.

With such things in prospect,—and what man who studies the signs of the times will say there is not a prospect of such things?—every Protestant ought to be ready to unite with every other, for common defence. I am not recommending an armament for the purpose of defence in a military conflict; but the union of all sound Protestants for the defence of the truth in opposition to error, by prayer to God, by propagating the gospel, by education, and circulating every kind of useful knowledge. These are weapons by which the reign of darkness must fall;—by which men will by degrees be withdrawn from the

\* It is right to mention here, that I have two correspondents who complain that I have erred exceedingly:—one, because I deny the right of the civil magistrate to punish idolatry; the other, because I admit the lawfulness of eating blood and things strangled, at least have shown a leaning to that side of the question;—but I do not know to what sect either of my correspondents belongs. This, so far as I know, is the sum total of my delinquencies in the esteem of Protestants.

ranks of popery; and by means of which the system will ultimately be overthrown.

On this subject I am happy to have the concurrence of an author of the first eminence, namely, Dr. Owen, in a small tract, republished in the present year, by the bishop of St. David's, and by him dedicated to Mr. Wilberforce, and strongly recommended to the attention of that eminent philanthropist, whose great and amiable mind is strangely warped on the subject of Catholic emancipation. This tract was written a short time before the revolution, when there was a great tendency towards popery; and the following is suggested as one of the means for preserving the Protestant religion:—"It is also necessary hereunto, that all those who sincerely own this religion, and make it the rule of their living unto God, in hopes of the eternal enjoyment of him in another world, do depose the consideration of the lesser differences amongst themselves, and *unite in one common design and interest to oppose the entrances and growth of popery among us.* And it is an hard thing to persuade rational men, that they are in earnest for its opposition and exclusion, who are not willing so to do." *A Brief and Impartial Account of the Nature of the Protestant Religion, its present State in the world, its Strength and its Weakness, &c.* By John Owen, D. D.

Having had the vanity or presumption, call it what you will, to adduce my own work as an evidence of union of sentiment among Protestants, I shall, by way of balancing accounts, adduce the work of my great opponent, as an evidence of the disunion and discord that exists among Papists. I began to write upon my own sole responsibility; and it would not have been surprising if, instead of being generally approved by all sects of Protestants, I had provoked the hostility of all; for this has happened to some authors of great zeal and acuteness, in consequence of their confining their views to some narrow sectarian point. But Mr. Andrews, *The Catholic Vindicator*, was chosen and deputed by persons of his own body, as one qualified to advocate the cause of popery, and to write down **THE PROTESTANT**. They had good reason for their choice, for he was highly commended by Dr. Milner, whose patronage he seemed to enjoy, and who certifies the orthodoxy and general excellence of some of his writings, particularly his school book. Surely then it might have been expected that all Papists would approve the sentiments of such a writer. But what was the fact? Bishop Cameron declared upon oath, that his writings were not approved by the more respectable of his brethren in Scotland; and as for the bishop's own opinion, he declares he approved "of nothing from that man." He declares also his conviction that Mr. Scott did not approve of his writings; and yet it is proved on oath that he exhorted his people in his chapel to buy them. Next, Mr. Andrews is introduced as deposing that Mr. Scott, as he was informed, first approved, and afterwards disapproved of his work; and further, that it "*was approved by respectable English Catholics,*" but not "*encouraged, as it did not succeed.*" See *Jury Trial, &c.* Among other sects there would be no importance attached to these differences of opinion about any human writings; but in the church of Rome they are of importance, as showing that she does not possess the union to which she pretends. There the faith of one is declared to be the faith of all; and

Dr. Milner challenges us to go to the Royal Exchange in London, and examine Catholics from the four points of the compass, assuring us that they will all confess the same things,—so perfectly is the church of Rome agreed about every article of faith. But from the instance which I have given, it is certain that at home they are not agreed; and they cannot get out of this dilemma, as they usually do in such cases, by asserting that the controversy was not about articles of faith; for such indeed it was; and Mr. Andrews wrote at great length about transubstantiation and other articles equally important.

The above facts, trifling as they appear, cut deep into Dr. Milner's system; for he tells us that the common people receive their religion from their parish priest, knowing that his doctrine must agree with that of his bishop, which must agree with that of all the other bishops. But here incidently we have Bishop Cameron, diocesan of the lowlands of Scotland, and Bishop Milner, vicar apostolic of the midland district of England, directly pitted against each other in reference to another work. Bishop Milner approves, and strongly recommends, the system of religious instruction contained in Mr. Andrews' school book, and Bishop Cameron swears that he approves of *NOTHING* from that man. Then certainly these two bishops are not agreed; most probably the priests under them are also divided; indeed they must be so, seeing every priest is accountable to his bishop for the doctrine he teaches; and what are the poor people to do all this while? How can they know which is the true doctrine of the church? The fact is, they do not, and cannot know any thing of the matter from the teaching of such guides. The blind lead the blind, and both must fall into the ditch.

But, leaving these local and petty squabbles to be settled between our Scottish and English bishops at their leisure, I remark that the church of Rome, viewed as a whole, so far from being the most united, is the most schismatical church on the face of the earth. Schism is not the separation of one church from the communion of another, but the creation and maintaining of parties in the same church. The most schismatical church mentioned in the New Testament, was that in Corinth. There was nothing there that in modern language would be called dissent or separation; but Paul tells them that there were divisions (*εξισμους*, that is, schisms) among them. Now these schisms consisted in this;—One said, I am of Paul; another, I of Apollos; another, I of Cephas; and another, I of Christ. 1 Cor. i. 11, 12. The last party was as bad as any, for it was making Christ the head of a party among Christians, and in opposition to his own faithful apostles. Now, the practice which the apostle condemns in the Corinthian church, has prevailed in the church of Rome for many centuries, with the concurrence of popes and councils, and it continues in full operation to this day:—One says, I am of Benedict; another, I am of Francis; another, I am of Dominick; and another, I am of Jesus;—and the last is the most wicked of the whole, that is, the Jesuits. These holy fraternities vilify and condemn one another; and when the mendicants of different orders used to meet on a begging expedition, they would hold a pitched battle, like as many wild Irishmen on a holiday, of which some edifying examples are to be found, I think in Godwin's *Life of Chaucer*. This is an example of schism in the true sense of



the word; and as nothing like this exists in Protestant churches, we are entitled to call the church of Rome the only schismatical church in the western world. I challenge Dr. Milner to reply to this statement.

But I have a still heavier charge against the church of Rome on account of her many divisions. The very head has often been divided against itself. There have been popes and antipopes; and in one age there were three living and reigning at one time, presiding over "Catholic unity;" and at the same time cursing, excommunicating, and actually levying war against one another. One schism of this sort lasted no less than fifty years. The rival popes each created cardinals, and performed all the other functions, which, according to the doctrine of their own church, could be done by only one man,—the successor of St. Peter. One of these popes must necessarily have been a usurper, and every spiritual function conferred by him must have been null and void. All the bishops and priests consecrated and ordained by his authority were mere laymen; and all that they and their successors have ordained down to the present day are no more; for Dr. Milner himself will allow that no man can canonically and validly communicate spiritual faculties which he has not himself canonically received from the real head of the church. Now, it has never yet been ascertained which of the rival popes under each schism was the genuine vicar of Christ; and, therefore, no priest living can be sure that his faculties are good, and lawfully come by. It is ten to one, that Pius VII. himself is come of some false line; and if so, all the popish clergy in the world are reduced to the rank of mere laymen. I defy any one of them to prove that his ordination is legitimate. I hold it therefore demonstrated, that by the schism of her rival popes, according to her own doctrine, the church of Rome was guilty of suicide. Since that event she has been only the ghost of a united church, and it requires no ordinary portion of impudence in such men as Bossuet and Dr. Milner to accuse Protestants of divisions and variations, when their own church, still boasting of infallibility, is riven from head to foot, exhibiting nothing but a confused chaos of rude materials, none of which can be proved ever to have been connected with an undoubted successor of St. Peter.

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## CHAPTER CXCVI.

DR. MILNER'S SECOND MARK OF THE TRUE CHURCH—SANCTITY. THIS DOES NOT BELONG TO THE CHURCH OF ROME. ANIMADVERSION UPON THE TITLE SAINT. GROSS MISREPRESENTATION OF PROTESTANT DOCTRINES. UNFAIR EXTRACTS FROM LUTHER AND CALVIN. THEY DID NOT WRITE AGAINST GOOD WORKS, BUT AGAINST RELIANCE ON THEM. CHARGE OF THE PREVALENCE OF SOCINIANISM IN THE CHURCH OF SCOTLAND CONSIDERED AND REFUTED.

SATURDAY, April 13th, 1822.

DR. MILNER'S second mark of the true church is sanctity or holiness. The only dispute I have with him on this point is, that, instead of the *second*, I would call it the *first* and the *last*, and the *only decisive* mark of a true church. He cites the words of Paul to the Ephesians,

in support of his proposition; and I cite the same words in support of mine:—"Christ loved the church, and gave himself for it; that he might sanctify and cleanse it, with the washing of water by the word; that he might present it to himself, a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Chap. v. verses 25—27. If Dr. Milner could show that this is descriptive of the church of Rome, the controversy would be at an end; and it would be the duty of all men to join themselves to her. But he does not so much as attempt to show that she is the church here described. He takes it for granted, indeed; and does not seem to think it requires any proof. He never knew or heard of any other true church. He has had his mind pre-occupied from infancy with only one idea of the word "church;" that is, of a worldly, visible society, owning spiritual subjection to his lord, the pope of Rome. Higher than this, his mind cannot rise; beyond this it cannot expand; and it is just as impervious to spiritual illumination on the subject, as the eyeballs of the blind are to the light of the sun. I have heard of a blind man who said he understood the colour of scarlet to be like the sound of a trumpet. If this had got possession of his mind, it would be impossible for all the colour makers and opticians in the world to convey to him a more correct idea of scarlet colour; so he whose mind is pre-occupied by the popish notion of the church, cannot comprehend what is meant by the apostle in the passage above quoted.

This church consists of all the redeemed from among men, of every kindred, nation, and language;—of all who have died in the faith of Christ, who are described as the spirits of just men made perfect; and of all who are now living in the same faith, and are followers of them who through faith and patience inherit the promises. This church is holy;—the former branch of it perfectly so;—the latter only in part,—but following on towards perfection. This heavenly united society has a representation, but a very imperfect one, in a visible Christian church, in which God's word is preached and believed, and his commandments obeyed; and wherever I find such a society, I call it *a* church of Christ, not **THE** church, for the definite article has nothing to do in this connexion, except as distinguishing between a church in one place, and one in another place,—as the church in Jerusalem, the church in Antioch, &c.

Every such church is, or ought to be, holy; not merely as respects the belief of sound doctrine, though I hold this to be indispensable; but also in the religious and moral character of its members. This I take to be the only decisive mark of a true church;—that its members be holy men; that is, men who, believing the gospel, are taught under its influence, to deny ungodliness and worldly lusts, and to live soberly, and righteously, and godly, in the present world. Without this, a church may have a creed as orthodox as the twelve apostles could make it, and yet be no better than a synagogue of Satan. What is true of individuals, is also true of communities:—"If *any man* have not the Spirit of Christ, he is none of his;" from which the inference is unavoidable, that a church composed of men who have not the Spirit of Christ, cannot be a church of his; and this, as I shall show by and by, cuts off the church of Rome from all pretension to be *a* church; much more from being *the* only church of Christ.

Churches in old times were addressed as saints and faithful in Christ Jesus; and that this was not the language of compliment, but really descriptive of their character, is certain from its being written by inspiration of the Holy Ghost. These churches were composed of men and women who had been unbelieving Jews or idolatrous heathens, and addicted to many wicked practices; but when they received the gospel, they forsook their sins, and became holy persons, that is, saints. Paul addressing the Christians in Corinth, gives a description of very great sinners; and adds, "Such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. vi. 9—11. The best of them were but imperfectly sanctified, for perfection in this sense is reserved for the next world, and one at least turned out so very wicked, that they were commanded to put him away; but upon the whole their prevailing character was that of "sanctified in Christ Jesus, and called to be saints." 1 Cor. i. 2. And surely no man will deny that churches ought to be so still. It is only in so far as they are so, that they are obedient to the will of God, and so far as they are otherwise they approach towards antichrist.

It was a very wicked fancy that began early to prevail, that the word "saint" applied only to great and distinguished individuals in the churches, such as apostles and evangelists. This idea soon became universal, and all the churches experienced the evil influence of it; for it was no longer reckoned necessary that all the members of churches should be holy men, or give credible evidence of being such. Multitudes were received into fellowship who had not abandoned their heathen principles or wicked practices. Then it became necessary to accommodate both the worship and the language of Christians to the taste of such persons, and unnecessary that all Christians should be holy men; it was enough that they had a saint or two in a century, such as *saint* Cyprian, *saint* Jerome, and *saint* Augustin; and it is a fact, that Dr. Milner does not so much as attempt to prove the holiness of the church of Rome from the character of its members as a body; but only from her having such saints as the above to boast of, along with her holy creeds, and her holy sacraments. This is the sum total of the sanctity that the "holy Catholic church" pretends to. In her vocabulary such words as these have no meaning;—"Without holiness," that is, without being a *saint*, "NO MAN shall see the Lord." And this also condemns the impiety of those nominal Protestants with whom the word saint is a term of reproach.

But it is time to attend to Dr. Milner's own statement:

"The comparison," says he, "which I am going to institute between the Catholic church and the leading Protestant societies in the article of sanctity or holiness, will be made on these four heads: first, the *doctrine* of holiness; secondly, the *means* of holiness; thirdly, the *fruits* of holiness; and lastly, the *divine testimony* of holiness." Then he proceeds as follows, to show how unholy Protestant churches are in respect of doctrine; and I am sure no Protestant church in the world will recognise its own faith in the representation. "To consider, first, the doctrine of the chief Protestant communions: this is well known to have been originally grounded on the pernicious and impious princi-

ples, that God is the author and necessitating cause, as well as the everlasting punisher of sin; that man has no free will to avoid sin; and that justification and salvation are the effects of an enthusiastic *persuasion*, under the name of *faith*, that the person is actually justified and saved without any real belief in the revealed truths; without hope, charity, repentance for sin, benevolence to our fellow-creatures, loyalty to our king and country, or any other virtues; all which were censured by the first reformers, as they are by the strict Methodists still, under the name of works, and by many of them declared to be even hurtful to salvation." *Letter XIX.*

The reader will probably pause here with astonishment, and inquire within himself, what sort of monsters these are which he is reading about? and, looking back to the beginning of the extract, he will find that they are "the chief Protestant communions;" namely, the churches of England and Scotland, the Lutherans of Germany, and the Calvinists of France and Geneva; and he will find himself constrained to exclaim, that such a piece of barefaced literary villany was never imposed upon the world. Dr. Milner himself is not such a dolt as not to know that the above representation is false throughout, and, therefore, though he could prove that all the rest of his church were as holy as the Virgin Mary, the leaven of his wilful misrepresentation and falsehood would contaminate the whole mass, unless he were immediately excommunicated. Truly that must be a *holy* church that requires for her defence such wicked and abominable artifice!

The means which he has taken to establish the truth of his shocking accusation, are no less absurd and impudent than the accusation itself. The charge is laid against the chief Protestant *communions*, or churches. Does he then go to the confessions, articles, and public formularies of these communions, to show what they really professed to believe? No such thing. I have gone over all his quotations and references, to the number of about thirty, and there is not the least allusion to the confession of any reformed church except one general reference to some of the articles of the church of England; but he takes care not to give the words, lest the reader should see that they do not bear him out in his charges, and thus detect the imposition. He satisfies himself with detached and distorted scraps, or parts of sentences, from the writings of individuals, such as Luther and Calvin, for which no church is responsible; and which, therefore, it is not worth while to analyze. It was the misfortune of Luther that he began to write books before his own mind was much enlightened upon some abstruse points; and it is no wonder that in such circumstances he often expressed himself foolishly and rashly. Yet I have no doubt, if the shreds of sentences which Dr. Milner has quoted with so much triumph, were restored to their places in the original works, and read in their connexion, much of that which is revolting in them would disappear.

Calvin wrote with more consideration and precision than Luther; and though I am no more interested in defending him than the other, I shall show by one instance how he is abused by a garbled quotation. "Calvin says," says Dr. Milner, "Calvin says, 'God requires nothing of us but faith; he asks nothing of us but that we believe.' Calv. in Joan. vi. Rom. i. Gal. ii." I have not Calvin's works at hand, and though I had, I would not think it worth while to turn to the passages;

for I am very sure that he must be speaking of justification; and that in order to this, God requires nothing but faith, which is the Bible doctrine, let Papists say what they will. But Dr. Milner, by giving these words detached from their connexion, wishes his readers to understand, that Calvin teaches, that God requires no other obedience whatever but believing, which I am persuaded this reformer never taught, though I do not profess to be intimately acquainted with his ponderous and multifarious writings.

Dr. Milner's object in these mutilated extracts from Luther, Calvin, and others, is to make it appear, that they were enemies of good works, and wrote against them; and thence he infers the unholy character of the Protestant religion. If these writers had been enemies of good works, their error would not have attached to churches or individuals, who never professed to believe in them, and who never wished to be called by their names. But in point of fact, both Luther and Calvin maintained the necessity of good works, more strongly than any Papist can do upon his principles; and of this Dr. Milner himself furnishes abundant evidence, by quoting the words of these reformers, in which they deplore in the most feeling manner the sins which they knew to be practised by many who professed to be reformed from popery; which does not indicate that they were lovers of sin and enemies of righteousness. The fact is, neither Luther, nor Calvin, nor any other author whom Protestants acknowledge, will be found to write against good works, except as entering into the ground or meritorious cause of our justification. In this view it is admitted, that all works but the work of Christ, are condemned by consistent Protestants; and they were also condemned by Christ's own ambassadors, when they declared, that, by the works of the law no flesh could be justified. There were never more strenuous advocates for the necessity of good works than they were; but they would not put them in the place of the Saviour. It was the same with Luther, and Calvin, and other reformers; and this is the head and front of their offence. They knocked on the head, and exposed to the scorn of the world, the popish doctrine of the merit of works; and under the shame of this exposure, the church of Rome has no resource but to make them appear the enemies of good works; just as the Pharisees of old could find nothing against Christ, but by inferring from the fact of his being the friend of publicans and sinners, that he must have been a sinner.

Dr. Milner is charitable enough to admit, that modern Protestants have in general abandoned the impious doctrines taught by the reformers; and that a "tacit reformation," like that in Geneva, has taken place in most or all of the Protestant churches. Then he should withdraw his accusation of the unholiness of their doctrines. But instead of this, he will have it to be unholy still. He will have us to be believers in an unholy creed, though he represents us all as Socinians, who are as far removed as himself from what he calls the impious doctrine of justification by faith. "After all," says he, "the first and most sacred branch of holy doctrine consists in those articles which God has been pleased to reveal concerning his own divine nature and operations, namely, the articles of the unity and trinity of the Deity, and of the incarnation, death, and atonement of the consubstantial Son of God. It is admitted that these mysteries have been abandoned by the Protes-

tants of Geneva, Holland, and Germany. With respect to Scotland, a well informed writer says,—‘It is certain that Scotland, like Geneva, has run from high Calvinism, to almost as high Arianism or Socinianism; the exceptions, especially in the cities, are few.’ It will be gathered from many passages, which I have cited in my former letters, how widely extended, throughout the established church, is that *tacit reform*, which a learned professor of its theology, signifies to be the same thing with Socinianism. A judgment may also be formed of the prevalence of this system, by the act of July twenty-first, 1813, exempting the professors of it from the penalties to which they were before subject.” *Letter XIX. p. 42.*

Though not directly bearing upon the present subject, I remark in passing, that the repeal of the act that made it a crime against the state to deny the doctrine of the Trinity, is understood by Dr. Milner as indicating a general leaning towards Socinianism, which consists in the denial of that doctrine, and such other doctrines as are dependent upon it. The inference is very absurd as well as untrue; for seeing the Socinians, with all their errors and absurdities, do not own subjection of any kind to a foreign power, the most orthodox statesman could consent to the repeal of a statute against them, without compromising his own religious principles, or endangering the peace of the country. But it is of importance here to notice in what light Papists view things, especially such a distinguished pillar of the Romish church as Dr. Milner doubtless is. It seems the repeal of the statute against the Socinians, indicates a general tendency of the people towards Socinianism. Then it follows, that the late repeal of the penal statutes against popery indicates a tendency towards popery; and if the statutes which remain, and which exclude Papists from political power, shall be repealed, then it will prove, not merely a tendency, but that the nation is very far gone towards popery. I leave the advocates of “Catholic Emancipation” to make the best of this disclosure. When “Emancipation” shall be conceded, it will be considered by Papists as a proof that the nation has become popish; for they feel within themselves that they would not make such a concession upon any other principle than conversion, or a prospect of conversion to the faith of Rome; and, therefore, they can have no idea of concession being made to them, but upon the supposition that we are about to adopt their religion. When this shall take place, how much will their zeal for making proselytes be increased! They will then go into every cabin and cottage, and tell the poor people, that the king and parliament are about to avow their conversion to popery; and this information, connected with what will then be the notorious fact, that Papists are going into parliament and other places of power, will make more converts than either the arts or the eloquence of the priests could ever make.

What Dr. Milner has quoted from a “well informed writer,” whose name however he conceals, respecting the Socinianism of the church of Scotland, reminds me of the assertion of a late French traveller, who passed through this country,—who has made a book of his travels, and who gravely tells his readers, that in Scotland the *ladies* generally go without stockings and shoes. Every man who trusts his own eyes knows it to be an impudent falsehood; but it is not more impudent than the assertion of Mr. Milner’s “well informed” writer, that our

clergy or even our people have run into Socinianism, and that the "exceptions, especially in the cities, are few." I believe there is no country in what is called Christendom more free of this leaven than Scotland is. Within my own recollection there have been only two ministers of the church of Scotland who publicly avowed Socinian sentiments. One of them, on the remonstrances of his brethren, and perhaps in order to retain his living, made a public recantation, such as it was. The other, being less notorious, and being understood to be in a state of dotage, was not called upon to recant, though he out-lived his younger colleague many years. With him died the Socinianism of the church of Scotland, so far as appears from the acknowledged writings of any of its ministers; and, but for the inroads of two or three zealots, chiefly from England, who call themselves rational dissenters, the name would scarcely have been remembered in this part of the world. For any thing I know, there may be individuals, and even ministers in the church of Scotland, who privately hold Socinian sentiments, and who even preach them in a covert way, where there is no danger of detection; but I am persuaded the proportion of such, among our respectable ministers, will not be found greater than the proportion of our *ladies* who do not wear shoes and stockings. The people of Scotland with shame must admit the fact, that elegant young females, with all the signs of ladyship that dress can give, from the head to the ankles, are sometimes seen upon our public roads walking "barefoot." They are not *ladies*, however, in the received meaning of the term; and would not, with their *nudity of understandings*, be received into the company of ladies. No more would an avowed Socinian, if such were to appear among us, be acknowledged a true minister of the church of Scotland, or hailed as a brother by truly respectable sons.

Amidst the charges which Dr. Milner brings against Protestants on account of unholy doctrine, he does not, so far as I recollect, accuse the reformers of being more wicked in their own conduct than their neighbours were. Most popish writers have done so; and all such have been detected in falsehood. Dr. Milner, no doubt aware of this, forbears direct assertion, and has recourse to sly insinuation. Thus, when speaking of Luther and his friends, he usually throws in a qualifying expression, calculated to make them appear gay men of the world; that is, *good livers*, not in the Christian, but in the libertine sense of the words. "Luther and his *bottle companion* Amsdorf," are favourite expressions of his; but he has not adduced a particle of evidence, or stated a single circumstance, by which it appears that these persons were given to excess in any respect whatever. He refers indeed to another work of his, in which, he says, he has described the wicked lives of the reformers. But this work I have not seen; and if I had, I suppose I would find no more in it than what the Catholic Vindicator, and Amicus Veritatis, have written, the falsehood of which I have already exposed.

## CHAPTER CXCVII.

MANCITY OF DOCTRINE CLAIMED BY THE CHURCH OF ROME. MISTAKES IN THE STATEMENT OF PROTESTANT DOCTRINE. SAINTS IN THE ROMISH CHURCH. ABSURD COMPARISON OF THE HOLINESS OF INDIVIDUALS. THE CHURCH OF ROME GAINS NOTHING BY REFERENCE-TO PRIVATE CHARACTER, OR PUBLIC MORALS. SHAMEFUL CORRUPTION IN THAT CHURCH, ESPECIALLY AMONG THE CLERGY, ON THE TESTIMONY OF THEIR OWN WRITERS.

SATURDAY, April 20th, 1822.

DR. MILNER, having occupied a number of pages in describing the *unholiness* of the Protestant doctrine, comes at last to describe the holiness of the doctrine of his church; which he does as follows:—"If this was once *holy*, namely, in the apostolic age, it is holy still; because the church never changes her doctrine, nor suffers any person in her communion to change it, or to question any part of it. Hence the adorable mysteries of the Trinity, the Incarnation, &c. taught by Christ and his apostles, and defined by the four first general councils, are now as firmly believed by every real Catholic, throughout her whole communion, as they were when those councils were held. Concerning the article of man's justification, so far from holding the impious and absurd doctrines imputed to her by her unnatural children, (who sought for a pretext to desert from her,) she rejects, she condemns, she anathematizes them! It is then false, and notoriously false, that Catholics believe, or in any age did believe, that they could justify themselves by their own proper merits;—or that they can do the least good, in the order of salvation, without the grace of God, merited for them by Jesus Christ;—or that we can deserve this grace, by any thing we have the power of doing;—or that leave to commit sin, or even the pardon of any sin, which has been committed, can be purchased by any person whomsoever;—or that the essence of religion, and our hopes of salvation, consist in forms and ceremonies, or in any other exterior things." *Letter XIX. p. 43.*

The above is Dr. Milner's exposition of the doctrine of the church of Rome, as opposed to that of Protestant churches. She holds, it seems, "the adorable mysteries of the Trinity, the Incarnation, *et cetera*;" and he wishes his readers to understand that Protestants do not hold these mysteries; for no other reason can be given why he presents them by way of contrast with the Protestant doctrine. This is another instance of barefaced imposition, as he knows very well. On the subject of justification, he labours hard to express himself as much in the style of Protestants as he possibly can, in order to make it appear that Papists do not trust in their own merits; and to make the difference between his doctrine and that of Protestants, upon a fundamental point, appear very trifling. But the idiom of Ashdod is distinctly perceived in his feeble attempt to speak the language of Canaan. He seems as if he would renounce the error of justification by works; but his mode of expression is so perplexed and equivocal, that it may convey to the mind of a Papist the very thing which he professes to renounce; indeed, he himself must understand the words in a sense which admits of justification by works, else he runs into what he calls the pernicious and impious error of justification by faith, or



justification by some other medium which he does not name. I take it for granted, however, that there are only two methods by which men expect to be justified; namely, faith and works. The former was maintained by Luther and Calvin, and all the reformed churches; and it is condemned by Dr. Milner as a most impious doctrine, and hostile to all good works. Then he must hold the other doctrine, that justification or salvation is, in some sense, by works, or by men's own merits, which is the doctrine of the church of Rome; and his attempt to deny it by a few equivocal expressions, is only another instance of Jesuitical trickery, intended to deceive the simple.

After all their abuse of the Protestant doctrine, we sometimes find Popish writers labouring to make it appear that there is no great difference between their faith and ours. This is the case with Dr. Milner. He states as *Protestant doctrines* certain absurdities which he knows we do not believe; and having, as he thinks, refuted these, he gives what he takes to be Protestant doctrine as correctly as *he* can express it; and then he tells us that this is the doctrine of the church of Rome, and that she condemns and anathematizes the contrary. This is indeed one of the arts by means of which popish priests are continually endeavouring to make proselytes; and those who are ignorant of all religion, are easily imposed upon by a few equivocal expressions, to believe that the Protestant and popish belief are nearly, if not precisely, the same. I do not know a better answer to such a misrepresentation, than that which was made by a French peasant, a late convert from popery, in consequence of his reading the scriptures, as related by a French gentleman at a public meeting here. "Why did you change your religion?" said a Papist to the young convert, "there is no great difference between the Catholic and the Protestant." "Only this difference," said the other, "you worship the God that the priest makes,—we worship the God that made the priest."

Dr. Milner, however, shows, that he cannot state either the Protestant faith or his own, without grossly blundering. He speaks of the grace of God as *merited* for us by Jesus Christ, which is a great and fundamental error, as I suppose the more intelligent divines of his own church, if there be any more intelligent among them, will condemn as well as any Protestant. To say that the grace of God was *merited* for us even by Jesus Christ, is to be guilty of the impiety of denying that God is in himself gracious. It is to represent God the Father as all austerity and rigour, and requiring the interposition of the Son to move him to grace and compassion. Now we know from scripture, that the Father is in himself infinitely gracious and merciful. He needed no intercession to make him so; but because he was full of mercy, He provided a Saviour for us. It was He who said, "Deliver from going down to the pit, for I have found a ransom." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ's work of obedience and suffering is called the work which the Father gave him to do: and the apostles teach us to ascribe our salvation to the free unmerited love of God the Father:—"Herein is love; not that we loved God; but that he loved us, and sent his Son to be the propitiation for our sins." 1 John iv. 10. Christ, therefore, did not procure, or in any sense merit the grace of God for us: but by his atoning sacrifice

of himself he removed that which stood in the way of its exercise. Holiness and justice are as essential attributes of Deity as mercy. These required the punishment of sin. Christ voluntarily took this upon himself; and by suffering the penalty of transgression in his own person, he made it consistent with the righteousness of God to pardon sin; that is, to exercise mercy in the salvation of the guilty. Hence he is both just, and at the same time, the justifier of the ungodly who believe in the name of Christ.

This is the Protestant doctrine; and as it vindicates the holiness of God, and magnifies his law, it is also holy in its tendency: not considered merely as a part of an orthodox creed; for in this sense it may be held without producing any holiness of conduct; but as it is received as a living, divine principle of holiness, implanted by the Holy Spirit in the heart of them that believe in Christ. But Dr. Milner speaks of the holy doctrines of his church as persons speak of articles of dress, the fashion of which does not change. If her doctrine "was once holy," "it is holy still; because the church never changes her doctrine, nor suffers any persons in her communion to change it, or to question any part of it." This may be true enough, while yet it signifies nothing; seeing it relates merely to what the church has in her creed, but not written in the hearts of her members; and which even in her creed is rendered inoperative by its association with error.

I need not follow Dr. Milner through his longwinded description of the *means* of sanctity, which are, of course, his seven sacraments, and the public service of his church, including the sacrifice of the mass, because I have, under the different heads of penance, transubstantiation, extreme unction, &c., exposed the absurdity and impiety of most of these things. I pass on, therefore, to what he calls the fruits of sanctity which have been produced in the church of Rome.

These, as I said in my last number, are certain individuals, called saints, about the average of two or three, in a century, whom he names, such as St. Dunstan, St. Augustin of Canterbury, St. Chad, St. Swithin, St. Dominic, St. Bonaventure, &c.; and because the church of Rome produced such men, she is the *holy*, and must be the only true church! He gives, indeed, a general view of her holiness in the following terms:—"It is certain that the supernatural virtues, and heroic sanctity, of a countless number of holy personages of different countries, ranks, professions, and sexes, have illustrated the Catholic church in every age, with an effulgence which cannot be disputed or withstood." Part II. p. 63. St. Dominic, for instance, he should have told us, *illustrated* the church by the *effulgence* of the flames which he kindled for burning heretics to death, and by establishing the *holy* Inquisition in order to keep the flame continually alive.

But to come nearer home, Dr. Milner challenges the following comparison between the saints of his church and the sinners of the reformation, not doubting that the holiness will be found on the side of the saints, as doubtless it ought to be. "Let them, from the very accounts of Protestant historians, compare, as to religion and morality, Archbishop Cranmer with his rival, Bishop Fisher; Protector Seymour with Chancellor More; Ann Bulleyn with Catharine of Arragon; Martin Luther and Calvin with Francis Xavierius and Cardinal Pole; Beza with St. Francis Sales; Queen Elizabeth with Mary Queen of

Scots : these contrasted characters having more or less relation with each other. From such a comparison, I have no sort of doubt, what the decision of your friends will be concerning them in point of their respective holiness." Page 64. It is difficult to believe a man not in jest, who institutes a comparison between the two queens last mentioned, on the point of *holiness* of character, especially when he means to maintain that Mary was the *holiest* of the two. But he is perfectly in earnest; though one can scarcely help thinking that he attaches a meaning of his own to the word holiness; or perhaps he proceeds upon the principle, avowed in private, by the flatterers of public men, who ascribe all the virtues most profusely to those whom they know to be most destitute, and who, therefore, have most need of them.

I have no doubt that, upon Dr. Milner's own data, it could easily be shown, that the advantage, in point of holiness, is on the side of the Protestants, whom he is pleased to contrast with the great men of Rome, at least among those who professed to be religious Protestants, such as Luther, Calvin, and Beza; and as for the Protestant queen and protector, on the one hand, and the popish queen and chancellor, on the other, it is of no importance to which of them we ascribe most of that which none of them possessed. But it must be a miserable church that can produce no better evidence of its holiness than two or three individuals in an age, and even these, not better than the average of mere men of the world. An inspired apostle condemns such comparisons of men among themselves; and, therefore, I shall let this alone. I shall not even attempt to prove that Protestant churches are holier than that of Rome, for we have nothing to boast of; but seeing the church of Rome is incessantly boasting of her holiness, I shall endeavour to humble her a little for her own benefit.

At the time of the reformation, and for ages before, the corruption of manners in the church of Rome was so great and so universal, that any man who possessed the least regard for decency of character, was quite shocked by it. The writers of those days have left on record, the most ample testimony to this effect; not writers of the reformation only, but also men of great note, who lived and died in the church of Rome, have left their testimony against her monstrous and abominable wickedness. I could fill volumes with extracts on this subject, from the writings of men high in rank and office in the church, which would overwhelm our modern Papists with confusion, if they were not hardened beyond all feeling of shame. If it be asked, why I bring the guilt of past ages to the view of the present age, as if I meant to make the children responsible for the deeds of their fathers? I answer, because they maintain that their church never was at any time otherwise than a holy church; and because, if it be admitted that she does not now present features of such horrible wickedness and bloody cruelty, it is because the light of the reformation has shamed her out of much which she formerly practised without a blush: and I might add, because her character at the period of the reformation was such as to justify every honest man in separating from a body, with which he could not continue united without being polluted, and hazarding the salvation of his soul.

Some time before the reformation, the cardinal of Cambray wrote as follows: "That although they are great evils which we see, yet

unless the church be speedily reformed, we shall in a short time see unspeakably greater; after those horrible thunders we have already heard, we shall presently hear others that are more horrible." After reciting the complaints of St. Bernard, of the corrupt state of the church in his time, the cardinal proceeds: "If these things were spoken by blessed Bernard, they may now much more be said; because since his time the church hath proceeded from bad to worse; and in the whole state, as well spiritual as secular, virtue being abandoned, it hath fallen into the shame and filthiness of vice." For this and the other quotations which follow, in this number, I am indebted to the first discourse in the Preservative against Popery, entitled "The Reformation Vindicated on account of the necessity of it," in which the most particular references are given, and usually the very words of the original Latin in the margin.

Nicholas de Clemangis writes: "That wicked persons did so much abound in all professions of men, that scarce one among a thousand was to be found, who did sincerely live answerably to their professions; and if there was any one who was honest, chaste, and frugal, and did not follow this lewd kind of life, he was made a laughing stock to others, and was presently called either an insolent and singular madman, or else a hypocrite." The cardinal of Lorraine, in the council of Trent, in a speech on the subject, attributes all the calamities which had befallen France to the gross and general corruption of manners.

But Dr. Milner will excuse himself, and justify his church, by telling the world, that these descriptions refer to laymen only; and that the church of Rome never professed to make them too holy in this world, for then there would have been no need of priestly absolution, or purgatorial fire; and there would have been no more use for priests than there was for hangmen in the days of King Alfred. Let us see then how it was with the priests themselves,—those *holy* men who could save the most unholy by means of holy oil, and a few Latin words. Cardinal Julian, in his epistle to Pope Eugenius IV. tells him: "That the people were above measure incensed against the ecclesiastical state, by the dissolute lives of the clergy, for which," says he, "it is greatly to be feared, unless they mend their manners, lest the laymen, after the example of the Hussites, fall foul upon the whole clergy. And in truth, this deformity administers great boldness to the Bohemians, and gives a fair colour to their errors, who especially inveigh against the filthiness of the clergy." The suffragan bishop of Saltzburgh, in the words of Catharine of Sienna, gives the following character of the common clergy, at the beginning of the reformation: "The modern and unhappy clergy addict themselves to temporal things, being destitute of divine light; they love themselves, neglect the love of God and their neighbour; they are worse than worldly men, whom they destroy together with themselves. They are addicted to pleasures and infamous practices, and neglect the salvation of the souls of Christ's faithful people. By the lives of such wicked clergymen, the seculars come to be disobedient and irreverent towards the church; they are seduced by blind guides, who, O shame! are ignorant idiots, proud, covetous, hypocrites, simoniacal, luxurious, envious, slow to good works, prone to evil, &c. Where at this day can be

found that continence in gesture, diet, apparel, and laughter, that becomes the clergy? At banquets, taverns, plays, and theatres, they are more frequently found, than in places dedicated to God. How hugely pernicious to the universal church, the scurrility, ignorance, fornication, simony, and other crimes are, with which almost the whole clergy is infected, there is no man doubts." And Nicholas de Clemangis, who was himself an archdeacon in the church of Rome, represents her clergy as the dregs and scum of mankind, as persons who abandoned themselves to the most loathsome vices. My author gives the passage without a translation, thinking it, I suppose, too bad to be expressed in modern English. I shall give only the concluding sentence: "Crapulati vero et inebriati pugnant, clamant, tumultuantur, nomen Dei et sanctorum suorum pollutissimis labiis execrantur, sicque tandem compositi ex meretricum suarum amplexibus, ad Divinum altare veniunt."

Let us ascend the scale of ecclesiastical rank, and see if we find the state of morals any better; and I request the reader to remember that I am not citing the authority of *lying* Protestants; I am quoting the very words of great authors of the church of Rome, who surely would not represent their holy mother in a light more depraved than she really was. "The bishops," says the above-mentioned bishop of Saltzburgh, "serve their own tables instead of the altar; they are unwise in divine things, while they love the wisdom of the world; they are more employed in the offices of the exchequer than in the work of Christ; they adorn their bodies with gold, they defile their souls with impurity; they account it a shame to employ themselves in spiritual matters, and their glory is to meddle with those things that are scurrilous. Hence it is said by Catharine of Sienna, they, as men that are blinded, reckon that to be their honour, that is truly their shame; contrary to the canons, they keep about themselves, pimps, bawds, flatterers, and buffoons; such as give themselves wholly to vanity, instead of men that are learned and of good report." "The bishops neglect due hospitality, by neglecting the poor of Christ, by making themselves fat, by feeding dogs and other beasts, and so one beast feeds another, as if they chose to be of the number of those, against whom the Lord will pronounce that just sentence, I was poor and ye received me not, therefore depart from me, ye cursed, into everlasting fire. There are few bishops who are not covetous; they take by violence other men's goods, and wastefully spend the goods of the church; they bestow the revenues of the church not to pious uses, but upon their kindred, upon stage-players, flatterers, huntsmen, whores, and such like persons; they rather make provision for the wickedness of men, than for the necessities of nature."

This was a complaint against the bishops by one of their own body, who must have known them well, in the year 1519, when the reformation by Luther had just begun; and, supposing the representation to be exaggerated tenfold, it exhibits enough to justify Luther and all the others who abandoned the communion of a church so immersed in vice and abominable filthiness, that it was scarcely possible to avoid pollution, or to have any communion with it but a fellowship in iniquity. That matters were little better forty years after, appears by the speech of the duke of Bavaria's ambassador to the council of Trent; in which he tells the council, that the cause of the evils that were risen among

them, was the bad life of the clergy, whose wickedness was so great, that he could not relate it, without offending the chaste ears of his auditory.

The cardinals were still worse than the bishops. "If any man would make an image of pride," says Clemangis, "he can no way do it more to the life, than by representing a cardinal to the eyes of the beholders." "The whole world complained of the pride and luxury of the cardinals." And can any man think there was not just cause for this complaint, who will but consider what vast revenues were spent upon their lusts? "For not two, or three, or ten, or twenty benefices, would suffice; but a hundred or two hundred, yea, sometimes four or five hundred, or more, were usurped by one cardinal, and those not of the poorer sort, but the fattest and richest of all. And well had it been for the inferior clergy, had they been content with that prodigious number; but the great mischief was, that nothing could satisfy them, but how great soever they had, they still more vehemently coveted more."

I should now ascend to the pope, and describe the *holiness* of him who impiously assumes to be HOLINESS itself; but as it would not be consistent with due reverence, to thrust the "head of Catholic unity" into the tail of one of my schismatical PROTESTANTS, I must let "His Holiness" wait till next week.

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## CHAPTER CXCVIII.

DEPRAVITY OF THE POPES. CHARACTER OF SEVERAL OF THEM. REFORMATION PUBLICLY DEMANDED ON ACCOUNT OF NOTORIOUS WICKEDNESS IN THE CHURCH. TESTIMONIES ON THIS SUBJECT FROM PAPISTS AND PRELATES THEMSELVES. EXTRACT FROM DR. SHERLOCK. THE REFORMERS WERE PAPISTS, AND THEREFORE KNEW THE CHARACTER OF THEIR OWN CHURCH, AND WERE PRESENT LOSERS BY EXPOSING IT.

SATURDAY, April 27th, 1822.

DR. MILNER asserts that the church of Rome is distinguished by the "fruits of holiness;" that is, by the number of holy persons which she has produced; and, therefore, he concludes that she is the only true church. Though we were to grant his premises, the conclusion does not necessarily follow; for though he could prove that she produced ever so many millions of saints in former ages, if she be not producing saints at present, she is not a true, but an apostate church. There were, no doubt, many holy persons at one time in the seven churches in Asia; but when these churches embraced error in doctrine, and suffered immorality in practice among their members, the apostle John was divinely instructed to warn them that unless they repented they would be cast off. When this judgment came upon them, they were no longer true churches. They might continue to exist for ages under the name of Christian; but when Christ had removed his candlestick, and withdrawn his Spirit from them, they were no better than the dead skeleton of a once living body. That this is the present state of the church of Rome, may be inferred from her own account of herself. She does not know, at least cannot be certain, that she has a single saint at this day in her communion; for no man or woman can be

admitted into the rank of saints till a hundred years after death;\* and it will depend upon the pope of a distant period, whether any of the present day shall be canonized, that is, put among the saints. This law, by which the *saint*-fication of her members is delayed for a hundred years, is one of the wisest and most modest things the church of Rome ever did; for she knows very well that if she were to call the average, or even the best of her members, saints while alive, the world would laugh at both her and them.

But the reader must be aware that I am taking a too favourable view of the church of Rome, when I speak only of her present state, and as if I admitted her holiness up to a late period; for she has been notoriously unholy for many hundred years. She is not the mere skeleton of a once living body,—she is not like a collection of dry inoffensive bones; she is a putrid carcass, presenting to the moral sense all that is loathsome and abominable. This I established in my last number, by the testimony of her own authors, who wrote previous to, and about the period of, the reformation, who tell us plainly that all ranks and degrees among them were corrupt beyond expression, especially the clergy, from the lowest curate up to the greatest cardinal. It remains now, that I show what sort of men the popes were; and as these claimed to be the head and centre of all power, spiritual and temporal, they had usually concentrated in their own persons all the vices of the inferior members.

Papists have a saying among themselves, that Gregory the Great was the last of the good, and the first of the bad popes; by which they acknowledge that they have not had a good pope for twelve hundred years, which, I suppose, is the truth. We need not look back to the dark ages, in which their own historians tell us, they were “monsters and prodigies.” (*Hæc monstra, hæc portentia. Plat. in Vita Benedicti IV.*) “and so void of piety, as neither to regard the person they sustained, nor the place they were in.” (Sabellic. *Ennead. 9. l. i.*) Let us rather see what was their character about the time of the reformation, when it might have been expected that a regard for their own interest, would have induced them at least to assume the appearance of virtue.

“When after the death of Innocent VIII., Lionel, bishop of Concordia, in an oration to the cardinals, pressed them with the most rousing arguments, to choose a good man whose life was without scandal; (Raynald, an. 1492.) what was the effect? Alexander VI. was chosen, a man, if he may be so called, who was the reproach of human nature; who, before he was chosen pope, was a prodigy of lust and other vices, and continued to be so to the last; when, by the just judgment of God, he was poisoned, by a mistake in drinking that cup himself which he had prepared to despatch others.” See *Preservative against Popery*, Tit. I. p. 32., with the authorities.

“Paul III. lived not long enough to let the world know what he would prove, for he died within six and twenty days after his election.” *Ibid.*

“Julius II. who succeeded him, was guilty of crimes so notorious as to be a scandal to the whole church. He filled Italy with rapine,

\* I am not sure but there may be some alteration in this respect since the restoration of the Pope, after his late humiliation.

war, and blood; to which he was so addicted, that, contrary to the law of nations, he commanded the procurator of the Duke of Savoy to be tortured because he endeavoured to persuade him to peace. So monstrous were his acts, that Richerius says, he must be wholly made of steel who can read them without horror." *See as before.*

"Pope Leo X. in whose time the reformation began, was a civil, debonair gentleman; but so little concerned for religion, that he cared not to know what it meant. When he admitted discourses of that nature, it was for the sake of diversion, and to make himself sport. His soul, he thought, was no longer lived than his body, and therefore he gave himself up to sensual gratifications; and it was but reason, that he, who supposed he should die like a beast, should live like an epicure." *Ibid.*

"Clement VII. as he got the popedom by simony, so he administered it by as ill arts as he got it. His prime virtue was dissimulation. He made no conscience of his word or oath, but broke his covenants as oft as he made them." *Ibid.*

"Paul III. and Julius III. followed next. The characters given of them by many of the Romish writers are so foul and loathsome, that if I had the face to write them, no modest man would read them without blushing." *Ibid.*

Such was the monstrous wickedness of the *holy* church, in the head and all her members, about this time, that the world itself, depraved as it is, could bear it no longer, but cried for deliverance. The court of Rome was beset by complaints and remonstrances by the emperor and other sovereign princes, in which they demanded a correction of those abuses which they and their subjects felt to be intolerable. In short, they called for reformation, which the pope was extremely unwilling to grant; but which he durst not peremptorily refuse, lest the nations and their princes should reform themselves, as some of them had already done. His *holiness* promised, and shuffled, and temporised for many years; but at last consented to the calling of a council at Trent, the professed object of which was to satisfy those who were demanding reformation; but which, instead of reforming abuses, rather confirmed them, and established by law many errors, which had been only tacitly admitted before. Before the pope would consent to call such a council, he tried many expedients to silence the universal clamour that was raised against the corruptions of the church. He once and again made a feint as if he would set seriously about reformation himself; and Paul III. went so far as to appoint four cardinals and five other prelates to draw up a catalogue of grievances and abuses which needed reformation, to make the world believe that he was going to reform. These prelates drew up a paper under the title of "The Advice given to Pope Paul III. by four Cardinals and five other Prelates, whose names are underwritten, in order to the Amendment of the State of the Church." Among the names subscribed to this document, we find Cardinal John Peter Caraffa, afterwards Pope Paul IV., and Reginald Pole, Cardinal of England, men who were not likely to give an exaggerated representation of the evil state of their own church. Of the document itself Dr. Clagget gave a translation, which may be seen in the "Preservative against Popery," Vol. i. Tit. I. It occupies six large folio pages closely printed; and it makes such a disclosure



of notorious corruption, and worse than heathen abomination, prevailing through the whole church, from the head down to the lowest members, that it is astonishing that any man who has any respect for his own character, should acknowledge his connexion with it, and that he should not with indignation renounce the communion and the name of a church which pollutes the very earth more than the cities did, which God destroyed by fire and brimstone from heaven.

The principal abuses which are here brought to the view of "His Holiness," exhibit the greatest degree of wickedness of which human nature is capable; that is, selling and bartering the souls of men for livings to the priests. "Another abuse," say the advisers, "of a most grievous nature, is the collation of ecclesiastical benefices, especially with cure of souls, and above all, of bishoprics; the manner having been, that *good provision is made for those having the benefices; but for the flock of Christ and the church, none at all.*"—"There is another abuse also in the changing of benefices, upon contracts that are all of them *simoniacal*, in which *no regard is had to any thing but gain.*"—And so on throughout the whole paper, the church of Rome stands confessed, the antichrist, that makes merchandise of men's souls; for that which so many of her own dignitaries, including one who was afterwards pope, have so solemnly declared to be true, may be considered as virtually the admission of the church herself. By this document alone the reformation is fully vindicated; and I am surprised that it has not been oftener published, and more generally known; for as a defence of the reformation it renders any other publication unnecessary.

What, for instance, can be a more complete vindication of Henry VIIIth's suppression of monasteries, and John Knox's preaching them down, than the following:—"In the orders of the *religious*, there is another abuse to be corrected, that many of them are so degenerate, that they are grown scandalous, and their examples pernicious to the *seculars*. We think the conventual orders are (*i. e.* ought) to be abolished, not by doing any man that injury of dispossessing him, but by forbidding them to admit any more. For thus, without wronging any one, they would soon be worn out, and good *religious* might be substituted instead of them; but at present it were best, that all children who are not yet professed, should be taken from the monasteries." They did not wish to abolish the *religious* or monastic life altogether; but their words plainly imply that the monasteries, as they then were, ought to be suppressed. Again, say these advisers of His Holiness:—"Christian people are disturbed by another abuse, which concerns *nuns* that are under the care of the conventual *friars*; where, in most monasteries, public sacrileges are committed, to the intolerable scandal of the citizens." Here, under the modest expression, *sacrilege*, the illicit intercourse between the friars and nuns is explicitly admitted, "to the intolerable scandal of the citizens."

I shall quote a few sentences from the conclusion of this official paper, in order to show that the pope's advisers were perfectly acquainted with the state of morals, as well as of discipline, in their *holy* church:—"Thus, according to our capacity, having summarily described all those things which belong to the duty of a supreme bishop of the Catholic church, it remains that we say something of that which belongs to the

*Roman* bishop. This city of Rome is both the *mother* of the church, and the *mistress* of other churches; wherefore the worship of God and purity of manners should flourish there most of all: but yet, holy father, all strangers are scandalized when they go into St. Peter's church, and see what slovenly ignorant priests say mass there, so habited and clothed, that they could not appear cleanly in a nasty house. This is so mighty an offence to all, that the most reverend the archpresbyter and the penitentiary are to take care of this thing, and remove the scandal: and the like order is to be taken in other churches.

"Nay, in this city, whores walk about as if they were goodly matrons; or they ride upon mules, and are at noonday followed up and down by men of the best account in the families of cardinals, and by clergymen. We see no such degeneracy in any other city, but in this which is to be an example to all others. These whores live in splendid houses: 'tis a filthy abuse, and ought to be mended."

"Now these are the things, most holy father, which we for the present have brought together, as our capacity would permit, that as to us it seems needful, they may be corrected. But you, in your goodness and wisdom, will make a more perfect judgment of every thing. We indeed, though we have not answered the greatness of the concern, which is too hard for us, yet at least have satisfied our own consciences, and cannot but conceive great hope, that under your government we may see the church of God purged, fair as a dove, at harmony with itself, and united into one body, to the never dying honour of your name. You have taken to yourself the name of Paul; we hope you will imitate the charity of Paul, who was a chosen vessel to carry the name of Christ among the Gentiles. We hope that you are chosen to restore the name of Christ, forgotten by the nations, *and even by us the clergy*, that hereafter it may live in our hearts, and appear in our actions, to heal our diseases, to reduce the flock of Christ to one sheepfold, to remove from us that indignation and vengeance of God, which we deserve, which is now ready to fall upon us, which now hangs over our heads."

It did not occur to these great prelates that they were hurting their own cause when they called the city of Rome the mother of the church; for if they mean Christian Rome, it is making the church her own mother, or admitting that Christianity existed before the church of Rome, which would be to deny her primacy. If they mean pagan Rome, they concede to Protestants the heathen origin of their church; and then we need not be surprised to find the daughter so like the mother, or that she has greatly surpassed her in wickedness, as often happens.

The proposed reformation came to nothing. As Dr. Clagget says in his preface:—"The trick was to make the Christian princes believe, that he that required, and they who gave this advice, were in good earnest: and so it was sent into Germany, where it produced quite other effects than were hoped for; for all men's mouths were opened against the court (of Rome) more than they were before: and the court soon showed, that this solemn advice was but mere artifice and collusion to amuse the world, and keep off the much dreaded council as long as it was possible;" and when Cardinal Caraffa came to be pope, eighteen years after, he showed no disposition to make one step in that reform

which he had joined in recommending to his predecessor. All this tended to convince the reformers, that it was vain to expect the church of Rome would ever mend her manners; and that they had done right in endeavouring to reform themselves.

I request the reader again to remember, that all my proofs of the unholiness of the boasted and boasting "*holy* Catholic church," both in the head and the members, are drawn from writers high in authority in that very church. Out of the mouth of her own children she stands condemned; and surely these children knew her well. Protestant writers cannot say a word on this subject, but they are accused of misrepresenting and calumniating the "Catholic church." To this incessantly reiterated charge, Dr. Sherlock has furnished a sufficient answer, part of which I shall here present to the reader. I quote as I find it prefixed to the Bishop of St. David's "English Reformation and Papal Schism."

"As to the probability of this charge. (Misrepresenting) Now, 1. Ask them, whether the first reformers charged the church of Rome with such doctrines and practices as they were not guilty of? We have not, that I know of, increased our charge against the church of Rome in this age; if there has been any difference, we have rather been more favourable and candid in our censures of some of their doctrines, than the first reformers were. Now, is it likely that the first reformers should charge the church of Rome wrongfully? No man can be a misrepresenter, but either out of ignorance or design: which of these can we, with any probability, charge the reformers with?

"As for ignorance, is it a probable thing, that Luther, Melancthon, Oecolampadius, Zuinglius, Bucer, Calvin, or, to come to our own English reformers, that Archbishop Cranmer, and others, who had all been Papists themselves, should be ignorant what was taught and practised in the church of Rome? It is now thought in this very cause a very considerable proof, that Protestants do misrepresent Papists, because some Papists deny such doctrines and practices as Protestants charge them with; and, say they, can you think that Papists do not understand their own religion better than Protestants do? Now, though this may be made a question, (and I am very apt to think, that, compare the learned and unlearned Protestants and Papists together, there are more Protestants than Papists, who understand popery; and not only experience verifies this, but there is a plain reason why it should be so; because it is the principle of Protestants, that they must neither believe nor disbelieve any thing without understanding it; but an implicit faith in the church governs the unlearned Papists, and many of those who should be learned too; but let that be as it will,) this argument signifies nothing to our first reformers: for if Papists may be presumed to understand their own religion, the first reformers, who were all educated in popery, might be as well presumed to understand what popery then was; and, therefore, there can be no reason to suspect that they misrepresented popery out of ignorance.

"Nor is it more probable that they should misrepresent popery out of interest and design: for if they were conscious to themselves, that popery was not so bad as they represent it to be, why should they themselves have set up for reformers? and what hope could they have, that at that time, when popery was so well known, they should persuade the world to believe their misrepresentations?

“ Was it so desirable a thing for men to bring all the powers of the church of Rome upon themselves, merely to gratify a misrepresenting humour? Do these men remember what our reformers suffered for opposing popery? The loss of their estates, their liberties, their lives, all the vengeance of a blind and enraged zeal. And did they undergo all this with such constancy and Christian patience, only for the sake of telling lies, and raising scandalous reports of the church of Rome? We think it a very good argument, that the apostles and first preachers of Christianity were honest men, and had no design to cheat the world, because they served no worldly interest by it; but cheerfully exposed themselves to all manner of sufferings in preaching the gospel: and why does not the same argument prove our first reformers to be honest men, and then they could not be wilful misrepresenters?”

“ Nay, if we will but allow them to have been cunning men, (and it is evident they did not want wit,) they would never have undertaken so hopeless a design, as to run down popery merely by misrepresenting it; when, had their exceptions against popery been only misrepresentations of their own, all the world could have confuted them: had the first reformers been only misrepresenters, can we think that they could have imposed upon such vast numbers of men, learned and unlearned, who knew and saw what popery was? They were no fools themselves, and therefore could not hope to impose such a cheat upon the world.

“ 2. Ask them again, how old this complaint is, of Protestants misrepresenting popery? how long it has been discovered that popery is thus abused and misrepresented? Were the first reformers charged with these misrepresentations by their adversaries in those days?”  
*&c. &c.*

The learned author proceeds to put a series of interrogatories, to which the only answer, consistent with truth, must be, that the first reformers were not so accused of misrepresenting. They knew from personal observation and experience the truth of their accusations of the church of Rome; the church of Rome herself knew the truth of them, and all the world knew it. The church did not then affect to deny them, or to accuse the reformers of misrepresenting; she rather admitted, and defended, or at least palliated, what was laid to her charge.

This reasoning is cogent and unanswerable, as a defence of the reformers against the charge of misrepresenting and calumniating the church of Rome. But, with regard to the point in hand, we have little use for such arguments; for, as I have said again and again, the monstrous corruptions of this church are admitted, asserted, dilated upon, and deplored by her own authors, in language more strong than that which the reformers used. We might, therefore, lay aside the writings of the latter altogether, and, by those of the former alone, we can demonstrate that the church of Rome does not possess those fruits of holiness of which Dr. Milner boasts; and that, therefore, she does not possess this mark of the true church.

## CHAPTER CXCLIX.

DIVINE ATTESTATION OF THE SANCTITY OF THE CHURCH. MIRACLES CLAIMED AS WROUGHT BY SAINTS IN THE CHURCH OF ROME. XAVIER'S MIRACLES REST ON NO AUTHORITY. DENIED BY COTEMPORARY WRITERS, AND REJECTED BY SENSIBLE PAPISTS. RIDICULOUS STORY OF XAVIER AND A CRAB. MIRACLES OF A MORE MODERN DATE. SOME OF THEM EXAMINED. OFFICE IN ROME FOR RECORDING AND TRYING MIRACLES.

SATURDAY, May 4th, 1822.

I AM now arrived at what Dr. Milner calls the "Divine attestation" of the "sanctity" of the church of Rome. By this we are to understand the miracles which in all ages have been performed by the saints, and which are as illustrious in the present age, as they were in that of the apostles. Not that there are any living saints remarkable for miraculous powers, for he does not venture to tell us where so much as one is to be found alive who can do the slightest miracle; but he gives us very pompous descriptions of miraculous cures performed by St. Wenefride at her holy well in Wales, within the last twenty years; and one case of an incurable disease having been cured by a touch of the hand of a priest who was hanged in the reign of Charles I., one of whose hands, it seems, is preserved in Lancashire, for the purpose of working miracles; and if we can believe Dr. Milner, this dead hand is more powerful than a thousand living ones.

We have a great deal of unnecessary discussion about the miracles performed by Christ and his apostles. I say unnecessary discussion, because Protestants do not call in question the reality of divinely attested miracles, in either the Old or the New Testament. Dr. Milner, however, argues for the reality of the miracles performed by the apostles, apparently for no other purpose than to make it appear that the church of Rome has the power of working miracles; and, of course, he wishes us to believe that the apostles were clergymen and saints of the Romish church. I believe some authors have conceded a great deal too much with regard to the miraculous powers alleged to have been possessed by some distinguished Christians after the apostolic age. For my part, I am determined to keep by my fundamental principle of the Bible alone. I do not say that no miracles were ever performed but what are recorded in the Bible; but I do say, that I do not believe in any which are not recorded there; and I acknowledge no authority that requires me to believe in any other.

Through many tiresome pages, Dr. Milner connects a chain of miracles, from the first century down to the reformation, in which chain, one St. Bernard appears a link of great magnitude and lustre. After the reformation a saint arose who outstripped all who had gone before him. Of this saint Dr. Milner thus writes:

"The miracles of St. Francis Xavier, the apostle of India, who was cotemporary with Luther, in number, splendour, and publicity, may vie with St. Bernard's. They consisted in foretelling future events, speaking unknown languages, calming tempests at sea, curing various maladies, and raising the dead to life; and though they took place in remote countries, yet they were verified in the same, soon after the saint's death, by virtue of a commission from John III. king

of Portugal, and were generally acknowledged, not only by Europeans of different religions in India, but also by the native Mahometans and Pagans." *Letter XXIII. pp. 80, 81.*

"It is painful to think," says Mr. Grier, "that in the present enlightened age, a gentleman like Dr. Milner, who displays learning in almost every department of science; who possesses experience, intelligence, and taste; who writes well and who reasons acutely—should be so besotted, as not only to believe himself, but to attempt to induce others to believe, all the stupid legends of the dark ages, and the modern fabrications of the same stamp. Such fatuity would be a miracle in itself, were it not known how superstition debases the reason, when it has gained the ascendant over the mind." *Reply to Dr. Milner's End of Controversy, p. 361.*

"As to Xavier," says the same writer, "it might have been expected that the doctor would have been more reserved in ascribing miraculous powers to one, who lived so much nearer our own times, than to those of more distant ages; because, the means of detecting imposture is more within our reach, in the former than in the latter case; and because, if he found that recourse had been had to fabrication with respect to accounts of modern date, it sinks into disrepute those of earlier origin.

"Of Xavier's miracles, which, Dr. Milner says, 'consisted in foretelling future events, speaking unknown languages, calming tempests at sea, and raising the dead to life,' Acosta, a cotemporary writer, a Jesuit, and a missionary also, makes no mention. But had these singular occurrences taken place, he must have noticed them. And, with respect to the gift of tongues, which is ascribed to him in a supernatural degree, it is certain that he himself deeply lamented, in one of his letters, his deficiency in this very particular! Now, where he wanted a requisite which would have been so essential to the cause of proselytism among the pagans, it is highly improbable that his saintship would have been invested with any other. Indeed, his simple acknowledgment on this one point throws discredit on the other miraculous stories told of him. But Dr. Milner adds, that Xavier's miracles 'were verified soon after the saint's death by virtue of a commission from John III. king of Portugal.' Here again the silence of Acosta about those alleged miracles meets him; and not only this, but the express assertion of this writer that *no* miracles whatever were performed in India. And, as Acosta's account was not published for nearly forty years after Xavier's death, it is evident that that space of time at least elapsed before his miracles were thought of. This is Bishop Douglas' opinion on the subject;\* and though Dr. Milner attempts to invalidate it by a reference to Acosta's work, yet the very place† referred to es-

\* "See CRITERION of miracles, page 84. Dr. Buchanan tells of his having observed to the Archbishop of Goa that 'Xavier was an eminently great man; but that what others have written for him and of him, tarnished his fame by making him the inventor of fables. To which the chief inquisitor candidly signified his assent.' See *Christian Researches*, page 162. This anecdote is the more valuable, both as it records the admission of a popish ecclesiastic of high rank, resident on the very theatre of Xavier's ministry, and consequently acquainted with every act of his; and as it exhibits the hollow pretensions set up for this saint by Dr. Milner, on the score of miraculous agency."

† . . . "quod miraculorum nulla facultas sit, quæ apostoli plurima perpetrarunt." — *De Procur. &c. l. ii. cap. 8.* Here Acosta denies that the missionaries had ANY power;

establishes its correctness. That writer barely says that 'great signs were reported of Xavier by numerous and credible witnesses.' But Dr. Milner goes farther, since he says that they not only 'vie in number, splendour, and publicity, with the miracles of St. Bernard;' but appear to equal those of our Saviour himself!" *Reply, &c. pages 367—369.*

About a year or two ago, I read as much of St. Francis Xavier's life and miracles as disgust and contempt would allow me. I shall give one miracle as a sample of the whole. I write from memory, as I am not now in possession of the book:—The holy saint had a consecrated crucifix which he valued above all things in the world. On a sea voyage, one day, he lost it overboard; and was quite inconsolable. After landing at the country whither he went, and walking on the sea shore, he saw his favourite image coming towards him, elevated above the surface of the water. Gazing with astonishment and delight, and going to the water's edge, it was most reverently laid down at his feet, by a crab, who had borne it in its claws through the ocean, to the very spot where the saint was miraculously brought at the time to receive it.

This is gravely related as one of the miracles of St. Francis Xavier, the apostle of the Indies. But it appears to me that he had no hand in it whatever; and did not so much as expect any thing of the kind to happen. The crab is entitled to the whole credit of this miracle; and I would have advised the pope, at his next diet of canonization, to have put this animal among the saints, had he not been anticipated by the heathen Egyptians or Chaldeans, who gave him a place among the Constellations, where, under his Latin name, Cancer, he has the honour of making the extremity of the sun's northern declination.

But the gross wickedness of such a story as the above consists chiefly in the idolatry that it implies and cherishes. It is evidently meant to be inculcated that there was a divinity in the holy image which the saint worshipped, that could inspire the crab with the thought of its preservation, and restoration to its devout worshipper; and those who believe the story are confirmed in their idolatrous practices; for that Papists, even those who live among us, do worship such things is beyond all doubt, though they deny, or wish to conceal it. Of this I have the evidence of one of their own communion, who lately called on me, being introduced by a friend, for the purpose of becoming acquainted with one who had made himself so notorious by his opposition to the "Catholic church." He had read part at least of my work with great care, and had many passages marked, which he wished to converse with me about. I talked fully an hour with him; and showed him several popish books which he had never seen, and some sentiments in them which surprised him, of which he requested and obtained, written extracts. Turning over Dr. Milner's work, I pointed to the crucifix, or figure of the crucifixion, at the root of his apostolical tree, and asked him to tell me candidly,—“Do you really worship a thing like that?”—“*They do it,*” said he, “but I always felt an aversion to it.”

With regard to home, and more recent miracles, Dr. Milner thus but Dr. Milner's gloss is, 'that they only had not the same facility as the apostles.' FACULTAS—facility, secundum Milner!" See Letter XXIV.

addresses his correspondents: "Methinks I hear some of your society thus asking me: 'Do you then pretend that your church possesses the miraculous powers at the present day?' I answer, that the church never possessed miraculous powers in the sense of most Protestant writers, so as to be able to effect cures or other supernatural events at her mere pleasure: for even the apostles could not do this; as we learn from the history of the lunatic child, Matt. xvii. 16. But this I say, that the Catholic church, being always the beloved spouse of Christ, Rev. xxi. 9. and continuing at all times to bring forth children of heroic sanctity, God fails not in this, any more than in past ages, to illustrate her and them by unquestionable miracles. Accordingly, in those processes which are constantly going on, at the apostolic see, for the canonization of new saints, fresh miracles of a recent date continue to be proved with the highest degree of evidence, as I can testify from having perused, on the spot, the official printed account of some of them. For the further satisfaction of your friends, I will inform them that I had satisfactory proof, that the astonishing catastrophe of Louis XVI. and his queen, in being beheaded on a scaffold, was foretold by a nun of Fougères, *Sœur Nativité*, twenty years before it happened; and that the banishment of the French clergy from their country, long before it happened, was predicted by the holy French pilgrim, *Benedict Labre*, whose miracles caused the conversion of the late Rev. Mr. Thayer, an American clergyman, who, being at Rome, witnessed several of them. With respect to miraculous cures of a late date, I have the most respectable attestation of several of them; and I am well acquainted with four or five persons who have experienced them. The following facts are respectively attested, but at much greater length, by the Rev. Thomas Sadler, of Trafford, near Manchester, and the Rev. J. Crathorne, of Garswood, near Wigan:—Joseph Lamb, of Eccles, near Manchester, now twenty-eight years of age, on the 12th of August, 1814, fell from a hay-rick, four yards and a half high, by which accident it was conceived the spine of his back was broken. Certain it is, he could neither walk nor stand without crutches, down to the 2d of October, and that he described himself as feeling the most exquisite pain in the back. On that day, having prevailed with much difficulty upon his father, who was then a Protestant, to take him in a cart, with his wife and two friends, Thomas Cutler and Elizabeth Dooley, to Garswood near Wigan, where the hand of F. Arrowsmith,\* one of the Catholic priests who suffered death at Lancaster, for the exercise of his religion, in the reign of Charles I., is preserved, and has often caused wonderful cures; he got himself conveyed to the altar rails of the chapel, and there to be signed, on his back, with the sign of the cross, by that hand; when feeling a particular sensation and total change in himself, as he expressed it, he exclaimed to his wife—Mary, I can walk! This he did, without any help whatever, walking first into an adjoining room, and thence to the cart which conveyed him home. With his debility his pains also left him, and his back has continued well ever since. (August 6th, 1817.) These particulars the above named persons, all still living, are ready, as they were respectively

\* I cannot find any account of this *saint* and *martyr*, in either the Protestant or popish histories of that period, to which I have access; from which we may infer that his *sainthood* was not then acknowledged.



witnesses of them, to declare upon oath. I have attestations of incurable cancers and other disorders being suddenly remedied by the same instrument of God's bounty: but it would be a tedious work to transcribe them, or the other attestations in my possession of a similar nature." *Letter XXIII. pp. 87—89.*

I have inserted this story at full length, though it occupies more space than it deserves, in order to show with what a face of brass Papists can gravely relate their "lying wonders;" and how they impose upon the poor credulous dupes of their deceit and cunning.

I need not say that I disbelieve this story; for I suppose none but a Papist can believe it to be any thing but a gross imposition. It has not so much as a feature of credibility in it; and the only thing wonderful about it, is, that it should be believed by any person capable of distinguishing his right hand from his left. This Joseph Lamb fell from a hay-rick, "by which accident it *was conceived* the spine of his back was broken;" but no means were used, so far as appears, to ascertain the fact. There was no surgeon called to certify the fracture, or the state of the body before or after the alleged cure. There are no witnesses of either the disease or the remedy, but persons interested in propagating a belief in the virtue of the wonder-working dead hand, except the father of Lamb, who was then a Protestant, but whose conversion to popery was the consequence of the supposed miracle. This lets us into the secret of the matter. It was easy for the son to feign both the disease and the cure, for such a good purpose as the conversion of his father; and the priests, no doubt in the secret, knew how to do the work with becoming solemnity. Such tricks have been so common in the church of Rome, that they would have lost all interest and effect long ago, but for the besotted ignorance and stupidity of the people who submit both conscience and understanding to their ghostly guides. I request the reader to turn to my first volume, page 366, and he will find an account of a young man, trained almost from his infancy to counterfeit blindness, for the express purpose of making him the subject of a miracle at some convenient time; which must have been a much more difficult affair than that of Lamb feigning himself lame only from August till October.

Dr. Milner gives us the particulars of two other cases of miraculous cures performed by St. Wenefride, at her holy well. One of them is narrated in a letter to himself, dated Nov. 19th, 1809, by a Miss Maria Hornyold. Some writers have endeavoured to account for these cures from the effects of the cold bath; but I see no necessity of accounting for them at all; for I believe they are nothing more than the effects of deceiving and being deceived. There are impostors among common beggars who can assume the appearance of almost any disease; and the wily priests know well how to make use of this art for impressing the belief of miraculous cures.

When the apostles of Christ went preaching the gospel, God was pleased to confirm their testimony by "signs and wonders, and divers miracles, and gifts of the Holy Ghost." But when the truth of their testimony was confirmed, and received by the churches, in the apostolic writings, the truth was then left to make its way by its own evidence with the enlightening influence of the Holy Spirit, which Christ promised should remain with his disciples for ever: and to suppose

that miracles are still necessary, is to say that the truth of the gospel is not yet sufficiently confirmed. What is it that Papists propose to establish by their miracles? Is it that Jesus is the Christ? This was the design of Christ's own miracles. Is it to prove that the apostles of Christ were his messengers, and spoke by his authority? This was the design of their miracles; this is what was established by them; and having this established, we have no more to ask for,—we have nothing to do but to receive their testimony, and obey what they commanded. This renders further miraculous interference quite unnecessary: and as God does nothing in vain, miracles must of course have ceased when the canon of divine revelation was closed: and persons who understand and believe what is written, will not look for new miracles, any more than for a new revelation.

But I return to the question, What is it that Papists propose to establish by their miracles? It is what we know from the word of God to be erroneous, superstitious, and idolatrous; such as, that there is a divine virtue in certain images,—in the relics of certain saints, as in the withered hand of Father Arrowsmith, and in the holy water of St. Wenefride's well; and all this for the purpose of cherishing devotion, and religious worship to saints and images. This we know to be contrary to the word of God; we are sure no real miracle can be wrought to establish such impiety; and, therefore, what is pretended must be false; and we ought not to believe such things, even though supported by what has the appearance of a miracle. The children of Israel were instructed by Moses that false prophets would arise among them; but they were commanded to beware of them; and not to believe any man who would tempt them to idolatry, though they did miraculous things, or what appeared to be such. See Deut. xiii. 1—18. In reference to this, the apostle Peter gives us warning of what should take place in the last days: "But there were false prophets among the people, even as there shall be false teachers among you."—"And through covetousness shall they make merchandise of you." 2 Ep. ii. 1—3. This prediction, and the history of the church of Rome, will be found to agree in every particular. The mystery of iniquity, as described by the apostle Paul, was to come, "after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness." 2 Thess. ii. 8—10. And the church of Rome has proved herself to be this mystery of iniquity, by her thousands of pretended miracles, by which she deceives the world.

After all, Dr. Milner, in narrating what he calls miracles, intends to prove merely that his church is *holy*. He calls them the divine attestations of her sanctity. Now I do not recollect that any of the miracles recorded in scripture were wrought for such a purpose. If persons, or churches, are really holy, they can make this appear without a miracle; and I would most seriously suspect the character of any church that told me it required a miracle to prove that they were holy. Genuine holiness, like the sun in the firmament, makes itself manifest by its own light. All men can observe and mark those who are humble, and self-denied, and benevolent; and who are living soberly and righteously in the world. It requires no miracle to prove that these are holy persons; but Dr. Milner, perfectly aware that his

church cannot bear to be tried by this standard, pleads to have her holiness proved by miracles!

I conclude this number, and this subject, with the following curious statement by Dr. Milner, by which the reader will see that there is an office in Rome for recording and trying miracles, like our Sasine office for recording infeftments and dispositions:—"In the first place, then, a judicial examination of each reported miracle must be made in the place where it is said to have happened, and the depositions of the several witnesses must be given upon oath; this examination is generally repeated two or three different times at intervals. In the next place, the examiners at Rome are unquestionably men of character, talents, and learning, who, nevertheless, are not permitted to pronounce upon any cure or other effect in nature, till they have received a regular report of physicians and other naturalists upon it. So far from being precipitate, it employs them whole years to come to a decision, on a few cases, respecting each saint; this is printed and handed about among indifferent persons, previously to its being laid before the Pope. In short, so strict is the examination, that, according to an Italian proverb,—'It is next to a miracle to get a miracle proved at Rome.' It is reported by F. Daubenton, that an English Protestant gentleman meeting, in that city, with a process of forty miracles, which had been laid before the congregation of rites, to which the examination of them belonged, was so well satisfied with the respective proofs of them, as to express a wish that Rome would never allow of any miracles but such as were as strongly proved as these appeared to be; when, to his great surprise, he was informed that every one of these had been rejected by Rome as not sufficiently proved." *Letter XXIV. page 92.*

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## CHAPTER CC.

THE THIRD MARK OF THE TRUE CHURCH—CATHOLICITY. THIS DOES NOT BELONG TO THE CHURCH OF ROME. CLAIMS OF THIS CHURCH TO UNIVERSALITY AS OPPOSED TO THOSE OF THE CHURCH OF ENGLAND. CLAIM FROM ANTIQUITY. THAT OF HEATHENISM BETTER. THE FOURTH MARK—APOSTOLICITY. THIS CLAIM NO BETTER ESTABLISHED. EXCELLENT CHARACTER OF APOSTOLICAL CHURCHES.

SATURDAY, May 11th, 1822.

DR. MILNER introduces the subject of his third mark of the true church, that is, CATHOLICITY, in the following whining and canting manner:—"In treating of this third mark of the true church, as expressed in our common creed, I feel my spirits sink within me, and I am almost tempted to throw away my pen, in despair. For what chance is there of opening the eyes of candid Protestants to the other marks of the church, if they are capable of keeping them shut to this? Every time that each of them addresses the God of truth, either in solemn worship or in private devotion, he fails not to repeat;—*I believe in THE CATHOLIC CHURCH*: and yet if I ask him the question:—*Are you a CATHOLIC?* he is sure to answer me:—*No, I am a PROTESTANT!*—Was there ever a more glaring instance of inconsistency and self-condemnation among rational beings?" *Letter XXV. p. 103.*

I have often remarked that popish authors make use of the strongest words when their facts and arguments are the weakest. Here Dr. Milner expresses his unutterable astonishment at our Protestant stupidity; and almost throws himself into a fit of hysterics, and his pen into the fire, because, while we profess to believe in the Catholic church, we do not believe it to be the church of Rome. This is all Jesuitical artifice, intended to confirm the men of his own communion in their blind adherence to their bigoted superstition; for he knows very well, that when we use the word, *Catholic*, we do it in a sense quite consistent with our being Protestants; and that so far from conceding the word to the church of Rome as exclusively hers, we positively deny that she has any title to it. This he must know, if he has read any of the standard works in defence of the reformation; and yet he writes as if he did not know it.

The word **CATHOLIC** is very harmless, as understood by Protestants, of the church of the first-born who are written in heaven, of all kindreds, and tongues, and people, and nations. But as it is nowhere in scripture used to designate the true church on earth, I think the Protestant cause would suffer no loss by having it expunged from both our creed and our vocabulary. Dr. Milner himself admits the fact, which every theologian and church historian knows, that this word was not originally in that short summary of belief, called the Apostles' Creed, but foisted in afterwards to serve a purpose. But though it were otherwise, I would reckon it of no importance, seeing it has not the sanction of any of those who wrote under the inspiration of the Holy Spirit; and this being the case, be the meaning of the word what it may, it can be of no use in ascertaining which is the true church. Dr. Milner's third **MARK**, therefore, is no mark at all.

In different parts of my work, however, I have condescended to argue as if it were; and have shown that it does not, and never did, belong to the church of Rome. I need not again discuss the general question; but shall confine myself now to a few remarks on what Dr. Milner has advanced under it.

He finds, it seems, that a Protestant cannot perform an act of devotion, public or private, without repeating his belief in the Catholic church, which indicates the most deplorable ignorance of Protestant worship; and it, at the same time, gives us to understand what Papists understand religious worship to be; that is, a mere mechanical process, or repetition of the Apostles' Creed, with perhaps the ten commandments. Now I believe there are thousands of Protestants, who do not question an article of the creed; but who yet never think of it in their devotions. It is enough for them to believe the divine record concerning Jesus Christ as the Way, and the Truth, and the Life, by whom alone they can come to the Father; to be convinced of their own necessities; and of the grace of God ready to supply them for Christ's sake; and therefore, in his name, to come to the throne of grace, that they may obtain mercy and find grace to help them. This, together with thanksgiving for mercy received, constitutes the devotion of a true Protestant; and it has no connexion at all with the public or private recitation of a creed: but I suppose a Papist cannot understand this.

The following is a sort of crowning argument, intended to prove

that the church of Rome is Catholic, and, therefore, the true church:— "If any stranger in London, Edinburgh, or Amsterdam, were to ask his way to the *Catholic chapel*, I would risk my life for it, that no sober Protestant inhabitant would direct him to any other place of worship than ours." *Letter XXV. p. 106.* I am not accustomed to risk my life for such a trifle, but I will venture to assure Dr. Milner, that if any stranger in Glasgow, or even London, were to ask his way to the *popish chapel*, he would be directed to no other place of worship than his, or that of his Romish brethren, from which it is *demonstrated* that their religion is popery, and nothing else. Nay, I will descend a great deal lower, and tell Dr. Milner, that if any stranger in Glasgow were to ask for Mr. Scott's chapel, he would be shown to no other than his, by which it is demonstrated that the *Scottish* is the only true church. I do not mean the church of *Scotland* but the church of *Scott*, which is thus clearly proved, according to Dr. Milner's logic, to be *the church* in preference of every other!

Speaking of the church of England, he says, "With respect to this very church, nothing would be more inconsistent than to ascribe the greater part of the population of our two islands to it. For if the Irish Catholics, the Scotch Presbyterians, the English Methodists, and other dissenters, together with the vast population who neither are, nor profess to be, of any religion at all, are subtracted, to what a comparatively small number would the church of England be reduced! And how utterly absurd would it be for her to pretend to be the Catholic church! Nor are these the only subtractions to be made from her number, and indeed from those of all other Christian societies, divided from the true church; since, there being but *one baptism*, all the young children who have been baptized in them, and all invincibly ignorant Christians, who exteriorly adhere to them, really belong to the Catholic church, as I have shown above." *Letter XXV. p. 112.*

I have quoted this merely to show that Dr. Milner claims for the church of Rome all the dissenter's children in the three kingdoms, except those of my Baptist friends, who, if the claim were to be sustained, would have a greater advantage from their being *unchristened*, than their parents are aware of; that is, the advantage of not being claimed by the church of Rome, which is no small one, to those who consider that church as the Babylon that is to be destroyed. As for all the invincibly *ignorant Christians*, who are also claimed by Dr. Milner as members of his church, he is perfectly welcome to them. Let him take them, and make the most he can of them. In their separation, the Protestant churches will obtain a great deliverance.

Let us attend to one argument more which Dr. Milner adduces to prove the *CATHOLICITY* of his church: "That the church in communion with the see of Rome is the original, as well as the most numerous church, is evident in several points of view. The stone cries out of the wall, as the prophet expresses it, (Hab. ii. 11.) in testimony of this. I mean that our venerable cathedrals and other stone churches, built by Catholic hands and for Catholic worship, so as to resist, in some sort, that which is now performed in them, proclaim that ours is the ancient and original church." *Ibid. p. 114.* Dr. Milner does not know, I suppose, that this argument would have much more weight in the mouth of a heathen. The pagan temples in different parts of the world, for

instance the pantheon at Rome, are much older than any popish cathedral. The stones of their walls cry that theirs is the most ancient religion; and I leave Dr. Milner to answer them if he can.

As for the popish cathedrals in Scotland, I believe there is just one remaining entire—that of Glasgow; and I can assure Dr. Milner, that, so far from resisting the Protestant doctrine, or lifting up its voice in favour of popery, there is not a church, or meeting-house, or conventicle-house, of any name, in the three kingdoms, in which, during the memory of man, the genuine Protestant doctrine has been more faithfully preached; and, so far as I can learn, the stones of the wall, chill and damp as they are, never gave the preacher any disturbance. And, though the ashes of St. Kentigern, and I do not know how many popish saints, are lying there, not one of them has moved a tongue, or a finger, “to resist,” in any sort, “that which is now performed” by the Protestant worshippers. I believe, however, none of these saints were hanged for treasonable practices; they were not in this sense martyrs for their religion, and, therefore, it may be, that their relics cannot perform such wonders as the withered hand of Father Arrowsmith, as recorded in my last number.

Dr. Milner next proceeds to prove the church of Rome to be the true church from her APOSTOLICITY. My readers will perhaps not understand the meaning of this word; and I question if they will find it in any English dictionary. It is, however, so nearly allied to *apostolical*, that it either does, or ought to mean, that the church which pretends to this character, ought to be, in every respect, such a church as the apostles planted in Jerusalem, and in other places. Jerusalem, we all know, was the mother church. In her was fulfilled the ancient prophecy, “The law shall go forth of Zion, and the word of the Lord from Jerusalem.” Let us see what sort of a church this was, and then let us inquire whether the church of Rome be like it. It consisted of a hundred and twenty men and women, including eleven apostles, or twelve after they had supplied the place of Judas, at the first meeting, after Christ’s ascension, of which we have any detailed account. They were all genuine disciples of Christ, at least so far as was known to one another. I think this is clearly implied in the account which the inspired writer gives of them, Acts i. 14. “They all continued with *one accord* in prayer and supplication;” and we may easily judge what *discord* one known unbeliever would have made among them, considering the well known temper of the unbelievers of that day; for there was no such thing then as paying decent respect to Christian worship, as a compliment to public opinion, as is done by many unbelievers of the present day. On the day of Pentecost, that is, about ten days after Christ had ascended into heaven, the Holy Ghost came upon the disciples, as described in the second chapter of the Acts, when, by the preaching of the apostles, especially of Peter, the small original church received an addition of three thousand members. These had been among the betrayers and murderers of the Lord of glory; for Peter told them plainly, “God hath made that same Jesus whom *ye* crucified, both Lord and Christ.” They had joined with the rest of their countrymen in that horrid imprecation, “His blood be on us and on our children!” “Away with him! crucify him!” and that blood did come upon them in a way that they had never thought of or expected: it came

upon them for the salvation of their souls; for such was the generosity and clemency of the divine Saviour, that he instructed his apostles to begin their ministry at Jerusalem, that his very murderers might be the first to hear of his exaltation as a Prince and a Saviour, to give repentance and remission of sins. Accordingly, on that great festival, when many thousands were assembled at the place of public resort, the apostles began to preach. The people in general were astonished, and deeply affected by what they heard; and three thousand were pricked to the heart. They were deeply convinced of their guilt in general, and of this great crime in particular; and found themselves worthy of everlasting perdition. But when Peter told them of the mercy of God, as displayed in the gift of that very Saviour whom they had crucified; and had called them to repent and be baptized in the name of Christ, for the remission of their sins, they believed the glad tidings, for such it was to them. They gladly received the word, and were baptized, and were added to the church; and they adorned their new connexion by a new character. The multitude of them that believed were of one heart and one soul; and great grace was upon them all. Many more than these may have been also pricked to the heart, and filled with remorse and confusion, who yet refused the proffered salvation, and would go away contradicting and blaspheming, as was the case with the great body of that nation, though the gospel was preached to them; but the church in Jerusalem appear as a grateful company of saved sinners, whose great concern was to live to the glory of their Saviour.

This was the parent stock; and the first branches possessed the same character. These were the churches in Judea, and Galilee, and Samaria; who not only endured the fire of persecution, but when they obtained rest, (which is perhaps more trying to the faith of Christians,) after the conversion of Paul, it is testified of them, that "they were edified, and, walking in the fear of God, and in the comfort of the Holy Ghost, were multiplied." Acts ix. 31. Throughout the remainder of the New Testament, we find the churches uniformly described as consisting of men who were separated from the world, which lieth in wickedness, and different from the men of the world in their spirit, and conduct, and whole conversation. The distinction between Jew and Gentile was never more prominently marked in the time of Israel's greatest prosperity, than that between Christians and the men of the world is marked by the apostles in all their writings. "We are of God, little children," says the Apostle John. A presumptuous and arrogant assumption, some would say; and so it was, had it not been true. But the truth of the statement is undeniable from its being written under the inspiration of the Holy Ghost; and it is repeated with the addition of what will be still more offensive to the carnal mind of the merely nominal Christian:—"We know that we are of God, and the whole world lieth in wickedness;" (1 John v. 19.) that is, the whole human race, who had not embraced the gospel of Christ, were lying in wickedness, or in obedience to the wicked one, namely, the devil. Now it was only those who were of God, and who were distinguished from the world, lying in subjection to the wicked one, that composed the apostolic churches. It is a fact that false brethren did occasionally creep in unawares,—that hypocrites, for wicked and selfish purposes, found admission into churches. But the guilt of this rested with them.

selves. The churches were not to blame, unless they consented to, or connived at, their continuing in church fellowship, after their hypocrisy was detected.

I find that these apostolic churches had bishops or pastors set over them, for their spiritual instruction and edification; and deacons ordained to be among them, for the purpose of ministering to the wants of the poor, out of the churches' bounty. We have the qualifications of these bishops and deacons very particularly described; for the divine wisdom foresaw, that according as their character might be, such would be also that of the churches over which they were placed. Let us see then what sort of persons bishops were to be. "A bishop then must be blameless, *the husband of one wife*, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not given to filthy lucre, but patient; not a brawler, not covetous; one that ruleth well his *own house*, *having his children* in subjection with all gravity; (for if he know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them who are without; lest he fall into reproach and the snare of the devil!" 1 Tim. iii. 2—7. The character and qualifications of deacons are described, in the same chapter, with equal minuteness, and in language so plain as not to be mistaken. Now, there can be no doubt, that, when the apostles superintended the churches, the character of the bishops, deacons, and also the body of the people, would be such as is above described. I enter not at all into the inquiry, what was the *form* of their church government? This, though by no means a matter of indifference, I hold to be of very inferior importance. The point which I wish to establish, is, that the apostolic churches were composed of men and women, who professed the faith of Christ, and proved the genuineness of their faith by holiness of life; and that, as members of his body, they held fellowship with one another, under the pastoral oversight of men of like character with themselves, but distinguished by a greater degree of gifts and graces, suitable to the importance and responsibility of their office. It was no very difficult matter, and it required no complicated machinery, to govern churches which were of one heart and soul,—walking in the fear of God, and the comfort of the Holy Ghost; yet even for such there was a government necessary, and one was ordained. Pastors were appointed to teach, and to rule in the fear of God; and the people were required to submit to them that had the rule over them. But while the apostles' doctrine was held fast, and their authority alone regarded as the rule, the people would fall as naturally into the right form of church government, as the battalions of a well disciplined army fall into order at the sound of the trumpet. "The law was not made for righteous men," as an apostle tells us, "but for the lawless and disobedient." 1 Tim. i. 9. So *modern* systems of church government, I fear, call them by what name you will, were not made for such churches as the apostles planted; but for carnal and worldly-minded men, that they might be made the subjects of a sort of Christian restraint, though not converted to Christ, and separated from the world.

I am quite aware that great corruptions in doctrine and practice appeared in some of the apostolic churches, especially in that at Corinth,



and in those of Galatia, and in some of the seven churches in Asia ; and from this circumstance the Head of the church took occasion to instruct his people, how they should conduct themselves when such corruptions arose. They were commanded to keep themselves pure, and to put away from among them every member who had departed from the faith, or from holy practice ; knowing that a little leaven leaveneth the whole lump, they were instructed to purge out the old leaven ; that is, to separate whatever had a tendency to withdraw their minds from the spiritual simplicity of Christ's gospel, or their practice from conformity with his law. And the fact of corruption appearing in a church did not infer the condemnation of that church, if they did not consent to it, or suffer it to remain uncorrected. Erring and immoral church members had all to bear their own burden, when the church, on being unable to reclaim them, put them away ; but if the church did not reclaim, or put away such members, she was justly doomed to bear her part of the burden. Then it became the duty of those among them, who loved and wished to obey the Saviour in all things, to attend to what was necessary for their own purity. They were commanded to withdraw from *every brother* who walked disorderly, and who refused to be reclaimed ; which necessarily implies the duty of withdrawing from *any number of brethren*,—even from a *whole church*, when found disorderly and irreclaimable : so that the reformers were guilty of no schism, but were only obeying a divine command, when they separated from the church of Rome.

It is time now to apply these evidently scriptural principles to the church of Rome. She boasts above all others, to be the holy, Catholic, APOSTOLICAL church ; that is, if the words have any meaning, such a church as the apostles planted and watered by their personal ministry. Are her members then, in general, such as were the members of the churches in Judea, Galilee, and Samaria,—“ walking in the fear of God ?” I suspect that if the best of them were tried by this rule, they would be deplorably deficient : and as for thousands of them in Ireland, and not a few nearer home, they seem to live in the fear of nothing but the priest and the gallows ; and a great number manifest no great fear even of these, at least of the latter, as is evident from the great proportion of Papists who appear in our criminal calendar. Dr. Milner claims for the church of Rome all *invincibly ignorant Christians*, as we have seen above, because they do not belong to any Protestant church ; and by the same rule he will claim as his beloved children in the faith all *incorrigibly wicked Christians*. He is indeed very welcome to them ; and no one will deny that such form a large proportion of the church of Rome, if it be lawful to profane the word *Christian* by such a use of it ; but this proves her to be the very reverse of an apostolical church. For illustration and proof of this point, I refer to Chap. CXCVII., in which the deplorable wickedness of all ranks and classes in the “ *holy Catholic church*,” is described at length by approved authors of her own communion.

## CHAPTER CCI.

THE CLERGY OF THE CHURCH OF ROME NO MORE APOSTOLICAL THAN THE PRIVATE MEMBERS. THEIR CHARACTER CONTRASTED WITH THAT OF CHRISTIAN PASTORS. IN DOCTRINE TOO, ROME IS THE VERY OPPOSITE OF THE APOSTOLIC CHURCHES. SOCINIANISM OF THE CHURCH OF ROME, PROVED BY REFERENCE TO A RARE WORK; AND BY THE WRITINGS OF DR. MILNER AND DR. PRIESTLEY.

*The reader is requested to connect the following with the conclusion of the last Chapter.*

SATURDAY, May 18th, 1822.

BUT when Papists speak of the church they mean particularly the clergy. I have shown, then, what sort of men the apostolic bishops were, which applies equally to the elders, or priests, (priest being merely a contraction of the Greek word presbyter.) Let us now try the apostolicity of the popish clergy by this rule. "A bishop then must be *blameless*." The clergy, says Nicholas Clemangis, are the dregs and scum of mankind, persons who abandon themselves to the most loathsome vices. See much more to the same purpose, certified by great popish authors, in Chap. CXCVII. A bishop, and of course likewise a priest or elder, must be the husband of one wife. I do not think this means that he must necessarily be a married man, though the words literally express this, as plainly as those on which the church of Rome found their transubstantiation express that dogma. From the lax morality of both Jews and Gentiles on the subject of marriage, it is presumable that some of the Christian converts had a plurality of wives; an evil which could not well be remedied, without injustice to one party at least, until death should operate a cure; but the apostolic injunction required that no man in that unseemly and unchristianlike state, should be called to fill any office in the churches. But nothing can be more evident than that the words admit the lawfulness of bishops being married; they even take it for granted that they have families of children. But how stands it with the church of Rome? she makes it absolutely unlawful for her priests to marry; and if the Apostle Peter himself were to appear among them, though the popes pretend to derive all their authority from him, the first act of their authority towards him, would be to make him put away his wife. Their opposition to the apostolic churches here would not be so glaring, if they lived chastely in their unmarried state. But the fact is notoriously the reverse, for which I refer again to Chap. CXCVII. and to those chapters which treat of clerical celibacy, in the present volume. The fact is, the popish priests no more resemble the apostolic bishops in this respect, than the idol of impurity resembles Joseph. There may be individual exceptions; but I speak of their prevailing character; and from ecclesiastical historians of their own, we learn that, instead of ruling their own houses well, in the fear of God, the great concern of those who were wealthy, was to make handsome provision for their bastards.

The Apostle Peter was an example of what a pastor ought to be; and he gave a very plain description for the guidance of the churches in all ages. "The elders who are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker

of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." 1 Epist. v. 1—3. Try the apostolicity of the church of Rome according to the rule here laid down, by him whom she professes to regard as her founder, and the opposition will be found as great as that between God and Baal. Instead of not seeking filthy lucre, it would seem as if the clergy sought nothing else but that, and the sensual gratifications which it can procure; and if they are not lords over God's heritage, it is because this inheritance has withdrawn from their lordship; but over those who do not submit to their authority, they lord it more than any despot on the face of the earth.

It is equally easy to show, that in point of doctrine the church of Rome is the very opposite of the apostolic churches. I might confine myself to the discourses and epistles of Peter, whom they claim as their founder; and by these it could be shown that his pretended successors have departed from the faith; that, in short, these would-be successors of his, are the very false teachers, against whom he enters his caveat, in the second chapter of his second epistle. Let the reader attentively compare what is written there, with the characters of popery, and of popish priests, as they have been exhibited in different parts of my work, from their own writers, and he will be struck with the resemblance.

The church of Rome has had the credit of maintaining the orthodox doctrine, after many other churches had embraced great errors; such, for instance, as the Arian heresy, which afterwards merged itself in the Socinian; denying the divinity and atonement of Christ. It is true, the church of Rome made a bold stand for a time, in defence of the truth in these points; but eventually she fell into the same errors, in a more subtle form; which were therefore the more insinuating and dangerous. It was too much, even upon the verge of the dark ages, to persuade Christians in general, that their Saviour, whom they had been taught to worship, was a mere creature, and that he did not make atonement for the sins of his people; but the same satanic object was effected by persuading men to worship mere creatures, and to trust in the merits of creatures, and in their own penances. This I believe was a work of the devil's planning; for the leading men in the church had not foresight enough to perceive the result of certain early, and apparently slight, aberrations from the truth, which issued in the grand apostacy, which the church of Rome has exhibited for many centuries; that is, the antichrist, of which the Apostle John said, it shall come, and even now it is in the world; and, "He is antichrist who denieth the Father and the Son." 1 Epist. ii. 22. The Apostle Peter spoke of the same thing, when he said of the false teachers, they "shall bring in damnable heresies, even denying the Lord that bought them." 2 Epist. ii. 1. The leading character of this antichrist is, denying the divinity and the atonement of Christ. This was done in two ways; first, by bringing him down to the level of a mere creature: this was for the learned and philosophical professors of Christianity; but there was something too shocking and violent in this, for the bulk of the people. The second method served the purpose much better; that was

to bring up certain creatures to the rank and place of the Saviour. Some of these creatures were saints and martyrs,—whose memory was held in great veneration; and persons who would have shuddered at the thought of degrading Christ, experienced no such feeling when his friends and martyrs were exalted—when they were held as entitled to a sort of relative honour,—when they were considered as intercessors in heaven, and had prayers addressed to them as such! This had not the revolting appearance of directly robbing Christ of his glory, as the Arian or Socinian doctrine had; and of course it gained ground more extensively. It was, however, the very same antichrist; for Christ is as much dishonoured by the presumption of raising a creature to his level, as by the impiety of bringing him down to the level of a creature.

These are the leading features of the antichrist, who makes such a prominent figure in the apocalyptic parts of scripture. The one is the opposition of science and worldly wisdom; the other is the opposition of bloated ignorance and superstition. Each has a multitude of ramifications; and they seem in many points to be directly opposed to each other; but both agree in creature-worship, and creature-merit; and thus they are both alike subversive of genuine Christianity; and as far as possible removed from the character of apostolicity. My present business is with the church of Rome only; but if I can prove, as I think I can, that she symbolizes with Socinianism, this will go a great way to prove, to the conviction of many readers, that she is not an apostolical church.

It will be recollected that Dr. Milner shows a disposition to magnify Socinianism, by insinuating that the churches of England and Scotland have almost universally gone into it; and by asserting that most Protestants of eminence deny that the divinity of Christ can be proved from scripture alone. (See PROT. Chap. CXCII.) Popish writers lay great stress upon the concessions of Protestants; and thus Dr. Milner does what he can to serve the Socinian cause; which leads me to devote a few pages to the subject of the Socinianism of popery, in which I have little more to do than to give a few extracts translated from a very curious and scarce work, which, I believe, was never translated into English. It is entitled, "*Roma Racoviana, et Racovia Romana*: That is, the full and exact agreement of Papists and Socinians, in many of the points of their religion, and those the most important. In which the soul and marrow of both religions is clearly shown to be one and the same: and that one and the same spirit reigns in each apostacy," &c., by William Jamieson, Edinburgh, 1702.

In his epistle dedicatory he informs us, that the Papists and Socinians, to whom, he says, all other sects may be reduced, or classed under, have generally been considered as diametrically opposite; but that it is his intention in this treatise to demonstrate their firm unity and concord; and that their principles, spirit, end, and scope, are the same; and that, therefore, they are but two branches of that great apostacy, which was predicted in the holy scriptures: and that this Babylonian apostacy is the universal gangrene, the poison of all former heresies, the mother of abominations, and the turbulent sea by which the Lord's field is inundated. He then pays a high tribute to the memory of King William, for his delivering the nation from popery; which I

mention here, because it has become fashionable in certain circles, to speak slightly of this truly great and liberal-minded prince, and to look upon those who profess to respect his memory as illiberal bigots. It is, however, no small testimony, on his behalf, that his glory appeared most bright to those who stood near it;—that the deliverance which he effected, was most appreciated by those who were personally the subjects of that deliverance; and that he is lightly thought of only by persons who live at a distance, and who know only by report the grievous thralldom from which he emancipated the subjects of these kingdoms.

“ Thus,” says our author, “ the Romanists deny the holy scriptures to be the last judge of controversy. The Socinians in words condemn this; but who does not see that they agree in fact?—they make a derision of innumerable passages of scripture, clearer than the meridian sun. Again, the Socinians deny Christ’s divinity; the Papists expressly assert it; but they most impudently affirm that this doctrine cannot be proved from scripture; and affirm positively that the primitive fathers were infected with Arianism, or left nothing against it;—and they also overthrow the doctrine by allowing divine worship to creatures; thus they make common cause with the Socinians, and agree with them in practice, though they cry out against them. And as the Socinians worship Christ, whom they yet denominate a mere creature, so also the Papists worship the Virgin Mary, and the pope; and I hope to show their agreement to the satisfaction of the candid reader.” Section first. What he says here about worshipping Christ, believing him to be a mere creature, applies to the older Socinians. The modern ones of the Priestleian school, more consistently deny all worship to Christ; and it is well known, that for such *consistency* Socinus himself persecuted Davides, one of his own brethren.

Section second. Of the scripture, we read as follows:

“ I. The word of God is verbally acknowledged, and even at times honoured, by both Papists and Socinians. Cornelius A. Lapide, Justinian, and other popish commentators on Tim. iii. 15.—the council of Trent, Sess. I. and Bellarmine, de Verbo Dei, lib. I. cap. ii. ‘ There is nothing,’ says he, ‘ more certain, or better known than the sacred scriptures, contained in the prophetic and apostolic writings, so that it must be the most egregious folly to deny that faith is to be had in them. That they are well known the whole Christian world is witness; and the consent of all nations, where for many ages they have obtained the chief authority; they are also most true and certain, and contain, not human inventions, but divine oracles, of which the first testimony is the truth of the prophecies,’ &c. Socinus himself, in more than one of his published works, owns the authority of holy scripture. The Racovian Catechism, cap. i. Valkelius de Vera Religione, lib. V. cap. v. Slightingius, in 2 Tim. iii. 15, 16.

“ II. But both parties cry out that the originals, the Hebrew and Greek, are corrupted. Bellarmine, de Verbo Dei, lib. II. cap. ii. Palavicino, Hist. con. Trid. part. I. lib. VI. cap. xvii. num. 3. ‘ They are so ambiguous, and so corrupt, that almost no sense can be drawn out of them.’ And ‘ the Hebrew originals have been corrupted by the Jews our enemies; and the Greek, by Grecian heretics and schismatics.’ So Canus, Sixtus Senensis, &c. ‘ Among the Hebrews there

are innumerable ambiguous words, which have been the cause of much contention.' Bale, the Jesuit, Catech. Tract. I. Quest. 4. 'The original is lying.'

"To the Papists agree the Socinians. Thus, the Racovian Catechism: 'There seems to exist a corruption of the scripture in things of lesser moment.' Socinus, vol. I. p. 270. 'Now, respecting the corruption of the holy scriptures,—if any man will say that it is most likely, that in the space of so many ages, when so many copies have been wrote out, that in many places they are changed, truly I will not deny it.' Another of their writers, in his disputation against the Jews: 'There are many traces of corruption and depravation by the fault of the writers, exist in the New Testament.' Also, Quest. 24. p. 115. 'When the Old Testament has received so many wounds, either through the carelessness or ignorance of librarians, it need not be wondered if the same have happened to the New Testament.'

"III. 'The Papists maintain that the apostles and evangelists, having received no command, wrote as occasion or circumstances required.' Bale, Tract. I. Quest. 2. Bellar., de Verbo Dei, lib. IV. cap. iv.—Socinus, vol. I. p. 267. 'The oppositions or diversities, either true or apparent, which are in things of small moment, belong to history.' Valk. de Vera Rel. lib. V. cap. v. 'There is a real diversity in the scriptures, though in things of no, or at any rate of small moment to a happy life.' And Grotius, as cited by Hornbeck, Socin. Conf. Trin. i. p. 6. 'All the books in the Hebrew canon were not dictated by the Holy Spirit.' And, 'if Luke had written by divine inspiration, he would have claimed authority from thence, as the prophets did, and not from the witnesses he had been informed by.'

"IV. Bellarmine, de Verbo Dei, lib. IV. cap. iv. and Bale, Tract. I. Quest. 3. affirm. that many of the canonical books have perished. The same is the opinion of Socinus and Valkelius, de Vera Religione, lib. V. cap. v. 'It is understood that many of the books of the Old Testament have perished.'

"V. Pope worshippers deny that inferences may be deduced from scripture. Veronius, cap. iii. Arnoux, Art. V. Bale, Tract. I. Quest. 9. 'Where is it plainly written that there are three persons in the Trinity? Where is the Holy Spirit said to proceed from the Father and the Son, as is determined by the councils?' A careless reader would be apt to suppose that Bale meant to decry the councils; but a closer acquaintance with the genius of popery would convince him of the reverse. His object is to show that we are indebted to the councils, not to scripture, for the definition of Catholic doctrine.

"Bellarmine contends that 'we are in no wise justified by the imputed righteousness of Christ.' De Justif. lib. II. cap. vii. And Bale, Tract. IV. Quest. 10. 'The scriptures nowhere use these words, Faith alone justifies.' In this the Socinians are willing disciples of the Papists: 'Whatever is necessary to salvation must be fully and literally written out in holy writ.' Smalcus, page 1. And again, 'How can that be said to be necessary to salvation, which is only drawn by consequence from holy scripture?' Page 70. Crellius, de Uno Deo Patre, lib. I. sect. 3. cap. 1. uses this argument against the deity of the Holy Ghost: 'The Holy Spirit is nowhere in holy writ plainly called God.'

“ VI. The Papists believe with the Socinians that all that is necessary to be believed or performed, is not to be found in scripture. See Bellarmine, de Verbo Dei, lib. IV. cap. iv. and Bale, Tract. I. Quest. 9. The Socinians worship their Christ, a mere man, with divine worship. Valkel. lib. V. cap. xxix. ‘It follows that we oppose that most pestilent opinion that Christ is not be worshipped.’ Yet he denies this worship to be commanded in scripture, lib. IV. cap. ix.

“ VII. The Papists deny the necessity of the assistance of the Holy Spirit for understanding the scriptures savingly. Becanus, lib. III. cap. x. Bale, Tract. I. Quest. 17. The same is affirmed by the Socinians,”—of which abundant evidence is adduced.

I find it would be endless to extract all that the author has collected on this subject. Papists and old Socinians seem evidently to have regarded the word of God with equal contempt; and as for the modern ones, I think Dr. Milner is fairly entitled to be classed with Dr. Priestley. The latter gentleman accused the apostles of reasoning “inconclusively,” and Moses of giving a “lame account” of the creation; which is only a more honest way of expressing his contempt for the inspired writings, than Dr. Milner’s affected respect for them, while he contemns them for being an insufficient rule of faith.

This Mr. Jamieson, (who he was I do not know,) fills a small quarto volume with quotations from popish and Socinian writers, which prove not only the similarity, but the identity of the two systems, in relation to the fundamental doctrines of Christianity; such as, the trinity; the state of man, and his fall; providence, grace, and free will; of the law; of Christ; of justification; of the church and the sacraments; and of the frauds, and desperate cause of the two sects. I might fill several numbers with extracts on these subjects; but I am afraid my readers would think them extremely dry. If I have shown that the systems are the same in their contempt of the holy scriptures, it will be understood as comprising every subject of divine revelation, according to the well known geometrical axiom,—the whole must comprehend all its parts. It is worth while, however, to add a few modern examples to those ancient ones which Mr. Jamieson has collected with so much industry.

I take Dr. Milner to be the oracle of living Papists; and he tells us in his eighth letter:—“If Christ had intended that all mankind should learn his religion from a book, namely, the New Testament, he himself would have written that book,” &c. Now as we know Christ did not write the New Testament with his own hand, Dr. Milner’s inference unavoidably is, that we are not to receive our religion from it, and that it is not to be depended upon. Again,—“It does not even appear that he gave his apostles any command to write the gospel.” See as above. Then it follows that the apostolic writings were unauthorized, and of course without authority. Such, indeed, is the scope of the whole of Dr. Milner’s eighth letter, of which a more particular account will be found in Chapter CXCIIL. Let us see now how modern Socinians treat the sacred volume. Dr. Priestley, speaking of reverence for it, says,—“Not that I consider the books of scripture as inspired, and on that account entitled to this high degree of respect, but as authentic records of the dispensations of God to mankind, with every particular of which we cannot be too well acquainted.”—“The

writers of the books of scripture were *men*, and therefore *fallible*; but all that we have to do with them is in the character of historians and witnesses of what they heard and saw."—"Like all other historians, they were liable to mistakes, with respect to things of small moment, because they might not give sufficient attention to them; and with respect to their *reasoning* we are at full liberty to judge of it as well as that of other men, by a due consideration of the propositions they advance, and the arguments they allege. For it by no means follows, because a man has had communications with the Deity for certain purposes, and he may be depended upon with respect to his account of those communications, that he is in other respects more wise and knowing than other men." *Letters to a Philosophical Unbeliever, part II. preface, page xiii, also Letter V.* In his *Letters to the Philosophers and Politicians of France*, Dr. Priestley says: "That the books of scripture were written by particular divine inspiration, is a thing to which the writers themselves make no pretensions. It is a notion destitute of all proof, and that has done great injury to the evidence of Christianity." Page 38.

The Monthly Review, a well known organ of this sect, lays down the Socinian doctrine relating to the scriptures thus:—"The nature and design of the scripture is not to settle disputed theories, nor to decide upon speculative controverted questions, even in religion and morality.—The scriptures, if we understand any thing of them, are not intended so much to make us wiser, as to make us better; not to solve the doubts, but rather to make us *obey the dictates of our consciences.*" March, 1793, p. 857. See this subject discussed in a masterly manner, in Letter XII. of Fuller's *Systems Compared*, one of the ablest controversial works in the English language. It was well said by one of the reviewers, when this work appeared, that the great philosopher, (Priestley,) in the hands of the plain Baptist minister, whose education extended little beyond common English, was no more than a dwarf in the hands of a giant.

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## CHAPTER CCII.

SOCINIANISM AND POPERY ARE SUBSTANTIALLY THE SAME. FURTHER REMARKS ON THE APOSTOLICITY OF THE CHURCH. THE ABSURDITY OF THE CLAIM PROVED. APOSTOLICAL SUCCESSION A MERELY GRATUITOUS ASSUMPTION.

SATURDAY, May 25th, 1822.

THE reader must not suppose from what I have said of Socinianism, that I intend to make war against any sect of Protestants. This would very ill become THE PROTESTANT who has received such countenance from all denominations, to whom the name belongs. But Socinianism does not belong to Protestantism. It is as far removed from it as popery itself. The deity and atonement of Christ are as essential to the Protestant religion, as is freedom from the tyranny of Rome. This I suppose will not be denied by any Socinian, and of course those of that persuasion cannot properly call themselves Protestants. There may be individuals of Socinian principles in communion with Protestant churches,



just as concealed Papists may be,—to the shame of both be it said; but to call any Protestant church Socinian, would be as unjust as to call it popish.

Popery and Socinianism decidedly agree in this;—that there is an authority among men superior to the scriptures, by which the scriptures are to be tried, and have their meaning determined. This may be called the nucleus of the two systems. Here they unite in a common centre; and this establishes their identity, notwithstanding the fact that they diverge from it in many different directions. The authority which Papists set over the scripture, is the church and tradition; that which the Socinians set over it, is reason and conscience. “I have proved to you,” says Dr. Milner, “that the whole business of the scriptures belongs to the church. She has preserved them, she vouches for them, and she alone, by confronting the several passages with each other, and by the *help of tradition, authoritatively explains them.*” *Letter XII.* See the whole passage in PROTESTANT, Chap. CXCIII. Compare this with the doctrine of the Socinian reviewer quoted in last number:—“The scriptures were intended, not to solve the doubts, but rather to make us obey the dictates of our conscience.” Here conscience is put where Papists put the church. Its authority is supreme. It receives not information from scripture as to what is right or wrong, true or false; for this must be the meaning of not being intended to solve doubts, else there is no meaning in the words; but conscience itself determines what is right, and what ought to be done; and scripture is brought in only as an auxiliary to enforce obedience to this supreme authority, this idol Socinians exalt above the word of God, as Papists do the church.

The two systems are only different modifications of the one apostasy, which originated in man's departure from God, at the fall. They are both the religion of corrupt human nature, which refuses to submit to the will, and wisdom, and righteousness of God; and which would exalt the creature above all that is called God, and that is worshipped. But they are calculated for very different states of society. Popery suits a state of besotted ignorance, vice, and superstition; and when the devil held what was called Christendom in bondage by these, he found little use for his other instrument; and, therefore, what we call Socinianism was little heard of during the dark ages. But when the adversary found that the reformation had given so much light to the world, that he could not hope to rule much longer by means of ignorance, he laid hold of the other branch of the system, by means of which he tried to maintain his dominion over the souls of men. The revival of the old error, which took the name of Socinus, was almost coeval with Luther's reformation; and by this the carnal, inquisitive, philosophical mind was fascinated, and diverted from the simplicity of Christ's gospel, and of course from Christ's salvation, as really as the gross and superstitious mind had been diverted from it, by means of tradition, holy water, and lying wonders.

Let the reader observe, that my aim in this and last number, is to show the identity of *popery* and *Socinianism*. I am not speaking of *Papists* and *Socinians*, personally; or by any means intending to insinuate, much less to assert, that the prevailing character of the two bodies is the same. Where ignorance is held to be the mother of devotion, and

where the great aim of public *teachers* is to keep the people in ignorance, the state of taste, morals, and every thing, must be very low. But the Socinians do not cultivate ignorance upon principle. In respect of literature, and all the decencies of enlightened society, they are not behind their Protestant neighbours. They acknowledge no foreign power, civil or religious; they do not profess that it is lawful to propagate their principles by force, or to punish men for heresy; and therefore they ought not to be regarded as dangerous neighbours, or in any respect incapable of being good subjects and useful members of society, in any department which they are qualified to occupy.

I have thus endeavoured to show, that in point of doctrine, as well as in the prevailing character of her members, the church of Rome is the reverse of apostolical. I have not gone into a detail of doctrinal errors, with which I might have filled a few numbers; but have rather fixed on one great prominent heresy, which contains in its bosom every thing that is opposed to the gospel of Christ; and having shown that the church of Rome identifies itself with this heresy, by setting human authority over the word of God, it is not necessary that I should descend to a minute analysis of her subordinate errors.

But it is time to attend to what Dr. Milner means by the *apostolicity* of his church. This is neither evangelical doctrine nor holy life. It is something which he describes as "succession" from the apostles. It is something like the carnal descent of a noble or royal family: according to which, if a man can prove his propinquity, he claims the estates and the honours of some ancient family. Thus Dr. Milner lays down the noble, or rather sacerdotal, succession of himself and his brethren, down to the lowest parish priest, in the most ignorant part of the world:—"Thus, my dear sir, every Catholic pastor is authorised and enabled to address his flock as follows:—'The word of God which I announce to you, and the holy sacraments which I dispense to you, I am QUALIFIED to announce and dispense by such a Catholic bishop, who was consecrated by such another Catholic bishop, and so on, in a series which reaches to the apostles themselves: and I am AUTHORISED to preach and minister to you by such a prelate, who received authority, for this purpose, from the successor of St. Peter, in the apostolic see of Rome.'" *Letter XXIX. p. 139.* In reading such contemptible nonsense, one's mind is unavoidably brought into contact with childish things. The reader must therefore bear with me when I say, that this account of popish succession forcibly reminded me of "the house that Jack built."

This article of apostolical succession is one of the most absurd figments that even popery itself can produce; for though it were possible for modern priests to prove that they have come in an unbroken line of succession from the apostles, it would be of no use to them, unless they brought also the doctrine of the apostles; and even then it would be of no use to them; for their bringing of the apostles' doctrine, and exhibiting the holy life which it produces, would serve every purpose of an evangelical ministry, without the succession. But this succession they cannot possibly prove; and therefore upon the principle of its being a mark of the true church, they must stand condemned, because they are found wanting. In a late number I stated the fact, that there had been many great schisms in the church of Rome, some of them

continuing for many years, during which period rival popes excommunicated each other, while each created cardinals, and performed all the functions competent to the head of the church. One at least of these heads (for there were three at one time) must necessarily have been false: all the spiritual functions derived from the false head must have been false likewise; the priests who derived their powers from such a source were no priests; the bishops consecrated in virtue of such authority were no bishops; and all their ordinations were null and void; and no bishop or priest of the present day can prove that he has come of the right line; therefore all that they build upon the notion of their apostolical succession falls to the ground.

Let us see how Dr. Milner attempts to get over this difficulty:—"I grant, sir, that, from the various commotions and accidents to which all sublunary things are subject, there have been several vacancies, or interregnums in the papacy; but none of them have been of such a lengthened duration, as to present a moral continuation of the popedom, or to hinder the execution of the important offices annexed to it. I grant also, that there have been rival popes and unhappy schisms in the church, particularly one great schism at the end of the 14th and the beginning of the 15th century: still the true pope was always clearly discernible at the times we are speaking of, and in the end was acknowledged even by his opponents." When and by whom was this discerned; and when was this acknowledgment made by opposing pontiffs? This is a mere assertion of the doctor's own, without so much as an attempt to adduce evidence in support of it: and supposing his assertion were true as to the opposing popes themselves, what became of the many thousands of bishops and priests who derived spiritual faculties from them? Were they turned back to the rank of mere laymen upon the degradation of the popes that made them? No such thing. This is not so much as pretended; and those who received ordination and consecration from the false pope, and those who received the same from them and their successors, cannot now be distinguished from those who derived these faculties from the true pope; so that there is not a priest in the world who can prove his apostolical pedigree.

But Dr. Milner continues:—"Lastly, I grant that a few of the popes, perhaps a tenth of the whole number, [nine-tenths would have been nearer the truth] swerving from the example of the rest, have, by their *personal vices*, disgraced their holy station: but even these popes always fulfilled their *public duties* to the church, by maintaining the *apostolical doctrine*, moral as well as speculative, the *apostolical orders* and the *apostolical mission*." *Letter XXX. p. 154.* Here we have something that seems to border on the miraculous; and I hope Dr. Milner will thank me for pointing it out to the world, as it may tend to his canonization a hundred years after his death;—it is, that popes, who by their personal vices *disgraced their holy station, yet always fulfilled their public duties to the church.* We Protestants, in our simplicity, have been accustomed to think that the first *public duty* which a pastor owes to the church, is, to give them an example of personal purity. Keep THYSELF pure, was a charge which Paul gave to Timothy, obedience to which was essential to his profiting others by his ministry; but Dr. Milner does most miraculously reconcile personal vices, which disgraced the holy station of the popes, with perfection of public duty,

in those whose duty it was to be examples to the flock, "in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. iv. 12. I entreat Dr. Milner to publish a satisfactory account of the process by which the *holy fathers* of Rome, who disgrace their holy station by their personal vices, are yet able always to fulfil their public duties to the church. If he can give a satisfactory explanation of this mystery, I shall never ask him to perform another miracle.

But that the whole matter of apostolic succession is a mere figment, and a very absurd one, will, I hope, appear from what follows:—In the first place, the apostles themselves never laid any stress upon it; and never so much as mentioned it as a mark of the true church. Paul, in his epistles to both Timothy and Titus, gives a very particular description of the qualifications necessary for bishops and deacons; but he says not a word of the necessity of their apostolical succession;—that is, that they should be ordained by the apostles or by men who had received ordination at second or third hand from the apostles; much less from the thousandth hand, as it must be now, or at some period of the world, if such a thing were necessary. Nay, supposing a man to have received ordination from all the twelve apostles together, if this man should afterwards have departed from the faith, his ordination would have availed nothing to himself, and he would have possessed nothing that he could convey to another man. I am not speaking against the necessity of regular and proper ordination to the Christian ministry; but what I mean is, that all that is valuable in it, to any individual or church over which he may be placed, is connected with his holding the truth as it is in Jesus. Distinct from this truth he has nothing in himself that can be useful in a spiritual sense; and he has nothing that he can communicate to others by the imposition of his hands.

There was one man who received apostolical ordination to the deacon's office, who, if ancient ecclesiastical writers say the truth, became the head of an immoral sect, which is condemned in the strongest terms by Christ himself. This was Nicolas, one of the seven, mentioned, Acts vi. 5. who is said to have been the leader of the sect of the Nicolaitanes, see Revelation ii. 6. I confess I have seen nothing that fully convinces me that this sect took its name from the same Nicolas; or, supposing that certain wicked men assumed his name, I have seen nothing that convinces me that he was the author of their heresy. Wicked men in all ages have chosen to call themselves by respectable names; and the most wicked of all sects have had the impiety to call themselves by that name at which, it is said, every knee shall bow. But Papists, who believe in tradition, have no right to take advantage of my doubts. They, I suppose, believe most firmly that Nicolas the deacon was the father of the Nicolaitanes. Do they then believe, that after these heretics had departed from the faith of Christ so far as to incur this condemnation:—"This thou hast that thou hatest the deeds of the Nicolaitanes, which I also hate:" Again:—"So hast thou them who hold the doctrine of the Nicolaitanes, which thing I hate:"—Do they, I say, believe that after Nicolas had become such an apostate, his apostolical ordination was of any use to him; or that he had still the power of conferring orders upon others? Can one confer upon another the power of preaching sound doctrine from which he himself has

departed? or can the apostolic ordination of a man to preach the truth empower that man to ordain others to preach falsehood and error? I presume that even Dr. Milner will not answer this question in the affirmative; and if he cannot, he must allow the whole *mystery* of apostolic succession to go for nothing.

I am aware that deacons are not understood to have the power of ordaining; but Dr. Milner knows that many bishops embraced heresy at an early period, to whom what I have said of Nicolas applies. If they had apostolical ordination, it was ordination to teach and defend the truth; and it imparted no power to ordain others for an opposite purpose. So far from laying any stress upon apostolical ordination, the Apostle Paul, who received his commission from Christ, declares that even this divine ordination would become void, if he departed from the faith, and became a preacher of error:—"Though *we*, or an angel from heaven, preach any other gospel than that which we have preached unto you, let him be accursed." Gal. i. 8. The church of Rome, therefore, like every other church, must be tried by her doctrine, and the lives of her members, not by the apostolic succession of her clergy.

But, secondly, we have a plain rule laid down, by which we are to recognise true Christian teachers; and in this rule there is not a word about apostolical succession. "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son. *If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds.*" 2 John 7—11. Here then the question is not whether a professed teacher of Christianity has regular ordination, and apostolical succession, but what doctrine does he bring? Again:—"Believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist whereof ye have heard that it should come; and even now already it is in the world." 1 John iv. 1—3. Here Christians are called to occupy the high ground of judges of what men, professing to be teachers, say to them. A popish priest tells his people,—“The word of God which I announce to you, and the holy sacraments which I dispense to you, I am qualified to announce and dispense by such a Catholic bishop, who was consecrated by such another Catholic bishop,” &c. Thus he assumes an air of authority, which sets the judgment of the people completely at defiance. He comes to them as their lord and master, and he treats them as his slaves; but the really Christian teacher comes as a servant to his fellow-creatures:—"We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake;" and every such faithful preacher desires to find his Christian brethren an intelligent people, and able to bring his preaching to the test of the divine record. This would never do in the church of Rome. Her members must

receive every thing upon the authority of the priests, who have received a certain mysterious communication from the apostles, to teach what no man has a right to try, as the Apostle John commanded to try the spirits; from which it is evident that Papists are not the sort of persons whom the apostle addressed. In all his address there is no account made of apostolical succession. The spirits, that is, the teachers, might have this, or they might not; the thing which all who listened to their teaching were called to judge of, was the doctrine which they taught.

This was summarily comprehended in the question, whether or not Jesus Christ was come in the flesh? Those who denied this were the antichrist of the day. But such a general proposition must be taken as including all that it necessarily implies. Thus, when Christ himself was on earth, the great question was, whether he was the Christ or not? Those who believed the affirmative, submitted to him as the Christ and the Saviour of the world; and this implied the recognition of him in his whole character, as set forth in the scriptures. In like manner, the acknowledgment that Jesus Christ is come in the flesh, implies his pre-existence; for who would say of a mere creature born into the world, he is *come* in the flesh? And it implies an acknowledgment of the design and purpose of his coming into the world, that is, to make an atonement, or put away sin by the sacrifice of himself. Now, the antichrist whom the apostle John describes, was one who denied these things; and whether this was Arius, a mere presbyter, who denied the divinity and atonement of Christ, and his host of followers; or the bishops of Rome, who, while professing to believe in the divinity and atonement of Christ, equally subverted the truth with regard to both, by raising mere creatures to the rank of intercessors and objects of divine worship; and by teaching the necessity of the sacrifice of the mass, to give efficacy to Christ's sacrifice,—the antichrist is equally manifest: and had it been possible for apostles themselves to have brought such doctrine, they would have been justly rejected; how much more a host of immoral and heretical priests, who rest their claim to ecclesiastical authority upon a pretended descent in a right line from the apostles?

I grant that the Apostle John's antichrist seems, at first view, to have more of the Socinian than the popish character. It is a denying, or not having the Father and the Son; that is, not acknowledging the Christian doctrine of him who sent, and of him who was sent into the world. But as I have shown, the two systems unite in effecting the same thing, only the popish method is less open and direct than the Socinian. Christ either made satisfaction, or atonement for sin, or he did not. The Socinian says at once, that he did not; the Papist says that he did; but then he immediately unsays this, by teaching that every man must yet satisfy divine justice for himself, less or more; and that the mass is a propitiatory sacrifice for sin; which implies as plainly as a thing can be expressed by implication, that Christ's sacrifice was not sufficient; and therefore did not make atonement for sin. Besides, to say that the work which Christ finished on the cross, is imperfect, which it must be if it require the addition of any human work, or any sacrifice by human hands, is to deny that Christ is God, for all God's works are perfect. Thus popery is the very antichrist that denies the Lord who redeemed his church by his own blood.

## CHAPTER CCIII.

DR. MILNER'S APOSTOLICAL TREE DESCRIBED. CLAIM THAT NATIONS HAVE BEEN CONVERTED TO THE CHRISTIAN FAITH ONLY BY THE CHURCH OF ROME, EXAMINED. SOME ACCOUNT OF SUCH CONVERSIONS. VIEW OF THE THIRD PART OF DR. MILNER'S WORK. IMPORTANT CONCESSION ON THE SUBJECT OF TEMPORAL SOVEREIGNTY.

SATURDAY, JUNE 1st, 1822

I BEGIN to feel, as I believe many of my readers have felt for some weeks, that it is time to have done with Dr. Milner. I have touched upon the most prominent parts of his work; and have even descended to notice some of its trifling and subordinate parts; and there is just one thing more in his second part which I think worthy of particular notice. Suspecting, I suppose, that his arguments would fail to convince the *reason* of his readers, that the church of Rome is an apostolical church, he has made an attempt, by means of a copperplate, to satisfy their *eyes*, that she is at least a most *flourishing* church. He gives us a figure of her under what he calls, "*The Apostolical Tree*;" and a most noble tree it is; but it reminds me of some rhymes which children at school are accustomed to repeat over the figure of the Glasgow arms, which they have in the front of their catechisms:—"This is the tree that never grew," &c.

The following is the title of this sublime graphic representation:—"THE APOSTOLICAL TREE, showing the Uninterrupted Succession of the Catholic Church from the Apostles of Jesus Christ down to the present time; likewise the chief Heretics and Schismatics, who have in different ages been cut off from her communion." Over the root is inscribed these words, "I am the vine," &c. This is surmounted by a naked human figure, meant to represent the Saviour as crucified,—his hands nailed to two branches, and his feet nailed together to the trunk, having under them a bunch of rich grapes. The first living branch on the right hand of the figure is the blessed Virgin; then comes St. Joseph; then the holy Innocents. The first branch on the left hand is Jerusalem and Syria, then St. Mary Magdalene, then St. John the Baptist; but why he is brought in so late is not explained. The branches as we ascend are marked by the names of apostles, evangelists, and minor saints; and of nations which were converted to the faith, at the periods indicated by the insertion of the branches into the trunk, like the degrees of latitude in the margin of a map. Thus every century is marked on the trunk of the tree, up to the beginning of the nineteenth, where Pius VII. stands at a very giddy height, and in much more danger of a fall than St. Peter who stands at the bottom of the list immediately over the head of the crucified figure, on which he might seem to press with all the weight which his name signifies, but for a bunch of grapes which intervenes. The trunk itself is one of the greatest natural curiosities (if it were natural) that ever was seen; for though it is of amazing height, there is no tapering in it. The diameter of the top is as great as that near the bottom; but what is perhaps still more singular,—on each side there are many branches which have been lopped off, and which are suspended in mid air. These have all names of great notoriety;—the first on the right is Ebion, on the left, Simon

Magus; and of the latter ones, at the top, we have on the one hand, Wesley, Whitfield, Swedenborgh, and Lebon; and on the other, Rousseau, Voltaire, Zinzendorf, Brienne, Robespierre, and Condorcet: and in defiance of the principle of gravitation, while they seem to be falling from an immense height, they have all their points, or light leafy parts towards the earth, and their solid heavy timber towards the sky; which, I suppose, Dr. Milner has done on purpose, in order to show that heretics are such rebels against all law, that they will not submit even to the law of gravity; and thus they are more hardened than the very stones.

Above the tree there is a view of what is meant for heaven. In the centre there is a triangle, within which is the sacred name in Hebrew characters, and around it there are rays of glory. This is meant to represent the trinity. On both sides there are companies of priests and nuns in their canonical robes, looking towards the triangle. The foremost on one side seems to be the pope, who has a small figure of the cross stuck into his scull, like a pin in a pincushion; and his hands are half lifted, and stretched out, as if he were warming his fingers at the bright rays which surround the figure in the centre. Above are little figures twittering like so many sparrows, which, I suppose, are meant for angels.

It is impossible to treat such a picture with seriousness, and yet it is not a proper subject of ridicule. Though there was nothing else objectionable in Dr. Milner's work, this would convict him, and all who believe in him, of gross and abominable idolatry; nay, of representing heaven itself as an idol's temple; for there he exhibits the church triumphant as worshipping a material figure of three equal sides. This is an image of the Deity which Dr. Milner sets up to be adored, which is idolatry of a much grosser kind than that of the ancient heathen who worshipped the sun, moon, and stars; for these are God's work, and they display his glory; while Dr. Milner teaches men to worship an image drawn by his own pen, or by the stylus of the engraver. The worship of reptiles, of which some heathens are guilty, degrading as it is, is more noble than this; for there is more of God in any thing that has life, than there is in the greatest works of man. I cannot allow myself to believe that Dr. Milner seriously thinks the Deity is like a triangle; and therefore I suspect he has introduced the figure to serve the cause of his friends the Socinians; for, independently of the horrible impiety of forming any visible representation of the divine Being, which He has most pre-emptorily forbidden, the Socinians could not desire a greater concession on the subject of the trinity than the use of such an image, even for illustration; for as one side is not a triangle, if the Deity were like this, no one of the sacred three in whose name we are baptized, would be God; and thus popery and Socinianism combine to lead men to atheism, which is indeed the natural tendency of every system by which Deity is degraded to the rank of a creature, or by which an image of him is formed either by the hand or by the mind of man.

Dr. Milner, however, appears to be quite serious in his graphic representation of the church in both earth and heaven. Of the latter indeed he says little or nothing but what appears in the picture; but of the former, that is, the church on earth, he thus boasts:—"Again you



behold, in this tree, the continuation of the apostolical work, the conversion of nations; which, as it was committed by Christ to the Catholic church, so it has never been blessed by him with success in any hands but hers. This exclusive miracle, in the order of grace, like those in the order of nature, which I treated of in a former letter, is itself a divine attestation on her behalf." *Letter XXIX. p. 137.* It is scarcely worth while to inquire what he means by miracles "in the order of nature;" for all who understand the meaning of the words know, that things in the order of nature, that is, things *natural*, however strange and surprising, are quite different from things miraculous; but it is one great vice prevalent among popish writers, that their language wants precision; and they use words in so vague a manner, that they can easily be made to mean any thing, or nothing, as may suit the purpose of the writers or their friends at a subsequent period, when they are called to account for what has been written by them.

But if any meaning can be attached to the above extract, I take it to be, that Christ has never honoured any but the church of Rome to be instrumental in converting nations to the Christian faith; and that when she is honoured to perform this work, it is a miraculous "attestation on her behalf;" and I am by no means disposed to deny, that if so corrupt a church were to convert a nation, or even an individual, to the holy faith of the gospel, it would look like a miracle. Such a miracle, I believe, has not been performed within her pale for a thousand years. I do not deny that many individuals in her communion may have been converted within this period; not by means of her influence and authority as a church, but because she had always some who had access to the word of God, and who thence, in spite of the malign influence of the church, received the truth to the salvation of their own souls.

Conversion is a strange wholesale sort of work in the opinion of Dr. Milner; and in his apostolical tree, he gives a large branch here and there, showing when, and under what pope, such and such nations were converted; and in many instances their conversion turns out to be the same thing as their subjugation by the sword of an invading enemy. Such was the conversion of the Indians in South America by the Spanish missionaries, who accompanied the barbarous hordes of ruffians who invaded and conquered that effeminate people. They were mercifully allowed the alternative of worshipping the crucifix or being put to death; and though savages, they must have been convinced in their own consciences, that it was more noble to worship the sun than two cross sticks, yet we cannot imagine that many of them had the hardihood to stand out long against such pointed and solid arguments as bayonets and bullets. It was no wonder then that they became converts to the faith of Rome; but the consequence was, that they had only exchanged idols, and continued heathens under the name of Christian. The same remark applies to the many thousands whom St. Francis Xavier and other missionaries are said to have converted in the East; though I do not say that similar violence was usually practised by them, though the Portuguese are blamed for converting men there at the point of the sword. The arts of deception were enough to produce all the effects that are reported to have taken place in these quarters, under the direction of Jesuit missionaries, among ano-

ther simple and effeminate race of men, of whom nothing was required but to submit to the sprinkling of a little water, and conformity to a few other rites equally easy and inoffensive, while they were not required to forsake sin, or to have their affections in the least changed from sin to holiness. I recollect having read somewhere of St. Austin of Canterbury, or of one of his companions, to whom such crowds of our Saxon ancestors came for baptism, at one time, that, finding it impossible to baptize them all individually, he consecrated all the water in a river, and took an instrument such as bleachers use to throw water over a field covered with linen, and thus he made the whole multitude converts by throwing the water among them. I do not vouch for the literal truth of this story; for I do not recollect where I read it, or on whose authority it is related. But it exhibits a fair specimen of the manner of making converts by popish missionaries; and the tens of thousands whom Dr. Milner boasts of as having been baptized, in the East Indies and China, by certain missionaries, in a short space of time, can be accounted for only in some such way as this; for allowing that they were all baptized one by one, the missionary could have no more knowledge of their personal characters, than if he had baptized them by thousands at a time, by water thrown from a fire engine.

This, however, is what Dr. Milner means by conversion. It is to get men to submit to the external rite of baptism by missionaries who have apostolical succession; and when such missionaries follow in the train of conquering armies, nations are easily converted. Thus the Vandals received Christianity, such as was presented to them, at the point of the sword, from the Teutonic knights of Charlemagne. "Thus Clovis and his Franks, Rolla and his Normans, were converted in a day, not from Satan to God, but from *barefaced* paganism to *paganized* Christianity." Of nothing greater than this has Rome to boast; and yet Dr. Milner does boast of it, as a work which Christ has never blessed in the hands of any but Romish apostolical missionaries. But this is an achievement for which no Protestant—no real Christian—will envy them. It is such a process of conversion as Christ never approved; and the consequence is, that such converts are made more the children of the devil than they were before. The humble Christian missionary who is honoured to be the instrument of converting one soul to God, though he did no more in his whole life, has more blessings upon his labour, than if he had converted the empire of China to popery, or to merely nominal Christianity under any name; and though Dr. Milner treats with great derision and contempt the Moravians, Methodists, Baptists, and other Protestant missionaries, I have no doubt some of them will be honoured at the great day with, "Well done, good and faithful servant; enter thou into the joy of thy Lord," when those who have deceived the nations by false miracles and a spurious Christianity will be covered with shame and everlasting contempt.

The third part of Dr. Milner's work consists of a formal defence of those articles of the creed of Rome, by which she is chiefly distinguished from other churches; or rather, those articles which the reformers rejected and condemned. These are,—the invocation of saints and angels; the worshipping of relics, or what he calls religious memorials. He concludes his defence of this in the following words: "It is a point agreed upon among Catholic doctors and

divines, that the memorials of religion (*i. e.* images and relics) form no essential part of it. Hence if you should become a Catholic, as I pray God you may, I will never ask you, if you have a pious picture or relic, or so much as a crucifix in your possession: but then I trust, after the declarations I have made, that you will not account me an idolater, should you see such things in my oratory or study, or should you observe how tenacious I am of my crucifix in particular. Your faith and devotion may not stand in need of such memorials; but mine, alas! do. I am too apt to forget what my Saviour has done and suffered for me; but the sight of his representation often brings this to my memory, and affects my sentiments. Hence I would rather part with most of the books in my library, than with the figure of my crucified Lord." *Letter XXXIV.* page 33. This is a plain acknowledgment that his notions of Deity do not rise above material objects; for if he cannot remember his Saviour without an image of him, though his human nature was an object of sense, he cannot at all think of God, who is a Spirit, without a visible representation of him. Thus he practises and teaches that very idolatry which is condemned throughout the whole Bible, and which it was the design of God by a revelation of himself to banish from the earth.

The other articles which Dr. Milner defends in this part of his work are transubstantiation, in all the grossness of it;—communion under one kind, that is, withholding the cup from the laity;—the sacrifice of the mass;—absolution from sin;—indulgence;—purgatory;—extreme unction;—the papal supremacy, along with which he attempts to prove that the pope is not antichrist;—and a defence of his church against various misrepresentations, particularly of her persecuting spirit. On all these subjects I have written enough, particularly in my replies to the Catholic Vindicator, who, in his labours, drew largely upon this work of his great patron; so that if I were to reply to Dr. Milner on the above points, I would be necessarily taken over ground which I have already occupied, and from which I have completely driven the enemy; for not one of our Papists has ventured to renew the attack, or even to stand on the defensive, since their hired champion was silenced, two years and a half ago: and I suspect Dr. Milner himself will not condescend to enter the lists with a layman. This I know is the pretext of another clergyman for declining to defend his church against THE PROTESTANT; but this is all hollow jesuitical shuffling; for as Papists profess to believe that Protestant ordination is null and void, I am no more a layman in their opinion than the Archbishop of Canterbury.

Before concluding, I shall indulge the reader with a few sentences from Dr. Milner's Letter on Supremacy:—"It is not, then, the faith of this church, that the pope has any civil or temporal sovereignty, by virtue of which he can depose princes, or take away the property of other persons, out of his own domain: for even the incarnate Son of God, from whom he derives the supremacy which he possesses, did not claim, here upon earth, any right of the above-mentioned kind: on the contrary, he positively declared; that his *kingdom is not of this world!* Hence, the Catholics of both our islands have, without impeachment even from Rome, denied upon oath that the pope has any civil jurisdiction, power, superiority, or pre-eminence, directly or in-

directly, within this realm. But, as it is undeniable, that different popes, in former ages, have pronounced sentence of deposition against certain cotemporary princes, and, as great numbers of theologians have held, (though not as a matter of faith,) that they had a right to do so, it seems proper, by way of mitigating the odium which Dr. Porteus and other Protestants raise against them, on this head, to state the grounds on which the pontiffs acted, and the divines reasoned, in this business. Heretofore, the kingdoms, principalities, and states, composing the Latin church, when they were all of the same religion, formed, as it were, one Christian republic, of which the pope was the accredited head. Now, as mankind have been sensible, at all times, that the duty of civil allegiance and submission cannot extend beyond a certain point, and that they ought not to surrender their property, lives, and morality, to be sported with by a Nero or a Heliogabalus; instead of deciding the nice point for themselves, *when resistance becomes lawful, they thought it right to be guided by their chief pastor.*" *Letter XLVI. page 131.* Here Dr. Milner admits that an odium attaches to the papal administration; and that so far from being able to remove, he can only mitigate it. And his mitigation consists in admitting the fact, that the pope exercised authority over all Christian states; and that for the express purpose "of deciding the nice point," when subjects should rebel against their sovereigns. And this must always have been when the thing was agreeable to the pope himself, and when sovereigns refused to be subject to him; as in the case of king John, and Henry VIII., and queen Elizabeth. It is true, Dr. Milner confines his admission to the case of such sovereigns as Nero and Heliogabalus; but he has no right to do so, for the pope is the sole judge; and Dr. Milner knows, that in the esteem of the pope, a heretical prince is infinitely more hateful than a Nero. Whenever, therefore, Papists shall become powerful enough, for the purpose, in this kingdom, the pope will "decide the nice point" when they shall throw off a Protestant and bring in a popish sovereign. A sentence or two farther on, indeed, Dr. Milner tells us, that "since Christendom has been disturbed by a variety of religions, this power of the pontiff has been *generally* withdrawn." This is to quiet our fears in the mean time; for it was never *fully* withdrawn; and this power was never disclaimed by the pope himself, so that we may expect he will resume the exercise of it whenever an occasion offers.

The reader will readily perceive a striking contrast between the pope, even according to Dr. Milner's partial representation of him, and the Apostle Peter, from whom he pretends to derive his authority. It was in the reign of Nero, and such as he, that Peter and Paul commanded every soul to be subject to the higher powers; and to pray for kings and all in authority: but the pope sets himself above all sovereigns, and makes it his business to "decide the nice point" when subjects shall no longer obey, but rebel!

Yet it seems it is not the faith of the church that the pope possesses temporal sovereignty, because Jesus Christ did not claim this when on earth. Does Dr. Milner then really believe, or wish us to believe, that the conduct and claims of the pope are regulated by those of Jesus Christ? His words imply no less than this impudent mockery of his readers, whom he must take to be no better than beasts of burden, else

he would not venture to insult them by insinuating such a palpable falsehood,—a falsehood detected by his own words in the same paragraph. Christ declined being a judge or a divider among men, in their temporal affairs; but according to Dr. Milner's own account, the pope was the accredited head of kingdoms; and that "the kings and princes themselves acknowledged this right in the pope, and frequently applied to him to make use of his indirect temporal power, as appears in numerous instances."

Dr. Milner has another quibble, in the words of the oath, which, he says, Papists in this country swear; that is, that the pope *has not* any civil jurisdiction, power, &c. within this realm. We know very well that he *has not*, and we do not require to be informed of the fact by them. But whom are we to thank for this? Our noble ancestors, who threw off the yoke, which their degenerate children are labouring to rivet on again. Papists will not swear that the pope *ought not to have* any civil authority in this kingdom; and if they did, no man would believe them in earnest.

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## CHAPTER CCIV.

REASON OF SOME APPARENTLY DEATH-BED CONVERSIONS TO POPERY. POSSIBILITY OF SALVATION IN THE CHURCH OF ROME ADMITTED. AFFIDAVIT OF REV. JAMES DALY, GIVING AN ACCOUNT OF A FORCIBLE ATTEMPT TO PROSELYTE A DYING MAN.

SATURDAY, June 8th, 1822.

DR. MILNER, like most other popish writers, repeats the silly boast of the Duke of Brunswick, that many Protestants, in the prospect of death, seek to be reconciled to the church of Rome; but that he never knew an instance of a Papist, in these circumstances, desiring to die a Protestant. I do not know whether this is true or not; but supposing it to be true, it proves nothing in favour of popery, which, like every other system, ought to rest upon its own merits, and not upon what either dying or living men think of it. Both may be under a great delusion; and that multitudes both living and dying are so, is too evident to admit of reasonable doubt. A deceived heart has turned men aside from the love of God and obedience to him; and when they receive not the love of the truth that they may be saved, but have pleasure in unrighteousness, he sends them strong delusion; that is, he leaves them to the influence of those errors and vices which they have chosen, and from which they refuse to be reclaimed. This delusion consists in their believing a lie, which was the cause of the fall and ruin of our whole race; and which is now the cause, and the sole cause, why all those to whom the gospel comes are not saved by it; for their believing a lie is stated as the same thing as their not believing the truth, or not receiving the love of the truth that they might be saved. 2 The. ii. 10—12. The condemnation of such, is represented as proceeding upon this ground alone; because their not receiving the truth, is a positive rejection of that salvation which God in infinite mercy provided for our fallen race; and those who will not accept of deliverance from the guilt and punishment of their sins in this way, shall never find another way.

Thus, in strong and decisive language, Christ himself declares the truth of the case: "For God sent his Son into the world, not to condemn the world; but that the world through him might be saved." But Christ never proposed to save any man against his will, or any man who continued to dishonour God by disbelieving the word of his Son. Therefore, he continues,—“ He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men have loved darkness rather than light, because their deeds are evil.” John iii. 17—19. Their loving darkness rather than light, is the same thing as their preferring the devil's lie to God's truth; and the reason is, the lie allows them to live in sin, while the truth would turn them from it. Their deeds are evil;—they have pleasure in unrighteousness;—therefore, they hate the truth that is holy in its nature, and which produces holiness in all that embrace it.

It is the devil's old and original lie by which he still deceives the world, for it is doubtful if he could ever make another equal to it, and while he gets the world to continue to believe it, there is scarcely another necessary for his purpose. It was, though you disobey God, ye shall not surely die; and it is now, though you live in sin, ye shall not surely die;—that is, ye shall not perish for ever;—by some means or other, you shall escape condemnation; and if you cannot find a way of escape for yourself, the church will do it for you;—the priest will absolve you at the hour of death;—and though you should go to purgatory for a time, he will, for a stipulated price, insure your ultimate and safe arrival in heaven. This, I confess, has the appearance of placing the subject in a light horribly ludicrous. But it is horribly true. There is nothing exaggerated in this view of the character of popery; and not one feature of the picture distorted.

In his concluding letter, Dr. Milner introduces some great Protestant names, as admitting “that salvation may be found in the communion of the original Catholic church: but no divine of this church,” says he, “consistently with her characteristic unity, and the constant doctrine of the holy fathers and of scripture itself, as I have elsewhere demonstrated, can allow that salvation is to be found out of this communion; except in the case of invincible ignorance.” Page 197. I never knew before that salvation was to be found any where by *invincible ignorance*. This, I believe, is the highest commendation of ignorance that ever was penned, for the advantage of possessing it must be immense, seeing it is the only faculty by which salvation can be found, without submitting to the intolerable bondage of Rome! Who would ever desire to acquire knowledge after this?

But my design in quoting this passage is, to show how the church of Rome glories in that which ought to be her shame; that is, her stern, exclusive, sectarian spirit. It is to her narrow pale that Dr. Milner applies the words “original Catholic church;” though he knows that Protestant divines attach a very different meaning to the words. But admitting them in his sense, few Protestants, I suppose, will deny the possibility of salvation to men in communion with the church of Rome. For my part, I believe that salvation is not only possible but certain to every man in that and every other church, who believes in

Christ, and turns from sin to holiness; and I doubt not this has taken place in numerous instances, by means of some part of the word of God, read or heard by individuals in communion with the church of Rome, notwithstanding the monstrous corruption of that church, and her extensively organized opposition to the truth. The Lord knoweth them that are his every where, and as he preserved a few Jews in Babylon from the rage of their enemies, so he can preserve alive the souls that trust in him even in antichristian Babylon. The very command,—“Come out of her, my people,”—which is as much in force as ever, implies that some of the Lord’s people may still be in her, and that they are where they ought not to be. Such persons are saved, not *because* they are in the church of Rome, but in *spite of it*, through the abounding mercy of our God and Saviour.

But, instead of imitating the Christian charity of Protestants, who believe that persons in the church of Rome may be saved, Dr. Milner, and I suppose all Papists, triumph in maintaining the principle that there is no possibility of being saved out of her communion, except in the case of invincible ignorance, which of itself makes salvation impossible; for ignorance cannot be called invincible, till knowledge has been presented, and rejected; and then it incurs, on its own account, the condemnation of not receiving the truth.

But this exclusion from salvation of all who are out of the church of Rome is not all, nor even the worst of the system. The more dangerous and destructive principle is, that all who are within that church shall certainly be saved, in virtue of their being there, and their participating of her rites, whatever may be their personal character. To teach that a man will be saved in virtue of his belonging to any church, without being personally united to Christ by faith, and renewed by his Spirit, is to encourage presumption and immorality. This was the error of the carnal Jews, who thought all was well because Abraham was their father, and they were of the stock of Israel, which was the true church at the time. But as Paul told them afterwards, “He is not a Jew who is one outwardly” only; so he is not a Christian who is merely one outwardly; that is, who has no more than an external visible relation to a Christian church, though it were as holy as that of Jerusalem on the day of Pentecost. “Except a man be born again, he cannot see the kingdom of God.” This means a new creation to holiness by the Spirit of God, and a turning away from sin. But the church of Rome teaches, that being in her communion, and receiving her sacraments, makes salvation perfectly secure. Thus persons who will not forsake their sins are flattered with the delusive hope that they shall be saved: and supposing it to be true that many Protestants, in the prospect of death, seek to be reconciled to the church of Rome, this is enough to account for it. Wherever the Protestant religion is established, or generally prevalent, there will be found many who assume the name, and pass for Protestants, who live very wicked lives; and in consequence, they feel themselves miserable in the prospect of death and judgment. If they would apply to Christ even in the last hour, he would not cast them out; but such persons have no distinct apprehension of the gospel plan of salvation; and what is worse, they have no heart to it. They will not submit to the righteousness of God, and embrace the truth which brings, as the free gift of infinite mercy, sal-

vation from sin, as well as from its punishment. It is not salvation from sin that they want; they desire only exemption from punishment; and this is what the gospel does not promise, without salvation from sin itself; that is, without sanctification—a new heart, and a new life. Such persons as I am speaking of, cannot endure this; but their misery may be increasing; they turn away from the word of God, for they find it is all against them; but the church of Rome presents a remedy which she assures them is of sovereign efficacy. It is, Be reconciled to the church. Her baptism will most certainly regenerate you. Her sacraments are effectual means of salvation. Her priests will absolve you from your sins. At the hour of death they will anoint you with holy oil; and give you a passport from this world to the next, which will make your salvation absolutely certain. The priests are so sure of this, that they pledge their own salvation upon it, as the duke of Brunswick says they did to him, and promised to take his damnation on themselves, if he should be damned. *See his Fifty Reasons*, Chap. L. Now it is by no means wonderful, that persons who reject the salvation of the gospel, and who cannot part with their sins, should be left, in righteous judgment, to believe this lie. They lay hold of it, as drowning persons do of a straw. Thus their conscience is pacified. They attend to every prescribed form, and observe all the rites of the church, expecting that by these they shall be saved, while living in sin, with their hearts at enmity against God. The delusion is so fascinating, that, instead of being surprised that some carnally minded Protestants should embrace it, the surprise is that there are so few.

I shall illustrate these things by an example of recent occurrence, which shows how closely the priests lie in wait to get dying Protestants reconciled to the church, which they maintain insures their salvation, though so ill as to be unconscious of what is done. The statement which is given upon oath has been published in some of the Irish newspapers.

The following are the affidavits which the Rev. Warden Daly has found it necessary to publish, in justification of his own character, which was so insidiously and grossly attacked; and to prove to the world of what description the spirit of *modern* popery is.

County of the Town of Galway, to wit:—James Daly, of the Town of Galway, clerk, maketh oath and saith, that he has been eleven years and upwards warden of the collegiate church of St. Nicholas, in said town; that during the whole of that time he has known Bartholomew Halliday to be a member of the established church, and as long as he was able, a constant attendant at divine service, and the Supper of the Lord. That about three years ago the said Halliday received a hurt which confined him entirely to his room; that during the latter period he was regularly attended by deponent as a minister, and regularly received the sacrament at his own request, along with Thomas Blakely, a friend of his; that in many of these occasions he did repeatedly, impressively, and with considerable agitation, supplicate deponent to prevent him from being tormented in his dying moments by a Roman Catholic priest; that having been visited by deponent about ten days before his death, he said to deponent, “Oh sir, I wish I was out of this place?” giving deponent to understand that he was surrounded with bigots, and would not be allowed to die in peace; that



deponent pledged himself to protect him from any unwarrantable intrusion; that at ten o'clock in the night of Wednesday, the 6th instant, or Monday the 4th, (does not perfectly recollect which of the two,) deponent visited the said Halliday; that he found him so weak in intellect, being ninety years of age, and at the close of a long illness; that he scrupled to administer the sacrament to him until asked to do so by himself; that then and there deponent did administer to said Halliday the Lord's Supper, with the aforesaid Thomas Blakely; that in the morning of Friday, the 8th instant, a man of the name of John Reilly called at his house, and informed him by a message, that Bartholomew Halliday was just speechless, and wished to have deponent with him when he was dying; that deponent gave some answer that he would call upon him; that he accordingly did so at half-past twelve o'clock; that he found him breathing with the utmost difficulty; that his eyes were closed; that he was reduced to the lowest state of imbecility, bodily and mental; that he was, in deponent's opinion, utterly and absolutely incapable of understanding, adopting, or satisfactorily assenting to any new profession of faith; that, in deponent's opinion, he was equally incapable of calling any person out of the next room; that deponent standing close to his bed, and asking if he wanted any thing, thought he heard him pronounce the word water; that deponent went accompanied by Halliday's grand-daughter to the church; gave her some wine; desired her to give it mixed with water to her grandfather, and promised to return, and say over him the departing prayer of the church of England; that deponent was just setting out to do so at about ten minutes past four o'clock, that he was met by a female parishioner of his who told him that the woman of the house had sent for a priest for Bartholomew Halliday; and that when she heard them doing so, she came off for deponent; that deponent walked fast to Halliday's room; that he found a priest at Halliday's bed-side; that deponent paused at the door unseen by the priest; that he was not administering any of the rites of the Latin church; that he heard him distinctly ask Halliday, "Do you choose to die a Catholic?" that before any answer could be given by his gasping parishioner deponent interfered; that he strongly remonstrated with the priest upon the impropriety of torturing an offending man, and leading the deluded people about him to suppose that the great work of conversion to God could take place under such circumstances; that the priest said he was sent for; that deponent flatly denied his being sent for by Halliday, and stooped down to speak to the dying man; that the priest pushed himself between them, exclaiming, "Ours is the ancient religion, we can absolve you from your sins," and other similar expressions; that it was in answer to them and such like expressions, only, that deponent frequently said, "Bartholomew Halliday that's a lie;" that the priest did then prepare himself to administer Extreme Unction; that being under a promise to his helpless parishioner, and now his only protector, deponent felt himself called upon to prevent by every lawful means the torture so long and so justly apprehended; that he *did* break the bottle of water; that he *did* extinguish the candles; that he *did* fling himself on the bed, between the priest and his parishioner (to prevent the anointing;) that he was then laid hold of by some women; that his great-coat was torn; that he was forcibly dragged from the bed

of his parishioner; that the impression upon the minds of these infatuated women seemed to deponent obviously to be, that whatever Halliday might be, till within a few hours of death, that if the priest was in time to read his absolution over him, all would be well in an eternal world; and deponent is sorry to be obliged solemnly to swear that the priest did (more than once, after anointing Halliday) fully countenance this strong delusion, by exclaiming in the most positive manner, "He's a Catholic, and his soul is saved;" that deponent, while dragged by the women, snatched the priest's book, in which he was reading Latin, out of his hands; that he then challenged the priest if he was indeed a minister of God to kneel down without his book, and say one prayer in English, suited to the circumstances of the dying sinner; and that if he did so, deponent was satisfied to quit the room; that the priest was irritated at this proposal; that he began to rave against Luther and the reformation; that he repeatedly called the Protestant religion a diabolical religion; that he told the deponent that he could crush him under his feet; that a woman of the name of Mary Cox entered the room; that seeing deponent's situation she ran for Mr. James Foster; that when Mr. James Foster came in deponent requested him to send for the mayor; that the priest seeing two policemen enter, quitted deponent, and commenced an altercation with them; that deponent did then lean over his poor parishioner, saying, "Bartholomew Halliday shall I pray with you?" that "Yes, Sir," was answered by him; that deponent knelt in prayer; that Halliday repeated after him the Lord's prayer, and a part of the confession; that the mayor knocked at the door; that the priest began and continued for some time to justify his conduct; that deponent requested the mayor to ask the dying man which clergyman he chose to have; that the mayor, after some hesitation, stooped down and said to Halliday, "Do you choose to have Mr. Daly the priest, or Warden Daly?" that Halliday, in deponent's hearing, answered, "Warden Daly;" and that the mayor acknowledged that he did. Warden Ffrench, the Roman Catholic warden, being in the room, the priest complained loudly, that deponent had called him a liar; that deponent said to him in Warden Ffrench's presence, that he was obliged by his principles to declare, that every man who inculcated religious falsehood was a liar, and under the influence of the father of lies; and that it was in that sense only that he ever made use of the expression; that Warden Ffrench seemed satisfied with the explanation; that the sheriff now entered the room, and a new altercation commenced; that during the altercation that deponent sat upon Halliday's bed, and repeated to him passages of scripture; that Warden Ffrench and the sheriff now advanced to ask him which clergyman he chose to have; that deponent did then retire from Halliday's bedside to make room for Warden Ffrench and the sheriff; that the sheriff asked Halliday, "Do you choose the minister or the priest?" that in answer to this question, deponent's poor parishioner gave utterance to a sound which was partly an articulation of the tongue, and partly a rattle of the throat; that the sheriff and the persons near the bed exclaimed, "He says the minister;" that Warden Ffrench protested he did not hear it; that the sheriff again asked the same question; that Halliday uttered the same heart-sickening kind of sound; that the sheriff and the persons about cried out, "Now he says the priest;"

that Halliday's granddaughter now came in; that she appeared surprised at what happened; that she went up to her grandfather's bed, and asked him who he would have; that she says he answered, "Warden Daly, Warden Daly;" that deponent, disgusted at the uproar and confusion about him, and at the cruel treatment of his parishioner, requested Mr. Forster to kneel down with him in prayer; that they knelt close to Halliday; that as soon as deponent opened his lips, Halliday followed him, and said a distinct "Amen," to deponent's petitions; that deponent called upon Mr. Forster to observe him; that Mr. Forster said he did observe him; that when the priest heard deponent say, "We have erred and strayed from thy ways like lost sheep," he loudly interrupted him saying, "Indeed you have erred and strayed, and grossly;" that the priest then began to read out of his book in a strong voice; that after some time thus spent, the mayor said that he thought both clergymen ought to leave the room; that the priest stopped and consented to do so; that deponent did so too after putting up a prayer, (for his own sake and the sake of those around him,) that the Lord would be pleased to kill and crucify in his own way, any angry or wrong feeling that might arise out of the scene that had occurred; that before deponent got off his knees, Warden French said that he and the priest ought to shake hands; that deponent said, "Oh! surely I will kiss his hand, to show him that I have no personal animosity to him;" that deponent having done so, rose and quitted the room, (about seven o'clock in the afternoon:) deponent does solemnly swear, that he did not call the Roman Catholic religion mummery, nor speak disrespectful of its ministers in general; that it was only the horrid and deluding scene then and there exhibited, that he called, and always will call, mummery; and that it was the conduct of the unhappy persons concerned in it that he loudly, and as he conceives, justly, reproached.

JAMES DALY.

Sworn before me in the Tholsel of Galway, this 25th day of March, 1822.

JAMES O'HARA, JUN. Recorder.

Then follow several other affidavits, confirming the above statement.

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## CHAPTER CCV.

REMARKS ON THE OCCURRENCE RELATED IN LAST NUMBER. STATEMENT OF THE CASES BY THE POPISH PRIEST AND HIS FRIENDS. CONCESSIONS TO PAPISTS. EXTRACTS FROM A WORK USED IN IRISH SCHOOLS. ITS TREASONABLE CHARACTER. CONDITION OF IRELAND.

SATURDAY, June 15th, 1822.

My last number contained an account of a *fracas*, or rather a pitched battle, which took place in Ireland, in March last, between two priests, the one a Protestant the other a Papist, occasioned by a dispute whether an old man should be suffered to die as he had lived, a Protestant, or whether he should be converted to popery? In this battle, as in

every other, much damage was sustained on both sides. The Protestant had his great-coat torn, and the Papist's bottle-holder, being a woman, he had his bottle broken, and his holy water spilled on the ground; and, as has happened with many engagements on a larger scale, it remains to this day uncertain which party gained the victory; for instead of being claimed by both parties, as is often the case in the wars of nations, it is not claimed by either; and both retired from the field covered with shame.\* The narrative in my last number is given in the form of an affidavit by the Protestant clergyman; and it is confirmed by several other affidavits, which I do not think it necessary to insert.

Peter Daly the popish priest, has not, so far as I have seen, published any account of the affair in his own name. But there is a letter by him in the *Warder*, Dublin newspaper, of March 30th, in which he complains grievously of the misrepresentations of the other party. He says,—“The principles of Catholicity are a sufficient refutation of the assertion, that I forced my attendance on the unwilling individual. According to the doctrine of my church, sacred things are not to be administered except to those who are willing and well-disposed; and it betrays an ignorance of the sacred responsibilities of the priesthood, to suppose that a Catholic clergyman would desert his duty, even with the risk of his life.” He publishes along with this letter six affidavits, which do not materially contradict those on the Protestant side farther than that John Reilly swears that the dying man desired him to bring “a Catholic priest.” At the same time the deponent says, when Halliday first spoke of his bringing a priest, he thought he “was raving or delirious;” and “asked him two or three times, whether it was a Protestant or a Catholic clergyman he wished to have?” In this condition it is very evident that the dying man was not capable of giving a distinct answer to the question, or conscious of what he was saying; and allowing that his tongue unconsciously expressed the words “Catholic priest,” this could have no weight with any rational man; when it was opposed by the whole tenor of a life of ninety years, during which he professed a firm adherence to the Protestant religion, and an abhorrence of popery; yet this is all the foundation that this priest had, according to the oath of his own witness, for considering the dying man “willing and well-disposed” to the rites of his church.

An affidavit is given on the same side by the popish Warden Ffrench, in which he swears as follows;—“Some doubts having arisen as to the religion of said Halliday; and he and the said mayor were deputed to ask the said Halliday what clergyman he wished to have, when said Halliday distinctly declared he wished to have *the* priest; upon which it was acknowledged and acquiesced in by the said mayor, that Halliday had called for ‘*a priest.*’” This is the only farther evidence of the poor man's being “willing and well disposed” to be converted to popery; and every one acquainted with the nature of evidence must see that here there is no evidence at all. All that is sworn to by

\* Since the above was written I have met with a gentleman who is acquainted with the Protestant clergyman, Mr. Daly. He is a highly respectable and amiable person; and what appears reprehensible in his conduct, was occasioned by the strong provocation of seeing his dying parishioner exposed to the torture from which he had promised to protect him.

this witness is, that the dying man wished to have the priest; but in the feeble state of his mind, this might designate the Protestant as well as the popish clergyman; and what the mayor is said to have acknowledged is, that Halliday called merely for a priest. Mr. Ffrench's affidavit, therefore, proves that Halliday did not call for the "Catholic" priest; for if he had, Ffrench would not have omitted to say so, seeing that was the very thing which his brother priest wished to prove by his testimony.

This priest adopts a truly popish way of rebutting the accusation contained in the Protestant priest's affidavit:—"The principles of Catholicity are a sufficient refutation of the assertion, that I forced my attendance on the unwilling individual," &c. He wishes the world to believe that his personal conduct could not be wrong, because the principles of his church are right: as if a man accused of murder were to argue,—the divine law which I believe is a sufficient refutation of the charge, for it is written, "Thou shalt do no murder." It is not, however worth while to dwell on this subject, considered merely as the improper conduct of an individual; and if this were the subject of discussion, we would have only to express our abhorrence, and have done with it. But it illustrates the system of popery, which teaches that a man may live in sin, even in heresy, which is the greatest of all sins in popish estimation, and continue in this state till his senses are so far gone that he cannot express a coherent sentiment, or even articulate an audible word; and yet by the mystic spell of holy water and holy oil, a priest can reconcile him to the church, and save his soul! The first thing that strikes one in reading such an account as that in my last number, is the horrible barbarity of tormenting a poor dying man with their teasing entreaties to submit to those rites which he had abhorred during his whole life, and when he had not strength to resist, or so much as to protest against them. But this is little in comparison of the fiend-like malignity of deceiving men in health, by teaching them that, live as they will, the priests can save them in their last moments. This is the quintessence of satanic imposture and delusion. My private correspondence from Ireland apprised me long ago, that the priests were constantly on the watch to ensnare dying Protestants in the manner described in the case of poor Halliday; but I did not expect to see such a public exhibition of it, of so recent a date as the spring of the present year; for the priests are as artful in concealing as in practising their works of darkness.\* The above case, interesting and shocking as it is, will be little known, even in Ireland; for most of the newspapers are in the popish interest, and carefully guarded against the admission of any thing prejudicial to the cause. But for the Antidote and the Warder, two papers lately established in Dublin, for the purpose of upholding the constitution and Protestant interest, I should probably never have heard of the story,

\* Since this number was sent to the printer, I have received a letter from a respectable correspondent, containing a narrative of similar cruelty and imposition practised upon an old woman in the north of Scotland, who, in her dying moments, after resisting to the utmost of her feeble strength, had the sacrament forced down her throat. "This took place in Scotland," says my correspondent, "and was well known in the country round at the time; and it shows that the genius, the spirit, and the practice of popery, are the same, wherever it has power."

which was originally published in a remote provincial journal near the place where it happened.

The rage of the day—for every period has its particular rage—is “conciliation.” It is a good word; but in all ages the worst things have been introduced under the best names; and thus they got possession of the human mind before their true nature was detected. Protestants, especially our Protestant legislature, have made many concessions to Papists, with a view to conciliate them, within the last fifty years. But they are at this day farther from the point they aimed at than ever they were. Papists have never conceded one iota to us; and they tell us plainly that they will not, and cannot concede any thing; for theirs is the ancient church, which was unjustly dispossessed of its power and property by Protestants; and all our concessions to them—all our attempts at conciliation—have only given them a standing ground to annoy us by demanding restoration of their lost power and possessions. This they are doing at this day most clamorously, and with the most virulent abuse of the English and their government; and while Protestants, in their simplicity, are dreaming that their attempts at conciliation will produce blessed effects in the next age, when their children will be regarded as brothers by the Papists of that day, the popish priests in Ireland are sowing the seeds of more fell discord and deadly hostility against Protestants, than any thing else that the present age has witnessed, or that can easily enter into the mind of men of Christian temper and feeling.

The leading men among the Papists in Dublin, finding that, in the hands of the Hibernian and other societies, the work of education was proceeding with great success; and that the poor people would be taught to read the Bible in spite of the priests, have resolved to take the work of education in their own hands, and to furnish the children with such reading only as is agreeable to themselves. They have formed, says the editor of the *Antidote*, in his paper of 11th ult., an establishment which they call “The Hibernian Education Society,” “for which they are making the most vigorous exertions to obtain parliamentary aid. When the public are informed that one of the *standard* books, introduced into the Roman Catholic schools, (we are justified in saying without any exception whatever,) is ‘A SKETCH OF IRISH HISTORY,’ compiled by the Rev. Mr. England, formerly parish priest of Bandon, and now R. C. bishop in Carolina, America—a work pregnant with treason and falsehood, and inculcating the most inveterate hatred to the British government—they will duly appreciate the claims of such schools to parliamentary support! The work in question is in our hands, and we feel it would be criminal in us to withhold it from a discriminating public. The greater part of it, indeed almost every page, shall therefore be submitted to our readers, who will be enabled thus to judge pretty clearly, what system of education the Roman Catholic hierarchy wish to promote. A few passages from this precious production must for the present serve as a specimen. What a hopeful method to render the rising generation loyal!!!”

“What was the conduct of the English towards the natives?”

It was marked by every species of dissimulation, and oppression, that disgraces human nature; nor does it appear that they for some time pursued a different line of conduct. For from this period, a deluge of woes

poured in upon Ireland; her subsequent annals are written in characters of blood, and are but the records of division and persecution.

Were any Irish Catholics put to death for their religion during her reign? (Elizabeth's.)

Yes, multitudes; but the names and history of only two hundred are upon record. The common stretching rack was frequently employed against the Catholic prisoners, and it was not unusual to tear the nails from their fingers, or to batter the shaven crowns of the clergy until their brains appeared.

Did James restore the Catholics to their *birth-rights* by a change of the act of settlement, commonly called the *Black Act*?

No; as this act had the sanction and experience of twenty years, *he dreaded the inconvenience and disorder likely to result from such a general transfer of property.*

Had not Ireland much heavier causes of complaint than the revolted colonies?

Infinitely greater. America had been founded and cherished by England; Ireland, on the contrary, by a long and various warfare, as well as by a perfidious policy, was subjugated, depressed, degraded, restricted in manufactures and commerce, exhausted by taxes, and drained by enormous remittances to England. The people could not but feel that they were ruled with an iron rod, not for their improvement or advantage, but for their impoverishment and oppression.

Did Mr. Pitt lend the arm of the executive to all the *purposes of intolerance, to which his Irish undertakers thought fit to apply it?*

He did most largely. The weakening of Ireland by internal dissensions, was the private order given to the chief agents, while the public instructions to the ostensible and responsible ministers of the crown, concealed the destructive principle in the back ground.

What do you mean by the Protestant ascendancy?

An oligarchy who claimed exclusive possession of loyalty, and who, for the purpose of securing to themselves the places which they held and the patronage which they enjoyed, continually charged with disaffection to the government all persons who were desirous of conciliating the people, by extending to Ireland that portion of civil and religious liberty which is the best gift of the British constitution.

What were the principles of the Orangemen?

They affected to unite in support of the constitution as established by King William at the revolution of 1688, and their original object and obligation are stated to have been *the extermination of the Catholics of Ireland, as far as in them lay.* This oath of extermination they afterwards changed into that of supporting the king, *as long as he should support the Protestant ascendancy.*

Did the United Irishmen take any *improper* steps in 1797?

Yes; they renewed their league with the French directory, and laid plans for the rebellion of 1798.

Did any occurrences tend to goad them on to this treasonable act?

Yes; the *violent and unconstitutional outrages of the Orangemen*, the unwarrantable and illegal excesses of a portion of the magistracy, and the half-hanging, tortures, floggings, and burnings, which, under the pretext of excessive loyalty, were permitted by the minister, and inflicted by his sycophants.

What was the result of the rebellion ?

It deprived his majesty of seventy thousand *most useful subjects*, whom wiser councils would have preserved to fight the battles of the *British empire against its most potent enemy*, and it laid the foundation for the legislative union.

Was any particular class of the Catholics especially deceived by the ministry on this occasion ?

Yes; the ecclesiastical trustees of Maynooth college; ten unsuspecting prelates were *cajoled* by the ministry, particularly by Lord Castlereagh, with the expectation that emancipation would be granted, and their religion protected.

Did not these prelates consent to have the power of a veto upon the appointment of bishops vested in the crown ?

No; they indeed resolved that some degree of interference on the part of his majesty may be allowed, for the purpose of assuring him of the loyalty of the persons nominated to the vacant sees; but they did so without reflection or authority, and under the most deceitful circumstances, which rendered the resolution less censurable than it otherwise would have been: but even their fellow-prelates were ignorant of this fact for nearly nine years after.

What was the grand active principle upon which Lord Hardwick accepted the government of Ireland in 1802 ?

A principle he dared not openly avow,—*viz.* to resist her emancipation, and to perpetuate the old system of division and exclusion, under the delusive semblance of a new system of conciliation and mildness.

Did the Catholics receive any concessions from government, during the administration of Mr. Addington, now Lord Sidmouth ?

No; this minister pledged himself to march in the steps of his predecessor; consequently, he deprecated the very thought of Catholic emancipation.

Did not many unequivocal proofs bespeak the determination of the Richmond administration to rivet Catholic Ireland in degradation and despondency ?

Yes, a fostering countenance was particularly given to the Orangemen, that tended rather to foment and encourage, than to put down or punish, their atrocities.

Did not Orange ferocity sensibly increase in the year 1809 ?

It did. The native leaders of the Orange societies rendered their systems at that period so additionally ferocious, that some of the less blood-thirsty withdrew their names, who nevertheless adhered to the general principles of their institution; that is, to a proscriptive and implacable hatred to Catholicity."

The above is a short specimen of the sort of reading which the Papists in Ireland have introduced into their schools, and which they make to supersede lessons from the holy scriptures, which are not so much to their taste, and with which they think the children cannot be so safely intrusted. It would be easy to show from authentic history, that the above statements are grossly false, or shamefully distorted representations. But supposing every one of them literally true, what good end could be served by pre-occupying the minds of all the children in Ireland with matters so hostile to their neighbours and fellow-subjects in England,—especially against the government? I believe that no



other answer can be given, than that the Papists wish to cherish and propagate a spirit of hostility and rebellion in the country, in the hope of ultimately overturning the Protestant establishment, of getting their own church established on its ruins, and recovering not only the property of the church, but also all the lay property that has been forfeited in successive rebellions since the time of Queen Elizabeth.

Much has been said and written about the misgovernment of Ireland; and it is very common for persons who do not generally complain of public measures, to admit, that with regard to Ireland nothing has been rightly managed. But I defy the wisest man in the world to say how it is possible to govern a people circumstanced as the Irish are, and have been for many centuries. Before government can do any thing for a people, they must be taught to do something for themselves; or, at least, to submit to what government is willing to do for them. But the great body of the people in Ireland acknowledge an authority superior to that of the supreme government of the kingdom. This is the authority of their priests, to which they implicitly subject themselves both in body and soul. Government cannot possibly get at them, but through the medium of the priests; and it has always been the study of these priests to neutralize, and render abortive, every effort to enlighten the people, or to make their condition more comfortable, because this would tend to withdraw the people from under their ghostly authority.

People will not derive benefit from the very best endeavours of those whom they have been taught to hate. The Irish are taught from their infancy to regard with mortal hatred the people and the government of England. Formerly this hatred was instilled into their minds by oral tradition;—now it has become the subject of reading and instruction in their schools, as appears by the above extracts from their school book; and with astonishing impudence, they have applied, or are about to apply, to parliament, for a grant of money to enable them to carry on this instruction upon a more extensive scale! that is, to enable them more effectually to overturn the present establishment, which is the object which they are not ashamed to avow among themselves; for the truth of which I appeal to one of their own number, the Rev. Mr. Morrissy, whose words are given in an early part of this volume. See Chapters CLXXI. to CLXXIV. Though Solomon himself had the government of a people so perverted, enslaved, and besotted by ignorance and superstition, he would find it impossible to govern them either for their benefit, or to his own satisfaction.

That the people of England have no hostility towards those of Ireland, but rather regard them with a brotherly affection, is demonstrated by the efforts which they are making at this moment for the relief of the many thousands of them, almost all Papists, who are in a state of starvation, in the southern parts of that kingdom; and government has really done more for their subsistence than for that of any other part of the empire in the present age. The simple statement of this notorious fact ought to cover with shame the author and the distributors of that most seditious school catechism, which has occupied so much of the present number; but I fear the priests are not capable of shame or of any other right feeling; for if they were, such a book would never have been written or received among them.

## CHAPTER CCVI.

ANTICHRIST A SUBJECT OF ANCIENT PROPHECY. ILLUSTRATION OF SEVERAL SCRIPTURES IN RELATION TO THIS SUBJECT.

SATURDAY, June 22d, 1822.

THE true religion has in all ages been opposed by error, idolatry, and superstition. The enmity of the seed of the serpent against the seed of the woman has not been suspended for a single day since the time of Cain and Abel; and he who was a liar from the beginning, and abode not in the truth, has never ceased to oppose the truth, or to pervert it, or to conceal it by substituting something in its place, or by any means to divert the minds of men from it, lest they should believe and be saved. This opposition to the truth has been carried on in various forms and under different names; but the general character of it has been substantially the same in all ages. It was reserved, however, for the last age of the world, or the New Testament dispensation, to exhibit it in a more systematic and organized form than it had been at any former period; and to effect its object more insidiously than before, by assuming the name of Christianity, and under that sacred name, to teach and practise all the idolatry and immorality of the ancient heathen.

This in the language of prophecy is emphatically called The Antichrist; and the impure character of the system is exhibited under the figure of a great harlot, corrupting the earth with her fornications. How applicable to the church of Rome the description is, I hope will appear to the reader's satisfaction from the general tenor of my work, in which it has been my endeavour to exhibit the genuine character of popery, for the purpose of warning my countrymen against it, and if possible of gaining some from under its deadly influence.

This great apostacy was the subject of very ancient prophecy. The Holy Spirit thus gave warning of the evil that was coming upon the world, that the true worshippers of God might be on their watch, and that those who were seduced by it might be without excuse. As early as the time of Daniel the prophet, we have the character of the system described, and even mention made of the period of its continuance; and I am not sure but there are obscure and parabolic allusions to it at a much earlier period. With an attempt to illustrate some of these, I shall occupy the present number.

The God of Israel graciously condescended to speak of the union between him and his church under the figure of the marriage relation. Thus he says by one of the prophets:—"I remember thee, the kindness of thy youth, and the love of thine espousals." Jer. ii. 2; and by another:—"Thy Maker is thy husband; the Lord of hosts is his name." Isa. liv. 5. The church maintained the fidelity of a chaste spouse while she practised the worship of the true God according to the purity of his institution; but idolatry is, in numerous passages of the Old Testament, called, "playing the harlot." Indeed, in hundreds of instances, the word adultery is used for idolatry; and when Israel showed the least leaning towards idol-worship, she was accused of forgetting the marriage relation. The church then assumed the charac-

ter of a strange woman; and there is one described by Solomon as THE STRANGE WOMAN, which from the narrative, I think, cannot mean an individual, any more than THE SINFUL MAN, or "Man of sin," can mean any one person. It is a power, or system,—a mystery of iniquity,—always at work; but so organized in the church of Rome as to be described under the character of one great meretricious personage, seducing and corrupting the world by her allurements. I am by no means disposed to speak peremptorily on such a subject; and I am aware that there is danger of straining the language of prophecy, so as to make it speak what the Holy Spirit never intended, against which every writer on religious subjects ought to be on his guard; but after not a little reflection, I am inclined to think that an apostate church, or the antichrist, is portrayed by Solomon, under the character of the "strange woman, even the stranger who flattereth with her words; who forsaketh the guide of her youth, and forgetteth the covenant of her God; for her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the path of life." Prov. ii. 17—19. It is the boast of popery that none who go unto her return again; and indeed there are so few who have left the profession of true religion, and who have taken up with this harlot, that are recovered from her snare, as to justify the declaration in general terms,—that there are none.

The same personage is described, and her wickedness exposed more particularly in the seventh chapter of the same book. I believe many persons in reading this, think that Solomon is only relating an incident that took place under his own eye in the streets of Jerusalem; and warning men to beware of a common street walker. But I cannot help thinking that more is meant than this. That part of divine revelation is professedly a book of parables; and I think the inspired penman, in this passage, takes occasion from the known practices of wicked seducers, and the folly of those who are seduced by them, to warn the worshippers of the true God in all ages, to beware of idolatry, which was not only adultery in a spiritual sense, but was usually connected with lasciviousness; which was indeed one of the allurements by which persons were drawn to the idol temple.

The seventh, eighth, and ninth chapters, are evidently one discourse or parable, and in order to understanding their import they ought to be read together without a break. In doing so, we find there are two ways, two houses, and two conspicuous persons, to whom the houses respectively belong. The persons, the houses, and the ways, or paths, are all contrasted, and opposed to each other. Of the first mentioned person, that is, the strange woman, it is said, "Her house is the way to hell going down to the chambers of death;" and of the other, it is declared with equal explicitness;—"I lead in the way of righteousness, in the midst of the paths of judgment, to cause those that love me to inherit substance, and I will fill their treasures;" and, "Blessed are they that keep my ways"—"for whoso findeth me findeth life." Here the way of death and the way of life are distinctly set before us; and they are respectively connected with the house of the strange woman on the one hand, and the house of Wisdom on the other.

I suppose there is little difference of opinion as to who is described under the name of WISDOM. He who says, "By me kings reign,

and princes decree justice; by me princes rule, and nobles, yea all the judges of the earth," must be the same divine person who is mentioned in the 19th of Revelation, as having the name, "King of kings, and Lord of lords." And he who was set up from everlasting, "from the beginning ere ever the earth was," &c. can be no other than he of whom it is declared by the Apostle John, "In the beginning was the Word, and the Word was with God, and the Word was God." This is the Son of God, and the Saviour of the world, whose unsearchable riches the apostles preached; and who says of himself in this parable;—"Riches and honour are with me; yea, durable riches and righteousness."

There can be as little doubt as to what is meant by the **HOUSE** which, at the beginning of the ninth chapter, Wisdom is said to have built; "This man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he who built all things is God. And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. iii. 1—6. The house of God is the church of the living God, 1 Tim. iii. 15. Christ constituted his church for the reception and edification of all who should be saved by his death; that is, of all who should believe in him from the beginning to the end of the world. He furnished it with every thing needful. He gave apostles and prophets, &c. who are pillars in his house;\* and the provision of it is described in language suitable to the period of sacrifices and peace-offerings, chap. ix. 2. The door of it is set open to all men; and men of every character, and rank, and nation, are invited to come in, and enjoy all the goodness of his house. Such seems to be the import of the following kind and entreating message, by her maidens; that is, by the servants of Wisdom, who in the parabolical language of the passage are called maidens, as is befitting the personification of Wisdom as a female. "She hath sent forth her maidens; she crieth upon the highest places of the city; Whoso is simple, let him turn in hither; as for him that wanteth understanding, she saith to him,—Come, eat of my bread, and drink of the wine which I have mingled; forsake the foolish and live, and go in the way of understanding." This is the gospel message to sinners as such, in language almost as plain as that by Isaiah: "Ho! every one that thirsteth, come ye to the waters," &c. chap. lv. 1.; or that of Christ himself, "If any man thirst let him come unto me and drink." In short, Christ uses nearly the same language, in one of his parables, in which he represents a great king as making a feast, and commanding his servants to go to the highways, and proclaim to all they met;—"My oxen and fatlings are killed, all things are ready; come ye to the feast."

This house, then, has an open door for passengers; and all are

\* The pillars are seven, which is also a parabolical expression. Seven was the first series of numbers with which men were acquainted. The days of the week were counted from the first to the seventh; then the count began again; and time went round in perpetual circles of sevens. Hence the word seven came to express any thing that was perfect or complete; and it is so used hundreds of times in the Old and New Testament.

invited to enter. Now who is the person that is of importance enough to be described as having a rival establishment? and an establishment of such extent, that she also invites all passengers in the same universal terms, "Whoso is simple let him turn in hither." Chap. ix. 15. Not surely a wretched individual street walker, whose allurements can ruin only a few persons, who are so foolish as to be ensnared by them, in the course of a short and miserable life. The language is far too high for this:—"She sitteth at the door of her house, on a seat in the high places of the city, to call passengers that go right on their ways." Chap. ix. 14, 15. Her house is as conspicuous as the temple itself; and "She hath cast down many wounded; yea many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death." vii. 26, 27. At the conclusion of the parable she is called simply a foolish woman; but I apprehend it should be *the* foolish; or strange woman, for it is evidently the same personage that is described at the beginning. She is clamorous; that is, she makes great pretensions; and yet she knoweth nothing, for ignorance is the foundation of her throne.

In parabolical language, and also in prophetic vision, wickedness, or rather an organized system of wickedness is represented as a female. There is a remarkable vision to this effect in the book of Zechariah, which, taken by itself, appears very obscure, and almost inexplicable; but if taken in connexion with this parable of Solomon, and the vision of John in the 17th of Revelation, some light may be thrown upon it, and the passages may illustrate one another. "Then the angel that talked with me went forth, and said unto me, Lift up thine eyes, and see what is this that goeth forth. And I said, What is it? And he said, This is an ephah that goeth forth. He said, moreover, This is their resemblance through all the earth. And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah. And he said, This is Wickedness, and he cast it into the midst of the ephah, and he cast the weight of lead upon the mouth thereof. Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings, (for they had wings like the wings of a stork,) and they lift up the ephah between the earth and heaven. Then I said to the angel that talked with me, Whither do these bear the ephah? And he said unto me, *To build it an house in the land of Shinar; and it shall be established, and set there upon her own base.*" Zech. v. 5—11. The land of Shinar is Babylon; and we are told at the beginning of the book of Daniel, that Nebuchadnezzar, when he had taken Jerusalem, took the king and part of the vessels of the house of God, which he carried into the land of Shinar to the house of his God. This was the place where idolatry was established, and upheld by the power that had subdued the world, and that was the most cruel oppressor of the church of God. Here, according to the vision of Zechariah, wickedness was to establish her seat and occupy her own house. But Zechariah saw his vision after Babylon had been taken and her mighty monarchy subverted. It is true; but there was another power to arise, to which the spirit of prophecy gave the same name, in which wickedness should be organized and established on her own base, or throne, and have a house built for herself. Her character is given more in detail in Rev.

xvii. than that of the woman in the ephah ; but the sum and substance of it is wickedness, and that the most monstrous and abominable. This personage is called "the great whore who sitteth upon many waters;" (the waters signify people and nations, as explained, v. 15.) "with whom the kings of the earth have committed fornication; and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls, and having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. xvii. 1—6. In the sequel, this mysterious woman is described under a variety of figures; in conclusion the figurative style is dropped, and we are told plainly, that this woman "is that great city which reigneth over the kings of the earth." That this means Rome, and nothing else, is so evident from the whole passage, that the most candid Papists admit it; only they apply it to Rome in her heathen state, before the establishment of Christianity. But that it means Rome under the name of Christian, has been demonstrated a hundred times by Protestant writers; and I defy all the Papists in the world to make sense of the passage as applied to any thing else. When John saw the vision, pagan Rome was in the zenith of its glory; and not a monster yet to rise, as the great harlot was.

This is the woman whose name is wickedness; and, if I am not mistaken, the same that Zechariah saw in vision, shut up in the ephah, (bushel, or corn-measure,) covered with a talent of lead, that is, restrained from expanding herself, or appearing to the world in her true character, till she was transported to the mystical Babylon, where she built her house and was established upon her own seat or throne: and this corresponds with what the apostle Paul tells us of the "Man of sin," and "Son of perdition:"—"Now ye know what withholdeth, that he might be revealed in his time. For the Mystery of iniquity doth already work; only he who now letteth, will let, (that is, hinder,) until he be taken out of the way. And then shall that WICKED be revealed," &c. The secular Roman power was the talent of lead that suppressed, or prevented the expanding of this monster of wickedness; and when that power was taken out of the way, the harlot rose up in full stature, as the monster that has been described.

Again, if I am not mistaken, for I do not like to speak confidently on such a subject, I think this is the "Strange woman," described by Solomon, as having set up a house in opposition to the house of wisdom. This last, as I have shown, is the church of Christ; the rival establishment, therefore, is that of antichrist, which is the church of Rome. That is, an organized system of opposition to Christianity under the Christian name; and while pretending to be the Catholic church, claiming to be the only true church, she directs all her devotion to idols, such as relics, saints, and images, showing that she has forgotten her Lord and husband, who, she says, is not at home, but

gone on a long journey; and she not only prostitutes herself to strangers, but becomes a public seductress; making it her business to make all men as wicked as herself.

One of the arts of antichrist, by which he seduces men from the faith and worship of Christ, is, to imitate divine institutions, and to adopt the very words of Christ, taking care, however, to turn them to a meaning the very opposite of what the Holy Spirit intends by them. In this Jesuitical trick the "strange woman" is very expert. Wisdom is described as having killed her beasts, (that is, having made the sacrifice of atonement,) having mingled her wine, and furnished her table. The "strange woman" professes to have a well furnished table too: "I have peace-offerings with me; this day have I paid my vows;" she appears, therefore, a very religious person, strictly attentive to her duty; but there is one article wanting that vitiates all her professions. There is no animal slain; that is, there is no atoning sacrifice in her house. This is the first thing that is thought of in the house of God, into which there is no entering without regard to the blood sprinkled upon the lintel and the door-posts; and without reference to this, there are no peace-offerings in the house of God; for all these were ordained to follow upon the sacrifice of atonement being first offered; the meaning of which is, that God has no friendly intercourse with a sinner, acknowledges none of his thanksgivings, and accepts none of his peace-offerings, but in relation to Christ's atonement. But the "strange woman," like other teachers of false religion, makes no account of any thing of this kind; she leaps to her peace-offerings at once, like Cain, who scorned to confess himself such a sinner as to require an atoning sacrifice, but brought a peace-offering of the fruits of the earth, as if there had been nothing between him and his Maker, why he should not be accepted; or like the proud Pharisee, who prayed thus: "God I thank thee I am not as other men," &c. That this is in the very spirit of the church of Rome, appears in her virtually rejecting the atonement of Christ, and trusting in the merits of her saints, and in her mass sacrifice, which she declares to be propitiatory for the living and the dead.

Again, the strange woman uses the very words of Christ, so far as serves her purpose; and breaks off in the middle of them, that she may effect the seduction and ruin of those who listen to her. Christ says, "Whoso is simple, let him turn in hither; as for him that wanteth understanding, she sayeth to him, Come eat of my bread, and drink of the wine that I have mingled. Forsake the foolish and live, and go in the way of understanding." The foolish woman stands at the door of her house, making the same speech: "Whoso is simple, let him turn in hither; and as for him that wanteth understanding, she saith to him,"—here she drops Christ's words, and turns away to the language of seduction,—"Stolen waters are sweet, and bread eaten in secret is pleasant;" and that this is meant to seduce to sin, is evident from the words which immediately follow, and which conclude the parable: "He knoweth not that the dead are there, and that her guests are in the depths of hell."

Had Solomon been speaking of a common prostitute, who made such havoc among his subjects, wounding many and slaying many of them, it would have been his duty as a righteous king, to have made a pub-

lic example of her, and to have destroyed her house ; and this was no less his duty, supposing her to have been an idol, and her house a temple. This he certainly would have done, in the state of mind in which he wrote the book of Proverbs, and before his melancholy fall into idolatry, or after his recovery from it, if he was recovered. But that he is speaking of a spiritual seduction, over which he had no authoritative control, is farther evident from the instructions which he gives for avoiding the snare, "Say unto wisdom, Thou art my sister ; and call understanding thy kinswoman, that they may keep thee from the strange woman, from the stranger that flattereth with her words." Chap. vii. 4, 5. Wisdom here, I think, is not Christ personally, but the saving knowledge of him ; the spiritual understanding of his doctrine, which is the only sure preventative against error and all immorality ; and not merely from one species of it, as most readers understand the passage. But supposing Christ himself to be meant, the exhortation would be substantially the same : "*Acquaint thyself with Him, and thereby good shall come unto thee.*"

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## CHAPTER CCVII

ALLUSION TO DANIEL'S PROPHECY. WEARING OUT THE SAINTS BY PERSECUTION. LETTER FROM FATHER LA CHAISE, GIVING AN ACCOUNT OF A SCENE BETWEEN HIMSELF AND LOUIS XIV. OF FRANCE.

SATURDAY, June 29th, 1822.

IN my last number I endeavoured to illustrate some of the prophecies of the Old Testament, which, I think, have reference to the grand apostasy from the worship of the true God ; in which the apostate church is described under the figure of wickedness imbodied and organized, and as the great harlot seducing and ruining the souls of men. In the prophecies of Daniel we have the same system of wickedness predicted under the figure of a horn, which is an emblem of power and dominion. The four successive monarchies are represented as so many wild beasts, the fourth of which exceeded in fierceness all the rest. "It was dreadful and terrible, and strong exceedingly ; and it had great iron teeth ; it devoured and brake in pieces, and stamped the residue with the feet of it : and it was diverse from all the beasts which were before it, and it had ten horns." "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." Dan. vii. 7, 23. This, I believe, is allowed on all hands to be the Roman empire ; and the ten horns signify as many kingdoms. Besides these ten there was another little horn to spring up, which was to be distinguished from all the rest : "I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots : and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." Verse 8. This little horn was to rise up after the others, or behind them, unobserved till he should overtop them ; "And he shall be diverse from the first, and he shall subdue three kings (or kingdoms ; ) and he shall speak great words against the



Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand, until a time, times, and the dividing of a time. But the judgment shall sit, and they shall take away his dominion, to consume it, and destroy it unto the end." Verses 24—26. "This is no other than the popedom, or antichrist, who hath raised himself to great power by seizing three principalities, or kingdoms, which Sir Isaac Newton reckons up to be the exarchate of Ravenna, the kingdom of the Lombards, and the seate and dukedom of Rome. And it is hence that the pope wears a triple crown." *Signs of the Times, by Bicheno, p. 17.*

"What is here represented as a horn of the fourth beast is the same tyranny which is shown to John (Rev. xiii. 1—10.) as a beast. In this all our best commentators are agreed. Nor let it seem strange that what is here prefigured by a horn of the fourth beast, should be represented in another vision, as a beast with seven heads and ten horns. For nothing is more usual than to describe the same person or thing under different images, upon different occasions; and, besides, in this vision, the spiritual tyranny of the Roman empire is not meant to be described at large. Here notice is only given of it in the general representation of the Roman dominion; when the time of the appearance of this tyranny draws near, then a more enlarged description is given. And what is here represented under one image is there represented under two, a dragon and a beast, each having seven heads and ten horns. The slightest attention is sufficient to convince us that the horn here and the first beast in Rev. xiii. are the same tyranny; if we compare the two descriptions, their language, their enormities, their duration, and end, are the same." *Ibid.*

It is not my intention to write a dissertation on the prophecies. There are plenty of books on these, written by men who understand them much better than I can pretend to do. What I intend is to show in few words, that the Holy Spirit warned the church in ancient times, that a monster should arise in the latter days, whose character corresponds in every particular with that of the church of Rome. He is one who speaks great words against the Most High. The greatest words which a creature can speak against the Most High, are those which claim equality with him, or which claim to hold his place, and to exercise his authority. This has been done by the church of Rome for twelve hundred years. I do not speak merely of the high titles assumed by the pope, such as, "his holiness," which is his acknowledged title as much as "his majesty" is that of our sovereign; nor of "our Lord God, the Pope," as he is styled by his flattering courtiers; nor of "the Prince of the Kings of the earth," as he affects to be, and agreeably to which he has disposed of kings and kingdoms. It is enough that this church sets us up her authority as at least equal to that of God, if not superior to it, by lording it over the consciences of men, presuming to dictate what they shall believe, and actually setting aside the authority of the word of God, which she does every day by her traditions. The head of this church pretends to be God's vicar on earth; that is, to hold God's place, and to be instead of God to human creatures; and, considering what his personal character has generally been, no greater words against God can be spoken, than that this is his representative.

"He shall think to change times and laws;" and not only think, or imagine the thing, but actually do it. The church of Rome has changed half of the year, in which men ought to follow their lawful business, into *holy* time, in which they must not do any work; and she allows the Lord's day, the only holy time recognised in the New Testament, to be prostituted by her children to the purpose of amusement. And as for laws, she has used such freedom with the law of God as to strike one of the ten commandments out of the decalogue, because it forbids the worship of images; and she has taken all the matter of the other commandments under her control, insomuch that disobedience and obedience are just what she is pleased to declare. She makes a thing unlawful to-day; and then, by a dispensation, for a stipulated price, she makes it lawful to-morrow. There was never such traffick- ing among the heathen as there is in the church of Rome in relation to the divine law. This is so changed by popery, that a man may live in the habitual flagrant violation of all its precepts; and though it says peremptorily, "The soul that sinneth it shall die," a popish priest professes to have the power of absolving the greatest transgressor, at the hour of death, and of giving him a sure passport to heaven. In short, the law of God, which is holy, just, and good, is so changed in the church of Rome as to be quite subverted; and to have a system of priestcraft and immorality put in its place. They shall be given into his hand until a time, times, and the dividing of a time; that is, three years and a half, or one thousand two hundred and sixty days, according to the Jewish mode of reckoning, which was three hundred and sixty days to a year; which, according to prophetic language, means one thousand two hundred and sixty years. During this long period, it was predicted by Daniel that this system of iniquity should be suffered to have power on the earth, to blaspheme the God of heaven, by speaking great words against him—to change or subvert his laws, and practise all manner of iniquity.

But the vision presents another feature of the character of the monster, which applies most decidedly to the church of Rome:—"He shall wear out the saints of the Most High." There was never in the world, under any name, a power of whom this can be so truly said as of popery. From the time that the beast was established on his throne, no man within the sphere of his influence was permitted to believe and publish the genuine gospel of the grace of God, and to serve God as his saints in the time of the apostles did. The Christian doctrine having been corrupted, and divine institutions superseded by human inventions, if any man dared to profess the unadulterated gospel, and to worship God with New Testament simplicity, it was at the hazard of his life. Genuine Christianity was proscribed as heresy; and every potentate, and every private individual, whom the church could move by her promises or threats, was called to labour to the utmost of his power in the *pious*—the *meritorious* work of extirpating heresy; that is, to use words of Pope Innocent in his bull to that effect, "to root out, and cause to perish the venomous adders" who presumed to believe and worship according as they were instructed by the word of God.

By persevering in this course for ages, the church of Rome succeeded in "wearing out" the saints; not absolutely, for God still had witnesses for the truth on the earth; but so worn out, and extermi-

nated, that they were comparatively few for a long period. What a wasting and wearing out of the saints does this represent, during the long period of one thousand two hundred and sixty years! It has been said, that persecution tends to the increase of a persecuted sect, which may be true of moderate persecution, if there be such a thing; but not of such persevering, relentless, and savage persecution as that of the church of Rome, especially where the Inquisition was established; for it is a fact, that in many places, particularly in Spain, this horrid engine of popish tyranny prevailed to the entire extirpation of what they called heresy. The saints of the Most High were quite worn out in these parts. No man could even think in his heart what was taught in the word of God; for his confessor would have brought it out of him, and have sent him to the rack and the fire if he did not recant.

In the crusade against the Waldenses, hundreds of thousands were murdered in cold blood, or died of cold and hunger upon the mountains; yet the light of the true religion was never altogether extinguished there, as it was in Spain by the Inquisition. The inhabitants of the mountains and valleys of Piedmont were exposed to the most cruel persecution, centuries before the reformation, and it was continued, with little interruption, down to the middle of the seventeenth century. It was on the occasion of a dreadful massacre of them in 1655, that Milton wrote the following sonnet, which Mr. Jones has given as a motto in the title page of his history of the Waldenses, a book which I recommended in an early part of my work, and which I again recommend to all who wish to know what Christians have suffered from the church of Rome.

Avenge, O Lord, thy slaughter'd saints, whose bones  
Lie scatter'd on the Alpine mountains cold;  
Even them who kept thy truth so pure of old  
When all our fathers worshipp'd stocks and stones,  
Forget not; in thy book record their groans  
Who were thy sheep, and in their ancient fold  
Slain by the bloody Piemontise that roll'd  
Mother and infant down the rocks: their moans  
The vales redoubled to the hills, and they  
To heaven. Their martyr'd blood and ashes sow  
O'er all the Italian fields where still doth sway  
The triple tyrant; that from these may grow  
A hundred fold, who having learned thy way,  
Early may fly the Babylonian wo.

The following curious document shows in what a cold-blooded manner a Papist can plan and even execute the extirpation of heretics. It is a letter from Father La Chaise, confessor to Louis XIV., to Father Peters, confessor to James II. of England, in 1688. It is furnished to "The Antidote," by Sir Harcourt Lees, who, for its authenticity, refers to the seventh volume, 4to. of the collection of manuscript papers selected from the library of Edward Harley, Earl of Oxford.

*Father La Chaise's Project for the Extirpation of Heretics, in a letter from him to Father P——rs, 1688.*

WORTHY FRIEND:—I received yours of the 20th of June last, and am glad to hear of your good success, and that our party gains ground so fast in England; but, concerning the question you have put to me, that is, "What is the best course to be taken to root out all heretics?"

to this I answer, there are divers ways to do that, but we must consider which is the best to make use of in England. I am sure you are not ignorant how many thousand heretics we have in France, by the power of our dragoons, converted in the space of one year: and by the doctrine of those booted apostles, turned more in one month, than Christ and his apostles could in ten years. This is a most excellent method, and far excels those of the great preachers and teachers that have lived since Christ's time. But I have spoken with divers fathers of our society, who do think that your king is not strong enough to accomplish his design by such kind of force; so that we cannot expect to have our work done in that manner, for the heretics are too strong in the three kingdoms; and therefore we must seek to convert them by fair means, before we fall upon them with fire, sword, halters, gaols, and other such like punishments; and therefore I can give you no better advice, than to begin with soft, easy means. Wheedle them by promises of profit and places of honour, till you have made them dip themselves in treasonable actions against the laws established, and then they are bound to serve for fear. When they have done thus, turn them out, and serve others so, by putting them in their places; and by this way gain as many as you can. And for the heretics that are in places of profit and honour, turn them out, or suspend them on pretence of misbehaviour; by which their places are forfeited, and they subject to what judgment you please to give upon them. Then you must form a camp, that must consist of none but Catholics; this will make the heretics heartless, and conclude all means of relief and recovery is gone. And lastly, take the short and the best way, which is, to surprize the heretics on a sudden; and to encourage the zealous Catholics, let them sacrifice all, and wash their hands in their blood, which will be an acceptable offering to God. And this was the method I took in France, which hath well, you see, succeeded; but it cost me many threats and promises, before I could bring it thus far; our king being a long time very unwilling. But at last I got him on the hip; for he had lain with his daughter-in-law, for which I would by no means give him absolution, till he had given me an instrument under his own hand and seal, to sacrifice all the heretics in one day. Now, as soon as I had my desired commission, I appointed the day when this should be done; and, in the mean time, made ready some thousands of letters, to be sent into all parts of France in one post night. I was never better pleased than at that time; but the king was affected with some compassion for the Hugonots, because they had been a means to bring him to his crown and throne; and the longer he was under it, the more sorrowful he was; often complaining, and desiring me to give him his commission again; but that I would by no persuasion do; advising him to repent of that heinous sin, and also telling him, that the trouble and horror of his spirit did not proceed from any thing of evil in those things that were to be done, but from that wickedness that he had done; and that he must resolve to undergo the severe burden of a troubled mind for one of them or the other; and if he would remain satisfied as it was, his sin being forgiven, there would, in a few days, be a perfect atonement made for it, and he perfectly reconciled to God again. But all this would not pacify him; for the longer the more restless; and I therefore ordered him to retire to his closet, and spend his time constantly in prayer, without

permitting any one to interrupt him ; and this was in the morning early, when, the evening following, I was to send away all my letters. I did, indeed, make the more haste, for fear he should disclose it to any body, yet I had given him a strict charge to keep it to himself ; and the very things that I most feared, to my great sorrow, came to pass ; for just in the nick of time, the devil, who hath at all times his instruments at work, sent the Prince of Conde to the court, who asked for the king ; he was told that he was in his closet, and would speak with no man. He impudently answered, "that he must and would speak with him," and so went directly to his closet ; he being a great peer, no man durst hinder him. And, being come to the king, he soon perceived by his countenance, that he was under some great trouble of mind ; for he looked as if he had been going into the other world immediately. "Sir," said he, "what is the matter with you ?" The king at the first refused to tell him, but he pressing harder upon him, at last the king, with a sorrowful complaint, burst out, and said—"I have given Father La Chaise a commission, under my hand, to murder all the Hugonots in one day ; and this evening will the letters be despatched to all parts, by the post, for the performing it ; so that there is but small time left for my Hugonot subjects to live, who have never done me any harm." Whereupon this cursed rogue answered, "Let him give you your commission again." The king said, "How shall I get it out of his hand ? For, if I send to him for it, he will refuse to send it." This devil answered, "If your majesty will give me order, I will quickly make him return it." The king was soon persuaded, being willing to give ease to his troubled spirit, and said, "Well, go then, and break his neck, if he will not give it you." Whereupon, this son of the devil went to the post-house, and asked, if I had not a great number of letters there ? And they said, "Yes, more than I had sent in a whole year before." "Then," said the prince, "by order from the king, you must deliver them all to me ;" which they durst not deny, for they knew well enough who he was. And no sooner was he got into the post-house, and had asked these questions, but I came also in after him, to give order to the postmaster to give notice to all those under him, in the several parts of the kingdom, that they should take care to deliver my letters with all speed imaginable. But I was no sooner entered the house but he gave his servants order to secure the door, and said confidently to me, "You must, by order from the king, give me the commission, which you have forced from him." I told him I had it not about me, but would go and fetch it ; thinking to get from him, and so go out of town, and send the contents of those letters another time ; but he said, "You must give it ; and if you have it not about you, send somebody to fetch it, or else never expect to go alive out of my hands ; for I have an order from the king either to bring it or break your neck, and I am resolved either to carry that back to him in my hand, or else your heart's blood on the point of my sword." I would have made my escape, but he set his sword to my breast, and said, "You must give it me, or die ; therefore deliver it, or else this goes through your body."

So, when I saw nothing else would do, I put my hand in my pocket and gave to him ; which he carried immediately to the king, and gave him that and all my letters, which they burned. And, being all done, the king said, now his heart was at ease. Now, how he should be

ceased by the devil, or so well satisfied with a false joy, I cannot tell; but this I know, that it was a very wicked and ungodly action, as well in his majesty, as the prince of Conde, and did not a little increase the burden and danger of his majesty's sins. I soon gave an account of this affair to several fathers of our society, who promised to do their best to prevent the aforesaid prince's doing such another act, which was accordingly done; for, within six days after the damned action, he was poisoned, and well he deserved it. The king also did suffer too, but in another fashion, for disclosing the design unto the prince, and hearkening unto his counsel. And many a time since, when I have had him at confession, I have shook hell about his ears, and made him sigh, fear, and tremble, before I would give him absolution; nay, more than that, I have made him beg for it on his knees, before I would consent to absolve him. By this, I saw that he had still an inclination to me, and was willing to be under my government; so I set the baseness of the action before him, by telling the whole story, and how wicked it was, and that it could not be forgiven, till he had done some good action to balance that, and expiate the crime. Whereupon, he at last asked me, what he must do? I told him, that he must root out all heretics from his kingdom. So, when he saw there was no rest for him, without doing it, he did again give them all into the power of me and our clergy, under this condition, that we would not murder them, as he had before given orders, but that we should by fair means, or force, convert them to the Catholic religion. Now, when we had got the commission, we presently put it in practice; and what the issue hath been, you very well know. But now in England the work cannot be done after this manner, as you may perceive by what I have said to you; so that I cannot give you better counsel, than to take that course in hand wherein we were so unhappily prevented; and I doubt not, but it may have better success with you than with us.

I would write to you of many other things, but I fear I have already detained you too long; wherefore I will write no more at present, but that I am,

Your friend and servant,

Paris, July 8th, 1688.

LA CHAISE.

## CHAPTER CCVIII.

OTHER PREDICTIONS RELATING TO THE CHURCH OF ROME. 3 THESS. ii. 1—19. 1 TIM. iv. 1—3. PREDICTION OF THE DESTRUCTION OF POPERY. THOUGHTS ON THE MEANS BY WHICH IT WILL BE ACCOMPLISHED, AND THE PROBABLE PERIOD. CONCLUSION.

SATURDAY, July 6th, 1822.

I HAVE shown that the antichrist was a subject of Old Testament prophecy; and that in the New Testament he is pointed out in such characters as identify him with the church of Rome. The centre of his power was to be that great city, which, in the time of the Apostle John, reigned over the kings of the earth; and such was the state of the world at that time, that the words cannot be applied to any city but Rome.

But there are two passages in Paul's epistles, in which the character

of this monster of wickedness is portrayed with wonderful precision. They are as follow:—"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work; only he that now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish: because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be condemned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. ii. 1—12. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." 1 Tim. iv. 1—3.

In these two passages the whole system is described, from the comparatively small abridgment of Christian liberty, by forbidding to eat flesh on certain days, up to the universal and tyrannical domination of one who puts himself in the place of God, claiming and exercising absolute authority over the bodies and the souls of men;—even exalting himself above all that is called God or that is worshipped, by presuming to alter what God has ordained, and to withhold or give the word of God at his pleasure. It is not necessary to ascribe all this to the pope in his single person; or to say that he alone is the man of sin, and son of perdition, or the antichrist. It is the system of superstition, idolatry, and arbitrary domination over the consciences of men, skilfully organized, and rigorously exercised by the church of which the pope is the acknowledged head.

Paul in his preaching to the Thessalonians had told them these things. They had mistaken something that he had said to them, or something that he had written in his first epistle about the last judgment, expecting that the end of the world was just at hand. Here he corrects their mistake, and assures them that a great apostacy should take place before the end of the world; and he informs them farther, that it was begun. It was not then revealed, or publicly manifested; but it was working in secret, and would be revealed in due time, and appear in great power, when the obstruction was taken out of the way.

It was working among all the churches in Galatia where certain

false teachers perverted the gospel, and taught the people to trust for salvation, partly at least, to their observance of rites and ceremonies. This was the same thing as to deny Christ altogether; for if righteousness came in that way, Christ had died in vain. This is substantially the same error that pervades the whole system of popery; which teaches to trust for salvation to the efficacy of sacraments, especially of the mass sacrifice; and if this were really propitiatory, as the church of Rome teaches, Christ must have died in vain, for his death was unnecessary, upon the supposition that any other sacrifice could serve the purpose of propitiation, or making an atonement for sin. The mystery of iniquity began also to work in the church in Corinth, when the members were divided into parties, calling themselves by the names of mere men, though these men were apostles. One said, I am of Paul; another, I am of Apollos; and another, I am of Cephas. These were the orders of monks and nuns in embryo. They were the Augustinians, and the Franciscans, and Dominicans of the day. And yet what could be more harmless than the thing appeared at first? It was only every one paying a compliment to his favourite preacher, and they were all inspired men to whom this was paid. Yes: but the apostle says, it was because they were carnal; and it was from this apparently trifling error of the carnal mind, that the system of religious orders arose. It was not like calling different sects by their leaders, such as Luther and Calvin, though, I think, there is antichrist in that too; but it was forming different religious orders in the same church, that was the fault of the Corinthians; and for this the church of Rome has been distinguished above all others.

It is not my intention to illustrate and apply the different parts of the above passages, because I have already touched on them all, in different parts of my work, particularly under the head of worshipping saints, which is meant by the doctrines of demons, that is, deifying departed spirits as the heathen did. (Vol. I. page 323.) Forbidding to marry, I have discussed under the head of clerical celibacy. (Vol. II. pages 67—87.) Speaking lies in hypocrisy, has been exposed in every view which I have given of the character of popery; as also the deceivableness of unrighteousness, and the lying wonders by which she imposes on the world.

There is one part of the description of which, indeed, I have said little or nothing; that is, the manner and the means by which popery shall be destroyed and rooted out of the world. The apostle says of that wicked one, "The Lord shall consume him with the spirit of his mouth, and destroy him with the brightness of his coming." But as this is not yet accomplished, there is danger of mistaking, at least of not taking up the full import of the prediction. Those who live a few ages hence, will understand the passage much better than we of the present day can do. No doubt, however, there is this implied in it, that one great instrument by means of which God will destroy this system of delusion and idolatry, will be his own word. This, I suppose, is what is meant by the spirit of his mouth. When John saw a vision of Christ in his glory, there was the appearance of a sword proceeding out of his mouth; and elsewhere he is said to "fight against his enemies by the sword of his mouth." Rev. ii. 16. that is, by the almighty energy of his word, which is "quick and powerful, sharper than any two-edged



sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart." Heb. iv. 12. Eph. vi. 17. It dissects and lays open the mind and heart of man; kills and destroys the principle of error and enmity against God; and imparts a new mind to the acknowledgment of the truth, with submission to the divine righteousness and the divine will. It is in this way that Christ subdues his enemies.

The sword which John saw coming out of the mouth of Christ, was, I suppose, like a ray of light or flame of fire, and so it corresponds with what is here called the spirit of his mouth, and "the brightness of his coming;" and this reminds us of the magnificent description of the prophet Daniel, when he saw a vision relating to this very subject, namely, the destruction of Antichrist: "I beheld till the thrones were cast down, and the ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels like burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake: I beheld, even till the beast was slain, and his body destroyed and given to the burning flame." Chap. vii. 9—11. "The judgment set," in this passage, is not the last judgment; but what the angel described to John, as the "judgments." Rev. xviith, xviiiith, xixth, throughout. And in the passage in Daniel, we find, immediately after the beast is destroyed, the nations of the world are given to Christ; that is, they are converted by the gospel preached to them; and the preachers, I suppose, are the thousand thousands that minister to the Ancient of Days, and the ten thousand times ten thousand, meaning a great indefinite number, that stand before him. These, enlightened and animated by the fiery stream issuing from the mouth of God, carry the light and the influence of it throughout the world; and all nations shall be converted to the Messiah, who has received in promise, from his Father, the heathen for his inheritance, and the uttermost parts of the earth for his possessions.

But these heavenly messengers are represented as standing before God, and ministering to him, before the beast is destroyed; from which it is probable, that their ministry will be the means of his destruction. By preaching the gospel, with the Holy Ghost sent down from heaven, and giving copies of the Bible in every language, the minds of men shall be enlightened, and turned from the power of Satan to God. They shall then cast their idols to the moles and to the bats. They shall renounce the pope and all the mummery of their apostate church; and thousands of truly holy churches shall rise up in its stead. At the same time, other messengers will be labouring in all parts of the pagan world; and by the blessing of the same divine Spirit, the heathen also will forsake their idols, and submit to the Saviour. The Lord shall be one, and his name one, to the ends of the earth. That which is now a wilderness shall become like Eden, and the desert shall be like the garden of the Lord.

I am aware that most people expect that antichrist will be destroyed by means of dreadful temporal judgments, which are described as

vials of wrath, poured out upon the seat of the beast. These are, pestilence, and famine, and earthquakes, and desolating wars, by means of which the nations which gave their power to the beast,—which have been corrupted and seduced by her,—shall be depopulated and almost exterminated. All this may happen, and, I suppose, something like this will take place, when the judgment of the great whore is to be executed; but all this would not destroy the Man of Sin; it would in fact make no impression upon him, but to make him more sinful by blaspheming God on account of these plagues. Millions of supporters of the beast may perish by these judgments; but the beast himself cannot be killed by any material weapon; for his soul is as immaterial as the soul of man. When the judgment takes place, his body shall be cast into the burning flame; that is, his material form, as existing and organized in different nations, shall be destroyed. But nothing can destroy the subtle intellectual enmity against God, in which his soul consists, but the Spirit of God's mouth, and the brightness of his coming; that is, the gospel of the grace of God, by which he subdues his enemies, and converts them to himself. Where antichrist is not destroyed in this way, he is not destroyed at all; for he reigns with full power in the hearts of all who live and die in their sins; and though he cannot properly be said to reign after the judgment is executed upon him, he will continue to exist in the regions of despair, with the full malignity of his heart against God, for ever and ever.

Another subject of inquiry is,—*When* shall this antichristian system be destroyed?—and it is perhaps still more difficult to answer this question than that relating to the means of his destruction. We all know it shall be at the end of the 1260 prophetic days, that is, years; but no one can tell with certainty when this period commenced. The mystery of iniquity was working in secret in the days of the apostles; and the monster grew up so gradually and imperceptibly, that we cannot tell the precise year when he became organically the Man of Sin, any more than we can mark the precise moment of twilight when day ceases, and night begins. In his gradual progress to supreme power, however, he left a few landmarks, if I may use the expression, from which we can take our departure in measuring the period of his reign. We cannot say with certainty which of these landmarks is the last from which we ought to reckon. There is one, to which if we add 1260 years, we are brought down to the period of Luther's reformation; there is another, to which if we add the same number, we come to the era of the French revolution. But though popery received a wound at these periods, particularly the first, the event has shown that neither of them was the termination of the beast's reign, and therefore neither of the points of departure was the final one, or that at which the beast reached the zenith of his power; but as they mark certain steps of his elevation, so the prophetic number points out corresponding steps of his decline. I think one of the most prominent landmarks in his progress is that when the pope was declared universal bishop, which took place in the year 607, to which if we add 1260, we have 1867, or 45 years from the present date; and several modern authors have fixed on this as the period when the Man of Sin shall be

destroyed. But the pope had a farther elevation after he was made universal bishop. He became a temporal prince 150 years thereafter, and perhaps his reign may be prolonged for that period beyond the above date. At all events, I am not so sanguine as to hope to live to see his downfall, though I may live to see a considerable enlargement of his power, perhaps his re-establishment in certain dominions which he had lost. But I confess, I am a mere tyro in these matters, having never applied my mind to this kind of calculation; and instead of quoting the words of other authors, I think it better to refer to their works, because they can easily be had, and from their own merit they are worthy of attentive perusal. "Dissertation on the Seals and Trumpets, and the Prophetic Number of 1260 Days, by William Cunninghame, Esq." "Two Essays on Daniel's Prophetic Number of 2300 Days, by the Rev. Mr. Mason." "The Fall of Babylon the Great," by the same. Also Bicheno's "Signs of the Times," and other writings.

I intended, before concluding, to have made free use of the Reverend Mr. Graham's Annals of Ireland, and Sir Richard Musgrave's History of the Rebellion of 1798, as illustrative of the cruel and sanguinary character of popery. But I find I should not do justice to these works without writing another volume at least, and it would scarcely be justice to the authors to reprint so much of the matter as would be necessary to give a full view of the subjects. I must therefore refer to the works themselves; the first of which shows immense industry and research into the records of the kingdom for the 16th and 17th centuries; and the second shows no less attention to events which took place within our own memory. My copy of the work is a present from a right honourable senator, who certifies under his hand on a blank leaf, that the facts are correctly stated, he having had command of a regiment, with which he served during the whole period of the troubles, so that he was an eye-witness of many of the atrocities which were committed; and such scenes were acted as would have disgraced the most barbarous savages.

There is much in the state of Ireland at present, and in the state and progress of popery in England, considered in connexion with the attempts of Protestants to get Papists set over them, that might admit of profitable discussion; but I cannot enter upon these things without danger of transgressing the law as it now stands with regard to periodical publications. "Emancipation," as an abstract question, I have discussed at considerable length in this volume; but I must not touch on passing events, or matters pending in parliament, because this would incur the newspaper duty. I do not, upon the whole, regret that my field of discussion has been narrowed on this account; because it has kept me more closely to what was my original object—the exposure of the religious errors of popery. To those who wish to see sound Protestant principles maintained on political grounds, I would strongly recommend the "True Briton," and the "Antidote." The former is a London daily paper, and the latter a Dublin weekly one. The London "Sun" and "Morning Post" has given many excellent letters on the subject of emancipation, and the "Courier" a good article now and then: but the two first named are established upon the avowed prin-

ciple of maintaining the Protestant ascendancy and the revolution settlement. Most of the popular journals on the opposition side are on the side of the enemy; and with strange inconsistency, while professing to be advocates of civil and religious liberty, they plead for admitting to power over us, the determined enemies of all liberty, except that of being allowed to trample upon their fellow-creatures, and to bring all men under their yoke. To bring such men into political power in our Protestant country may be friendly to liberty, but I suspect it would be such liberty as that which Jeremiah was commanded to proclaim, chap. xxxiv. 17. that is, a liberty to the sword, and to all the miseries which follow.

I now come to take farewell of my readers, which I do with thankful acknowledgments for their long continued approbation, countenance, and support. If I have been honoured in any degree to serve the cause of truth, it is in a great measure owing to them; for, instead of continuing to write for years, I should probably not have continued three months, had my writings been despised, or received with indifference. My thanks are also due to my numerous and respectable correspondents, in Scotland, England, and Ireland, for their valuable communications, and for pointing out sources of information, which they justly supposed would not be familiar to one, who has been engaged all his life in mercantile and other secular pursuits.

There is one subject that I have never mentioned in my pages, but which it would be unpardonable not to notice before I conclude; that is, the handsome and liberal manner in which the public came forward a year ago, to relieve me of the heavy expense of Mr Scott's lawsuit. This was quite unsolicited on my part; and though I am neither so rich, nor so indifferent to the things of the world, as to make no account of a sum bordering on fourteen hundred pounds, I have always considered the expression of the public mind in my favour as infinitely more valuable than mere pecuniary remuneration. The sum subscribed has not indeed been equal to the charge, but it has been more than my friends contemplated as necessary at the time, for the court did not fix the amount for nearly six months after the trial; and when I have added the profits of my work not previously given for charitable purposes, my loss will not be very great; but had I sustained the loss of the whole, I should have considered it honourable to suffer in so good a cause.

Though I retire from the field at present, I am determined to hold myself in readiness to meet any champion of popery who may arise; for it is probable some coward will skulk out from his hiding-place when he thinks he has no enemy to fear. I remind all such, that I have kept *undisputed* possession of the field for two years and a half; and that I am ready to return to it at an hour's notice, if any Papist shall have courage enough to show a face disposed to renew the contest.

Since it has gone abroad that I was about to conclude, I have been pressed with the most urgent solicitations to write another volume; and several subjects have been suggested to me both by word and letter. But having gone over all the great topics of controversy with the church of Rome, I feel convinced in my own mind, that unless some new

champion of popery should arise, I could not keep up the spirit of the work, and retain the hold which it has on the minds of my intelligent readers, for another year. I have always held it wise in a writer, as well as a speaker, to stop when he is done ; and I should be sorry to think, that any person found out the secret, that I was done, before myself.

THE END.

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**A P P E N D I X .**

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**APPENDIX:**

**CONTAINING**

**THREE ESSAYS:**

**I. POPERY AND JESUITISM,  
INCOMPATIBLE WITH CIVIL AND RELIGIOUS LIBERTY;**

**II. MONACHISM.**

**III. PRACTICAL POPERY.**

**TO WHICH IS SUBJOINED,**

**A STATISTICAL ACCOUNT**

**OF THE**

**PRESENT STATE OF POPERY**

**IN**

**NORTH AMERICA.**

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**1833.**





**THIS APPENDIX;**  
**WITH THE**  
**INTRODUCTORY ADDRESS,**  
**TO THE**  
**AMERICAN EDITION**  
**OF**  
**THE GLASGOW PROTESTANT;**  
**IS INSCRIBED**  
**TO THE**  
**REVEREND JOSIAH ALLPORT,**  
**BIRMINGHAM, ENGLAND;**  
**EDITOR OF THE PROTESTANT JOURNAL:**  
**AS A**  
**TRIBUTE OF UNFEIGNED RESPECT,**  
**FOR HIS**  
**INVALUABLE LABOURS**  
**IN BEHALF OF OUR COMMON CHRISTIANITY—**  
**BY HIS FAITHFUL FRIEND,**  
**AND FELLOW SERVANT,**  
**GEORGE BOURNE.**

*New York, Nov. 19th, 1832.*



## PREFACE.

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It was deemed advisable to add to the **PROTESTANT**, as it was originally published in Glasgow, some illustrations of those parts of Romanism, which are now especially developing themselves in this republic. To the peculiar doctrinal dogmas of popery it was not so necessary to advert, because the antichristian tenets of that unholy device are fully exposed and confuted in the preceding essays. But one part of its craftiness in modern times is this—to endeavour to disguise its corruptions, to deny its essentially inherent properties, and if possible, to adapt itself in its exterior appearance to the condition of that society, which it aims to deceive.

Mr. McGavin has noticed the character, and perfidy, and corruptions of Jesuitism; but his illustrations are very brief, and do not explain the pernicious influence of that order upon civil society, particularly in this country, which is governed chiefly by the influence of public opinion. His omissions, partly supplied in the first number of the following appendix; which is intended to verify, that the order of the Jesuits are the sworn enemies of all mankind; to unfold the dangers which will result from the dissemination of the rules of their order in the United States;—and thereby to demonstrate, that the Jesuits ought not to be tolerated by any people who desire their national safety.

Of all the modern events which have occurred, no one, when duly considered, is more astonishing than the establishment and the extensive sway, which monachism has obtained in the United States. A Christian, a patriot, a jurist, or even a mere political economist, would have affirmed, prior to the evolution of the fact, that convents and nunneries, being in their own nature so totally incongenial with all the principles of our social compact, could not possibly gain an ascendancy in this republic. This topic, which in every aspect, so essentially affects both individuals, families, and society at large, has not been noticed by Mr. McGavin—it forms therefore the second part of this appendix. Among all "the working of Satan," in connexion with

popery, no one is fraught with greater evils, than this deliberate rejection of the most imperative human duties, and this unnatural seclusion, where, in lawless impenetrable secrecy, every variety of crime against God and man is perpetrated with impunity.

The mischievous consequences which attend the predominance of popery in its more minute application to individual character, and to domestic society, are only incidentally noticed by Mr. McGavin. An attentive student of his volumes doubtless will obtain much information upon these topics; but the illustrations are concise and scattered; and thence the impression is weakened. The third part of this appendix is designed to supply the deficiency; and to unfold the nature of that inquisitorial intriguing system, which forces itself into the most retired departments of human existence, expressly that, from its profound acquaintance with all the secrets of domestic life and individual experience, it may make every one of its devotees subservient to its tyrannic usurpations.

Auricular confession, or the acknowledgment of sins to a priest, for the purpose of procuring his absolution, is the portico of the Inquisition. The fortified castles of splendid wickedness, combined with the gloomy dungeons of despair, do not yet tower through our land; yet auricular confession places every person and every family, any member of which submits to that despotic exaction, entirely at the control of the Roman priesthood.

The continual augmentation of edifices avowedly dedicated to monastic life, is an incontestible proof of the wide spreading deleterious operations of popery in America. By no means can "the mystery of iniquity" be so effectually cherished and enlarged, as by that severance from every tie of social life, that avowed termination of all earthly relationship, that predominating selfishness in personal indulgence, and that unreserved consecration of every other feeling and desire to the aggrandizement and prosperity of the convent, which the principles of monachism inculcate and require. In every generation since the papal supremacy attained its height, it has displayed its pestilential influence in the ignorance and sensuality of its devotees, and the poverty, wretchedness, and corruption of all those who remain within its ungodly control. The base character, the secret iniquities, and the pernicious effects of those "cages of unclean and hateful birds," are therefore partially portrayed; that American citizens may not be seduced from the paths of purity and rectitude by its "lying wonders;" and that our juniors may be armed against the "strong delusions" with which the

Jesuit managers and chaplains of those nefarious institutions strive to blind unreflecting and credulous parents to their children's danger; and entrap thoughtless youth in their deadly snares.

This fearful system reduces every person within its sway to the most wretched bondage. No person of ordinary sensibility can be at peace, while he knows, that under his roof, one or more of the domesticated residents will ever divulge to their different confessor priests, every thing which may be said or done or suspected. By this wondrous contrivance of unrighteousness, the reputation, the property and the comfort of every individual, is under the priest's control, even where the civil authority will not aid his schemes to impoverish or destroy a rebel against his unauthorized claims. But in those countries, where the political governments are subservient to the Roman ecclesiastical mandates, every man's liberty and life depend solely upon the caprice and good will of the family confessor. Of course, every sacrifice must be made, and every extortion must be submitted to, that the approbation of the priest may be secured. The operation of this atrocious and most destructive system is also partially unfolded in this appendix: and it thereby manifestly appears, that civil and religious liberty, in their constitutional and legitimate exercises, cannot co-exist with the prevalence of popery.

The concluding part of the appendix contains a view of the present condition of the Papal denomination in the United States and Canada.

It will be perceived, that some of the extracts from the Roman and Jesuit authors are quoted in the original languages, and that they remain not translated. This apparent pedantry was unavoidable. The infallible testimony which they furnish was essential, to verify the unspeakable enormities which popery and Jesuitism have invented, and which they still sanction; but the exhibition of them, however desirable for the development of the true attributes of Romanism, in our own language, would not only impede the circulation of the Protestant, as a domestic antidote to the poison which the Jesuits are disseminating, but would be almost an offence against the rules of common decency. This subject is seriously and importunately recommended to the consideration of all persons, as overwhelming evidence of the genuine spirit and character of popery. In literary warfare, where the sole object is *truly* to display the abhorrent qualities of the Romish anti-christian system, the opinions and language of writers who are authorized and recommended by their own claimed Papal infallibility,

cannot even be transferred into our vernacular language, consistently with that ignorance of evil in which it is our duty to preserve our youth, and that exemption from wickedness, which it is our highest obligation to cultivate, and our noblest privilege to enjoy. What fact can more powerfully attest the dreadful contamination which flows from the predominance of "the Man of Sin, and Son of Perdition," than this? The volumes written by direction of the court of Rome, and published by that assumed infallible and unerring authority, are so replete with all ungodliness, that the turpitude which they teach, and the defilement which they communicate, cannot be unveiled to the world; although the design is expressly to guard our citizens against the ravages of the Jesuit pestilence, and to rouse the spirit of determined resistance to the spread of the desolating contagion.

To every citation, the authority and reference are accurately stated; and it must be subjoined, that even these shocking extracts, which are thus adduced to corroborate our review of the topics that are discussed, are merely the vestibule to those "habitations of devils," where we might "behold the wicked abominations, that the Roman priests and nuns do in the dark, every man in the chambers of his imagery." Ezekiel, 8. 5—18.

The ungodliness of Romanism and of its priests, is still more powerfully displayed by the consideration, that all the detestable volumes in which crimes, "not so much as named among the Gentiles," are described, and taught, and sanctioned, were written by men who professed, that in their seclusion from the world, and their superior holiness, they were almost immaculate. Those books comprise the chief themes, with which the youth are imbued in their seminaries and convents. Those volumes contain the directory for the priests and the confessing sinners concerning penance. From almost any one of them more iniquity can be extracted, even under the pretext of administering a sacrament, than the most hardened and habitual sinners, unless they were Roman priests and nuns, ever conceived.

There is a small quarto volume, in Spanish, entitled, "Ritual Formulario, e Institution de Curas, para administrar los Sacramentos," &c. "Instructions for the Priests to administer the Romish Sacraments." More than 360 pages are devoted to their penance. The examination begins with 54 general questions. Upon the first commandment are 128 questions. The second commandment is altogether omitted. To the third command, 45 inquiries are applied. The fourth commandment requires but 38 questions. To the fifth command, 82 inquiries

are directed. One hundred and one demands are made respecting the sixth commandment. Upon the seventh law of the decalogue, 236 questions are propounded. The eighth command includes 258 inquiries. To the ninth command are appended 70 questions. The tenth commandment includes 16 questions. To all which are subjoined 70 miscellaneous inquiries. These questions, if he pleases, the Priest propounds to all persons who pretend to confess their sins, above twelve years of age; and the hearer of those shocking inquiries, or even of those very few of them which have the semblance of decorum, would imbibe the knowledge of more methods to commit idolatry, blasphemy, Sabbath-breaking, disobedience to parents, murder, uncleanness, theft, perjury, lying, "evil concupiscence," and all their concomitant iniquities, than could be inculcated in any other place than the confessional, or by any other persons than a Roman priest, and his sister, the superior of a nunnery.

These persons at the same time claim to be considered as totally exempt from all the ordinary sensibilities of mankind, and to be elevated to a state of sanctity of which the other members of the human family are profoundly unconscious. Nevertheless, these volumes published by themselves, intended chiefly for their own use as a rule, and not to be divulged, except to those of their own order, delineate more transgressions against God, and man, and even humanity itself, and teach more practical ungodliness, than could be acquired in all the temples of impiety, and amid the most dissolute orgies, hitherto commemorated in the annals of human depravity.

This work, the *PROTESTANT*, supplies a desideratum in our theological literature. In no department of the American book-business, is there so great a dearth of accessible volumes, as upon the discrepancies between Protestantism and popery. The republication of the *Glasgow Protestant*, in a great degree, will fill the vacuum. Nevertheless, although popery is ever identical and unvarying, yet Proteus-like, it can adapt itself to the exigencies of the time and country. Its spirit, claims, and effects, are the same in North as in South America, in Boston as in Rome; but it cannot as yet display its essential arrogance in this republic; and is too crafty to permit its "unfruitful works of darkness" to glare before the public eye in all their deformity. Still enough is perceptible to convince us that "popery is the master-piece of Satan"—and some of those topics which either did not appear to Mr. McGavin necessary to be elucidated, or which were omitted only in consequence of the sudden termination of his labours, are of primary



importance to our citizens, and not less novel than they are attractive and interesting.

These volumes are therefore commended to the attentive perusal of all citizens who are anxious for their own domestic comfort and the prosperity of the republic—to all Christians who devoutly pray to the Great Head of the church, "O send out thy light and thy truth!"—and to the blessing of "the Father of lights," who hath graciously promised, *Isaiah*, lv. 11. "The word that goeth forth out of my mouth, shall not return unto me void, but it shall accomplish that which I please, and it shall prosper whereto I sent it." Even so, Amen!

# APPENDIX.

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## I. POPERY AND JESUITISM,

### INCOMPATIBLE WITH CIVIL AND RELIGIOUS LIBERTY.

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To understand the consequences of popery in society, and the artifices and the acts of the Jesuits, who are the most resolute and devoted servants of the Roman court, we must become correctly acquainted with the principles of the papal system.

The influence of popery upon the civil institutions of the American confederated republics, has not hitherto been urged upon the public attention; and the idea, that the Italian pontiff can ever attain any control over this country, during its present organization, is openly and generally ridiculed. It is indispensable, therefore, to unfold the claims of the Roman tyrant, respecting his usurped jurisdiction over all the nations of the earth; and to describe the measures which his chief servants, the Jesuits, are always prepared to adopt and execute, that the authority and exactions of the papal despotism may be extended and prolonged.

Popery claims to be infallible; and of course it is every where and always the same. The enactments, bulls, canons, and decretals of all former ages, in the estimation of the pontificate, are equally obligatory now, as during the undisputed predominance of "the Man of Sin." It may neither be expedient to assert their validity, nor practicable to enforce them; but though partially dormant among Protestants, they are always ready to be adduced, as the exigencies of the times may permit. There is not a single heresy retracted; not one outrageous usurpation denounced; and not even a persecuting canon, decretal, or bull, nullified. The whole mass of direful pretended legislation remains, in all its assumed supremacy; and is partially reissued, as of permanent and universal force, whenever a favourable opportunity is presented to attack the thoughtless, or to intimidate the ignorant.

To popery and its unholy dogmas, in their spiritual application, this discussion will not advert. The dangerous influence which the extension of Romanism by Jesuitical agents may have upon our country is our topic; and the following principles, which are held by all Papists as infallibly supreme, will elucidate the interesting inquiry, whether Jesuitism can safely be tolerated in the United States?

"The supremacy of the pope," says Bellarmine, "is the main substance of Christianity"—it is therefore indispensable, accurately to

know the character of this principal ingredient of the pontifical government. This fundamental doctrine is thus stated by themselves.

*Polus*, Card. de Concil. page 91. "Petri cathedram super omnia, &c. Christ hath constituted the chair of Peter, above all imperial thrones, and all royal tribunals."

*Blasius*, de Rom. Eccles. Dignitat. Tract. 7. pages 34, 83, 85. "Unicus Dei Vicarius Pontifex Romanus, &c. The pope's empire is over all the world, *Pagan and Christian*; and he is the only vicar of God, who has supreme power and empire over all kings and princes of the earth. As there is one God, the Monarch of all, who presides and rules over all mortals, so there is one vicar of God. Kings ought to be under Peter, and must bow down and submit their necks to him and his successors; who is Prince and Lord of all, whom all emperors, kings, and potentates, are subject to, and must humbly obey."

*Boniface VIII.* Extravagant. "Omnes Christi fideles, &c. It is necessary to salvation that all Christians should be subject to the Roman pontiff."

*Glossa Extrav. Johan. XXII.* "Dominus Deus noster Papa. Our Lord God the Pope."

*Bzovius*, de Pontif. Roman. Col. Agrip. cap. 1, 3, 16, 32, and 45. "Papa est Christianorum Monarcha, &c. The pope is monarch of all Christians.—Supreme over all mortals. From him lies no appeal. He is judge in heaven, and in all earthly jurisdiction supreme: and arbiter of the world."

*Moscovius*, de Majest. Eccles. Militant. lib. 1. cap. 7. page 26. "Pontifex Romanus est Judex, &c. The pope is universal Judge, *King of kings and Lord of lords*, because his power is of God. God's tribunal and the pope's are the same, and they have the same consistory. All other powers are his subjects. The pope is judged of none but God."

*Mancinus*, de Jur. Princip. Rom. lib. 3. cap. 1, 2. "Papa est totius orbis, &c. The pope is lord of the whole world. The pope, as pope, has temporal power. The pope's temporal power is most eminent. All other powers depend on the pope."

*Scioppius*, Eccles. Jacob. Mag. Brit. Reg. Oppos. cap. 138, 139, and 241. "Catholici non tantum Ministerio, &c. The pope's power, as Papists believe, is not only ministerial, but imperial; and supreme, so that he has the right to direct and compel, with the power of life and death. The pope is the supreme vicar of God; and the head of Christ's body."

*Maynardus*, de Privileg. Eccles. art. 5. sec. 19, 21, 23.; art. 6. sec. 1, 11, 12, 13.; art. 13. sec. 9. "Emperors and kings are the pope's subjects. Emperors and kings may be deposed by the pope for heresy. The pope has power in the whole world, in spirituals and temporals. The pope is vicar of God, and preferred before all powers, as God himself; and every creature is subject to him. It is necessary to salvation to be subject to the pope, and he who affirms the contrary is no Christian. Statutes made by laymen do not bind the clergy."

*Simanca*, Enchir. Judicum, tit. 67. sec. 12. page 349. "Heretici privati sunt, &c. Heretics are actually deprived of all dominion and jurisdiction, and their subjects are freed from their obedience."

*Emanuel Sa*, Aphor. Confes. Verb. Cleric. page 41. "Clerici rebel-

lio in Regem, &c. *If a priest rebel, it is not treason, because clergymen are not the king's subjects.*"

*Ozichovius*, in *Chimæra*, page 99. "Sacerdos præstat regi, &c. A priest excels the king, as much as a man excels a beast. He who prefers a king to a priest, prefers the creature before the Creator."

*Corpus Jur. Canonici*. Can. *Autoritat.* 2. Caus. 15. Quest. 6. Part 2. "A fidelitatis etiam juramento, &c. The pope may depose princes, and absolve their subjects from their oaths of allegiance. The pope does by usual authority so absolve subjects from their oaths to their superiors." Can. 3.

*Turrecremata*, Card. ad Can. *Alius*, 3. Caus. 15. Quest. 6: and de *Eccles.* lib. 2. cap. 14. "Papa potest deponere, &c. The pope may depose emperors and kings. The pope may lawfully absolve subjects from their oaths of allegiance. If the king be a manifest heretic, the church may depose him."

*Urbanus II.* Papa, Cap. *Excommunic.* 47. Caus. 23. Quest. 5. apud *Gratian*. "Non sunt homicidæ, &c. *They are not homicides, who from zeal for the Roman church kill those who are excommunicated.*"

*Paulus IV.* Papa, Bull. anno 1558. All Protestants, kings and subjects, are solemnly cursed. This bull is in the canon law, lib. 7. *Decret.* lib. 5. tit. 3. De *Heretic. et Schism.* cap. 9.

*Lindewood*, Glossa, ad Cap. *Seculi Princip. Verbo Reconcil. De Immun. Eccles.* "Excommunicatus est membrum diaboli. Every excommunicated person is a member of the devil."

*Concil. Lateran.* sub *Innocent III.*, Can. 43. "Sacri autoritate Concilii prohibemus, &c. The church of Rome expressly declare, that it is unlawful for secular princes to require any oath of fidelity and allegiance of their clergy; and peremptorily forbid all their priests from taking any such oath, if it be required. *Corpus Jur. Canon.*"

*Corpus Jur. Canon.* Cap. sicut 27. *Extrav. De Jurejurando.* "Juramentum, &c. No oath against the benefit of the church is binding. All such oaths are perjuries."

*Spotswood's Hist. of Scotland*, page 308. "If the pope dispense with voluntary oaths, it is valid."

*Glossa*, ad *Dict. Can. 2. Verbo Absolvimus.* "Contra jus naturæ, &c. The pope can dispense against the law of nature, and against the apostles."

*Pontificat. Roman.* De *Conservat. Elect. in Episcop.* page 57. The bishop swears not to discover the pope's counsels; to defend the pope's royalties; and to hinder every thing prejudicial to the pope.

*Extravag. de Immunit. Eccles.* All ecclesiastics are exempt from taxes and public contributions.

*Filiucius*, *Moral. Quest. Tract. 16. cap. 11. sect. 307, 309.* By the canon law, and the decree of the Lateran council, sub *Innocent.* *Filiucius* pronounces, "Excommunicantur, &c. All magistrates who interpose against ecclesiastical persons, in any criminal cause, whether it be even for murder or high treason, shall be excommunicated."

*Canon Gregor. IX.* Bulla, anno 1580. De *foro competenti.* "Judex secularis, &c. No secular judge may condemn a clergyman, and if he do, he shall be excommunicated."

It is the authoritative doctrine of the Roman court, that papal ecclesiastics are not subject to the civil laws.

*Panormitan.* ad Dict. Cap. Solicitæ. "Imperium sub est, &c. The emperor is bound to obey the priest. The clergy are not subject to the laity, not even to the king. By the law of God the clergy are exempt from the jurisdiction of laymen."

*Cajetan.* Card. in Aquinat. Quest. 99. art. 3. sect. ad 5. dub. "Persona cujuslibet clerici, &c. The person of every clergyman is sacred, that he cannot be subject to any secular power."

*Colleg. Bononiensis* Respons. pro libertat. Eccles. sect. 21, 46, &c. "Reges non habent potestatem, &c. Kings have no coercive power over ecclesiastics. The exemption of the clergy is of divine right; so that they cannot be judged or punished by any secular power."

The *Inquisitors* of Spain and Portugal, *Index Expurg. Hispan. Madrit.* anno 1667; and *Index Expurg. Lusitan. Olysiip.* anno 1624; found in the writings of Chrysostom this sentence: "Sacerdotus principibus jure divino subditi: By the law of God, priests are subject to princes." Those inquisitors, knowing that proposition to be contrary to the Roman doctrine, commanded it to be obliterated. "Deleantur illa verba," say they—erase those words: "so that the church of Rome do maintain, that *priests by divine right are not subject to civil governments.*"

The above writings are established by the authority of the Roman church; and are laws, bulls, decretals, constitutions, and canons, published by their most celebrated authors, approved by inquisitors, or enacted by councils, and sanctioned by popes.

The following paragraphs are extracted from a volume, dedicated "ad S. D. N. Gregorium XIII., Pont. Max.—to our holy Lord Gregory XIII., supreme pontiff;" and published by authority, at Venice, in 1695. The work is entitled, "Directorium Inquisitorum F. N. Eymerici; cum commentariis F. Peniæ, Palatii Causorum Auditoris—The Directory for Inquisitors, by F. N. Eymericus, with the commentaries of F. Penia, Auditor of Causes at the Roman Palace." The character of the work may be known from the picture on the title page. An ostrich is represented with a horn in its mouth. The encircling motto is—"Nil durum indigestum. Nothing is too hard to be digested." Some of the positions, however, are not very palatable to American citizens.

*Directorium Inquisitorum*, page 34. *Extravag. Boniface VIII.* De major, et obediens. "Omnes Christi fideles, &c. It is necessary to salvation, that all believers in Christ should be subject to the Roman pontiff; and that he should judge all, but he can be judged by no man."

*Direct. Inquis.* pag. 103. Gregorius IX. "Liberantur ab omni obligatione, &c. They who were held bound to heretics are released from every obligation."

*Direct. Inquis.* pag. 117. Honorius III. "Domino excommunicato, &c. Subjects owe not fidelity to a governor continuing in heresy; but are released from their obligation."

Pag. 146. "Hereticus post mortem, &c. A heretic after death may be accused and condemned."

Pag. 157. "Heretici ipso jure, &c. Heretics by law are condemned."

Pag. 166. "Infidelis seu baptizatus, &c. A heretic baptized or not

cannot be a witness." "Heretico non est solvendum, &c. A heretic should not be paid what is due to him, on a promise even with an oath."

Pag. 168. "Papam posse, &c. The pope can make new articles of faith, and appoint how they shall be understood. The definitions of popes and councils are articles of faith."

Pag. 173. "Omnibus est prohibitum, &c. All persons are forbidden to show any kindness to heretics."

Pag. 174. "Papam jura, &c. Positive laws do not bind the pope."

Pag. 176. "Rebelles ecclesie, &c. Rebels against the church may be attacked, and their property seized."

Pag. 212. "Heretici inquirendi, &c. Heretics must be sought after, and corrected, or exterminated."

Pag. 318. "Hereticus in jure, &c. Every excommunicated person by right is a heretic." Who is a heretic? Pag. 318. "Dicitur Hereticus, &c. He is a heretic who opposes the Roman church and takes away its dignity; or who thinks differently from the Roman church concerning any article of faith."

Pag. 675. "An subditis sint absoluti, &c. Are persons bound to others who fall into heresy, released from their fidelity? They are totally absolved."

Pag. 686. Quest. 131. "An Extravagantes, &c. Are the *Extravagantes* published in favour of the Roman faith and of the Inquisition to be observed? They are to be kept."

DIRECT. INQUIS. *Literæ Apostol.* pag. 12. Innocent IV. Papa. "Inquisitores compellere possunt, &c. Inquisitors may compel all secular magistrates to swear that they will keep the laws enacted against heretics."

*Pius II.* Papa. Bulla, anno 1463. "Romani pontificis, &c. The power of the Roman pontiff is from God." "Petrus et successores ejus, &c. Peter and his successors hold the primacy of the Roman popedom in the church; and we possess it, \* \* \* the supreme power, immediately from God." But Pius had written very powerfully against this doctrine before he was pope—he therefore adds, "Reject what *Æneas* wrote, but receive what Pius the pope commands."

The *Directorium Inquisitorum* contains one hundred and twenty-four papal bulls upon the subject of the Inquisition; in addition to a full commentary upon the body of the canon laws and the other *extravagants*.

The *extravagants* were the decretals of the popes and councils, and of the civil powers, at the instigation of the Roman ecclesiastics. They were thus denominated, because as they were issued only when the supposed exigency required, these bulls, decrees, canons, &c. remained during a long time separate from the main code of the civil law, which had been collected into a volume by the order of Justinian in the sixth century. These occasional mandates were therefore pronounced to be *extra vagantes*, wanderers without the principal book, although they gradually became the supreme directory of all the principles and observances of the papal hierarchy, and have long constituted the fundamental regulations of the pontifical governments.

Persecution has been the chief attribute of the Roman court, in every age, during the last thousand years. Since they obtained temporal power with the ecclesiastical supremacy, they have evinced

a resolute and unchangeable determination to extirpate all heretics; as they pronounce those persons who refuse to submit to their unchristian despotism; and to achieve this object, all the decretals and extravagants concerning heretics were successively issued.

It must also be especially remembered, that all the papal extravagants, and other laws against those who denied the papal authority, are commanded, by the popes, to be inviolably observed; that they all have been regularly ratified; and that those decretals are not abrogated, either by disuse, through want of power to administer them; or by any lapse of time, however protracted the duration, since they were regularly enforced. The jurisdiction and right of the Romish prelates and inquisitors to imprison and torture, and confiscate and condemn, and murder all their opponents, are only suspended, but not abolished; because the pretended infallible tribunal of Rome has decided that they always shall be valid. All the enactments of every council, whether provincial, or national, or general, if their acts were subservient to the Roman court, ever have the force of law, when circumstances permit them successfully to exercise the power. The approved customs of any one office of the Inquisition may legitimately be adopted by all. Private inquisitors also may, with impunity, copy the methods adopted by the regular Roman Inquisition. And to cement and crown the whole course of iniquitous proceedings, the Council of Trent, Popes Pius IV., Pius V., and Gregory IX., have decided, with all their assumed infallible authority, that the *extravagants* are the Roman common law on this topic; the obligations of which are certain, continual, immutable, and everlasting.

To exhibit the precise character of popery in reference to Protestant governments and nations, a full authentic document is introduced; because it embodies in one rescript, the substance of the papal doctrines, spirit and acts; which have ever been displayed when *feasible*; and which excommunication is regularly denounced in all parts of the world by the priest in the confessional, as well as amid the more appalling solemnities that are used to excite the vengeance, and to terrify the minds of the superstitious devotees, who witness the shocking ceremonies attending its promulgation.

The ensuing papal *bull* is extracted from that famous and infallible book among Papists, entitled *Bullarium Magnum Romanum*. It was adjudged superfluous to insert the original Latin; but the translation is minutely faithful; and comprises the substance of the papal curse, except the technical repetitions. The Roman editor of that work prefixed to it the following notice; from which it appears, that more than TWENTY POPES have ratified and confirmed all the doctrines and damnation which it proclaims.

“ This is the excommunication and anathema of all heretics whatsoever, and their favourers and schismatics; and of those who violate ecclesiastical privileges, or in any mode infringe upon this bull, which is always published *in cana Domini*, at the Supper of the Lord; or the Thursday before Easter. Almost all the chapters of this bull, were before ordained by Urban V., Constit. I.; by Julius II.; by Paul III.; and by Gregory XIII. Other bulls of this character, entitled bulls ‘*In cana Domini*,’ are omitted. The popes have made some variations in them, according to the exigencies of the times. However those

which are subsequently mentioned, are especially necessary, because they include several sections of this bull.

"Respecting the first section of this bull, a particular edict was issued by Nicholas III. Pius II. adopted the second section. The fourth section was enacted by Pius V. Section the seventh was approved by Nicholas V. A canon of Calixtus furnished the tenth section. Leo X. and Pius V., both sustained section the eleventh. The twelfth section is authorized by Alexander VI. To the fourteenth section is appended the sanction of Martin V., and Innocent VIII., and Leo X., and Clement VII., and Gregory XIII. The canon law and Pope Martin V., maintain the fifteenth section. Urban VI. sanctioned the nineteenth section with his authority. John XXII., and Clement VI., and Leo X., and Paul IV., all infallibly ratify the twentieth section. To which it must be subjoined, that in the sixty-second constitution, to quote the blasphemous words of the editor of *Bullarium Magnus Romanum*, 'Sancti Domini Nostri, of our holy Lord,' Pope Urban VIII., almost the same excommunication was annually published on that same day."

#### BULLA IN CÆNA DOMINI.

*This Bull against heretics, and all infringers of Roman ecclesiastical privileges, is always pronounced at Rome, and by all Roman priests, on the Thursday before Easter.*

"PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, IN PERPETUAL MEMORY OF THE THING NOW DECREED.

"1. The pastoral vigilance and care of the Roman pontiff, by the duty of his office, being continually employed in procuring by all means, the peace and tranquillity of Christendom, is more especially eminent in retaining and preserving the unity and integrity of the Catholic faith; so that the faithful of Christ may not be as children wavering, nor be carried about with every wind of doctrine, by the cunning craft of men, whereby they lie in wait to deceive; but that all may meet in the unity of the faith, and the knowledge of the Son of God unto a perfect man. That in the communion and society of this life they may not injure nor offend one another; but rather being joined together with the bond of charity, as members of one body, under Christ the Head, and his vicar upon earth, the Roman pontiff, Peter's successor, from whom the unity of the whole church doth flow, may be increased in edification, and by the assistance of divine grace, may so enjoy the tranquillity of this present life, that they also may attain eternal happiness. For which causes, the Roman pontiffs our predecessors, upon this day, which is dedicated to the anniversary commemoration of our Lord's Supper, have been used solemnly to exercise the spiritual sword of ecclesiastical discipline, and wholesome weapons of justice, by the ministry of the supreme apostolate, to the glory of God, and the salvation of souls! We, therefore, desiring nothing more than to preserve inviolable the integrity of faith, public peace, and justice, follow this ancient and solemn custom.

"2. In the name of God Almighty, Father, Son, and Holy Ghost, and by the authority of the blessed apostles, Peter and Paul, and by our own—we excommunicate, and anathematize, all Hussites, 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."

The fourth section excommunicates all pirates and corsairs.

The fifth section anathematizes all those who plunder shipwrecked goods.

The sixth section curses all the civil powers "who impose new taxes without the consent of the Roman court."

"7. We excommunicate and anathematize all forgers of apostolic letters, and of supplications respecting indulgence or justice signed by the Roman pontiff, or by the vice chancellors of the Roman see, or by their deputies, or by the command of the pope. And also those who falsely publish apostolic letters; and those who falsely sign such supplications in the name of the Roman pontiff, or the vice chancellor, or their deputies."

The eighth section curses all those "who supply materials of war to Saracens, or Turks, or to those who are expressly denounced as heretics."

The ninth section excommunicates all those "who prohibit the transportation of things necessary for the use of the court of Rome."

The tenth and eleventh sections anathematize all those "who interrupt, or injure, or rob, or kill pilgrims going to Rome, or returning from it."

"12. We excommunicate and anathematize all those who slay, wound, maim, strike, apprehend, imprison, detain, or in hostile manner pursue the cardinals, archbishops, bishops, legates, or nuncios of Rome; and those who drive them from their territories, dioceses, lands, and dominions; and those who command or allow those things to be done, or who aid, counsel, and favour them."

"13. We excommunicate and anathematize all those who personally, or by others, slay, strike or despoil any ecclesiastical or secular persons who have recourse to the court of Rome for their causes and affairs; or the auditors and judges deputed to hear those causes; and this curse extends to all, who directly or indirectly act, procure, aid, counsel, and favour them."

The fourteenth section excommunicates all persons, ecclesiastics and secular, who appeal from the execution of the pontifical briefs, indulgences, and any of their other decrees—and all those who have recourse for redress from the Roman jurisdiction to secular courts—and all those who hinder or forbid the publication and execution of these

letters and decrees; and all those who molest, imprison, terrify and threaten those who execute the commands of the Roman court; and all those who forbid persons from having recourse to the Roman court for indulgences and letters, and affairs of any kind."

The fifteenth section anathematizes "all persons, emperors, kings, parliaments, dukes, and every other temporal ruler, with archbishops, and all ecclesiastics, down to vicars, who take away the jurisdiction of any benefice, tithes, or other spiritual causes, from the cognizance of the court of Rome."

The sixteenth section curses all those who draw ecclesiastical persons, colleges, convents, &c. before their tribunal against the rules of the canon law: and all those "who enact or publish any statutes, or orders, or decrees, by which the ecclesiastical liberty is violated; or whereby our rights and those of our see, and of any other Roman churches, are in any way directly or indirectly prejudged."

The seventeenth section excommunicates all those who "hinder Roman prelates and other ecclesiastical judges from exerting their ecclesiastical jurisdiction against any persons according to the canons, and decrees of general councils, and especially of the council of Trent: and all those who after their sentence or decrees elude the judgment of the ecclesiastical court, by having recourse to secular courts to procure prohibitions, and penal mandates against the said ecclesiastical jurisdiction: and also all those who make and execute those decrees, and who aid, counsel, countenance, or favour them."

18. "We excommunicate and anathematize all those who usurp any jurisdictions, fruits, revenues, and emoluments belonging to us, or the apostolic see; or any ecclesiastical persons; upon account of any churches, monasteries, or other ecclesiastical benefices; or who, upon any occasion or cause, sequester the said revenues, without the express leave of the bishop of Rome, or others having lawful power to grant such permission."

The nineteenth section curses all those, who "without special and express license from the Roman pontiff impose taxes or tributes upon Roman prelates, priests, and other ecclesiastics, monasteries, churches, and other ecclesiastical benefices: and all who execute, procure, aid, counsel or favour them, emperors, &c. and all other *potentates whatsoever, presidents of kingdoms, &c.* although invested even with pontifical dignity." This section is thus closed—"Renewing the decrees set forth concerning these matters by the sacred canons, as well in the last council of Lateran, as in other general councils, with all the censures and punishments contained in them."

20. "We excommunicate and anathematize all and every the magistrates, judges, notaries, &c. who intrude themselves in capital or criminal causes, against ecclesiastical persons, by processing, apprehending, or banishing them, or pronouncing or executing any sentences against them, without the special, particular, and express license of this holy apostolical see: and also all those who extend such licenses to persons or cases not expressed; or any other way abuse them, although the offenders should be counsellors, senators, chancellors, or *entitled by any other name.*"

The twenty-first section curses all those "who invade, destroy, seize and detain the city of Rome, and any territories, lands, places, or rights

belonging to the church of Rome." Among which domains are enumerated, "Sicily, Sardinia, Corsica, *Peter's Patrimony in Tuscany!* &c: also all those who adhere, favour, defend, counsel or assist them."

22. "*Our present process, and all and every thing contained in these letters, shall continue in force, and be put in execution, till other processes of this kind be made and published by us, and the pope of Rome, for the time being.*"

23. "None may be absolved from the aforesaid censures by any other, than by the Roman pontiff, unless he be at the point of death; nor even then, unless he giveth caution to stand to the commands of the church, and give satisfaction. In all other cases none shall be absolved, not even under pretence of any faculties or indulgencies, granted and renewed by us, and the said see, and the decrees of any council, by words, letters, or any other writing, in general or in particular, to any persons ecclesiastical, secular or regular of any orders, even of the mendicant or military orders; or to any persons invested with episcopal or any greater dignity; or to the orders themselves, and their monasteries, convents, houses, and chapters; to colleges, confraternities, congregations, hospitals, and ecclesiastical places; or even to laymen, although they should be emperors, kings, or other persons eminent in any secular dignity.

24. "If by chance, against these presents, any shall presume to bestow absolution upon any of them, who are involved in excommunication and anathema—we include them in the sentence of excommunication, and shall afterwards proceed more severely against them, both by *spiritual and temporal punishments*; as we shall think most convenient.

25. "We declare and protest, that no absolution, *though solemnly made by us*, shall in any way avail the foresaid excommunicated persons, comprehended under these present letters; unless they desist from the premises, with a firm purpose of never committing the like thing; nor those, who have made statutes against the ecclesiastical liberty, unless they shall first publicly revoke these statutes, orders, and decrees, and cause them to be blotted out and expunged from their archives, and registers, wherein they are preserved, and farther certify us of this revocation. By any such absolution or any other contrary acts, tacit or express, or even by the toleration of us and our successors, how long time soever continued; none, nor any of the premises, nor any right of the church of Rome, however and whenever obtained, can be prejudged, or receive any infringement.

26. "Notwithstanding any privileges, indulgences, grants, and letters, general or special, granted by the holy see to any of the aforesaid persons, or any others, of whatsoever order, quality, condition, dignity, and pre-eminence they be; although they should be bishops, emperors, kings, or in any other ecclesiastical or secular dignity, or to their kingdoms, provinces, and dominions, for any cause, *even by contract or for reward*, and with any clauses even derogatory of those which should derogate from them; or even containing that the said persons shall not be excommunicated, anathematized, or interdicted by any apostolic letters; as also, notwithstanding all customs even immemorial, and prescriptions how long soever, and any other observances, written or not written, by

which the said persons may help and defend themselves against these our processes and censures. All which grants, as far as relates to this matter, and the whole tenor of them, accounting them expressed in these presents, as if they had been verbatim inserted, nothing omitted—we utterly abolish, and wholly revoke, and notwithstanding any other pleas which may be alleged to the contrary.”

The twenty-seventh section provides for the publication of the bull, so that “the persons concerned may neither pretend excuse, nor allege ignorance, as if they had not come to their knowledge.”

28. “Moreover, that the processes themselves, and these present letters, and all and every thing contained in them, may become more manifest, by being published in many cities and places, we intrust, and in virtue of their obedience, strictly charge and command, all and singular patriarchs, primates, archbishops, bishops, ordinaries of places, and prelates, wheresoever constituted, that, by themselves or some others, they solemnly publish these present letters in their churches once a year, or oftener, if they see convenient, when the greater part of the people shall be met for the celebration of service; and that they put the faithful in mind of them, and declare them.”

29. “All patriarchs, archbishops, bishops, and prelates, as also all rectors, and others having cure of souls, and priests, secular and regular, of whatever orders, deputed by any authority to hear confession of sins, shall have a transcript of these present letters by them, and shall diligently study to read and understand them.”

The thirtieth section provides that “regularly attested copies of this bull shall possess equal authority with the original.”

31. “Let no man, therefore, infringe, or boldly and rashly oppose this our letter of excommunication, anathematization, interdict, &c., command and pleasure. But if any one shall presume to attempt it, let him know that he shall incur the displeasure of Almighty God, and of his blessed apostles Peter and Paul.

“Romæ apud Petrum, anno 1610. In the eighth year of the popedom of our *Most Holy Father in Christ, and our Lord Paul V. Pope,* the aforesaid letters were affixed and published at the doors of John Lateran, and the Prince of the Apostles, and in the field of Flora.

“JACOB. BRAMBILLA, *Mag. Curs.*

“BALTHAZAR VACHA, }  
“BRANDIMARS LATINI, } *Cursores.*”

It is generally supposed, that the above terrific bull, and all other papal decrees of a similar character and spirit, are become obsolete, and are dead in practice, from the combined antiquity of their character, and the lapse of ages through which they have passed. This is a profound and mischievous delusion. Popery is infallible, and consequently immutable.

The Council of Trent, Sess. 25. De Reformat. Cap. 20, thus enact, “Precipit synodus, &c. The synod commands, that the canons of all general councils, and other apostolic sanctions, in favour of ecclesiastical persons, the privileges of the church, and against the violations of them, all which things they renew by the present decree, ought exactly to be observed by all.”

The profession of faith required of all the Roman priests, and by

which they are solemnly sworn, is recorded in Bulla Pii IV. *super forma juramenti profess. fidei*; et Concil. Trident. Sess. 24. *De Reformat. Cap. 12.* "Omnia a sacris canonibus, &c. All things defined by the canons and general councils, and especially by the synod of Trent, I undoubtedly receive and profess. And all things contrary to them I reject and anathematize; and from my dependents and others who are under my care, as far as possible, I will withhold. And this Catholic faith I will teach, explain, and enforce upon them."

To this confession must be subjoined the canonical oath which every prelate takes at his consecration, and which is equally obligatory upon every inferior ecclesiastic. Pontifical Romanor. *De Consecrat. Elect. in Episcopum.* page 57. "Ego P. P. ab hac hora in antea, &c. I, P. P., from this time forward, will be faithful and obedient to my lord the pope, and his successors. The councils, with which they trust me, I will not discover to any man, to the injury of the pope and his successors. I will assist them to retain and defend the popedom, and the royalties of Peter, against all men. I will carefully conserve, defend, and promote, the rights, honours, privileges, and authority of the pope. I will not be in any council, fact, or treaty, in which any thing prejudicial to the person, rights, or power of the pope, is contrived; and if I shall know any such things, I will hinder them to the utmost of my power, and with all possible speed I will signify them to the pope. To the utmost of my power, I will observe the pope's commands, and *make others observe them. I will impugn and persecute all heretics, and rebels to my lord the pope.*" With many more articles of a similar character, and especially the condition to enforce the observance of the same principles and rules by all those who attend the confessional; and to obtain *their promise of fidelity before they shall receive absolution.*

The oath which the Jesuits especially swear, in addition to all the other official obligations, is recorded in the *hundred and forty-third essay* of the Protestant, from all which testimony, the true principles and effects of popery and Jesuitism, in their connexion with civil society, can correctly be ascertained.

This subject, however, admits of additional illustration, by a reference to the memoirs of Scipio de Ricci; who was the Roman prelate of Pistoia and Prato, in Tuscany; and the principal cause of the partial reformation, which was attempted by Leopold, the grand duke of that province, during the latter period of the eighteenth century.

The celebrated bull, *in Cæna Domini*, which has been already introduced, contains the arrogant "pretensions of the Roman pontiff, to interfere with the civil obedience of" his subordinate priests. The operation of this bull has been the source of nearly all the wars, and desolations, and miseries of Europe and its dependencies, during the last eight hundred years. Rucellai, secretary to the Tuscan government, and consequently a Romanist, solicitous for the improvement of his degraded and papally enslaved country, addressed a memoir to Prince Leopold, in which he combats the pontifical usurpations, and illustrates the arbitrary "spirit which dictated that eternal monument of priestly ambition the bull *In Cæna*; the consequences of the enforcement of it in Tuscany, and the means to oppose it; and he also urges the civil authority to resist all those attempts of the court of Rome."

The following extracts from Rucellai's memorial lucidly unfold this very important, and to American citizens, novel subject.

"A government, writes Rucellai, owes it to its own dignity and to justice, to defend both itself and its rights, against the invasions of the bull *In Cæna*, and their subjects against the civil consequences of the measures with which it threatens them. The foundation of the Romish authority is contained in the *Body of Canon Law*, and especially in that part of it entitled, *Pontifical Authority*. It is composed of bulls, letters, and replies of the pope, and of decrees of Assemblies at his court; and is the instrument by which Rome converts the priesthood into an engine for the attainment of its political views, even in other States.

"The Bull, known by the name of *In Cæna Domini*, is a summary of all those ecclesiastical laws which tend to establish the despotism of the court of Rome; a despotism which was the work of many ages, which was watered with the blood of many millions of human creatures, founded with the spoils of many debased sovereigns, and raised on the ruins of many overturned thrones.

"The Bull *In Cæna* was the origin of those scandalous differences between the priesthood and the Empire, which happened in the eleventh century. Those differences were totally unknown until the church began to speak a language invented by the court of Rome, in order to abuse with impunity the power of the kings, by means of the factions which they brought forth and fostered. It was also the origin of the Inquisition, which it supported in its greatest enormities, and of the crusades, censorships, interdicts, &c. All these, it employed, first to balance, and then to pull down, the different powers of the Empire; to strip it of one part of its Italian states, and out of them to erect itself into a species of new monarchy.

"Sovereigns, not unfrequently deposed by the subjects of the priesthood, and being incessantly threatened by their devoted fanatics, were compelled to trust their defence to *Civilians*; but the Roman court found little difficulty in getting rid of all of them, by declaring them attainted and convicted of heresy; which, at that period, was the most dreadful of all crimes.

"Scarcely had the governments of the new Italian republics, which appeared in the thirteenth and fourteenth centuries, lost all fear, in regard to their independence from foreign assault, than they began to dread encroachment on the part of the sacerdotal body, and immediately they changed their system and conduct. Without openly declaring their opposition to the intolerable pretensions of the court of Rome, they endeavoured to invalidate them by means of new laws, all of which were passed nearly at the same time, whose object was to restrain the papal authority, and the personal immunities of the clergy."

The example of Tuscany will elucidate this important topic. "About that period, the bishops and the tribunals of the Inquisition, were deprived of their prisons and armed servants, and steps were taken to prevent the latter, as much as possible, from doing mischief. The power of the prelates was limited, and the Roman court was restrained from appointing them according to her caprice. The temporal portion of benefices became dependent upon the public authority. Opposition was indirectly made to the too frequent transferences of property into the hands of the clergy; and measures were adopted to subject any novel

acquisitions which they might make, to the same changes as other property similarly situated. This indirect method, however, of opposing the Roman court, was soon neutralized by that same court, so well skilled in the art of invention,

“The papal ministers advanced what is termed, *ecclesiastical privilege*, an occult right, which comprehends every pretension that Rome has put forth till the present time, or which she may choose to urge in future. By means of this pretended right, it is impossible to imagine a single human action, over which she may not exert her influence and authority, if it is in any conceivable way connected with her interests. Every thing that was in the least degree inconsistent with, or contrary to this ecclesiastical privilege, either directly or indirectly, from that moment, was comprised in the bull *In Cæna*, and as such it was anathematized.

“This occurred respecting the laws of Tuscany, for restricting the papal power, which have just been enumerated. The Roman court maintained that they were null and void, because they had not been enacted by legitimate authority. The states in which they had been promulgated were excommunicated, laid under an interdict, and attacked by the temporal forces of the reigning pontiff, or by the subjects of other states, whom the court of Rome had armed against their sovereigns, because those governments had ordered the laws passed in favour of their subjects to be put in force.

“Rome thus extended its despotic authority over all Italy. But those authorities, although they took the pretensions of the papal court for what they were, without any examination of their merits, yet they guarded the government against any abuse which might result from them, by demanding that every order or prohibition and document emanating from the pontifical authority, whether of a temporal or spiritual nature, should be subjected to a censorship. It was the duty of the censors to examine whether they were contrary to any existing law of the state, and to take care that they should not become binding, until, with due consent from the sovereign, they had been lawfully published in his dominions.

“This legal publication was denominated the *Exequatur*: and the necessity of it is the basis of the jurisdiction and rights of the governments, in every state where the Roman religion prevails. If the law were strictly executed, and every infraction of it regularly punished, the power of Rome would cease to be a subject of alarm, as well as a source of mischief.

“The Roman court instantly perceived the consequences which would necessarily result from enforcing this law, and consequently condemned it. The pontiff declared all those who should order its execution, or who should execute it themselves, to be under the censures of the bull *In Cæna*; but this produced not the desired effect, and Rome was obliged to tolerate the existence of the *Exequatur*.

“All the papal cunning is now employed in endeavouring to elude the *Exequatur*, which it sometimes does, even under the most enlightened governments; which ought, therefore, always to be on its guard, in order to detect its attempts, and to restrain the priests who abet them.”

To prove that this bull *In Cæna Domini*, is still enforced wherever

it can be done with impunity, either by fraud or force, these two facts are stated.

“The grand Duke Leopold, frequently commanded the entire suppression of the infamous bull *In Cæna*, throughout Tuscany; and notwithstanding, that paper was affixed by the priests to the confessionals and sacristies; while others had the hardihood to publish it from the pulpit or the altar, on the day specified by the pope.”

“In 1815, Ruffo, archbishop of Naples, published a list of reserved cases, among which were infractions of the bull *In Cæna Domini*. Ferdinand IV., the king, having been informed of this violation of the laws, ordered the minister for ecclesiastical affairs to cause the list of reserved cases to be suppressed; and severely reprimanded the monk, who had drawn the prelate, by his perfidious counsels, into such an act of disobedience; threatening him with banishment, if he again attempted to disturb the public tranquillity. The minister, in executing the orders of his sovereign, employed one of his assistants, to write to the cardinal. That secretary, merely for obeying the instructions of the Neapolitan minister, was divested of his office—his dismissal having been demanded by the Roman cardinal, solely because he had composed a letter by command of his sovereign, to deny the authority of that abominable bull, *In Cæna*.”

At the close of his memoir to the Grand Duke, Rucellai thus forcibly writes—“The priests ought to be punished as transgressors of the national laws. Their obedience to the bull *In Cæna* should cease to operate as an excuse for them. That bull is published every where, and its principles taught in the schools, and inculcated on penitents by their confessors. It is demonstratively unjust, subversive of all the rights of sovereignty, of law, of good order, and of public tranquillity.

“The priests are the principal executors of the bull *In Cæna*, in the penitentiary chair; where they decide according to the orders of their bishop. But the prelate is only an instrument of the Roman court, the wretched slave of their caprice; ever since, by false decretals, they succeeded in changing into an oath of fidelity and vassalage, that profession of faith which is made before being admitted a member of the church.

“THAT OATH, IN FACT, IS A SOLEMN PROMISE, NOT ONLY TO BE UNFAITHFUL TO ONE'S LAWFUL GOVERNMENT, BUT EVEN TO BETRAY IT, AS OFTEN AS THE INTERESTS OF THE COURT OF ROME MAY RENDER IT NECESSARY.

“Governments, by allowing such an oath to be taken, thereby recognize it as obligatory. The priests who observe it, by putting in force the bull *In Cæna*, and refusing absolution to those who violate it, or who do not repent of having violated it, are rebels to the government of their country, which has proscribed it; and those who do not observe it, are necessarily perjured.”

Rucellai, therefore, proposes as the only remedy for all these evils, that “the bull *In Cæna* should be pronounced an unjust civil law, enacted by the pope, which he will always execute in other dominions than his own, when it can be accomplished; and consequently, that its enforcement, either directly or indirectly, in private or in public, should be authoritatively and universally prohibited.” *Memoirs of Scipio de Ricci*. Chapter III. pages 38—50.



Some additional historical notices will more illustrate this interesting subject. "The transference of the seat of empire to Constantino-ple," says Raffaella, "was the origin of the power of the western clergy, and of the bishop of Rome. And the controversy with the Iconoclasts was adroitly employed by him to render himself entirely independent of the Greek government. Finally, Gregory XI. mounted the papal throne, and reduced into a regular system the whole of that hitherto unshapely mass of privileges and exemptions, which had been slowly constructed on the ignorance and superstition of the people, and the weakness and cowardice of the different governments. The popes boldly laid claim to these prerogatives as original and incontestable rights, and carried their unfounded and ridiculous pretensions so far as to grasp at universal empire. The two councils of Lateran sanctioned this gigantic system. From that period, whoever attacked the persons or property of the clergy was threatened with the spiritual thunder of the church, and its awful consequences both in this world and the next. The energies and intelligence of mankind were thus completely paralyzed, and society fell into the debility and decrepitude of age. The clergy, constituting an immense army, without either restraint or moderation, formed in every kingdom a separate state, which did not recognize the control of the sovereign, and was consequently superior to him—and a theocracy, with the supreme head of all, the Roman pontiff, gave law to the whole nominal Christian world." Bianchi demonstrates, "that the privileges granted to the clergy through weakness were converted into canons. In this manner was the enormous edifice of sacerdotal power constructed; a power supported by civil and religious laws, composed of the real and personal immunities of the clergy, and declared by it to be sacred and inviolable. To attempt the least encroachment upon it was high treason, a crime at all times dreadful, and especially, when the clergy are invested with supreme authority, and are considered by the ignorant and superstitious multitude, as the avengers of that God whose will they profess to declare."

"That anti-social bull *In Cæna Domini* is destructive of all civil authority. If it were scrupulously observed by the clergy and their disciples, all government would be at an end, and the pope would be sole master of the actions, and consciences, and persons and property of every people. The court of Rome never blushed to employ any means," however flagitious; and "to this very day, Rome delegates authority for granting absolution in those cases which it has reserved in the bull *In Cæna Domini*; and the priests who reside under Protestant governments, are not only furnished with that authority, but also exercise it without hesitation." *Riflessioni della deput. &c. No. 36, page 67.*

"The regulations of the Roman chancery respecting pecuniary fines, benefices, dispensations, and other abuses, are still in existence, and practised as they formerly were. Ought the civil authority to sit in patience and allow a foreign ruler to levy contributions; to distribute revenues and wealth; and to attach to himself, by an oath of fidelity, those with the government of whom it is intrusted, without his having any title to allege in favour of such authority, or being able to exhibit the least claim for such sovereign commission?"

"The oath taken by the prelates to the court of Rome, is NOTHING ELSE THAN AN EXPRESS AND SOLEMN PROMISE TO BETRAY THEIR

RESPECTIVE GOVERNMENTS, AND EACH CLAUSE OF THE OATH IMPOSES AN OBLIGATION TO COMMIT HIGH TREASON.

"The decretals of Mercator," says Barkovich, "are full of maxims dictated by the grossest ignorance; and they abound in the most glaring anachronisms. The court of Rome, taking advantage of the ignorance which every where prevailed, laid hold of it to establish and consolidate and extend the authority which she arrogated to herself." "The principal doctrines inculcated in that *fraudulent* collection are—that the pope is bishop of all Christendom; that all causes of importance ought to be carried by appeal to Rome; that the pope exclusively must decide respecting prelates; that no council is binding unless convoked, and approved by the pope; and that every church which departs from the ceremonies adopted by Rome, is heretical, &c. Governments should always fear while prelates are subjects of the Roman court, and while the favours of the papacy are distributed with such profusion, that they procure for it partisans and abettors.

"The reform which is most required is that of the studies of ecclesiastics; and the careful removal of the canon law and the decretals, which are the real sources of that monstrous Bull, *In Cæna Domini*. *A doctrine is taught contrary to every law human and divine.* By these decretals, a monarch is set up who recognises no other limits to his dominion than the universe; whose laws and commands all are bound to obey. This despot is also declared to be the legislator of the universe; who is possessed of authority to alter, reform, or abolish the laws of all kingdoms and of all states—to be a judge, to the decisions of whose tribunal all earth must submit; whose decrees are infallible, and admit of no appeal, because his decrees are those of God himself; and those who appeal from them are declared to be rebellious and refractory, and are deprived of all communion. This code establishes a despotism and universal monarchy, to whose formidable power all are bound to yield homage and obedience."

The Roman priests are "a bold and enterprising militia, animated by fanaticism, cupidity, and ambition, bound by vows and solemn oaths to excite rebellion and insurrection; and fraught with danger and alarm; because by taking advantage of the superstition and ignorance of the people, it is sufficiently powerful to give just cause of dread, mistrust, and jealousy, to every government." "The Jesuits have shown themselves most anxious and careful to extend the limits of popery; and have not scrupled to excite discord and sedition thereby to maintain and defend it. All the decretals were compiled to invest *the spiritual power with absolute and arbitrary authority; a despotism more horrible than was ever witnessed in any eastern monarchy.*

"Pope Gregory VII. was the author of this new doctrine; which is both sanguinary and seditious, and which establishes the tyranny of the spiritual power, and the slavery of every country. This doctrine fomented the ambition of the clergy, and excites rebellion among the people. It causes continual dread, suspicion, jealousy, and distrust, in every government. This doctrine strikes at the root of every natural and divine right; overturns the most solid foundations of human society, and which, in bringing back the times of ignorance and superstition, will renew those scenes of discord which took place between the priesthood and the empire. This doctrine at pleasure can excite sedi-

tion, wars, and rebellion among the people. It nourishes fanaticism and folly; and extended the empire of the spiritual despotism even beyond the limits of the known world. This doctrine has obliged princes to violate treaties which they had confirmed with oaths. It has enslaved the free church in times of fierce persecution; and it is completely at variance with the spirit and the precepts of the gospel.

"During the eleventh century, those *false decretals* were published. Besides the independence of the clergy of the temporal government, it was distinctly inculcated, that *the orders of the Roman court should be every where obeyed, and by all classes of persons, without delay or contradiction; that no civil law had any force or authority against its canons and decrees; that the tribunal of the church is superior to that of the sovereign; and that the laws of the state ought only to be obeyed when they are not contrary to those of the church.*

"About that period also were falsified those ancient laws and canons which militated against this monstrous system. The clergy, supported by these false documents, not content with the independence which they had acquired by open rebellion, and rendered audacious by the ignorance and attachment of the people, usurped the authority which belonged to the magistrates. After this usurpation, the authority of the civil governments was overthrown, and demolished by means of false documents, which taught the superiority of the spiritual over the temporal powers; that princes were inferior to bishops; and that they ought to undertake nothing without their advice.

"Such was the monstrous system, so totally contrary to the doctrines of the gospel, and before that time unknown to any age or nation, by means of which Gregory VII. pretended that the temporal power was subordinate to the spiritual; that the church alone had the power of conferring crowns and judging sovereigns; and that all Christian princes are vassals of the court of Rome, who ought to take an oath of fidelity to it, and also to pay the pope an annual tribute."—*Memoirs of Scipio de Ricci*, chapter viii. page 272, &c. to 301.

In connexion with this topic, it is likewise requisite to understand "*Secreta Monita, the Secret Instructions of the Jesuits,*" extracts from which are found in the twenty-ninth, the hundred and forty-second, and the hundred and forty-third essays in these volumes.

This documentary evidence might be indefinitely multiplied—but ample testimony has been adduced to demonstrate that the avowed policy of the court of Rome is totally destructive of the rights of man individually, and of all national independence. That this was historical fact during several ages which elapsed prior to the Reformation in the sixteenth century, is recorded and boasted of by the Roman annalists themselves; and pleaded in proof of the claims of the papacy even at this period. Their statements in this case cannot justly be disputed.

The interesting inquiries for our consideration as American citizens therefore are these: Are those principles yet maintained by the Roman pontiffs and their subordinate ecclesiastics? Is that dreadful bull, *In Cæna Domini*, yet in force? And are these shocking dogmas taught, and in operation in this republic?—To these questions we reply—that *all these blasphemous, despotic, and anti-social doctrines and mandates, which have been quoted, are in full sway in America,*

*equally as in every other part of the world, where the papal authority is acknowledged, as far as the system can be executed without exciting alarm and opposition.*

The undeniable facts on this momentous subject are these. Every Roman prelate and every Roman priest in this republic has made the profession, and taken the oath already quoted; and notwithstanding all the perfidious casuistry of the Papists and Jesuits respecting equivocation, mental reservations, and justifiable falsehood, yet it may be admitted, that in the paramount allegiance which they swear to their "*Lord God the Pope*," they are sincere. The promiscuous laity are not possibly coerced to take the same or a similar oath with all its canonical solemnities; although it is undeniable that they do virtually, if not actually, enter into the direct obligation. Yet, the mere external form in this case is of no importance; because the bull in all its tyrannic requirements and ungodly exactions is enforced in the confessional. There, by the priest from the chair of absolution, which in a genuine Papist's estimate is equivalent to the voice of God, he is taught the traitorous doctrine; there he promises to execute, whenever a favourable opportunity is afforded, all that his "*God upon earth*," through the "*father confessor*," may require.—Otherwise, he can obtain no holy salt water to mark him; and no bell to "*drive*" the devil away from seizing his soul; and no unction as a passport to qualify him for purgatory. Consequently, every sincere Papist is equally a bond slave of the Roman court, as though he lived within sight of the Vatican.

The *three* mainsprings of popery are despotism, and ignorance, and deception—without them, that unholy system could not exist: but each of those characteristics of Romanism is totally incompatible with the principles upon which all our American institutions are founded.

There is nothing more repulsive to all the noble theories upon which our social compact is based, than that the religious faith, the political influence, and the moral conduct of one man, should be regulated according to the mandate or caprice of another citizen. Yet it has already been demonstrated by the Italian secretary of state, that such is exactly the case with every devoted Romanist. He believes nothing which is not to him attested by his priest—thus, combining the most marvellous unbelief, with the most fatuitous credulity. He will know nothing, if it be not communicated by his father confessor—and thus he unites the most marvellous want of intelligence, with the utmost self-conceit. He does nothing, except under his priest's direction; or what is equivalent, unless he is satisfied that he can obtain the priest's favour or absolution. Of course, a Papist thus enthralled, possesses no one implied attribute of a genuine American citizen.

Under his sworn obligations to a foreign power, the fulfilment of which allegiance combines all his earthly comfort and expectations; how can popery be compatible with our civil institutions? how can a Roman priest, in strict parlance, ever be a faithful citizen? how can a resolute Papist consistently avow himself a patriotic adherent of a country, all the social rules of which are at the direct antipodes of that system to which he believes himself bound, by the very highest claims of his religion, unreservedly and always to submit?

If despotism, ignorance, and deceitfulness are the great constituents of the Roman sway, it may be at once affirmed, that by no artifices

can such a combination of evil be reconciled with the constitutions of the American states; all of which are sustained solely by freedom, knowledge, and morality.—But as the proposition itself is denied, it is requisite to illustrate the practical operation of the Romish assumptions in civil society.

1. How is the papal *tyranny* exemplified in Protestant countries, and especially in this republic?

The doctrines which are inculcated by the Roman pontiff and the inferior orders of the papal hierarchy have already been detailed. It is impossible that either civil, or religious liberty can consist with a system which asserts supreme uncontrolled power over all nations; which claims for its priests, exemption from the operation of all municipal and criminal laws, when enforced by the national authorities; which interdicts the assessment or taxation of all persons, places and property over which it announces jurisdiction; and which condemns to unutterable tortures and death, all those who infringe upon its prohibitions, or disobey its commands.

Popery always and every where develops that its votaries are enslaved by the court of Rome. In America, equally as in other countries, it testifies both its craftiness and its indissoluble connexion with a foreign undisputed control. One remarkable example will suffice. In every part of the United States, Roman priests are known to be guilty of the most heinous offences against female purity and the conjugal bond. In ordinary cases, through the wiles of those seducers, the affair is concealed, and the injured parties, who are either incurably vitiated, or fearfully intimidated, deem it preferable to submit to the defilement and disgrace, rather than risk the consequences of priestly vengeance. Occasionally, however, they find persons who will not submit to this degradation, and whose obstinacy and influence the priestly debauchees dread—what is the consequence? As the priests have no home, no family, and no tie in one place more than another; ere the complaint can be made to the civil authority, the ecclesiastic is ordered by the prelate or the vicar-general to abscond—not only to evade the operation of the national laws, but also expressly to prove, that a Roman priest is not amenable to any civil jurisdiction, if he can possibly elude it. Many popish priests have fled from Ireland, France, and Spain, to America, only to escape from the punishment due to their crimes.—Many of the priestly confessors in the United States, have suddenly disappeared for the same cause. Many such Roman ecclesiastics are now resident in various parts of this Union. And many profligate priests have either been removed by their superiors from one end of the continent to the other, or have migrated to Europe as the only alternative, to save the criminals from arrest and punishment, and their boasted "*Holy Roman church*" from appearing before American citizens, emblazoned in all her meretricious loathsomeness, as the "*Mother of Harlots, and abominations of the earth.*"

This entire and constant subjection to the papal authority is ever inculcated by all the priests at confession. Unreserved obedience to his mandates, without scruple, is taught as the paramount duty of every Papist, and as the most meritorious and acceptable work in the sight of God, which a Roman can perform. Every sincere Papist believes that all the decrees of the Roman pontiff are obligatory; that every

other claim must yield to the promotion of the interests of the Papacy; and that it is his noblest privilege, and his most sacred duty to oppose all governments and all people, who are not subject to the pope. It is consequently self-evident, that a man who contends for these principles, let him otherwise profess what he may, cannot correctly avow himself to be an American citizen. In this respect, the Roman priests are partly consistent; as they never do assume the character and responsibilities of citizens, unless their craft would be injured by their neglect to take their treacherous oaths. Hence it is manifest, that the Roman pontiff, and his subordinate priests direct the votes of all those who unhesitatingly submit to their sway. This is done through the medium of those secret proceedings, which are an essential attribute of "the mystery of iniquity." No Papist dares to vote differently from the appointment of his confessor, unless he chooses to falsify, or risk the appointed penance. The priest in the confessional makes inquiries upon all subjects; but there are none upon which he so severely scrutinizes the men, as their obedience to the laws of the church, as they are called; or rather, their compliance with his injunctions. Many instances could be cited, wherein all the superstitious Papists have voted exactly as the priest has prescribed—and means have been devised to ascertain, whether the tickets transferred to the ballot box have been those which have been directed by him. This pertinacity and minuteness of inquiry account for the remarkable fact, that in all districts where there are Papist votes to be given; a very disproportionate number of the stated attendants around the polls are Romans; who are constituted by the priests watchmen upon each other, although they themselves are unconscious that they are all *spies*. At confession, or at the idolatrous altar, or in the sacristy, which the Papist believes to be equally authoritative, he is ordered to vote for a certain candidate; and he must do it, unless he chooses to sacrifice the absolution of the church, or bear on his conscience the burden of having wilfully deceived the priest, even when avowedly revealing all his heart. Hence, it follows, that the increase of popery and Jesuitism in the United States, is fraught with the utmost danger to our constitutional rights and liberties. It establishes the secret sway of a foreign power, of the most abhorrent character; and sanctions the crime of high treason, as of the most imperative obligation, from pretended Christian claims of the most sacred authority.

2. How is the papal *ignorance* displayed? Not only is the proverbial adage true—"Knowledge is power;" but it is not less correct, that the prevalence of sound knowledge is essential to the existence of our republican institutions. Now it is absolutely certain, that the popish system is an enemy of all useful instruction.

Prior to the Reformation by Luther, Zuingle, Calvin, Cranmer, Knox, &c., the utmost darkness and gloom overspread all the dominions of "the beast and the false prophet." The Jesuits since that period have endeavoured to efface that indelible stigma; by establishing seminaries, and imposing themselves upon the world, as the most qualified and successful instructors of youth. But the inquiry recurs—*what do they teach?* The only correct answer is, that they teach all iniquity; and little else except corruption. But even admitting that erudite scholars are formed in the Jesuit monasteries, which

however, is not the fact: it is not a few literary men who constitute the governors of the American confederacy; the people emphatically rule; and the national character will be disclosed in the acts of its rulers. Correct intelligence is essential to the choice of wise and efficient public officers; and this must chiefly be attained by the capacity of the citizens to think, read, and imbibe knowledge. Popery is a mortal enemy to universal elementary instruction, and the freedom of the press. Wherever it has held unrestricted sway, it has been the deadly opponent of both; and so it continues to this day. Throughout Italy, Austria, Spain, Portugal, France, Ireland, South America, Canada, and every other district where the pontifical despotism controls, the people grope in mental darkness, and are debased by the most corrupt morals. Public instruction is altogether excluded, and those vehicles of information which to us are necessities of life, are almost or entirely unknown. In the United States also, the disproportion between the children of the Papists who are nurtured in ignorance, and those Romans who can read the ordinary journals of intelligence, and the reformed youth who are carefully instructed, and Protestants who examine the newspapers, is far greater than any persons not acquainted with the subject would believe.

But not only is wide spread knowledge essential to the permanency of our constitution and laws, and liberties and prosperity; but that knowledge must be of the holiest and most influential character. Popery again develops its deleterious qualities in this respect; and proves, that it is irreconcilable with every thing dear to Americans; because it prohibits the perusal and circulation of the Holy Scriptures, to the sacred impulses of which, we are indebted, in divine providence, for every civil and religious privilege which we enjoy.

It is a fact attested by all anterior history, and corroborated by the present condition of the world, that the grand moral distinctions, and the superior mental elevation, and comfortable enjoyments of life, which this country realizes in addition to those inferior possessions only, which most other nations have yet attained, originate in our study of the sacred oracles, and our professed admission of their authority as the directory of conscience, and the rule of conduct. And it is equally undeniable, that the gradations of national intelligence, freedom, opulence, and advancement, are exactly proportioned to the influence which Christianity exercises over the people.

Hence no greater crime can possibly be committed against our sacred institutions, than the attempt to exclude the Holy Scriptures from general use. A most pernicious retrogression to debasement, and ignorance, and vice, and wretchedness, must be the inevitable consequence. Although it is not a transgression cognizable by the civil laws, and therefore may be perpetrated with impunity; yet against God and human welfare, no higher atrocity can be executed than that injunction of the papal authorities, and their practical conformity to the unholy requisition, which extinguishes the Bible, the light of Heaven; and removes those restraints of iniquity, provided by the sacred oracles.

This heinous offence the Roman ecclesiastics of all orders constantly and universally perform. Whether such a system which is accursed of the Supreme Arbiter, ought even to be tolerated in a coun-

try where the government of God, and the authority of divine revelation are acknowledged, is a question which involves very acute Christian casuistry. That the unholy machination is totally incompatible with the vital interests of our republic, is as demonstrable, as that the Cherokees have been elevated from heathenish darkness and degradation to the "highest style of man," through the sunshine and regenerating influence of that scripture, which has "made them wise unto salvation."

It should therefore be indelibly impressed upon the minds of every American citizen, that the progress of popery in the United States, will be attended by a diminution of that hallowed illumination which is shed by "the scripture of truth." Ignorance and a licentious disregard of all laws, human and divine, will unavoidably increase; until a government of brute force must necessarily be substituted for the control of moral principles, and a constabulary police be displaced for a permanent *municipal army*. No popish country ever was ruled; no large body of Papists ever can be governed without military coercion. This position is certified by the unvarying history of the popedom during the last 800 years, in every country of Europe and America, where the system has reigned; and it is equally true now in Ireland and France, as in Spain and Italy. Popery and Jesuitism must inevitably produce the most mischievous effects; and it is the incumbent duty of every American citizen, by all evangelical methods, to counteract their dissemination in this republic.

3. How is the papal *deception* unfolded? In no aspect does the perfidious character of that "*working of Satan*," which includes "*lying wonders, strong delusions, and all deceivableness of unrighteousness*," develop its odious nature more manifestly, than in the gross impositions, frauds, and perjuries, which it not only sanctions, but which, though it may seem incredible to those not informed in the matter, it does in many cases absolutely enjoin!

This ungodliness is comprised in three general principles. The paramount allegiance which they owe to the Roman pontiff—and their obligations, at all times, to do every thing for the good of their church—and the prerogatives which belong to the pope and his priests, who to every genuine Papist are instead of God, whenever they please to nullify any contract, and to enforce any act, however contrary to religion, justice, and truth.

The doctrines of the Jesuits, which constitute the prevalent code of immorality among the American Papists, are replete with the most abhorrent dissimulation and falsehoods: The vilest crime, if perpetrated from a design to benefit the church, or to injure heretics, according to their casuistry, is metamorphosed into a most laudable virtue. That faith is not to be kept with heretics is the mainspring of all the Roman machinery in reference to Protestants; and in the amplitude of its application, it sanctions every species of fraud, treachery, and falsehood, which can be perpetrated with impunity. The following casuistical decisions from approved authors will illustrate the principles and acts of Jesuitism:

1. *Sanchez*, Op. Moral. lib. 1. esp. 10. No. 12, 13, page 49. "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 at all."

2. *Escobar*, Theolog. Moral. tom. 1. lib. 7. cap. 200. No. 281. "By means of a bull, a person may change the vow which he hath made not to sin." Cap. 21. No. 298. "Votum non fornicandi aut abstinendi a certo actu venereo, potest ex bullæ indulto commutari."

3. *Escobar*, in proemio, Ex. 2. cap. 6. No. 24. page 9. "A person makes a vow not to commit fornication, upon pain of some pilgrimage, and afterwards not remembering his vow, he goes on in this sin, is he obliged to accomplish his vow?" *Sanchez*, Sum. tom. 1. lib. 4. cap. 22. No. 18., answers, "He is not obliged; because this blameless forgetfulness is equivalent to ignorance."

4. *Escobar*, Tract. 7. Exam. 4. No. 118. page 818. "A person addresseth himself to a confessor, to make general confession of sin to him. But he is not obliged to declare all the mortal sins that he hath committed, for although he lie, it is of small concern to the judgment the confessor is to make of him."

5. *Sanchez*, Op. Moral. lib. 3. cap. 6. No. 32. page 29. "A person who hath promised marriage to another, whether it were made sincerely, or only in appearance, is discharged by any reason from holding his promise. Being called before a judge, he may swear that he hath not made this promise, meaning he hath not so made it as to be obliged to observe it. Because he may persuade himself in conscience that he is not obliged."

6. *Sanchez*, Op. Moral. lib. 3. cap. 6. No. 42. page 30. "*Saint Francis* lawfully used the equivocation which is attributed unto him, when being interrogated by the officers of justice, if a malefactor whom they sought after went that way, he answered, putting his hands in the sleeves of his gown, he is not come this way; meaning where he had his hands. He might also have answered, he is not passed this way, intending the particular place where his foot or his hand was."

7. *Sanchez*, Op. Moral. lib. 3. cap. 6. No. 45. page 30. "So often as it is lawful in our own defence to use equivocations, they may be used; though he who examines us do press us to answer him without making use of this very equivocation."

8. *Sanchez*, Op. Moral. lib. 3. cap. 6. No. 45. page 31. "A man may swear, understanding secretly that he doth it as far as he is obliged to speak clearly, and to expound himself; or by forming some other thoughts which may make his answer true. Because he is not obliged to answer to the intention and the thoughts which he hath who examines him, but to that which he ought to have; his answer is true, following this intention, and this thought which he ought to have."

9. *Filiutius*, Mor. Ques. tom. 2. tract. 25. cap. 10. No. 316. "There is no mortal sin when one forswearth himself without perceiving it at all, and by a natural inadvertence. Though he who doth it, hath his will effectually addicted to sin by an evil habit."

10. *Layman*, lib. 1. tract. 2. cap. 3. No. 6. page 20. "He who, by inveterate custom, a sort of imperious necessity, is transported to do evil, as to speak perjury, *sins not at all*, because a man cannot sin without rational knowledge and deliberation."

11. *Bauny*, Sum. cap. 6. conc. 4. page 73. "He who maintains an heretical proposition without believing it, or who is a communicant

among the Protestants, without having his heart there, but out of pure derision, or to comply with the times, and to accomplish his designs; ought not to be esteemed a Protestant, because his understanding is not infected with error."

12. *Sa*, Verb. Confessio, No. 12. page 88. "It is but a venial sin to lie unto a confessor in confessing sins."

13. *Escobar*, tract. 2. exam. 2. cap. 1. No. 14. page 292. "To conflict with evident truth, with a formal design to oppose and contradict it, is great or little according as the truth is of great or little consequence."

14. *Amicus*, tom. 5. A. 5. De Leg. Human. sect. 8. No. 198. page 68. "No law, human or divine, can make a sin committed in a small matter, to be mortal."

15. *Taberna*, vol. 2. part 2. tract. 2. cap. 31. page 288. "Is a witness bound to declare the truth before a legitimate judge? No; if his deposition will injure himself, his family, or property; or if he be a priest, for a priest cannot be forced to testify before a secular judge."

16. *Charli*, Prop. 6. page 8. Cens. Episcop. "He who is not bound to state the truth before swearing, is not bound by his oath."

17. *Layman*, lib. 4. tract. 3. cap. 1. page 78. "It is not sufficient for an oath, that we use the formal words, if we have not the intention and will to swear."

Thus the mode in which Jesuitism exercises its direful influence is manifest. No system which can possibly be introduced into the American republics, is fraught with such pernicious effects. The fundamental, unchangeable dogma of Romanism, is that the pope's supremacy is constant and universal. This anti-social, traitorous doctrine is steadfastly inculcated by every priest and confessor, and enforced by all the ecclesiastical terrors which they wield over their intimidated and duped vassals.

This allegiance to a foreign power is sanctioned by the sincere oath which binds every Papist's conscience in the most degrading subjection; and by the false oath which he is permitted or commanded to take for the benefit of the pontifical power. To a genuine Roman, a true or a false oath, and a broken or a kept covenant, are equally just and proper, if the same object, under the direction of the priests, can be obtained by them. Hence it is, that such vast numbers of Papists, *not naturalized*, are admitted illegally to vote at our elections; because the testimony of their friends, who are enjoined by the priests to that effect, or their own conviction that their perjury is laudable, is given to verify their claimed rights.

But the most dangerous part of the whole iniquity is this,—the impenetrable secrecy with which all the mischievous contrivances of Jesuitism are executed. By the ungodly enactments of the popes, every thing which passes in the confessional is concealed from other eyes and ears except the priests and the pretended penitent. There, almost all the treasons, rebellions, and wars, which during so many hundreds of years have deluged Europe with blood and misery, were plotted and directed. The murder of many sovereigns was commanded at confession; and the conspiracies against the various Protestant governments since the Reformation, all have been planned and enforced by the priests, under the darkness which covers the mysterious abominations of Babylon the great;—and it is this identical privacy which

still enables the Roman priests so successfully to carry on their schemes to corrupt and enslave mankind.

History proves the truth of the Jesuit principle in its practical illustration—"Strike, without the possibility of ascertaining who gives the blow." This instruction condenses all the rules and all the acts of that order of Roman ecclesiastics. But it is obvious, that their nefarious projects cannot be completely consummated, unless they are shrouded by that gloom which precludes all probability of discovery. This concealment is amply afforded by the practice and regulations of auricular confession. The constitution of the United States imperatively prohibits all legislation and judicial interference with the religious immunities of the citizens; and under this general sanction, it is contended that the Papists are justified in fulfilling all the claims of the Roman pontiff, and in conforming to all the rules of his courts.

This immunity is doubtless essential to freedom; and did the papal hierarchy, like other public instructors, only advert to religious and moral topics, leaving their disciples to ponder, judge, and decide for themselves, they would not demand the notice of the civil authority. And were Romanism only a compend of theology, and a code of morality, the enforcement of which would necessarily tend to the illumination and purity of the people; then it ought not to be counteracted, but to be supported. Popery, however, and especially its modern heart's blood, Jesuitism, are of a totally different character. They usurp illimitable control over all the thoughts, words, and actions of every man; and claim, as of divine right, authority to direct the conscience, infallibly, in the decision of all casuistical questions; with the extraordinary prerogative of determining, without appeal to the sacred oracles, the moral character of actions; and of requiring prompt and unreserved obedience to any decree which the Roman pontiff may issue, or his subordinate priests may promulge.

This power, in connexion with its attributes, which have already been enumerated, cannot be reconciled with the essential principles upon which the Columbian states are confederated. The grand and fundamental mistake is this: popery is considered to be a system of religion, and as such must be legally protected. On the contrary, popery is not a religious system, in the American interpretation of the term. It has no more plausible pretensions to offer for being exempt from the civil jurisdiction, than any other system which violently despoils men of their rights and property, and nations of their prosperity.

No principle is more irrefragable, than that all institutions which have secret and unavowed designs, are incompatible with our civil institutions. The privacy with which their affairs are conducted, justly renders them suspicious, and rightfully exposes them to the ban of proscription. Such is the case with popery. All its schemes are veiled, like the ancient pretended Eleusinian mysteries. Of its dark, and treacherous, and profligate machinations, nothing is known; unless one of the disgusted adepts reveals the pollution of the arcana. Treason and murder there find secure refuge; and the violation of all laws, human and divine, with every beastly excess, is removed from the cognizance of the civil authorities, whose jurisdiction is thus set at defiance, and successfully resisted.

The Roman monkish orders, whether male or female, by their para-

mount obligations to the Italian pontiff; their own regulations of non-intercourse with the exterior world, unless their avarice and sensuality can be gratified; and the secrecy which accompanies all their transactions, except those which are exhibited for effect, to deceive the public; openly declare that the system which sanctifies these evils ought to be abolished. All the annals of Europe, during the last thousand years, demonstrate that these secret confederacies of persons, banded together by an obligatory oath to a foreign power, with every possible encouragement to perjure themselves for the sake of that potentate, ought no more to be tolerated in this country than avowed gangs of depredating banditti. Jesuitism and the Jesuits are now the most crafty, and determined, and wicked champions of the papal hierarchy; all of whom have ever been the resolute destroyers of civil and religious freedom, and social order. It is therefore manifest, that the extension of the system in our republic must be destructive of the best interests of the community.

These evils are augmented, in the very highest degree, by the power which, according to their usurped prerogatives, the Roman priests possess, to commute the penalty attached to sin, and to absolve the criminal altogether from the punishment which his offences demand. By the infallible decretals of the court of Rome, disobedience to the pontifical mandate merits the most summary and terrific anguish which can be inflicted: and he who robs, or maims, or murders a heretic, a Protestant, or any man who does not wear "the mark of the beast," so far from being a transgressor, is actually deemed and declared a species of saint. Now it is assuredly impossible to preserve even the semblance of liberty, honesty, safety, or life, where such principles are held to be infallible. In this republic, all those acts and their collateral offences are pronounced felonies, and as such the law recognises and punishes them; but what Papist is there who, from his bigoted servility to the Italian despot, cares for a moment for the uncertain future sentence of the law, contrasted with the present approbation of the Roman pontiff, and the full absolution of his priest. In the confessional, whenever the interests of the papacy render it necessary, all virtues lose their lovely attributes, and all vices are divested of their loathsome turpitude. The Jesuits, by the doctrines which they teach, nullify every law of God, every feeling of nature, and every dictate of conscience; and in their stead, they establish the most debasing bondage as exalted honour, and the most atrocious crimes as the very highest exhibitions of godliness. To affirm, therefore, that Jesuitism is reconcilable with the constitution of the United States, is a self-evident contradiction.

The intrigues of the Jesuits have been coeval with their existence. During two hundred years, there is probably not a misery which was experienced by the European nations and their foreign colonies, that, either directly or indirectly, did not originate with them. The contentions and tumults, which now threaten most of the European countries, are contrived and prolonged through their deadly artifices. As they increase in numbers, wealth, and influence, in America, similar effects will result, until this republic will realize all the evils of the ancient world; while the arch-traitors who propel the confusion, and mischief, will merely advance and take the spoil.

Professor Bruce, in his volume illustrative of "*Popery as it affects the liberty and interests of nations*," thus writes: "What shall we say of the morality of the Jesuits? The most learned and powerful order of Rome in latter times: whose schools and seminaries, and consequently their systems and doctrines, are now authorized by law; whose system is only the quintessence of genuine popery, and the ordinary doctrines of the whole tribe of popes and schoolmen carried to their highest degree of improvement. Men who have tortured invention to reconcile the human mind to every horrid form of vice, and to teach mankind to commit whatever in vulgar language is called evil; without any of the ordinary feelings of guilt and remorse; who have boldly attempted to effect, by the force of casuistry, what the supreme pontiffs have done by their plenitude of power, to make void all law and obligation; to change the essence of things, and make sin to be no sin; and forcing immutable truth to yield to logical subtleties, and stubborn virtue pliantly to bend to the interests and corrupt inclinations of mortals.

"They have exempted mankind from love, and all inward homage to the Deity, and charity to men, and so dash in pieces both tables of the eternal law; they have made it almost as easy to practise all virtue, if there can be such a thing upon their plan, and to avoid every fault, as it is to breathe. They have put it in the power of every man to exculpate himself in acting as he pleaseth, and committing every enormity under the sun, by furnishing him with the pleas of ignorance, surprise, or passion, convenience, error of conscience, right intention, and the impious and skeptical device of *probabilism*.

"They have been careful to make it sufficiently plain, adapting it to the use of persons of every capacity, character, and condition of life; recommending avarice, ambition, vanity, luxury, disobedience, adultery, seduction, calumny, dissimulation, equivocation, mental reservation, lying, perfidy, bribery, simony, fraudulent dealing, theft, robbery, envy, hatred, revenge, duelling, treason, homicide, suicide, infanticide, regicide, with other vices and crimes, too numerous, and many of them too impure and abominable, even to admit of description. Hence the popish system, especially as explained and taught by the disciples of Loyola, is of an immoral and corrupting influence; it tends to invalidate or destroy all moral and social obligation; consequently, it wounds society in its very vitals—is at war with its best and truest interests—defeats the end of laws and good government—is inconsistent with that regularity and order, that mutual confidence, that public and private security, which these were established to maintain; and therefore its adherents may be justly proscribed, subjected to restraints, and brought under the operation of penal laws.

"Such are the men to be invested with the important task of forming the minds of youth: and such are the doctrines which are now allowed to be disseminated through the land; TO TRAIN UP MEN TO VILLANY BY RULE, that the prisons may be more speedily replenished, and the gallows never want a numerous succession of malefactors."

The exhibition of popery and Jesuitism, which this dissertation contains, is derived entirely from standard Romish authors, all of whom have been authorized and approved by the Italian pontiff and the officers of his court. Not a single principle, however wicked; not the

smallest claim, however destructive; not one canon or decretal or bull, however nefarious in malignity, or corruption, or despotism, has ever been denied, changed, or abrogated, because that would nullify all the pretensions to infallibility. The whole mass of tyranny, sensuality, murder, and diabolism, remains as it was ratified in all its parts by the council of Trent; and, consequently, popery as it is exactly delineated by its own infallible expositors—and that Jesuitism which is the very vilest portion of “the mystery of iniquity,” are altogether irreconcilable with the constitution, laws, and social system established in the United States. Therefore, the declaration of *De Pradt*, formerly Roman archbishop of Malines, ought to be adopted as the oracular decision and rule of action of every American citizen: “Human society is fearfully menaced by the atrocious revival of the order of the Jesuits; and by the introduction of their principles, which engender and promote every private and public collision, disorder, and crime. AWAY WITH JESUITISM!” Amen.

## II. MONACHISM.

THE MONASTIC SYSTEM IS DESTRUCTIVE OF FREEDOM, MORALITY,  
AND THE REPUBLIC.

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MONASTIC institutions are very melancholy proofs of human rebellion against God. The history of male and female convents combines most extraordinary displays of folly, waywardness, and guilt. During several centuries they were the plague-spots of Europe; the grand sources of papal tyranny, general crime, and national impoverishment.

Of all the anti-social ingredients which the Roman pontiffs have commingled in the cup of wretchedness, of which the European nations so long have drunk at his instigation, monachism is the last of the papal poisons, which any citizen would naturally suppose, could be imported into the United States; because it includes not one solitary charm or recommendation except for the lazy and the vicious.

Modern monasticism was engendered during the times of the primitive Roman persecutions. The outlawed and proscribed ministers of Christ and other disciples fled from the cities and populous districts, to the deserts and caverns for refuge, until the storm of heathen rage had dissipated its fury; but eventually they contracted a fondness for their indolent, useless, and solitary life. As long as the system was restricted to scattered individuals, it was of comparatively small moment. But the cunning of the Roman pontiffs speedily perceived that the monkish life, combined with special vows, might be metamorphosed, with great facility, into an irresistible engine to maintain their usurped supremacy. Erroneous opinions respecting the superior holiness of celibacy, originally added reputation to the monks and nuns. Whimsical notions concerning the purer and more elevated spirituality of a retired and contemplative life enlarged the number of recluses. In process of time, as their services became more valuable in cementing the power and extending the jurisdiction of the papal court, wherever they were established, the Roman pontiff released them from all episcopal jurisdiction—until a general belief prevailed, that monachism necessarily combined a peculiar and very high degree of sanctity.

A mere enumeration of the chief constituent principles of the monastic life will clearly evince the genuine attributes and character of all convents of friars and nuns. It is only requisite to mention that a hypocritical attendance upon exterior ceremonies; the mystification of the sacred oracles, and, as a necessary consequence, the abandonment of them as a rule of life; the love of the marvellous which ever marks those over whom the grave truths of Christianity bear no sway; and spiritual pride, which is the inherent vice of all the monkish orders of both sexes, are the very soul of all those communities. These topics, however, are not the precise points to which our attention is now directed.

The features of monachism which claim our review, are these: the personal degrading bondage of the monks and nuns; the scandalous turpitude with which they are chargeable; and the pernicious effects upon national prosperity, which necessarily flow from monachism.

1. The monastic system *enslaves all its devotees, and is inimical to personal and social liberty.*

No scheme can be devised more effectually to enthral the mind and fetter the conscience, and destroy the sense of human responsibility to the tribunal of Jehovah, than monachism. The human beings, in all ordinary cases, who reside in convents, are either they who have been trained up for them from their youth; or those who, disappointed in the world, find it difficult longer to indulge their profligacy, unless in the seclusion of the cloisters or the recesses of the nunnery. The universal rule, which is seldom or never violated except for money, that only boys and girls too young to discern, and too inexperienced to resist the wiles of the crafty heads of those institutions, shall become members, is the fertile source of indescribable crimes.

At the early age of seven or ten years, the management of the ductile minds is assumed; and by the nefarious contrivance of *auricular confession*, the children become mere tools for all the exactions and mandates of their superintendents. The youth are taught that unre-served obedience to the priest or the superior is indispensable; that every secret of the heart, every word, and every act, either of their own or of their associates, must be revealed in the confessional; and that they must neither read, know, nor engage in any thing, without the consent and approbation of their infallible directors, who speak in the stead of God.

The pretended noviciate is a gross deception. Unless by stealth or force, no boy or girl who is once thoroughly initiated, ever escaped from those paths of the destroyer. Calumny and persecution, in every varied form, and death, where it can be securely inflicted, have ever attended a flight from the monastic dungeons.

Dr. Snyder and Mr. Riley, who were nurtured in the principal Jesuit institution of the United States, the Georgetown monastery, have affirmed, and no papal champion has denied the allegations—that in the department called the seminary, in which Protestant youth, with others, are immured, they are required implicitly to obey every regulation which the priests enact. All letters, even those from parents, or brothers, or sisters, sent to the youth; and all the letters which they write to their relatives are feloniously opened, perused, forwarded, delivered, or destroyed, according as they promote or oppose popery and Jesuitism. A system of espionage is exercised over every youth, so that all concealment of his predominant views and feelings would be utterly impracticable, unless he was as deeply versed in the mysteries of Jesuitism as the crafty adepts who had practised all its wiles during half a century. Every Protestant book which a youth carries to a Jesuit convent is instantly abstracted;—and to crown the whole system of bondage, nearly all intercourse is prohibited with their domestic friends.

In addition to these facts, if any persons, of more purity and fortitude than is usual among those slaves of the pope, break the fetters, and emancipate themselves from their direful prison—until they are sav-



ingly converted by the grace of God, they live in constant alarm, on account of the evils which they know impend over them, whenever the Roman priests can inflict them without fear of discovery and dread of the consequences.

Seldom do we hear of such an event, because so few persons are willing to confront the vengeance of a Roman priest and a Jesuit confessor. Sister Gertrude, who eloped from the convent of Georgetown, abandoned that "cage of every unclean and hateful bird" in consequence, as her friends narrate, of assaults upon natural right and female sensibility, which few abandoned profligates, except Roman ecclesiastics, would have proposed, and much less attempted to execute. The gloomy external of those doleful mansions well comport with the dark contrivances of iniquity which are ever perpetrated in the interior—and the grates and bars all bespeak the death-like living sepulchre in which those children of crime and misery are entombed, until the resistless messenger commands them to return to the dust, frequently by murder, long before they have passed through one half of the threescore years and ten.

This system must evidently extinguish all illumination, energy, and sense even of freedom and independence. Hence popery can govern only amid darkness, enervation, and slavery. A genuine Papist never did, and never possibly can, form any correct idea of reasonable and constitutional liberty. All his freedom is to fulfil the commands and wishes of the priest, his confessor—and in the nunnery this is still more emphatically true, because there the priest reigns absolute monarch; and as he is selected expressly on account of female partiality for him, of course he rules with undisputed sway, and every nun is his voluntary and faithful vassal, the tool of his orders, and the pander to his sensuality.

It is attested by the concurrent history of all papal Europe, that the ecclesiastical orders, and especially the monks, have ever been the most furious and resolute opponents of all reform and liberty, whom the Roman pontiff retains in his unholy employment. Not only do the convulsions which attended the evolution of gospel truth in the sixteenth century verify this statement, but occurrences of the present generation corroborate it in all its exactitude. The most pertinacious and unconquerable adherents of the papacy and of all the oppressive corruptions that eventually produced the French revolution, were the members of those numberless monastic establishments, which filled France with poverty and wickedness. They were the first to commence resistance to all amendment of the desolations which overpowered that land. By their influence, most of the horrors that attended the civil warfare were perpetrated and continued. And their turbulent treason ceased only when their castles of iniquity were confiscated and sold as national domains; and they themselves were expatriated, to propagate the cause of Babylon among every people who permitted those destroyers to take up their residence with them.

In Italy, the same obduracy and opposition to all good were illustrated, during the period when Leopold of Tuscany, about fifty years ago, attempted to correct the abuses which resulted from the privilege of asylums, the large number and opulence of the convents, and the multitudes of shameless profligates, who, with the utmost publicity,

audaciously practised their almost unparalleled ungodliness. Every measure which was adopted to diffuse knowledge, to diminish oppression, to shiver the fetters of bondage, and to extend the natural rights of mankind, was counteracted with an intriguing vigilance that never slept, and by a secret combination, which, under the sanction of the pope, defied all the exertions and power of the civil government.

The fundamental principle upon which monastic institutions are founded, is a total subordination of all the faculties of the soul and of the corporeal energies to the will of the superior. To know nothing which is not prescribed; to abstain from every thing which is forbidden; to believe all that is imposed; and to execute every mandate which is enjoined by the head and priest, who are always agreed, constitute the mainspring of the conventual machinery. Therefore, a friar or a nun is little more than an animated, moveable, and speaking statue, without thought, and without will, and without design; except as it is directed by its ruler, and made subservient to execute any purpose, which may aggrandize the craft, and administer to the enjoyments of the despots who control its motions and command its acts.

That non-intercourse with society, to which youth are thus so early subjected, must necessarily enslave the mind and the heart. Especially, when to it, is superadded the deep conviction which all youth thus nurtured possess, that every thing which they ever thought, felt, wished, expressed, or did, is known to their confessor. To the priest, in child-like simplicity, they and their companions began to divulge what was innoxious; until finally as they became older, through the same claim of authority on his part, and from their own mysterious dread of concealment, he attained such a knowledge of their tempers and characters, that by his Jesuitical machinations, their reputation and prosperity are completely at his command; and, consequently, they must comply with all his injunctions, however outrageous and agonizing. It is a manifest contradiction to assert, that persons thus situated can enjoy freedom. Their vassalage is of the most revolting character, and invariably productive of the utmost mental and moral debasement. Of this dreadful bondage, no one characteristic is more appalling than the difficulty with which it is extracted from the minds of them who have been the subjects of it. An undefined and indescribable alarm appears ever to attend almost all those who have been immured within the papal cloisters—and in the history of the Roman hierarchy, scarcely any thing is more surprising, than that so few of the monkish orders should have divulged the secrets of their infernal prison-house. If a solution of this mystery is sought, the only answer is, that the delinquents dread the disclosures which the Roman priests will make, of the licentiousness which they themselves patronized; and the poison or dagger, with which, if requisite, they will silence all rebels against *their Lord God* the pope.

Monasteries and nunneries are pernicious nurseries of the most outrageous forms of human thralldom and degradation. The mischief is also excessively augmented by the deceptive titles which they now bear; colleges, seminaries, and convents; as connected with the still more imposing and insidious appellatives with which the teachers of allegiance to a foreign despot, and of the most inordinate sensuality, present their claims to public patronage.—They are by courtesy, or rather through treachery

to the Lord Jesus Christ and evangelical truth, called collegiate professors, and sisters of charity! by which means Gothic ignorance is introduced to public notoriety in the garb of superior erudition, and the most repugnant, selfish, and filthy dissoluteness, is decorated in the robes of Christian philanthropy and vestal innocence.

That a system so incongenial with all the boasted theories and institutions of our civic palladium should be adopted and patronised in this republic, is one of the most remarkable anomalies of modern times. Monachism is a practical abrogation of all civil and religious liberty. The friar and the nun are regulated only "by the terrors of a slave." Hence it is manifest, that the sacred cause of general freedom must be diminished, in exact proportion as the number of these prisoners augments; because, through these institutions, a vast but deleterious influence is exercised over the community.

It seems to be an almost universal specimen of that infatuation which marks the human family, that they are generally willing to pay a costly price, by the inverse ratio, according to the worthlessness of the bauble. The fact is peculiarly applicable to monastic institutions in the United States. Monks, and friars, and nuns, in their own undisguised exterior, present no very lovely attractions to American citizens; hence their residences, with few exceptions, are presented under the appellation of seminaries for youthful instruction; and by continual puffing, not only in the Roman journals, but also by nominal Protestants and hirelings, who will write any thing for pay, these places are raised in public opinion to the very acme of literary excellence; and a most extravagant price is demanded for the admission of youth as students. The majority of the citizens cannot afford to squander an income sufficient for the comfortable support of a small family, merely to board a child from home. Hence, the principal portion of those who are trained up in Jesuitism, within the monastic houses in this republic, are youth from families whose opulence gives them more extensive opportunities to influence others; and whose associations must be intertwined with the most important members of society; and whose superfluous wealth may be mischievously appropriated to the dissemination of those principles of corruption and slavery, which, if they could obtain the predominance, would extirpate not only the reality, but even the very name and shadow of civil and religious freedom from the American continent. Under the influence of this monastic thralldom, *Galileo* denied his own mathematical certainties; *Fenelon* testified that the most pure religious and moral verities were accursed errors; and *Scipio de Ricci* retracted his own unanswerable arguments and facts. After those examples, persons educated in this country, amid all the resplendency of Christianity and philosophical science, exemplify the pernicious influence of a monastic education, by their unqualified resistance to self-evident truth, and a voluntary abandonment of all the exercise of their reason, of their will, of their judgment, and of their conscience: the operation of neither of which will they admit, unless by the direction of him to whom they have avowed unconditional subjection in thought, word, and deed.

2. The monastic system *extinguishes morality*. It not only outrages the laws of God, and all the ordinary instincts and sensibilities of mankind, but it also engenders the most determined and unnatural selfish-

ness. It is therefore not surprising, that the lives of those who belong to the ecclesiastical orders, whether male or female, are one continual routine of voluptuous idleness, and unrestrained sensual indulgence. The most marvellous facts are these; that notwithstanding all the corruptions with which the monasteries and nunneries were chargeable, they maintained their ascendancy over the benighted and abused people—and that in this country, they are now multiplying in number, and amplifying their wickedness, amid obstructions which nothing but Jesuitism would attempt to overcome.

Two universal facts illustrate this hideous topic, in all its scandalous inordinacy. Convents for the monks and their sisters are never widely separated. They cannot exist apart—where the nunnery is stationed, the monastery speedily is erected. In all the nations where popery has ruled, subterraneous or other secret avenues of communication between the friars and their sisters, have ever been found. In Tuscany, they were discovered, as recorded by Scipio de Ricci; and in Canada, they also existed. In the very nature of the case, it is impossible that purity and decorum can preside among the inmates of a convent.

If we desire accurately to understand the character of monastic residences, we must examine the statements made by the English historians, of those which were suppressed during the reign of Henry VIII., and of those which were unveiled in France at the period of the revolution in 1791 and 1792: and of the Spanish monasteries described by Blanco White; and of the Italian convents, as explored by order of the Grand Duke of Tuscany. A few only of the most decorous facts shall be stated; because to delineate the arcana of those "holds of every foul spirit," would be too offensive to be recited.

In the preamble to the act of the English parliament of the year 1539, it is stated, that the reason for the abolition of the monasteries was "their vicious, carnal, and abominable living," &c. The details connected with their suppression in France, and their doings in Spain, are still more repugnant. They were the perfect counterpart of the Italian convents; a correct idea of which may be formed from the following narratives.

Before the quotations which it is proposed to make are introduced, it is necessary to premise, that the most revolting consideration attached to this subject is this: that the doctrinal and practical iniquities which are adverted to, are the invention of men and women who impose themselves upon the world as the sole possessors of supernatural innocence and holiness.

The following portraits of this *saintly* race are drawn by popish artists.

"Relicto usu matrimonii vagas, dissolutas et illegitimas libidines sectantur. Ut legitimæ maris et feminæ conjunctio in adulterium convertatur, et honesta feminæ unius cohabitatio variis libidinibus tollatur." *Belga de Schism. et Concil. Schism. 14.*

"Flagitiose stupri, sodomis, bestialitatisque plures rei sunt. Et quod fiendo cernimus, omnes in supradictis sæviunt sceleribus."

"Pope Gregory, drawing his fish-pond, found more than six thousand heads of infants in it; upon which he deeply repented, and confessing that the decree of unnatural celibacy was the cause of so horrid a slaughter, he condemned it, adding: 'It is better to marry than to give occasion of death.'" *Hulderic Epist. adv. constit. de Cleric. Celib.*

"An non hi lūpi," the author is writing of the mendicant friars, "rapaces sunt sub ovili imagine latitantes, qui more sacerdotum Belis in suis penetralibus, oblata devorant mero, et lautis epulis, cum non suis uxoribus licet sæpe cum suis parvulis, avide satiantes, cunctasque libidinibus quarum torrentur ardore, polluentes?" *Clemangis, de Statu Eccles. cap. 22.*

The same author thus describes the interior of nunneries: "Modesty forbids us to say many things concerning them. Ne non de cætu virginum Deo dicatarum, sed magis de lupanaribus, de doliis, et procacia meretricum, de stupris et incestuosis operibus, dandum sermonem prolixè trahamus. Quid aliud sunt hoc tempore puellarum monasteria, nisi non Dei sanctuarium, sed veneris prostibula; sed lascivorum et impudicorum ad libidines explendas receptacula? Ut idem sit hodie puellam velare, quod publice ad scortandum exponere" *Clemangis, de Corrupt. Statu Eccles. cap. 23.*

According to the order of *Saint Bridget*, monks and nuns lived in the same house! "A prelate who was confessor to a nun, eam stuprat at confession, and constantly persuaded her, ad libidinem corporis perimplendum; making her believe that however often she sinned, if she immediately confessed and received his absolution, she would be innocent before God." *Fuller, Church History, book 6.*

"Monasterium omne novum Gomorrha est. Every monastery is a new Gomorrha." *Balaus in Act. Pontif. Rom. Ad Lector.*

"Non male sunt monachis grata indita nomina patrum,  
Cum numerant natos hio et ubique suos."—*Balaus.*

"Res jam rediit ut vix centesimum invenias, qui a omni commercio feminarum absteat. Eo necessitatis propemodum res redacta, ut aut conjugatus, aut concubinarius, sacerdos sit admittendus." *Cassander, Consult. Artic. 23.*

Cardinal Hugo delivered a discourse at the dissolution of the council of Lyons; and the character of Roman ecclesiastics, cardinals, prelates, abbots, priests, and nuns, cannot be so powerfully described as by himself. With matchless impudence he thus publicly addressed his farewell to the magistrates and inhabitants of that city:

"Amici, magnam fecimus postquam in hanc urbem venimus, utilitatem, et eleemosynam. Quando enim primo huc venimus tria vel quatuor prostibula, invenimus. Sed nunc recedentes unum solum reliquimus. Verum ipsum durat continuatum ab orientali porta civitatis usque ad occidentalem." *Mat. Paris, Hist. anno 1251.*

The same author, *M. Paris*, records of Cardinal *Cremensis, Hist.* anno 1125: "Res notissima, negari non potuit; dum magnum decus in summum dedecus mutavit."

*Sleidan, Comment. 1524*, declares, that it was the decision of Cardinal *Campeggius*: "Quod sacerdotes fiant mariti multo esse gravius peccatum, quam si plurimas meretrices alant."

It may be retorted, that these are facts of ancient times, which have ceased to exist; and that the system of monachism is so much amended, that those evils have vanished. This is a very mischievous delusion. In the memoirs of *Scipio de Ricci*, who, although a bigoted Roman prelate, endeavoured to meliorate the degraded condition of the people of Tuscany, the following description of popery is recorded; every

part of which existed not fifty years ago, and which could not be reformed, in any one point, in consequence of the insurmountable opposition made by the Roman pontiff and his obsequious ecclesiastics.

“The Dominican monks, who were members of one of the most numerous ecclesiastical orders, had been the scandal of all Italy, during one hundred and fifty years, for their total corruption: and their direction of the female convents had degenerated into a scene of the basest profligacy: Long habit had so accustomed them to the greatest licentiousness, that scarcely any respect for public decency remained.” *Memoirs of Scipio de Ricci*, vol. i. pages 96, 97.

The nuns of Pistoia testified that the monks taught them omnia flagitia, and that they should look upon it as a great happiness, “*libidines satisfacere potuerunt, sine infantum incommodo.*”

It was necessary to raze from the foundations a monastery and a female convent of Carmelites, which were in fact joined by means of subterranean passages. Vol. i. pages 98, 121.

The Dominican monks were all debased in the utmost moral and religious depravity; which they endeavoured to propagate, by initiating in the most impious materialism those nuns who were to minister to their sensuality. The Jesuits also taught the nuns—“*Pudenda exhibere virtus est*;—assuring them that they thereby performed an act of virtue, because they overcame a natural repugnance; *puellæ pudicitiam repugnabant.*” Vol. i. pages 131, 132.

To prove that the system of Jesuitism and monkery is the same in all parts of the world, the following testimony by a Hindoo brahmin, who became a Roman priest, and migrated to Europe, was given no longer since than the year 1798.—“The Roman priests in India are like the bonzes of Japan. The nuns are the disciples of Diana, and their nunneries are seraglios for the monks. They were more often pregnant than married women in general. The Jesuits had become brahmins, in order to enjoy the privileges of that caste; among which were exemption from death for crime; and the right *rem habere cum omni muliere*: because it is a Hindoo doctrine, that a brahmin priest *feminam sanctificat, cum qua coit.*” Vol. ii. pages 216, 217.

“The monks, confessors of the convents, openly taught the Tuscan nuns atheism; encouraged the most disgraceful libertinism; and filled them with impurity, sacrilege, and debauchery of the foulest kinds. Immorality was thus added to profanation; and corruption brought forth impiety. By tolerating these crimes, the pope plainly announced his indulgence of them; and by encouraging the commission of those iniquities, he became an accomplice.” Vol. ii. pages 263, 264.

“The false or forced virtues of the monks and nuns are but a tissue of hypocrisy, and a stimulant to the most odious vices. The institutions called *Virginales* were schools of corruption and licentiousness; and the *soi-disant tribunal of penitence* is the constant source of infamous wickedness, by those impudent jugglers, whose authority depends on the blindness of men. The monks, the nuns, their superiors, and even the pope himself, not only tolerated these disorders, but took no measures to arrest the infidelity and impiety of those who were daily adding new victims to their atheism” and inordinate voluptuousness. Vol. ii. pages 276, 277.

As it is requisite to add some of the decisions which the Jesuit

writers, who are the Roman oracles on all moral and casuistical questions, have promulged, and which they constantly and universally teach in reference to the abhorrent impurities that inhere in those prostibula where monks and nuns reside—and as these same facts and testimonies will illustrate the character and effects of popery and Jesuitism in reference to domestic society and personal character, the whole condensed summary is inserted in two concise sections; the first includes the principles which the ecclesiastics profess and teach, and the second contains the examining questions in the confessional. Their extreme corruption is veiled in the foreign languages; and it is not superfluous to be reminded, that if no other reason subsisted, popery merits universal and utter execration; because this abominable wickedness has been invented by monks and nuns, who profess unparalleled sanctity; and notwithstanding all the unmitigable urgency which exists to fill the public mind with incontrovertible facts; because the evidence is so revolting, that the volumes written by their canonized authors, and promulged under the sanction of pontifical infallibility, are so diabolical, that they cannot be published by a translation in our vernacular language.

I. *Exposition of the commandments by Jesuit Casuists.*

1. "An dari possit ignorantia invincibilis fornicationis? Respondeo, posse dari." *Filiucius, Mor. Quest.* tom. 1. Tr. 30. cap. 2. No. 50. page 189. Which *Azor*, tom. 1. lib. 1. cap. 13. page 34. confirms in more plain terms, when he says, that "ad scortum accedere," is a sin of which a man may be invincibly ignorant. And *Charli, Cens. Episcop.* prop. 13. page 12., asserts, that not only may an invincible ignorance exist; but that the transgressor "may merit by following his erroneous conscience." This doctrine is most craftily devised to ruin boys in Jesuit colleges; and to pollute girls in the nunneries which are managed by their seducing panders, the sisters of charity.

2. *Doctrine of probability.* "The doctrine of probability among the Jesuits consists of the following principles. The Jesuit casuistry makes all things probable; and an advice of conscience may be founded upon an opinion that is simply probable. An opinion is probable, if only one author, or one single divine, or one reason which we esteem good, maintains it. Of two probable opinions, it is lawful to follow that which we like best; or that which is less probable and safe, if it be more profitable or more favourable.—Both opinions may be followed in different affairs, and even in the same affair, acting and giving contrary counsels, now after the one, and then after the other. Although we believe an opinion to be assuredly false, yet we may send another person to those who hold it, that he may follow their advice.—We may follow an opinion with a safe conscience, if we know with probability, that it is probable.—A confessor must absolve any man, who holds an opinion which he believes to be probable, although the confessor knows it to be utterly false.—He who believes these maxims may counsel, say, and do all that he will; and there can be no affair of conscience so troublesome and so desperate, for which expedients may not be found, and no black crimes so heinous, which may not easily be excused and completely justified." *Jesuits' Morals*, pages 112, 120.

"The pernicious effects and awful consequences of this doctrine are these. It favours profligates in their inordinate crimes, impious men in

their evil course, and irreligious men and those who are not Christians in their infidelity. It teaches men to elude the commandments of God, and overturns all laws, civil, ecclesiastical, and divine. It destroys the authority of all governments, of all parents, and of all other superiors. It introduces licentiousness, and conducts to irreligion. If once received and taught, it cannot be destroyed nor hindered from having course in the world." *Jesuits' Morals*, page 133.

The following general maxims will illustrate these statements.

"All probable opinions are of themselves equally safe, but the more pleasant, although they be less probable, are always by accident more profitable and safe." *Caramuel, Comment. in Reg. Benedict. and Theolog. Fundam.* page 134.

"Whether men follow one or the other of two entirely opposite opinions, they will go on directly to heaven." *Escobar, in proleg.* tom. 1. cap. 3. No. 13. According to this doctrine, the Roman claim to exclusive salvation in their community is extinguished; because a man may assert that he believes the Protestant religion to be probable; and it is more beneficial to him to follow it, and therefore he continues his adhesion to it; and the same argument might be adduced in favour of Mahometanism or paganism.

The council of Trent pronounces an excommunication against those who steal women. *Tamburin* exempts from the curse, and from all other punishment, "those who carry them away by force to defile, but not to marry them." *Tamburin.* lib. 7. cap. 6. No. 11.

"The Jesuits promulge four sorts of principles for ruining the authority of superiors. By corrupting or destroying it—by bounding or encroaching upon it—by rejecting or weakening it—and by directly hindering obedience." *Jesuits' Morals*, page 150.

The casuistry of the Jesuits is *obsequious* and *mercenary*. By following their principles, all consciences are quieted, and all persons satisfied—and hence the Jesuits, who are slaves to their own lusts, flatter the passions of others, that they may retain them in the basest servitude. Thus *Escobar* inquires, *In Proem. Exam.* 3. cap. 6. No. 24. page 28. "What must be said to a penitent or other person, who demands which of two opinions is most probable? If he desires to know what he ought to do in the practice, we may advise him to that which is less probable; and we shall often do him better service, by advising him to that which is more easy, and which he may do with less danger and inconvenience."

*Celot, Reg. Prof. Scholast.* Sect. 6., gives the following rule. "When there are opinions of any author which offend and are not received in any province, they must be careful not to teach them. For sage and prudent charity wills that we comply with the humour of those among whom they live." In illustration of this rule, the following example is adduced in the *Jesuits' Morals*, page 161. The Jesuit *Hereau* publicly taught in the Clermont college, Paris, that "murder might be committed against all persons, and that mothers might kill their children or procure abortion." *Causin*, another Jesuit, does not disown these pernicious maxims, but blames him for indiscretion in thus openly avowing the opinions of the society; so that Jesuitism addicts itself entirely to the humours of men, and to the difference of times and places.

3. *The next occasion of sin.* All persons should avoid the occasions



of sin; which rule the Jesuits practically abolish. One illustration will suffice.

*Sancius*, in Select. disput. 10. No. 20. "Non tenebitur domo ejicere concubinam, si concubinatio sit nimis utilis ad lucrandum bona temporalia; aut si ex ejectione magnum emolumentum non esset accepturus. Imo si concubina nimis utilis esset ad oblectamentum concubinari, et alia famula ad id nimis difficile inveniretur, ejicere illam non erit concubinari obligandus; quia oblectamentum est majoris estimationis quam quodcumque bonum temporale. Ob quod fas erit cuique de novo admittere feminam ad sui famulatum, quantumcumque metuat labendi periculum. Si namque ob hanc causam jam receptam expellere non restringitur, eodem jure de novo admittere illam erit concessum." Hence, according to Jesuitism, uncleanness in single, or adultery in married persons, is not only guiltless, but absolutely justifiable.

*Bauny, Theolog. Moral.* part 1. Tract. 4. De peniten. quest. 10. page 94. "Absolvi posse feminam quæ domi suæ virum excipit cum quo sæpe peccat, cum causam aliquam habet eum retinendi; quia cum est justa causa exponendi se peccati periculo nec occasionem expresse et actu, nec peccatum, sed commodum suum, quo bono non prevenitur si occasionem perditam omitteret aut vitaret." This rule for granting absolution perfectly justifies the superintendents, inmates, and visitors of all brothels, as well as all violators of chastity and the matrimonial covenant.

The same, *Bauny, Summa*, cap. 46. pages 711, 717, extends the absolution so as to include all promiscuous domestic libidinousness.

4. *The sacrament of matrimony.* Among the questions which are asked by the priest at the confession prior to the marriage ceremony, the following are addressed to the woman. They are found in the *Ritual Formulario; e institucion de curas para administrar los sacramentos, &c.* Of course, as popery is infallibly, unchangeably, and universally the same, according to the boast of the Romanists, these inquiries are propounded to every young Papist lady in America. The subject is the canonical impediments to marriage; and among other similar delectable and edifying exhibitions of popery, in pages 605, 606, are these paragraphs:

"*De impedimento proveniente ex copula.*—'A dormido contigo el padre deste P. ? o alguno de los hermanos de su padre ? o alguno de los hermanos deste P. ?'"

"*De impedimento criminis.*—'Mataste a tu marido, por casarte con otro ? o hiziste a alguno que lo matasse, por casarte con el ? viviendo tu marido, dixiste a P. yo me casare contigo, y dormiste con el sabiendo que tenta muger ?'"

A modest young lady and a decorous widow must assuredly be enlightened and purified beyond all measure by these questions ! The converse of them is also propounded to the bridegroom.

*Dicastillus*, lib. 2. Tract. 3. disput. 6. dub. 1. No. 18. "Non solum publica meretrix, sed etiam occulta et maritata potest retinere pretium fornicationis et adulterii." He also writes, lib. 7. Decal. cap. 3. sub. 3. No. 22.: "Vir non est ita dominus corporis uxoris; ut in illud perfectissimum dominum habeat, omnibus aliis exclusis: sed solum ita uti queat in debito conjugali; quod certe non tollit uxori facultatem acqui-  
rendi, ex turpi sui corporis concessione." To which he subjoins, lib. 7.

cap. 3. sect. 5. No. 7. : "Expresse excludere finem multiplicandæ proliis, imo etiam cupere filios non procreare, veniale est."

The following questions and themes are discussed at large in the various Jesuit authors quoted.

*Sa, Debit. Conjug.* page 80. "Copulari ante benedictionem, aut nullum, aut leve peccatum est; quin etiam expedit, si multum illa differatur."

*Hurtado, De Matri.* disput. 10. diffic. 3. No. 8. page 496. "An actus conjugalís ante benedictiones nuptiales sit illicitus? Non esse illicitum."

*Gordonus, Theolog. Moral. Univ.* lib. 5. quest. 5. cap. 6. No. 3. page 870. "An meretrix licite retineat prostitutionis suæ pretium? Potest?"

*Discastillus,* lib. 1. disp. 17. de *Temperantia,* No. 276. page 87. "An puella, quæ per vim opprimitur, teneatur clamare, et opem implorare, ne violetur? \* \* \* Mere passive se habere."

Questions are also propounded, whether a Roman priest, and of course, a monk or nun, or any other Papist in similar circumstances, "Rem habens cum femina in vase prepostero—sodomitice patiens—crimen sodomiticum perpetrans—vitium bestialitatis perpetrans—causa libidinis, masculum aut feminam rapiens—deserve punishment?" To all which *sanctified* exhibitions of popery, the reply is in the negative.

*Lessau, Prop.* "Non peccant mulieres quæ se præbent conspiciendas adolescentibus." This was one of the propositions publicly taught in the Jesuit college at Amiens, anno 1658.

*Tamburinus, Theolog. Moral. Explic. Decal.* lib. 7. cap. 5. sect. 3. No. 23. "Quantum pro usu corporis juste exigit mulier?" The answer is at large, and applies to meretrix, virgo, femina honesta, and femina conjugata. This is the conclusion of the Jesuit; published with the sanction of the Papists' "Most Holy Father, their Lord God, the Pope." "Gemmam tanti vendere, quanti quis potest, quia hæc sunt ad delicias, non ad necessitatem. Usum actualem corporis velit, huic vilius, huic carius, ut ei libet, sine dolo vendere!" These are the subjects taught in the male seminaries and female convents of this republic.

*Sanchez, Mat. disput.* tom. 1. lib. 1. disput. 21. quest. 2. No. 10, 11. page 141. Tom. 3. lib. 9. disput. 17. No. 1, 2, 3, 4. page 217. "Utrum censetur matrimonium consummatum, si solus vir intra vas naturale feminae seminet?" This question combines a very lengthened discussion, in a series of subordinate inquiries; and the precise character of the whole may be understood from the first inference, for which a long reason is given, so far exceeding in defilement even the conclusion itself, that it cannot be transcribed. This, however, is the advice which the confessor is directed to give to married persons upon this subject; and, of course, it states unequivocally the nature of that examination, to which all Papists submit at auricular confession. "Sanum est consilium, ut curetur simul utrumque semen effundi: quare conjugi tardiori ad seminandum, consulendum est, ut ante concubitum tactibus venerem excitet, ut sic possit in ipso concubitu simul effundere semen." This is the authorized instruction of the Jesuits, and all other Roman priests, to young ladies when they go to confession, prior to the matrimonial ceremony, and to all married women. These leading inquiries, with the others which are specified as legitimately arising from them in the

same discussion, render it utterly impossible for husbands and wives to cohabit without violating the laws of the *Roman church!* and consequently they must do penance for not committing sins of which they never thought, and for not practising abominations with which no human beings but monks and nuns were ever acquainted; and in which they are instructed solely by the priest at confession.

*Fegeli*, Pars. 4. cap. 8. No. 127. page 397. "Cuius obligationi subiectus sit qui defloravit virginem?" The answer is given in full, expressly to demonstrate to American parents that they cannot possibly contract higher guilt, in reference to their children, than by transferring them to the direction and tuition of Jesuits and nuns. "Qui corrumpit virginem preter obligationem penitendi, nullam aliam incurrit: quia puella habet jus usum sui corporis valide concedendi."

*Buzenbaum*, *Lacroix*, *Taberna*, and more than fifty other authors, maintain, "Puellam non peccare, si ob evidens periculum, non adhibeat ad depellendum stupratorem, sed mere patiatuor coitum." Admitting this doctrine, no woman ought to walk nearer a Roman priest, than the breadth of the road.

*Tolet*, lib. 5. cap. 13. No. 4. page 772. "Si quis desiderat pollutionem ob bonum finem, scilicet sanitatem, vel ad levandas carnis tentationes, non est peccatum." To which detestable iniquity, *Sa*, *Sanchez*, *Escobar*, *Lessius*, and *Layman*, all consent, in its most aggravated amplitude.

*Trachala*, *Lavacrum Conscientiæ*, pages 96, 97, 98, 99. "Concubiniarius confitetur se sæpius labi cum consanguinea quam domo alit—an sit absolvendus antequam concubinam dimittat?" The answer is this—that he is to receive absolution—"Si illa concubina sit valde bona et utilis economa; aut si nullam aliam possit habere." This doctrine is denominated by the papal infallibility which sanctions the volume, "*Lavacrum conscientiæ*;" the *purifier of conscience!* If this be sanctity, there is no abomination in Pandemonium.

To these extracts may be added the crowning testimony of blasphemy and ungodliness from that demigod seraphic doctor, as the *Papists* worship him, *Saint Thomas*.

*Alagona*, Thom. Aquin. Sum. Theolog. Compend. quest. 34. page 230. "Ex mandato Dei licet occidere innocentem, furari, fornicari: quia est Dominus vitæ, et mortis," et omnium; et sic facere ejus mandatum est debitum. BY THE COMMAND OF GOD, IT IS LAWFUL TO MURDER THE INNOCENT, TO ROB, AND TO COMMIT ALL LEWDNESS, BECAUSE HE IS LORD OF LIFE, AND DEATH, AND ALL THINGS; AND THUS TO FULFIL HIS COMMANDMENT IS OUR DUTY!"

5. *Knavery of the priests who administer the Romish sacraments.*

*Escobar*, Theolog. Moral. tom. 1. lib. 8. prob. 86. "Is it lawful to sell the obligation of administering the sacraments, and performing other ceremonial functions?" This is answered in the affirmative.

*Filiucius*, Moral. Quest. tom. 1. Tract. 5. cap. 6. No. 186. page 125. *Sa*, *Missa*, No. 45. page 516. *Amicus*, tom. 7. disput. 33. sect. 8. Nos. 284, 285. page 466. These all decide, that—"A priest who hath received a large sum of money to say masses, may hire other priests to sing them as cheap as he can, and retain the surplus to himself."

*Tamburin*. Meth. Confess. lib. 2. cap. 7. sec. 5. No. 42. "If a priest,

while he carries the sacrament, calumniate and defame his neighbour, or rob him, it is not necessary that he declare it in confession, for it is no great irreverence."

6. *Love to our neighbour.*

*Bonacina*, Disput. 3. quest. 4. No. 7., "exempts from all faults the mother who desires the death of her daughters, quod ob deformitatem aut inopiam nequeat juxta animi desiderium eas nuptui tradere." *Ergo*, according to Jesuit casuistry, the mother may kill her daughters.

7. *Perjury.*

*Escobar*, Tract. 1. Exam. 3. cap. 7. No. 31. page 74. "Is it lawful to suborn any person to swear a false thing?" To which Hurtado, and Sanchez, with himself, answer in the affirmative. Filiucius thus replies: tom. 2. Ques. Moral. Tract. 21. cap. 11. No. 346, and 447. page 206. "Any one upon a lawful cause may request a man to swear, though he will be forsworn; and this thing is not evil in itself, to require an oath of a person whom we know will forswear himself."

8. *Murder.*

*Amicus*, tom. 5. de Just. et Jure, disput. 36. sec. 4. No. 218. "It is lawful for a priest or monk to kill a man who threatens to publish some great crimes against him or his order. A monk who feminam cognovit, quæ honori ducens se prostitutam esse tanto viro, boasts of it, and thereby defames him, may kill that woman."

*Dicastillus*, lib. 2. Tract. 1. disput. 10. Dub. 3. No. 30. "It is lawful for children to rise against their parents, servants against their masters, &c., and repel force by force, when they are actually assailed."

*Molina*, de Just. et Jur. tom. 4. Tract. 3. disput. 14. page 1765. "An adulterer may lawfully kill the husband of the woman, if her husband having surprised him with his wife do assault him." *Tamburin* is of the same opinion. From which genuine Roman doctrines, *Molina* deduces this corollary, in his fourth volume, page 1766. "A thief having entered into a house to steal, in conscience may kill him who would punish him for his theft, if he cannot otherwise escape."

*Escobar*, Tract. 1. Exam. 7. cap. 2. No. 46. "It is lawful for a monk to kill a man who publisheth great crimes against his order, as it is lawful for all men to kill with requisite moderation, for the preservation of their honour." Moderation in malicious and wilful murder!

9. *Theft.*

*Sa*, *Aphoris. Furtum*, cap. 6. page 292. "He who in taking what is another's, doth him no injury, is not obliged to restitution." The thief, and the priest who is the receiver of the stolen goods, are the judges of the fact.

10. *Fasting.*

The following reasons are alleged by the Jesuits as reasons to dispense with fasting. *Sa*, *Jejun.* No. 9. page 338. "Causa reddendi conjugii debitum, si hoc jejunio impeditur." To which doctrine, Filiucius, tom. 2. Tract. 27. cap. 6. No. 119. page 189, fully assents.

*Escobar*, *Bauny*, *Tamburin*, *Filiucius*, and *Sa*, all agree, that a man "non potest jejunium solvere ut vires colligat ad crimen perpetranda, sed potest ad vires reparandas." From which it follows, that if a man had not been drowned in dissipation, he must have fast-

ed; but his inordinate sensuality demands, as a penance for his crime, a dispensation from duty.

These extracts from the standard authors among the Jesuit casuists, all whose works are constantly taught in their seminaries and convents, as the exigency demands; suffice to verify that no crimes, and no depravity can exceed those which are nurtured and practised by the main pillars of the Roman pontifical tyrant.

II. *The examining questions in the confessional.*

As these are necessarily compressed; in the selection it was desirable to include those which most accurately unfold the dread arcana of popery. Blasphemy, irreligion, dishonesty, lying, revenge, and all their concomitant topics, according to the papal balance could easily have been weighed and estimated; but it was deemed advisable, for effect, to introduce a few only of those which are applied to the seventh commandment.

The Pope's Tax Book, *Taxa Cancellariæ Apostolicæ*, contains the price for the pardon of every sin which Roman popes and priests, "not having the fear of God before their eyes, and being instigated by the devil," could invent; and which no human creatures but papal ecclesiastics, male and female, friars and nuns, by virtue of the dissolution of all their earthly relationships, when they enter the priesthood, monastery or convent, would even imagine and much less perpetrate.

Incests and lewdness, too horrible to be named—murders too atrocious to be committed—and treasons too direful to be executed, except by the slaves of the Roman pontiff, are rated at a small price; while the most trifling offence against the authority of the popish priests, however unconsciously performed, is elevated to the very highest fine, which tyrannic exaction can possibly wring from its intimidated and superstitious slaves.

The ensuing examination of conscience, is extracted from the "*Catholic's Manual*," a volume issued by John Power, the popish vicar general of New York.

*SINS against ourselves by impurity.* 1. In *Thoughts*. In wilfully dwelling upon, or taking pleasure in unchaste thoughts. It must be mentioned, how long, whether with desires of committing evil; whether they caused irregular motions, and in a holy place—and whether the objects of sinful desires were single or married persons, or **PERSONS CONSECRATED TO GOD**.—2. In *Words*. Speaking obscenely, listening with pleasure to such vile language, singing unchaste songs, giving toasts and sentiments contrary to modesty.—3. In *Looks*. Viewing immodest objects; reading bad books; keeping indecent pictures; frequenting plays; and tempting others to sin by dissolute glances, gestures, and immodesty in dress or behaviour.—4. In *Actions*. Defiling the sanctity of marriage by shameful liberties contrary to nature; in touching ourselves or others immodestly; permitting such base liberties. Certain sins of a lonely and abominable nature. What were the consequences of these sinful impurities; explain every thing, the number of these bad actions, the length of time continued in the habit, and with whom we sinned. *Catholic's Manual*, pp. 289, 290, 291.

The following questions to be answered at confession, are found in the Philadelphia edition of "*the Key of Paradise*," approved by Mr. Kendrick, the Roman prelate of Philadelphia. Page 115.

1. Have you been guilty of adultery or fornication, and how often?—2. Have you desired to commit either, and how often?—3. Have you intended to commit either, and how often.—4. Have you taken pleasure in thinking on any improper subject, and how often?—5. Have you endeavoured to excite your own passions, and how often?—6. Have you been guilty of indecent liberties, and how often?—7. Have you read indecent writings or lent them to others, and how often?—8. Have you exposed indecent pictures?—9. Have you joined in indecent conversation, and how often?—10. Have you committed any gross sin against chastity?

All Roman Catholic men and women, boys and girls, above twelve years of age, must study all the above questions, and carefully and truly answer them to the priest, or they cannot obtain absolution.

The above is the most decorous form in which that subject ever met the public eye—and notwithstanding all the gloss and concealment, enough is unfolded to testify the nature of the questions, which a profligate priest proposes to the person who attends the confessional.

But that this topic may appear before the American citizens in its true grossness, the precise inquiries, as they are presented to all females above twelve years of age, are introduced in the languages in which they are printed.

The volume entitled, "*Office de la Semaine Sainte, Latin et Francois, à l'usage de Rome,*" contains, "UN EXERCISE POUR LA CONFESION." This Examination includes 149 questions. A correct idea may be formed of the whole from the eleven leading questions upon the seventh, and upon the first clause of the tenth commandments, which in Popish directories for confession are generally combined.

"*Luxurieux point ne seras de corps, ni de Consentement.*—1. N'avez vous point peché contre la chastité avec une personne de l'autre sexe? et quel a été votré peche?—2. N'avez vous point tombé dans l'impurité vous seul, par quelque action sale, comme des atouchements deshonnètes sur vous memes?—3. Combien de fois cela vous est il arrivé? vous en etes vous confessé comme vous y etiez obligé?—4. N'avez vous point satisfait votre passion ou votre curiosité, en jettant les yeux sur quelques objets naturels, que la pudeur veut qu'on tienne cachés?—5. N'avez vous point pris plaisir a faire des actions ou des postures indecentes, ou enfin a diré ou a entendre des paroles equivoques?—6. Vous, fille ou femme de monde, n'avez vous point porté le sein decouvert, usé de fard ou de mouches?—7. N'avez vous point trop pris de soin dans vos parures, et dans vos ajustemens, pour plaire aux hommes; ou été dans ce dessein a quelques assemblées dangereuses?—8. N'avez vous point lu des livres d'amour, tels que sont presque tous les Romans, les Contes, et les Comedies?—9. N'avez vous point entretenue une trop grande familiarité avec des personnes de l'autre sexe? 10. N'avez vous point cherché la compagnie de ceux que vous saviez vivre dans la debauche?—11. N'avez vous point appris a quelques jeunes personnes a pecher contre la purité?"

It might be presumed that this exploration was amply sufficient, especially for young ladies—but these inquiries, offensive as they are, unfold scarcely the minutest particle of the genuine *abominations* which have been contrived and enjoined by "the Mother of Harlots, with the

wine of whose fornication the inhabitants of the earth have been made drunk."

It is to be regretted in reference to the effect which is designed by this publication, "to lift up the standard of the Lord against the enemy who cometh in like a flood," that the subsequent examination at confession must remain in the original language. The inquiry, therefore, is seriously propounded to every citizen, and especially to every woman, old and young, single or married; what must necessarily be the depravity of those Roman priests who write, and with the pope's sanction, publish volumes which dare not be translated into English for popular perusal? and what must be the nefarious contents of those volumes, extracts from which are necessarily restricted to a foreign tongue, with which few persons are conversant? although the quotations are adduced, expressly and solely for evidence, upon a topic vitally affecting the interests of the church, the republic, and mankind in all their diversified relations.

In the volume already referred to, and quoted—" *Ritual Formulario de Curas, para administrar los sacramentos,*" &c. are 236 questions upon the seventh commandment of the Mosaic Decalogue, which the priest is authorized and enjoined to propound at confession. One hundred and sixty-one inquiries are proposed to the men. Of these, a few only shall be extracted.

"4. Desde tu ultima confession, con quantas mugeres as ofendido a Dios?—118. As peccado con tu muger, o con otra qualquiera fuera del vaso natural, o por otra parte?—119. Que tantas vezes, que tanto tempo a que lo usas?—120. Con que tantas mugeres?—121. As pecado con algun animal, oveja, perra, cabra, gallina, burra, mula, gata, pato, o con alguna oveja de la tierra?

Y si es muger, pregunten le: As pecado con algun perro, o con otro qualquier animal?"

These are some of the choice questions which the priests address to all females above twelve years of age.

"187. Etes donzella? 188. Etes amancebada?—189. Desde tu ultima confession, con quantos hombres, as pecado?"—This produces several other questions of a more minute application.

"197. Antes que te casases con tu marido, estuviste con el amancebada? 199. Pecavas con el cada noche? que tantas vezes? 205. As pecado con dos hermanos?" This question is applied to sixteen different relatives.

"210. As palpado con tus manos las verguencas de algun hombre? 212. As consentido, que toquen tus verguencas, o a tus pechos, o a otra parte de tu cuerpi? 213. As besado las verguencas de algun varon? o as consentido que te bese a ti las tuyas, deleytandote en esto? 231. As consentido que alguno, o algunos hombres duerman contigo, fuera de tu vaso natural? 233. Aste pueste sobre el varon? o as consentido que pequen contigo de otra manera, que la natural? 235. As tocado con tus manos tus verguencas? o entrando los dedos en ellas, as venido en pollucion? Quando esto hazias, pensanas en varon? en quantos varones pensanas? 236. Que tantas vezes?" The Spanish ladies must assuredly realize all the effects of *Trachala's* "*Lavacrum Conscientia,*" when they have passed through this priestly ordeal.

It is not sufficient for the purposes of the Roman tyranny to debase

persons of both sexes apart, but the papal ecclesiastics must also fetter their disciples even in their matrimonial relations; and how a man, who knows that the ensuing questions are propounded by a profligate priest to his wife, can permit her to have the most distant intercourse with him; or how any woman, with natural feminine sensibilities, the proper affections for her husband, the instinctive tenderness of a mother, and the smallest degree of human pudicity, can enter a confessional to listen and reply to the following inquiries, is "the mystery of iniquity," which can be solved only by the apostle Paul's prophecy, that they are under "*strong delusions, believing the lie!*" The questions are applied both to the husband and wife.

The section is entitled, "Pecados que puede aver entre casados contra este sexto, it should be septimo, mandamiento."

"162. Pagas el devito a tu muger, o a tu marido? 163. As llegado a tu muger con animo, que llegatas a ella, aunque no fuera tu muger? O as llegado a tu marido, con animo que llegaras a el, aunque no fuera tu marido? 165. Gaurdas el orden, y vaso natural con tu muger?" This delicate inquiry for a woman is succeeded by several others of a more minute character.

"169. Estando con tu muger en el acto, as puesto el pensamiento, en otra muger? o as dormido con tu muger pensando que es muger de otro? 172. Estando en el acto con tu marido, as tenido el pensamiento en algun hombre? 174. Por no aver dado el devito a tu muger, o por no aver consentido que tu marido tenga acceso a ti, ase seguido alguna incontinencia? 179. As tenido acceso a tu muger, o a tu marido, en la iglesia, o en cimiterio? 182. Despues de aver dormido con la hija de tu muger, o con el hijo de tu marido, o con alguna parienta de tu muger, y de tu marido, as buuelto a dormido con tu muger, o con tu marido? 184. Casastete antes de tener catorze annos? Si es varon. Casastete antes de tener doze annos? Si tu muger."

To this examination at confession, of which only a concise specimen is extracted, the ensuing paragraph is appended. "Otras muchas preguntas dexo de escribir en este interrogatorio que se podian hazer a varones, y a mugeres, que entre ellos se cometen; que son todas pecados mortales devolas por no offender les oydos castos y limpios, de los confessoros letores, y por que en la lengua Quechua, no se pueden traduzir con la honestad, que santo lugar requiere." The meaning of which sentence is this: Many other questions might be asked concerning the sins which men and women commit with each other; but that the chaste and immaculate confessors! who read the book might not be offended, those inquiries are omitted; especially as they could not be expressed with that modesty which that *holy office* requires. *Ritual Formulario, &c.*, pages 210—231.

The above concluding paragraph was cited in the original, expressly to manifest the extraordinary duplicity of the Roman priests and Jesuits. After having taught and discussed, in all the pretended solemnity of the confessional, crimes, of which certainly nine tenths of American citizens never thought; the author apologizes for closing the interrogatories by pretending that the other impurities which men and women can commit, were even unfit for the chaste and uncorrupted ears of a Roman priest! and that they could not be divulged in language even fit for a popish confessor to read!



It is a duty to the Christian church, and to society at large, to offer an apology for the above extracts in the Latin, French, and Spanish languages, thus to be embodied in a standard work. But it is also an imperative and solemn obligation faithfully to develop the atrocious wickedness which is inseparable from monastic institutions.

It is criminal to assert, and delusion to believe, that a Jesuit seminary or convent can be as pure, or can dispense equal intelligence, as Yale college, or a Protestant female academy. The principles upon which they are founded, the rules by which they are governed, and the course of tuition through which the students pass, amply determine this point. But the contrast in morals! No professor in any collegiate institution supported by Protestants dare to promulge, for a moment, any one of the abominable maxims which have been cited from papal authority, and which are constantly enforced in every Jesuit seminary. No Protestant lady, who superintends the intellectual and moral progress of fifty young ladies in any district of the United States, ever conceived one hundredth part of the nefarious corruption included in the above questions, which every Roman priest, and every superior of a Jesuit convent, male or female, proposes to the respective youth, from their earliest age, who are so treacherously committed to their snares.

The preceding extracts are all selected from those authors who have not only been approved by the popes of Rome, whom the papists believe to be infallible; but they are also the writers whose authority, as expositors of Jesuitism and Romanism, is ever adduced; and whose ungodly canons and rules, all those who enter their seminaries and convents, unless the grace of God interpose and deliver them from their worse than Egyptian bondage, never cease to "love, honour, and obey."

### III. *The Monastic system is destructive of national prosperity.*

European annals assure us, that convents are the vortex in which all national morals and wealth are engulfed. Of their tendency to exterminate civil and religious liberty; and of their matchless turpitude, the evidence already adduced is amply convincing. But there are other points which more immediately advert to the welfare of the republic in its political and temporal relations, that require distinct illustration. These have been so elegantly delineated in Makray's essay on the "*Effects of the Reformation*;" that it is indispensable to insert his luminous historical development of monastic institutions, not only on account of its intrinsic value, but also because the testimony affords such powerful corroboration of those principles which this disquisition inculcates. *Effect of the Reformation upon Civil Society, by W. Makray.* Pages 83—96.

"The reformation has promoted the internal security and prosperity of the states of Europe, by effecting the abolition of various customs and institutions which were calculated to corrupt their morals and to impoverish their resources. The cruelty of some of the heathen emperors, and the terrible persecutions with which they visited the primitive Christians, induced multitudes of the latter to escape into the solitary and uninhabited places, where the enthusiasm that distinguished many of them was inflamed to an extraordinary degree by the gloom of the surrounding desert. Fanaticism having continued the unnatural practice of leaving society, even after the cause which had given birth to it had ceased, the monastic life began to assume a regular form. Edi-

ices were reared and appropriated to the purpose; rules were prescribed for the observance of their inhabitants; and eminent for piety was the individual esteemed, who, forsaking the vain pleasures and pursuits of a fleeting world, took up his final retreat in one of these solitary mansions. This was the origin of monastic institutions; and one of the most surprising subjects that can engage our contemplation, is the extent to which they increased. To think of a society that derived its existence from an obscure individual, who possessed no influence save what his fervid superstition conferred upon him, extending its ramifications over one kingdom after another, and over one region after another, till it could boast of an establishment over half the globe—numbering, too, among its members, statesmen, kings, and emperors, and actually grasping a great part of the wealth of the nations in which it prevailed—is one of the most astonishing scenes that history unfolds.

“The monastic life is unnatural,—for it is in direct opposition to an original principle of the human mind, by which our species are connected among themselves—the desire of society; nor is there a more striking phenomenon in the history of mankind than this—that a wild enthusiasm should acquire entire superiority over an affection to which men in every region in the world do homage. The professed and primary object of monastic institutions is preposterous. Little can be said for the rationality of minds which could suppose that the duties we owe to the God who made us, may be better performed amid the gloom of the desert, and the dreariness of the cell, than in the scenes of social life!

“But, although it were granted that the object of monastic institutions is not irrational, their existence, from the very hour of their commencement, was one continued crime against God, and against human society, increasing every hour in magnitude and atrocity. Man is not a being formed for himself alone. Dependant on his fellows, his very circumstances point out his destination. He is a member of society, and there are duties which he owes to society of as much importance in their own place, as those that are more immediately required of him by his Creator. What estimate, then, must we form of the conduct of him who turns away with utter contempt from all those offices of social duty, and bursting through all the strong and endearing ties by which he is connected with the members of the same great family, resolves to live ‘a solitary man?’

“Look, then, to the aggregate of injury which, in the withdrawal of its members, was inflicted on society by these institutions, during the long period of twelve centuries, and, negative though the crime be, it will not be easily counterbalanced. If the beings devoted to monachism during all that time be estimated at the permanent average of *three hundred thousand*,—a number, there is reason to believe, greatly below the truth,—forty generations passed away in that period, and a total is presented to us equal to the population of England—perhaps double or triple that number—of our fellow-creatures, to whose exertions in her service, society had a right of which she could not be deprived, snatched away from her, and with all those powers and faculties, which, under a kindlier influence, might have been her ornament and her delight, buried in the lone desert! Who can tell, amid all this prodigious overthrow of mind, how many mighty spirits were

crushed in their opening energies? How many individuals were condemned to live in vain, through whose enterprising efforts light might have been shed on the paths of literature, or on the truths of religion! Who can tell whether the combined exertions of many of these lost myriads might not have prevented the disastrous reign of darkness that ensued, and rendered the reformation unnecessary? At all events, who can doubt, that, in all this inconceivable multitude, there were many who would have occupied important stations in society;—many who would have proved the centre of domestic charities, the lovers of freedom, the friends and benefactors of their species? What can redeem, from the charge of atrocious guilt, the system which occasioned such gigantic ruin of intellectual and moral, as well as of physical powers!

“This, however, is not the precise view of the injury done to society by monastic institutions, nor is it that in which their criminality appears invested with its highest aggravation. It is, indeed, much to deprive society of the benevolent exertions of millions of her members; but it is a painful addition to set all these millions in hostility against her. From the principles on which these institutions were established, and the conduct which characterized their members, they were arrayed against her prosperity and her peace. The principles on which they were instituted, were those of entire devotedness to the court of Rome, and absolute independence on the civil power. Now, the exemption of such vast numbers of ecclesiastical persons from all subjection to the secular authorities, was utterly at variance with national security; yet this exemption was claimed for them, and during many ages afforded ground of contention and warfare in almost every nation of Europe. It was too late, after the reformation had taken place, to think of continuing such a state of matters; but its continuation was attempted, and, in the articles decreed by the council of Trent, for the reformation of princes and civil magistrates, which were, in fact, but a collection and confirmation of the decrees of former councils, we may read at once a description of the state of Christendom for ages previous to the reformation, and of the state in which, if papal influence had been sufficiently powerful, it would still have remained. The principal decrees of this council, on this subject, are the following: ‘That persons ecclesiastical, even though their clerical title should be doubtful, and though they themselves should consent, cannot, under any pretext, even that of public utility, be judged in a secular judicatory. Even in cases of notorious assassination, or other excepted cases, their prosecution must be preceded by a declaration of the bishop of the diocess. That in causes spiritual, matrimonial, those of heresy, tithes, &c., civil, criminal, mixed, belonging to the ecclesiastical court, as well over persons as over goods, pertaining to the church, the temporal judge cannot intermeddle, notwithstanding any appeal, &c.; and those who, in such causes, shall recur to the civil power, shall be excommunicated, and deprived of the rights contended for. Secular men cannot constitute judges in causes ecclesiastical; a clergyman, who shall accept such offices from a layman, shall be suspended from orders, deprived of benefices, and incapacitated. No king or emperor can make edicts, relating to causes or persons ecclesiastical, or intermeddle with their jurisdiction, or even with the inquisition; but are obliged to lend their arm to the ecclesiastical judges, when called on. Ecclesiastics shall

not be constrained to pay taxes, excise, &c. not even under the name of free gifts, or loans, either for patrimonial goods, or the goods of the church. Princes and magistrates shall not quarter their officers, &c. on the houses or monasteries of ecclesiastics, nor draw thence aught for victuals, or passage-money, &c. And there was an admonition to all princes to have in veneration the things which are of ecclesiastical right, as pertaining to God, and not to allow others herein to offend, renewing all the constitutions of sovereign pontiffs, and sacred canons, in favour of ecclesiastical immunities, commanding, under pain of anathema, that, neither directly nor indirectly, under any pretence, aught be enacted or executed against ecclesiastical persons, or goods, or against their liberty; any privilege or immemorial exception to the contrary notwithstanding.

“Such are the privileges which, not the monks only, but all the orders of the clergy, insulted the powers of Europe by arrogating to themselves, and in asserting which, they frequently threw whole kingdoms into confusion. It is evident, that these articles imply a total independence of the ecclesiastic on the secular powers, inasmuch as the latter could, on this plan, use no coercive measures, either for preventing the commission of crimes by the former, or for punishing them when committed—could not, even for the eviction of civil debts, or discharge of lawful obligations, affect the clergy, either in person or property, moveable or immovable; and could exact no aid from them for the exigencies of the state, however urgent. Besides, the independence was solely on the side of the clergy. The laity could not, by their civil sanctions, affect the clergy without their own concurrence; but the clergy, both by their civil and by their religious sanctions, could affect the laity, and, in spite of their opposition, whilst the people had any religion, bring the most obstinate to their terms. The civil judge could not compel a clergyman to appear before his tribunal; the ecclesiastical judge could compel a layman, and did daily compel such, to appear before him. And in all the interferences and disputes between individuals of the different orders, the clerical only could decide. Moreover, though the kinds of power, in the different orders, were commonly distinguished into temporal and spiritual, the much greater part of the power of the ecclesiastics was strictly temporal. Matters spiritual are those only of faith and manners; and the latter only *as manners*; that is, as influencing opinion, wounding charity, or raising scandal. Whereas, under the general term *spiritual*, they had got included the more important part of civil matters also, affairs matrimonial and testamentary, questions of legitimacy and succession, covenants, and conventions, and wherever the interposition of an oath was customary. Add to these, that they were the sole arbiters of the rights avowedly civil of the church and churchmen, and in every thing wherein these had, in common with laymen, any share or concern.’ The popish clergy generally, and especially the monastic orders, were ‘a sort of spiritual army, dispersed in different quarters, indeed, throughout Europe, but of which all the movements and operations could be directed by one hand, and conducted upon one uniform plan.’ The monks of each particular country ‘were a particular detachment of that army, of which the operations could easily be supported and seconded by all the other detachments, quartered in the different countries round about. Each detach-

ment was not only independent of the sovereign of the country in which it was quartered, and by which it was maintained, but dependent on a foreign sovereign, who could at any time turn its arms against the sovereign of that particular country, and support them by the arms of all the other detachments.'

"The monastic institutions were injurious to the states of Europe, inasmuch as they absorbed a vast portion of national wealth. It is not merely true of them that they were supported in affluence and splendour—at the expense of the very community whose claims on their services they had spurned; but aided by the delusions which popery had spread over the world, they drew into their possession immense riches, the greater part of which, as to any advantage resulting from it to the state, became from that moment utterly dead.

"But the revenues which they derived from their endowments in land, and from their church livings, although quite enormous, were not the only sources of wealth to the monasteries. Sums exceeding conception came into their possession from the sale of relics, and the voluntary offerings of superstitious devotees. Perpetually were the religious of the monasteries exhibiting a vast variety of *relics*, whose virtues were marvellously adapted to all the exigencies of human life: there were, for example, three or four arms of Andrew, some dozens of Jeremiah's teeth, the parings of Edmund's toes, some of the coals that roasted Laurence, the girdle of the Virgin Mary, shown in eleven several places, two or three heads of Ursula, some of Peter's buttons, and many rags, of the muslin and lace of Margaret and Clara, and other illustrious female saints! A thousand marvellous properties were attributed to these precious relics. They had power to fortify against temptation, to infuse and strengthen grace, to drive away the devil and all evil spirits, to allay winds and tempests, to purify the air, to secure from thunder and lightning, to arrest the progress of contagion, and to heal all diseases! *Indeed, it was much more difficult to tell what they could not, than what they could do!* To be permitted to touch, or even to see these hallowed things, was a privilege for which the people had to pay; but the possession of them was to be obtained only with a very great price; and the virtue by which they were distinguished, was also proportioned to the rate at which they had been procured.

"In addition to the immense sums received for their relics, the monasteries were ever attesting some new miracle, for the purpose of attracting the unhealthy, the penitent, and the pilgrim; all of whom were expected to leave an offering behind them to the wonder-working saint. The wealth of which, by these means, the monks became possessed, was enormous. An English historian informs us, that the offerings at the shrine of Thomas Becket amounted, *in one year*, to nine hundred and fifty-four pounds,—a sum equivalent to *fifty thousand dollars*; and that the gold taken from the shrine, at the time of the demolition of the religious houses, 'filled two chests, which eight strong men could hardly carry.' 'The jewels, the plate, the furniture, and other goods, which belonged to all these houses, must have amounted to a prodigious sum, of which no computation can now be made. In many of the rich monasteries, their vestments were of cloth of gold, silk, and velvet, richly embroidered; and their crucifixes,

images, candlesticks, and other utensils and ornaments of their churches, were of silver and gold.'

"And what was the mighty benefit which, in return for all the splendid gifts they received, the monastics conferred on their devotees? invariably the grand return made to the donors, was a promise that all the influence which the fathers possessed in *heaven* should be exerted in behalf of their souls, and the souls of their relations! What imposition can be too gross, for deceiving an ignorant and superstitious people? The sanctity of the recluses consisted wholly, or chiefly, in some ridiculous singularity of garb; yet was the world so much infatuated by their appearance, that liberality to *them*—even to the begging of their own children—was regarded as the most direct path to heaven; nor, it was imagined, could immortal happiness be more effectually secured, than by giving the luxuries of life to those who had bound themselves to live in abstinence, and by enriching those who had sworn to live for ever poor! Thus were the people deluded, and thus the pretensions of the monastic fathers to poverty and austere piety were mere cant; for, amid all the gloom, and all the affected rigidity of their character and their devotions, they never manifested much reluctance to encumber themselves with the riches that perish, and to barter for the carnal things of this world, the precious commodities of the world to come.

"It would have been well, however, if the mere absorption of property and of wealth had been all the positive evil with which the monastic institutions were chargeable. It is manifest that *this*, in process of time, would have effected the ruin of society; and, but for the reformation, Europe would, ere long, have become a region of monasteries and of monks. Nevertheless, it is the *moral* influence which they exerted, that renders them pre-eminently infamous, and throws over their guilt its deepest and darkest shade of atrocity. The morality of a nation constitutes its highest glory; when that is gone, its worth is departed, and though it may continue to boast of trade, and riches, and power, it is become an abomination in the earth. It is a fact which cannot be disputed, that these institutions naturally tended, and did greatly contribute, to spread the ruin of moral character, over every country in which they prevailed. There is not one individual of our species, on whose mind seclusion from society would not produce the most baneful effects. It would either give to his character the complexion of a rigid, unsocial misanthrope, or inspire him with all the fervor of fanatical frenzy. Men of strong mental powers, improved by education, have been unable to withstand its influence. Indeed, it seems to be the unavoidable effect of a monastic education, to contract and fetter the human mind. The partial attachment of a monk to the interest of his order, which is often incompatible with that of other citizens—the habit of implicit obedience to the will of a superior, together with the frequent return of the wearisome and frivolous duties of the cloister—debase his faculties, and extinguish that generosity of sentiment and spirit, which qualifies men for thinking or feeling justly, with respect to what is proper in life and conduct. The effect of monastic seclusion on the *female* mind, has been sometimes of a singular cast. In a convent of nuns in France, a strange impulse seized one of the fair sisterhood to mew like a cat, which soon communicated itself to the rest, and became general

throughout the convent, till, at last, they all joined, at stated periods, in the practice of mewing, and continued it for several hours!

“ In the fifteenth century, one of the nuns in a German convent was seized with a strange propensity to *bite* all her companions; and, surprising as it may seem, this disposition spread among them, till the whole sisterhood was infected with the same fury. This exhibits the ludicrous of monachism; but it is the effect which it has produced on the *passions*, that mankind have had most reason to deplore. Men may think to escape the power of passion, by escaping from the view of those objects by which it was excited; but experience tells us that the thought is vain. The calm which seems to accompany the mind in its retreat is deceitful: the passions are secretly at work within the heart; the imagination is continually heaping fuel on the latent fire, and at length the labouring desire bursts forth, and glows with volcanic heat and fury. The man may change his habitation, but the same passions and inclinations lodge within him; and, though they appear to be undisturbed and inactive, are silently influencing all the propensities of his heart. Even minds under the influence of virtuous principle, could with difficulty stem the impetuous torrent; and as for those of an opposite description, it is not wonderful that they should be overcome. The celibacy, the poverty, and the self-tormenting punishments to which the advocates of monachism pretended to dedicate themselves, were the means of fostering their pride, their ambition, and their sensual inclinations; and so quickly was the semblance of sanctity banished from their habitations, that, in the ninth century, the most strenuous efforts of Charlemagne were inadequate to the task of repressing the disorders with which they were pervaded. Ignorance, arrogance, and luxury, were the prominent features in the character, not, indeed, of the monks only, but of all the orders of clergy. Worldly ambition, gross voluptuousness, and grosser ignorance, characterized their various ranks; and the open sale of benefices placed them often in the hands of the basest of men.

“ The history of monastics exhibits, that their hearts were corrupted with the worst passions that disgrace humanity, and the discipline of the convent was seldom productive of a single virtue. The prelates exceeded the inferior clergy in every kind of profligacy, as much as in opulence and power; and, of course, their superintending and visitatorial authority was not exerted to lessen or restrain the prevalence of those vices, which their evil example contributed so largely to increase.

“ The celebrated Boccace, by his witty and ingenious tales, has very severely satirized the licentiousness and immorality which prevailed during his time, in the Italian monasteries; but by exposing the scandalous lives, and lashing the vices of the monks, nuns, and other orders of the Papal clergy, he has been decried as a contemner of religion, and as an enemy to true piety. Contemporary historians have also delivered the most disgusting accounts of their intemperance and debauchery. The frailty, indeed, of the female monastics, was even an article of regular taxation; and the holy father did not disdain to fill his coffers with the price of their impurities. The frail nun, whether she had become immured within a convent, or still resided without its walls, might redeem her lost honour, and be

reinstated in her former dignity and virtue, for a few ducats. This scandalous traffic was carried to an extent that soon destroyed all sense of morality, and heightened the hue of vice. Ambrosius of Canadoli, a prelate of extraordinary virtue, visited various convents in his diocese; but on inspecting their proceedings, he found no traces even of decency remaining in any one of them, nor was he able, with all the sagacity he exercised on the subject, to re-infuse the smallest particle of these qualities into the degenerated minds of the sisterhood. The reform of the nunneries was the first step that distinguished the government of Sixtus IV. after he ascended the papal throne, at the close of the sixteenth century. Bossus, a canon of the strictest principles, and of most inflexible disposition, was the agent selected for this arduous achievement. The Genoese convents, where the nuns lived in open defiance of all the rules of decency, and the precepts of religion, were the first objects of his attention. The orations which he publicly uttered from the pulpit, as well as the private lectures and exhortations which he delivered to the nuns from the confessional chair, were fine models, not only of his zeal and probity, but of his literature and eloquence. They breathed, in the most impressive manner, the true spirit of Christian purity; but his glowing representations of the bright beauties of virtue, and the dark deformities of vice, made little impression upon their corrupted hearts. Despising the open calumnies of the envious, and the secret hostilities of the guilty, he proceeded, in spite of all discouragement and opposition, in his highly honourable pursuit; and at length, by his wisdom and assiduity, beheld the fairest prospects of success daily opening to his view. The rays of hope, however, had scarcely beamed upon his endeavours, when they were immediately overclouded by disappointment. The arm of magistracy, which he had wisely called upon to aid the accomplishment of his design, was enervated by venality; and the incorrigible objects of his solicitude, having freed themselves, by bribery, from the terror of the civil power, contemned the reformer's denunciations of eternal vengeance hereafter, and relapsed into their former licentiousness and depravity. A few, indeed, among the great number of nuns who inhabited those guilty convents, were converted by the force of his eloquent remonstrances, and became afterwards highly exemplary by the virtue of their lives, but the rest abandoned themselves to their impious courses; and, though more vigorous methods were, in a short time, adopted against the refractory monastics, they set all attempts to reform them at defiance. The modes, perhaps, in which their vices were indulged, changed with the character of the age; and, as manners grew more refined, the gross and shameful indulgences of the monks and nuns were changed into a more elegant and decent style of enjoyment. Fashion might render them more prudent and reserved in their intrigues, but their passions were not less vicious, nor their dispositions less corrupt."

Eighty years after the reformation, in 1599, we are assured that the number of monasteries and convents in the papal dominions in Europe, exceeded 225,000, which must have contained at least six millions of persons, all of whom were of mature age. According to this calculation, as compared with the population of the United States, if the monastic system were as widely extended in this republic as in those



European nations, there would be not less probably than one million and a half of monks and nuns, living in indolence, profusion, and profligacy, who would comprise one fourth of all the adult inhabitants of the federal union.

National prosperity, and especially the stability of those institutions which contribute to it, depend chiefly upon the freedom and virtue of the citizens. But these, it has already been proved, cannot exist where popery predominates. There are also subordinate causes which are very influential in producing the advantages that are so desirable. A numerous, active, and moral people, abundantly supplied with temporal comforts, would be the brief description of a prosperous nation:—but this character never did appertain, and never possibly can belong to any country, where conventual institutions are plentiful and encouraged. This fact is manifest, because the monastic life is destructive of the human species. It encourages indolence; and grasps an enormous revenue, to squander in the utmost extravagance of debauchery. If an equal proportion of monasteries now existed in the United States as formerly in Europe; combining the loss of active labour, and the additional expenditures; the amount would constitute an annual sum equivalent, at least, to five hundred millions of dollars, to be deducted from the national income and opulence.

The system of celibacy, which is the corner-stone and the cap-stone of all the monastic edifices, “contemns the divine constitution of human nature, and outrages common instincts.” It generates “the very worst corruptions and perversions to which human nature is liable; such clearly are the inflictions of monastic life; its solitude, and celibacy! The very same authority which forbids adultery, enjoins marriage: and as long as morality is understood to consist in obedience to the declared will of God, it can never be imagined, that a man is defiled by living in matrimony, any more than by ‘eating with unwasht hands.’ The anchorite is a selfist by his very profession: and, like the sensualist, though his taste may be of another kind, he pursues his personal gratification, reckless of the welfare of others. That so monstrous an immorality should have dared to call itself by the name of sanctity, and should do so too in front of Christianity, is indeed amazing.” *Hist. of Enthus.* sect. 9.

That the European nations were vastly less in the number of their inhabitants prior to the reformation of the sixteenth century, than they now are, is an indisputable fact; and the causes are obvious to every political economist. The Roman priests and monks, with their nuns, sisters, and nieces, all of whom lived in canonical celibacy, comprised two fifths of the whole adult people; and these were either debilitated by inordinate and unnatural sensuality, or were guilty of procuring abortions, or of infanticide. Hence the people were comparatively few; and there is no doubt that Europe now contains three times as many people as were living two hundred years ago. One grand cause of this increase is obvious. The monasteries and convents throughout all the Protestant countries were demolished, and the friars and nuns were dismissed to useful life, with an injunction against the restoration of the godly craft. Hence selfishness died away; dissoluteness decreased; and their consequent crimes were so diminished, that instead of being tolerated, and adjudged to be venial faults, they

became aggravated felonies; and, of course, the people multiplied in a ratio never before known. This could not have been exemplified during the sway of the monastic corruptions. The erection of convents, and especially those for females, by impeding the increase of the people, is the greatest obstruction which Satan can devise, to multiply vice, and to counteract the approximation of these states to the first rank among the nations of the world.

With this melancholy result of popery, is connected another pernicious device. The monks and nuns are ever illegally and corruptly grasping after wealth. Except the offspring of priests and nuns, precious illegitimate darlings! no parents can place their children within those Jesuit institutions, unless they furnish large present pay, and hold out the expectation that the reversionary property accruing from their parents will eventually belong to the confraternity of friars or of nuns, by whom the deluded victim has been beguiled, until impiety and irreligion have assumed undivided supremacy, or death has transferred the victim to the tomb. For even in this country, no murder which is perpetrated in those "holds of every foul spirit, and in those cages of every unclean and hateful bird;" and no atrocity, however flagrant—ever passes under a coroner's research, or the jurisdiction of a court of justice. They are equally exempt from the civil authority in these states, as though they resided in an undiscovered island in the Pacific Ocean. It is self-evident, that a system which ever obtains all of earthly goods which it can possibly grasp, only to expend it in the most iniquitous manner, must be incompatible with the social welfare, and destructive of national prosperity; because the wealth accumulated by convents has always been devoted to purposes most hostile to personal virtue, domestic comfort, and the welfare of the body politic.

Monastic institutions are a death-blow to all industry. Indolence, and uselessness, and corruption, are their grand attributes. They are supported by the labour of others, exacted not for an equivalent, but for the most absurd as well as ungodly objects. Their pretended vow of poverty is a ridiculous and shameless imposture. In idleness they commence, and live, and die; a nuisance and a burden upon the public.

The ancient Gothic castles, in their exterior alone, declare that they must have been the receptacles of all the products of the surrounding country, the seats of barbaric magnificence, and the domicil of every brutal indulgence. But even in the modern papal countries, and especially in those where monachism still partially maintains its supremacy, there are no factories, no internal improvements, no rail-roads and steam-boats, no science to direct, and no arts to execute any measures for the benefit of families, the augmentation of comforts, and the advancement of the commonwealth. Debasement is their inseparable patrimony; and poverty, and crime, and wretchedness, are their inalienable curse.

"Such is the record of monastic profligacy and corruption; and when we think how the monks were regarded by the people with profoundest reverence, and moreover with what swarms of them Europe was filled—friars, white, black, and grey; canons, regular, and of *Saint Anthony*; Carmelites, Carthusians, Cordeliers, Dominicans, Franciscans, Conventual and Observantines, Jacobins, Remonstraten-

sians, monks of Tyronne and of Vallis-Caulium, Hospitallers, knights of *Saint John* of Jerusalem, nuns of *Saint Austin*, *Clare*, *Scholastica*, *Catherine of Sienna*, &c., with canonesses of various classes, we cannot entertain a doubt, that the contagion of their example operated with most debasing and corrupting effect upon the character of mankind. What must have been the condition of morality, when its professed teachers were so immoral? What, in the view of the God of truth and purity, must be the turpitude of that popish system, and of that widely extended institution, monachism, which, for more than a thousand years, spread its unhallowed influence over so great a portion of the world, and triumphed in the overthrow of all that is virtuous and noble in the character of man. The reformation, in effecting the overthrow of the monastic system, has promoted, in no ordinary degree, the prosperity of every state in which it has obtained."

### III. PRACTICAL POKERY.

#### THE INFLUENCE OF ROMANISM UPON INDIVIDUAL CHARACTER, AND ITS CONTROL OVER DOMESTIC LIFE AND THE SOCIAL RELATIONS.

THAT the operations of the system which has already been delineated must necessarily be most pernicious, is self-evident. It would be absolutely impossible to darken the human mind, and to corrupt the moral sense without very malign results. The delineations of popery which are furnished by the Protestant, unfold this very impressive fact, that the principles and ceremonial of Romanism combine a very extraordinary and unexampled medley of superstitious departures from reason and religion. Popery is not less impious, than it is idolatrous and irrational. The unvarying testimony of the sacred oracles of God is corroborated by the uniform history of mankind, that idolatry is universally and always attended by every diversified fraud and pollution. The orgies of the ancient Bacchanals commingled with the licentiousness which characterized the Chaldean votaries of the ancient "Queen of heaven;" while the priests of Bel were enacting their deceptive mummery, and their blasphemous rites; neither of whom surpassed the idolatrous juggleries, and the obscene practices which are inseparable from the modern Babylon.

The irreligion of the papal hierarchy, however, has been so luminously displayed in the previous essays, that it would be irrelevant to subjoin any additional illustrations. Our object is restricted to this inquiry, How does Romanism ordinarily exemplify its genuine attributes in the minuter conditions of human society?

In general, it must be premised, that the Roman system differs from all others which hitherto have existed, in its boundless influence upon its disciples. Christianity peremptorily forbids its despotic assumptions. No known form of irreligion which has ever prevailed in the ancient or modern pagan countries, has exercised so complete a mastery over the will and the affections of its infatuated devotees, as "the working of Satan," originally invented, and yet prolonged, at Rome.

For simplicity in contrivance, greatness of imposture, plenitude of sway, and adaptation to produce the intended effect, no conceivable machination can parallel **AURICULAR CONFESSION**, with its concomitant dogmas and exactions. It is apparent whence this most destructive evil originated. The arrogated supremacy of the pope, which is partially assigned to all papal ecclesiastics, and their blasphemous claim, which even exceeds omnipotence in power, and "Satan's devices" in impudence, that every Roman priest can make his Creator, are the corner-stones on which the whole popish edifice is erected, and the mainspring of that despotism which the papal hierarchy exercise over their deluded vassals.

"Popery," says Cecil, "is the masterpiece of Satan;" and *auricular confession* is the chef d'œuvre of the whole "mystery of iniquity." The claims of the papal universal authority, even supported by the incomprehensible mysteries of transubstantiation, never could have exercised their boundless and irresistible influence, during nearly twelve centuries; had they not been enforced by their "*Sacrament of Penance*," as the Romanists denominate the most arbitrary and degrading bondage by which servile men ever were enthralled.

Although nine previous essays are devoted to the subject, yet it is requisite to condense a summary view of this stupendous invention to enchain the bodies and souls of men. The term *penance* is used in the most sophistical manner by the papal writers; and artfully draws away the unreflecting mind from the doctrine of evangelical repentance to this Romish delusive substitute. By the general definition of a sacrament, the Papist is taught, that it efficaciously confers the grace which it represents, by the mere act of performing the ceremony. Hence, the sinner is cajoled to believe, if he resorts to the priest, observes his rules, submits to his demands, and receives his absolution, that he has savingly repented of all his sins; and as the priest is in the stead of God, that his transgressions are entirely pardoned and obliterated from remembrance.

The Roman penance comprises, as essential ingredients, several mischievous particulars. In the "*Corpus Juris Canonici, Gregorii XIII. Pont. Max. jussu editum; &c. Lugduni, 1614. Cum licentia*," are the following canons, in reference to this topic: from which the results in practice, of the "*Sacrament of Penance*," may accurately be ascertained.

"*Nemo unquam episcopum, &c. No person shall ever presume to accuse any prelate or other ecclesiastics before a secular judge.*" Page 544. This doctrine taught in the confessional necessarily induces the belief, that the priest is superior to every, earthly government; and therefore ought to be obeyed in preference to all conflicting authorities.

"*Sententia Pastoris, &c. The sentence of the pastor, whether just or unjust, must be revered.*" Page 557. Consequently the person who attends confession must obey the priest's decision, however contrary to reason, law, justice, morality, or the Christian religion.

"*Per confessionem mulieris, cum qua peccavit, Sacerdos non sit condemnandus.*" Page 652. This rule at once shields the Roman priests and confessors from all ecclesiastical censures, and renders every female, at his will, a defenceless victim to his inordinate desires. This atrocious specimen of *infallibility* accounts for all the sensuality which has incessantly characterized the Roman hierarchy.

"*Presbyter, qui revelat confessionem, &c. The priest who reveals the secrets of the confessional must be deposed, and condemned to ignominy all the days of his life.*" *Can. Penitent.* No. 31, page 1262. This canon cements all the other corruptions. Unless in very extraordinary cases, the scenes which are enacted in the seclusion of that apartment where the priest and his devotee are concealed, remain forever unknown. There the Jesuit regicides plotted the death of monarchs, the convulsion of kingdoms, the Bartholomew massacre, the gunpowder plot, the Irish rebellion, the revocation of the edict of Nantz, the poisoning of Pope Ganganelli, and all the other complicated crimes

which have deluged the world with slaughter, rapine, and desolation, during nearly the last three hundred years.

From the above fundamental principles it follows, that the Roman penance includes the admitted irrevocable jurisdiction of the priest over the understanding, heart, and conscience of his votary—that all evidence which would criminate a priest for any nefarious wickedness is positively excluded—and that the procuring of testimony respecting treasons, rapes, murders, arson, robberies, and any other wickedness which are contrived in the inaccessible privacy of the confession room, in all common cases, is totally impossible.

The following extract from a recent discussion of the "principles and institutions" of Romanism, demands insertion for its force and truth. "Penance requires and imposes *auricular confession to a priest*. But where does the Saviour command his disciples systematically and regularly to confess all their sins; or in what part of the inspired canon do we find it mentioned as the exclusive prerogative of the Christian ministry, that to them alone the secret and confidential disclosure must be made? The practice of confession, as it obtains among the Romanists, in innumerable cases, has been the source of immense evil to the individuals making such confession, by the reaction of the details of sinful indulgence on their imagination and passions; to the confessor himself by the facts and circumstances which are disclosed; and to the general habits of thinking on this subject; by which, the official exercise of priestly functions in this way, has tranquilized the conscience on most unscriptural principles; and the minds of men have been set at rest, not because of the right application of Christian truth, but by the external administration of the rites and observances which the pretended sacrament of penance imposes. It is much easier to confess, and to make compensation, than to mortify an ambitious and sensual temper, to suppress the feelings of malevolence and resentment, or to abandon the habits of irregular and vicious indulgence. The political influence obtained by the knowledge of confessors in high and exalted stations, has often been employed for the most iniquitous purposes, and has rendered the possession of this power, a prerogative of dangerous operation to civil society.

"Penance directly leads to false and dangerous views respecting the method of obtaining the pardon of sin. Papists believe in the power of the priest to absolve them from sin, and consider indulgences as an allowance to live as they please for a certain period of time. They keep a *debtor and creditor account* with the Almighty, through the agency of their priests, who are conceived to be invested with a special commission to transact these affairs of profit and loss. If they sin, they have only to confess, and submit to some infliction of corporal chastisement, or pecuniary compensation; or to procure *indulgence*, by their money; and the affair is so adjusted, that they may be enabled to go on in sin, until the next time of settling their accounts. Pope Pius VII, in 1813, granted a *plenary indulgence* applicable to the souls in purgatory, by way of suffrage, and this in form of a jubilee. And to those who attended mass eight times, and upon each occasion, repeated *five paters*, five *aves*, and a creed, and made a good confession; this assurance was made by that pontiff and his inferior

prelates: ' *Were your sins as red as scarlet, by the grace of absolution, and application of this plenary indulgence, your souls shall become white as snow!*'

"Penance is founded on unscriptural views of ministerial power, and directly leads to priestly domination. What sight upon earth can be more absurdly ridiculous, than to hear a mortal, without one prerogative from heaven, say to his fellow—'Receive thou the Holy Ghost;' when he had never received the gift, and therefore could not possibly impart it. However, this gratuitous assumption is of wondrous use in maintaining priestly power, and of the greatest importance in extending clerical domination. It makes every priest virtually apostolic in his influence and claims. It invests him with the authority of an oracle. It lays prostrate at his feet the reason and consciences of his flock. His touch is healing. His voice silences the accusations of guilt; or inflicts the pangs of remorse. A mysterious efficacy attends his official discharge of the ritual. In baptism, he regenerates; in confirmation, he assures them of the grace of God; in the eucharist, he works a miracle; in penance, he remits their sins; and in extreme unction, he gives them a passport for heaven." Here neither learning, nor wisdom, nor piety is necessary; priestly authority is all in all; which the "complicated and numerous ceremonies of Romanism tend so powerfully to confirm!" *Fletcher's Lectures*, No. 5. page 172.

It is hence easily perceptible, that the system of popery in its principles and practices must inevitably be very pernicious in its operation upon mankind, in all their relations with civil society. In the prior discussions, the authentic and infallible dogmas of Romanism have been cited at large; it is therefore only requisite to apply them, and thus to delineate their influence upon men in their various consociations.

#### I. POPYERY DESTROYS ALL THAT IS DIGNIFIED AND HONOURABLE IN THE HUMAN CHARACTER.

The Christian religion was mercifully revealed by "the Father of lights, from whom cometh every good and perfect gift," for this express purpose; to restore the divine image to man, "the image of him that created him," which had been lost by transgression; to rescue our race from darkness, impurity, and delusion; and to reinstate them in their pristine "knowledge, righteousness, and true holiness." Now it is the universally concurrent testimony of the popish annals during almost 1200 years, that ignorance, deceitfulness, and corruption, are inseparable from the dominions of "the Beast." The gracious Redeemer has given us an infallible canon of ceaseless and universal application, and which is not less easy than unexceptionable. *Matt. vii. 15—20.* Ye shall know that the false prophets, although in sheep's clothing, are ravening wolves by their fruits. "A corrupt tree bringeth forth evil fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." Such is the certain, heaven-denounced doom of popery, the Mystery, Babylon! *Revelation xvii., xviii., xix.,* "Wherefore by their fruits ye shall know them."

This test of principles, character, and actions, is of ineffable importance to American citizens. Our civic institutions and our religious liberties cannot coexist with the predominance of popery. Intelligence, sincerity, and sanctity, must sway, or the confederacy of freemen will

speedily disappear. But the pontifical despotism kills all of them, and substitutes for this exemplary proof of divine mercy, an animated, blind, deceitful, debauched, and therefore, a mischievous slave. This result is effected by the following process.

1. *A Papist is completely ignorant of all correct knowledge.* Our discussion adverts not to those acquisitions which are merely ornamental or literary; but to those attainments which influence the moral relations of man with his God, his judge, and with society. Some Papists have been erudite scholars; others have been sound casuists as far as they dared; and many of them have been upright in their intercourse with the world; but they have professed to be humble "worshippers of the Beast;" and consequently, were learned, pure, and just, in despite of the unholy jurisdiction to which they professed nominally to submit. But even these examples are "few and far between;" for scarcely a single instance occurs during the seven centuries, which are emphatically called the "dark ages." To denominate Berengarius, Claude, Wickliffe, Savaranola, John Huss, Jerome of Prague, Chaucer, Dante, Petrarch, and a few others, Papists, would be nearly as great a perversion as to allege that the Waldenses and Albigenses were adherents of the Roman antichrist. And to cite as examples of popish erudition and morals, the Papists who have dwelt in Britain, Saxony or America, during the last two hundred years, is not one jot more relevant, than in speaking of all those "in Rome, beloved of God, called to be saints," to fancy that Pope Gregory XVI. and his proverbially dissolute cardinals were intended by the Apostle Paul, when he wrote his famous epistle.

It is a fundamental principle of the papal system, that popular ignorance is essential to the prevalence of priestcraft. Hence, the Holy Scriptures are peremptorily forbidden to be perused and studied, and in their stead is imposed the priestly oracle; who is generally as ignorant of biblical truth, and of pure morality, as he is skilled in tortuous casuistry and practical vice. All the knowledge which an obedient Papist ever attains of morality, as long as he continues to dwell within the gloomy domains of Babylon the Great, is imbibed from the instructions of the confessor, or from the common "*manuals*," which usually teach more wickedness than can be found in any other volumes.

Profound ignorance of the sacred book, with a total disregard of all its spiritual import; and in reference to the second commandment, an entire erasure of its injunctions, are manifest proofs, that to inculcate evangelical truth and religious duty constitutes no part of Romish instruction. As the unavoidable consequence, the countless majority of the pontifical subjects are engulfed in the darkness which may be felt; attended by all the contamination which must unavoidably flow from hearts depraved, prone to evil, and without legitimate restraint.

The Papist is early taught that all his feelings, wishes, and illumination, must be directed by his priest—that his instructions alone are true and obligatory—that it is mortally sinful to know any thing which his confessor prohibits—that if he imbibes any novelties it is his immediate duty to appeal to the priest to ascertain whether they are admissible—and in short to credit without hesitation all that his God the church prescribes; and to repudiate every thing which "the speaking



tribunal," the priest, declares to be contrary to the orders of the pope, and not conformable to the interests of "the Mother of Harlots." Now it follows, that men in this state of mental vassalage must be ignorant, even in the midst of every facility to acquire knowledge. But the Roman hierarchy also contrive every possible impediment to the use of those means by which information can be obtained. Not only is the word of God, and all religious books which correctly illustrate it, removed as far as practicable from the sight, and also from the acquaintance of the people; but that instruction which might qualify them to attain additional light is pertinaciously withheld; and "schools for all" are opposed with an energy and malevolence unexampled in the annals of mankind.

Thus a determination is resolutely developed, if possible, to perpetuate the darkness where it still hovers, and to extinguish even that small portion of light which now irradiates the Protestant portions of the world. In this respect the Jesuit colleges, seminaries, and convents, under the hypocritical pretext of educating youth in the higher departments of literature, are gradually restoring the spiritual blindness and the indescribable impurities and corruptions of the Gothic ages.

In addition to this fact, it must be noticed, that there is a Papal bull denouncing all those who read any books without the priest's dispensation; that the indexes, prohibitory and expurgatorius, directly forbid the perusal of the sacred volume, and of every other book which promulge the "pure and undefiled religion" of the Lord Jesus Christ; that there is a Papal congregation expressly appointed to examine and decide upon the character of all works which are issued from the press; and that no book is allowed which opposes the Roman craft, and explains the satanic policy, the debasing slavery, and the unparalleled turpitude of the papacy.

That which might be expected is therefore discoverable in all districts, and in various degrees, in every house, and in each individual, over whom popery reigns. They are ignorant of all good; and the converse of the proposition is not less true; they are proficient in all mischief. "They have committed two evils; they have forsaken the Lord, the fountain of living waters; and have hewed them out cisterns, broken cisterns, that can hold no water." Jeremiah ii. 12, 13.

The following quotation was published in England, about 1680, and is supposed to have been written by Bishop Burnet. It constitutes a suitable addition to the principles inculcated by this essay; as it is believed, that the dreadful indictment will be fully proved. It is extracted from a small work, entitled, "*Popish Principles and Practices Pernicious.*" Section VII.

"A Papist acting according to the principles of his religion, cannot be an honest man, a good neighbour, a true friend, or a faithful subject. This general proposition is evident from these four arguments.

"He who believeth it not only lawful, but necessary, to dissembles, lie, violate his vows, break his oaths, make light of his word and promises, swear and forswear, say or do any thing, when either his priest commands it, or the interests of the pope and the papal cause require it; and also he who is persuaded, that say or do what he will upon that account, there is one in the world, who by his own power, and many others, who by a power from that one, can dispense with

him for it—pardon all, and make that which is in itself sinful, to be no sin—can you truly think such a one to be an honest man ?

“ He who believes it lawful to deceive and undermine his neighbour, to injure him in his body, goods, or reputation, if by reason of any of these he stand in his way, and hinder his design of promoting the cause he hath undertaken—he whose avowed principle it is, that *faith is not* to be kept with heretics, or men of a different persuasion from himself—he who is persuaded that he owes nothing of love, kindness, affection, and good will to any persons, unless they be serviceable to him in his ill designs upon others—who hath devoted himself wholly to one interest and one party, and looks upon all the world besides as heathens and publicans, and to be dealt with accordingly—Have you so much false charity as to think, that such a person can be a good neighbour, when he hath an opportunity to be otherwise ?

“ He of whose sincerity we cannot be assured, and of whose fidelity we have all the reason in the world to doubt, because his principles teach him to dissemble, and his religion allows him to deceive us—he, to whom we cannot with confidence commit any secret, and from whom we cannot expect any kindness, unless we join interests with him, and drive on the same design that he doth ; who believes it not only lawful, but sometimes necessary, to deceive, betray, and expose his best friends to all the dangers that are imaginable, merely to advance an interest which he hath espoused ; whom no obligation, either of relation or affection, or kindness, or vows, or promises, or oaths, or any other engagement whatsoever, can keep within the rules either of justice or friendship, when the overruling interests of the Roman church require it should be otherwise—can you imagine that such a one can ever make a good friend ?

“ He who believes that there is a foreign power superior to that of his own government, even in his own country ; and that he is bound in conscience to obey the former, and disobey the latter, if at any time their commands happen to run counter ; that he may be absolved from his allegiance, and dispensed with for his duty and obedience, that it may be lawful for him to resist and rebel against his government ; but if at any time it happen, that this superior power should be evil disposed, and declare the governors to be heretical and excommunicate, then he not only may, but ought to do all that in him lies, to depose, dethrone, and deprive this government of their authority ; to destroy the laws, to ruin the constitution, and to subvert all established rule and order in the state—while a man is of this persuasion, can any person believe, that such a one can ever be a good subject ?”

The ensuing discussion will necessarily include a reference to the principles which have already been cited—because it is nugatory to plead the ignorance or disbelief, or even the rejection by one man of the standard code of the community to which he belongs.

It is true, that popery, since the reformation in the sixteenth century is a perfect masquerader in Protestant countries, which assumes all forms and every disguise, expressly to evade scrutiny, and to bewilder the judgment. We must not estimate it, therefore, by this delusive appearance, assumed intentionally to deceive ; but we must form our opinion by its standard commentators, and its pretended infallible

examples; not by the declarations of those who know not whereof they affirm, nor by the actions of men who have really rejected the usurpation, to which they nominally profess "for lucre's sake" to adhere. By this criterion only, the influence of popery will be examined in the topics which remain to be discussed.

2. *Papists generally are impure.* This is a grave and momentous charge, but it is attested by evidence irresistible; for no part of the annals of popery obtrudes itself upon attention with so much offensiveness, and with equal certainty, as the extreme sensuality of the Roman irreligion. It is not to be deemed an adventitious or an unnatural morbid excrescence, occasionally developed in connexion with a pure and healthful system; but it is the most essential, ostensible, and permanent quality of the antichristian confraternity. Romanism could not subsist without the utmost inordinate licentiousness. Popery never attained any comparative influence, until nominal Christendom substituted idolatry for devotion, and the traditions of men instead of the mandates of Jehovah; which unholy change unavoidably produced, as impiety always does, a laxity of moral principle, and as the natural result, a dissolute life. All the nations called Christian have been sensual, in exact proportion to the extent of the pontifical bondage in which they have been immured; and at this hour those individuals, families, and nations, perverse exceptions always excluded, are the most delicate and refined, which have removed the farthest in distance from the confines of Babylon. These are historical facts, which the history of Europe since the death of Theodosius undeniably confirms; and which are oracularly corroborated by the existing contrasts on the American continent. There is nearly as much difference existing between the state of society in Boston and Lima, or Philadelphia and Mexico, as between the scenes anciently enacted in the tents of Succoth Benoth, and the solemnities of a modern Christian devotional assembly.

This state of things and this diversity of moral character are naturally consequent upon the manner in which persons are educated. Nothing is more obviously true than the fact, that they who are trained up in the confessional, where the questions and the canons, which already have been cited, are discussed and enforced from their youth, like the old Romans, must be "filled with all unrighteousness."

It is unavailing to retort, that many Papists have been indisputably holy men and women; because the admission of the extraordinary fact only verifies the almost generality of the rule against which so feeble an exception only can be alleged. There may have existed honest Jesuits, continent friars, and chaste nuns; but this only proves, that, through divine mercy, they were better than their avowed rules, and that their whole life was a ceaseless tissue of practical inconsistency. The true condition of society, and of course, the temper of those individuals who compose it, in this reference may be accurately known, from one feature which has universally existed wherever popery predominates. A large proportion of the adult population pass their lives in celibacy. The Roman sacrament of marriage, of which the ecclesiastics, of all orders and of both sexes, are forbidden to partake, possesses neither sanctity nor attractions sufficient to interest even the laymen. Why should this antisocial state retain the ascendancy?

This system in the very highest degree is unnatural. Not only is it

destructive of national energy and opulence, but as essentially fraught with every species of disorder and crime, it must be in its own nature unspeakably reprehensible. If the cause be sought, it is found in the general and deep-rooted conviction, that through the evils which are practised and taught by the confessors to youth; by the secrecy with which every atrocity can be perpetrated by the priest and his devotees; and by the knowledge which the parties have acquired of the operations of the Roman system, personal purity is in a great measure extinguished: and as is the invariable result, both in men and women, all the tender emotions of delicacy, honour, confidence, and attachment, wither and expire.

No persons but the parties are acquainted with the horrid impurities of the confessional. Some idea of the vastness of the popish "mystery of iniquity" may be formed from the citations which have been introduced in the former section. It is peremptorily enjoined that the questions introduced in the French and Spanish languages shall be propounded to all persons without exception, who attend upon the priest to confess their sins, and to obtain absolution. The confessor may put them all or not at his option—but that some of the most offensive of them are part of "the examination of conscience," as it is so wickedly entitled, which is adopted in this country, is known to all persons who are acquainted with this revolting topic.

The inference is unavoidable:—no Papist who complies with the requisitions of that system of impiety to the obligations of which he professes to submit, can possibly maintain that pudicity and decorum either in feeling or action, without which all the dignified qualities of man are eclipsed and degraded. This is the prophetic delineation of popery in the Holy Bible—this is the record of Romanism in every country during a thousand years—and this is the universal character of Papists at this day; because popery and carnality in all its multifarious crimes are as inseparable as cause and effect.

### 3. *Popery is a compound of deceitfulness.*

The descriptions of "the working of Satan" which reigns at Rome, are precisely assimilated to its character as revealed by "the spirit of prophecy." In the minor transactions of life, or with his confederates, a Papist perchance may act uprightly; but in all the complicated questions and relations in which he is involved as a resident of a Protestant country, it is absolutely impossible, that he who succumbs to the priestly yoke can act consistently with rectitude and truth. He is taught from his earliest youth that dissimulation, equivocations, mental reservations and even direct falsehoods, for his own benefit or for the good of the church, are either venial sins, or else meritorious acts. He is assured, that no performances are more conformable to the commands of the Holy Roman church, than no good works are more expiatory of mortal transgressions, and that no religious services are more acceptable to God, than deceiving, obstructing and injuring heretics; and that the mischief which would be criminal if done to a Papist, becomes a subject of reward when executed upon a Protestant.

The doctrine of faithlessness in transactions with heretics, so as to sanction the violation of all treaties, covenants, promises and contracts, is ratified by popes and councils as obligatory upon all Papists, when it can be achieved with safety and impunity; and to accomplish the

desired result, the most corrupt and wilful falsehood and perjury exchange their inherent depravity, and are metamorphosed into saintly virtues. In addition to this wickedness, it must be remembered, that the dispensing power claimed and exercised by the pope, nullifies all holiness, and sanctifies all vice.

The history of the popedom is one incessant proof of the truth which the Apostle Paul declared to the Thessalonians, *Epistle 2. chap. 2.* that the "falling away" of the church, and the subsequent enthronement in the temple of God, of "the man of sin and the son of perdition," should comprise a system of "strong delusions and all deceivableness of unrighteousness," which he emphatically denounces as "*the lie!*"

One of the most convincing demonstrations of the divine origin of the Holy Scriptures is this—that its most extraordinary and apparently incredible predictions should be exemplified with minutely accurate precision, by the very craftsmen who boast that they are the only church of Christ; and yet who are so ignorant of the truth which divine revelation announces, that they are unconscious of their own steadfast fulfilment of all the turpitude against which the curse of God is promulged.

It is also not irrelevant to remark, that if popery did not embody and manifest all the abhorrent guilt which is imputed to it in the previous essays of the Protestant, it would not be a consummation of the prophecy. Therefore, nothing in this aspect can be more astonishing, than the disposition which so many professed Christians betray, to extenuate the wickedness, and to mask the deformity of the "Mother of harlots and abominations of the earth."

The spurious liberalism by which this ungodliness is engendered, undoubtedly constitutes one of the grand sources and aliments of modern infidelity. Prophecy ever depicts popery as a system of spiritual ignorance and impiety; of the grossest corruption; of incurable error and deceptions; and of a malignant cruelty, which could be represented in no more forcible and repulsive emblem, than that of a meretricious woman most gorgeously arrayed, "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." In direct contradiction to this infallible portrait by the Apostle John,—modern Christians pretend, that popery is a system of light, truth, holiness, and philanthropy; only a little deteriorated with unhallowed mixtures which the Romanists themselves will gradually eject. Thus, the whole system of prophecy, as it yet remains to be fulfilled, is expunged. By this means Christianity is treacherously surrendered to her deadly foes. The most virulent and incorrigible enemies of the cross of Christ are encouraged in their direful apostacy; the anxious inquirer after divine truth is arrested at the vestibule of the temple of scriptural illumination; and the infidel scorners is justified in his atheistic folly, by that base perversion of the Holy Bible, for which its professed friends and avowed expositors are righteously condemnable.

This itself is part of "THE LIE!" Protestant nations even are but very partially reformed. Three centuries have elapsed since "the men of whom the world was not worthy"—the Luthers, the Zuinglees, the Calvins, the Cranmers, the Knoxes, and their immortal compeers, commenced the glorious work of regeneration; but the Augean stable of popery is uncleansed. Mountain masses of wood, hay, and stubble, remain to be burnt up amid the hallelujahs of Christian beholders;

and as the Lord said unto Joshua, so it should be resounded in the ears of the *purest* of the reformed churches—"there remaineth yet very much land to be possessed."

Travellers with one accord assure us, that truth is not to be found in popish countries—not evangelical doctrine, because that blessed gift of God is not sought after among Papists—not that sincerity and veracity, which are essential to the existence of society; there is truth sufficient to retain the national compact from dissolution, and no more. *In all the Papistical countries of Europe, there is not now existing scarcely any resemblance of the truth, honour, and integrity which exist among the Cherokees; and indubitably there is more sound knowledge, and evangelical principle, among that tribe of fifteen thousand people, than could be found in Portugal, Spain, and Italy!*

A Papist, if he conforms to his church, adopts its casuistry, as it has been authoritatively described, and copies the examples of them whom he considers as infallible and delegates of God, must unavoidably be a deceiver: for "the truth is not in him!"

4. *A Papist is necessarily cruel!*—Nothing can more graphically depict Romanism in this decisive attribute, than the exterior appearance of "the Beast," as John viewed him, Revelation, xiii. 2—11. "The beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority. And he had two horns like a lamb, but he spake as a dragon." This is the condensed history of popery during its whole past duration—it is the picture of the present Roman court—and when the Papal system loses these expressive symbols, it will cease to exist.

This beast is delineated as a *leopard* for his activity and fierceness—with a *bear's* paw, for his brutal and griping rapacity—a *lion*, for his ferocity, power, and terrific ravening—a *dragon* for his devilish rage and deceitfulness—a *mother of harlots*, for her sorceries and monstrous impurity—and a drunken harlot, intoxicated and infuriated with Christian blood, to unfold her unnatural licentiousness, and her unparalleled sanguinary and savage disposition. If no other proof of the inspiration of the Holy Scriptures could be adduced, this *luminous* and minutely exact portrait of the Roman antichristian hierarchy would demonstrate infallibly their divine origin and veracity; for popery always has been, it is now, and it ever will be, until it is exterminated, the restless, and crafty, the incessant and voracious, the fearful and destructive enemy of mankind.

It is the cement of Romanism, that out of the Popedom there is no salvation; and that it is a heaven-appointed duty, if it can be executed without danger, to murder every man, woman, and child, who will not submit to the Roman pontiff, or as in imitation of the ancient heathen Arch Flamen and high priest, he blasphemously calls himself, Pontifex, Optimus, Maximus. Upon this subject, in the *Corpus Juris Canonici*, lib. 6. Decretalium, are the subsequent most edifying enactments:

Cap. 9. page 137. "Non valeat, &c. All laws by which the office of a heresy-hunter is obstructed or retarded, are null and void."

Cap. 10. page 137. "Officium, &c. The office of an inquisitor for heresy does not expire by death."

*Cap. 19. page 142.* "Bona hereticorum, &c. The property of heretics is rightfully confiscated."

*Cap. 6. page 135.* "Ordinarii, &c. Prelates, vicars-general, and their delegates, and inquisitors, may enforce persons who have secular jurisdiction to execute their sentence upon heretics." But the punishment appointed by the merciful Papists, for heresy, is prior torture in the most excruciating forms, and final roasting to ashes amid the shouts and exultations of the delighted Babylonians.

It is a fact, attested by all those who have been converted from popish idolatry to the Christian religion, that ordinarily the last Roman principle of which they become divested is the spirit of persecution; and this is corroborated by the history of the reformers of the sixteenth century. They had renounced all the idolatries and mummeries of popery; they had exposed its impious absurdities, and drawn aside the veil which had concealed its matchless pollutions; and they had rejected the bondage by which they had been so long enthralled; but the feelings of persecution lingered within them, and long was it, before the Papal delusion of the *unity of the church and exclusive salvation* was driven from their hearts. Like the dumb spirit, Mark ix. 17—29. it was a "kind of devil, which came forth by nothing but prayer and fasting."

At this period, and in our own country, there is no topic connected with the antichristian system, which is more steadfastly and pertinaciously imbued into the votaries of the dragon and the beast, than an inveterate hatred, and a revengeful, malicious feeling towards Protestants. The power to inflict mischief is taken away; and even in our civic institutions there is a strong counteracting influence against this thirst for blood, and this inextinguishable popish malevolence; but the spirit remains in all its energy, and often develops its latent venom and rage. The explanations which the infallible expositors give, of some passages of scripture, and which are taught in the confessional, as of oracular authority, will enable us accurately to comprehend the true qualities of this astounding machination of Babylon the Great, which when the apostle John saw, he "wondered with great admiration."

The Rhemish Testament, with its notes, is papistical infallible authority in private, however much it may be denied in public; and its comments are enforced as divine truths upon all the members of the Roman community. Every peculiar corruption of popery is inculcated as emanating from the source of all truth and wisdom; and full credence, with the consequent practice, is demanded, upon the penalty of the curse which the church denounces against all transgressors.

*Matthew iii.* "Heretics may be punished and suppressed, and may and ought, by public authority, either spiritual or temporal, to be chastised or executed."

*Galatians i. 8.* "Catholics should not spare their own parents, if heretics."

*Hebrews v. 7.* "The translators of the Protestant Bible, ought to be abhorred to the depths of hell."

*Revelation xvii. 6.* "When Rome puts heretics to death, their blood is no more than the blood of thieves, mankillers, or other malefactors."

All the doctrines taught in the notes to the Douay Bible, and the

Rhemish Testament, are of a similar tendency; they breathe nothing but fury, slaughter, and blood, against every person who does not bear "the mark of the beast;" and wherever it now sways, it retains all its fierce and vindictive attributes.

It must be remembered, that neither of the canons above cited is abrogated, and neither of the blasphemous or butchering notes, appended to their deceitful and erroneous version of the scriptures, is cancelled. They retain all their power and authority; and in no particle of doctrine, ceremony, or practice, is Romanism altered or amended. That would overthrow the boasted infallibility. Therefore it must increase in impiety, perfidy, corruption, and barbarism, until its doomed extinction. The massacre of the French Protestants, after the restoration of the Bourbons to the throne of France, in 1815, certifies beyond all dispute, that nothing but the opportunity and the power are wanted; for then the Mother of Harlots would again glut herself with the blood of the saints and martyrs of Jesus; and she would manifest that her forced respite from her voracious drunkenness, had only rendered her a more greedy bloodsucker than ever. The fact is incontestable, that as long as popery sways, so long will it discover its atrocious qualities, as a relentless tormentor of mankind, bound by no law but the restriction of force; and, as in modern Spain, Italy, Austria, and Ireland, proving that the superstitions, priestcraft, treachery, crimes, and ferocity of Romanism, are totally and for ever inseparable.

## II. POKERY EXTERMINATES ALL THAT IS MOST ENDEARING AND AMIABLE IN DOMESTIC SOCIETY.

The basis of the family compact is that affection which, in addition to the instinctive attachments, is sealed by an unreserved confidence. A deep rooted conviction, that the conscientious obligations cannot be diminished, and that the reciprocal attachments cannot be exterminated, is the cement which binds all our social relations. Honour, truth, unity, and solicitude to promote the welfare of each other, who are joined together by the ties of blood and consanguinity, constitute the great principles which, in subordination to Christian motives, should actuate all those who are naturally thus connected. But popery enervates or uproots all that is sacred, tender, refined, and dignified, even in those bonds which the Creator has appointed, and in those relationships, without the existence of which the human family would speedily die. In matrimonial life, also, the purity of the husband and wife is an essential ingredient; at least, among those persons who have not deliberately resolved to discard the holiest and most delicate sensibilities of humanity. To which, it may be subjoined, that the very existence of households depends upon the conviction, that the trifling discords, and even the more painful exercises, which from infirmity of tempers, depression of circumstances, or even direct impropriety, occasionally disquiet the minds, and temporarily interrupt the harmony of the members, will remain unknown; and not be disclosed to add public scorn to private pungency, or to afford rivals or enemies an opportunity to gratify revenge by distorting truth, or transforming human involuntary and lamented waywardness, into the charge of obdurate guilt, until a fair reputation is suspected, and the comforts of life are irreparably lost.

In these aspects, popery is the destroyer of all that is charming and



most valuable in the domestic society. This general proposition admits of proof not less easy than it is irrefragable. All the claims of the Romish priesthood are utterly at variance with the sincerity, trust, and integrity which the unity of a household necessarily presupposes. To a person of judgment and delicacy, nothing can be more revolting than the demands which are made by the papal hierarchy; and, when we consider the extent, and the object, and the application of their requirements, we can easily perceive, that the necessary confidence of the husband and wife, of parent and child, of master and servant, in all their various conditions, cannot possibly coexist with the mastery of Romanism, over the hearts of those persons who hold these relative characters.

1. *No genuine connubial affection can long subsist without purity.*

From a variety of causes, a delicate woman may maintain a profound reserve upon those inordinacies in her husband which disgust her feelings, and even render her life wretched: but in that case, it is preposterous to talk of that indescribable bond which the Lord intimates ought to subsist between the husband and his wife, when he declares them *one*. If the bitterness be not greater, yet the consequences are much more pernicious, when the pure husband either suspects or is convinced that his wife is unfaithful.

Undoubtedly the major part of the papists know that chastity is practically excluded from the Roman creed. The passages already cited demonstrate beyond all possibility of doubt, that the violations of the seventh commandment, whether in the single or compound guiltiness, in their tariff of crimes, are the most venial of all sins. Indisputable testimony has also been adduced, which assures us, that ecclesiastics of all orders in the Roman hierarchy, from the terrestrial representative and vicar-general of the kingdom of darkness, the Italian pontiff himself, down to the most ignorant monk who ever muttered over his Ave-Mary, or sung masses for souls, always, and universally have taught their female devotees, that licentious familiarities with their confessors, or with popish ecclesiastics, are not criminal; that it is their greatest honour to accede to their sensual desires; and that even admitting their intercourse was irregular, the priest is guiltless, and can also absolve the female who submits to his solicitations.

This pollution, however, is trifling, compared with the commutation for sin which is brought in to aid this priestcraft. In the *Canones Penitentiales*, or *Canons for Penance*, are several very edifying illustrations of this abhorrent contrivance. On page 1256, &c. of the *Corpus Juris Canonici*, l. "Si Presbyter cognovit," &c. IX. "Si Clericus contra naturam peccavit—si membrum mulieris non ad hoc concessio voluerit uti—si coierit cum brutis, &c." For these nameless horrid crimes, penance is appointed for a specified time; but then comes forward "the mystery of iniquity"—for all these, temporal punishments, as they are technically denominated, there are indulgences, and by repeating the appointed number of Ave-Marys, and Pater Nosters, with the usual fee to the priest, absolution must be pronounced, the sin is forgiven, and the penance is removed. Consequently, as all the doings of the confessional are transacted without witnesses, and as there is no crime so unpardonable, as that of divulging the secrets which occur at confession; and as there is no dread upon a Papist's mind, so weighty and terrifying as that of exposing

the proceedings which occur before "the tribunal of penance," as the priests craftily denominate it—the consequence is, that nothing obstructs the commission of iniquity by the priest and his infatuated bondswoman, unless it be the calculation on his part of the relative advantages which may attach to his course. That a system which sanctions such flagrant derelictions of all personal continence and connubial purity, must be destructive of that confidential cordiality which the matrimonial covenant authoritatively requires, it is superfluous to evince. But every Papist who is not perfectly stultified, is acquainted with the melancholy and debasing fact; and knows that he cannot confide with any assurance either in the chastity of his wife prior to his nuptials, or in her faithfulness after marriage—or rather, he feels assured, that in neither state can she be virtuous. But it is the universal custom, derived from antiquity. He consoles himself that he is not more dishonoured than his neighbours; and the Roman priests connive at the disorders of the men, or inflict only a nominal penance, that they may the more peaceably execute all their own intrigues with the females whom they shrive. This is the grand and unceasing source of all that overwhelming dissoluteness and profligacy which distinguish the dominions of "the Mother of Harlots."

2. *Domestic society, through the sway of popery, is divested of all confidence; because there is no privacy, and, of course, all the members of a household live in mutual dread of each other.*—Every devoted priest-ridden Papist, is a spy upon all his associates. By this nefarious inquisition, the reputation, comforts, property, and actions of every individual, are at the control, of the confessor. When the Roman ecclesiastics swayed without control, as in former centuries, and the civil governments, in their ungodly perversion of their authority, were ever ready to execute the most diabolical injunctions of the priesthood, all orders of men lived in ceaseless terror. No concealment availed; silence was interpreted; and looks were understood. The members of the same family were all arrayed, as myrmidons of the hierarchy, to maintain a continual warfare; so that they unconsciously became panders for the priest's iniquity, and accessories to facilitate his schemes of plunder. This mighty conspiracy of vassalage, of defilement, and of robbery, is in the full tide of successful experiment in the American republic. Every artifice is adopted to introduce Papists as servants into Protestant families; and, by this crafty manœuvre, the Roman priests become acquainted with the associations, habits of life, modes of thinking, principles, language, and even can form a tolerable estimate of the wealth and influence of every citizen, who thus hires a devoted, sleepless, inimical spy, to watch, and report all that they see and hear, and all that they suspect or can invent.

In such circumstances, no family is safe. A Papist, who is consistent with his principles, is the sworn enemy of every Protestant. Those Protestant families, which keep bigoted Papists as domestic servants, deserve to have their silver purloined, and their habitations set on fire. They retain, in their houses, persons whose honesty, fidelity, and attachment, depend not upon their own feelings, but upon the direction of their priest; and there is not a genuine Papist in the world, who would not rather murder a Protestant family, than he would drink his usquebaugh; and there is not a priest, who

ther a Jesuit, or of any other order, if they still exist, who would not deem it his highest honour and privilege to set fire to every Protestant house of prayer, with its congregation, which can be found on the face of our globe. Thus their canons, decretals, pontifical bulls, and rescripts, in every age, during nearly twelve hundred years past, affirm. Not one of those infallible thunderbolts has been revoked—they exist in all their assumed legitimate authority. How then can any persons presume that they are secure against such a mysterious and arrogating power?

- It is evident, that a continual dread must unavoidably exist among papal families; admitting that any part of the household is sincere. To be convinced of this fact, it is only necessary to advert to the documentary evidence from the Roman authorities which already have been introduced. Questions are propounded to the husband, wife, parent, child, and every other domestic, which, if they are duly answered, preclude all possibility of confidence; and the knowledge that such inquiries are proposed by the confessor in secret, must alienate all affection, and destroy all the bonds of household fellowship. *No more certain proof can possibly be given, that persons are in the broad road that leadeth to destruction, than that they attend the confessional of a Roman priest.*

It is nugatory to reply, these painful results are not witnessed among us, and therefore, popery is not so abominable an evil as it is represented. No circumstances could be more easily substantiated, than the undeniable fact, that the Roman antichrist, the Italian pontifical tyrant, now exercises not less sway in this country, in proportion to the state of society, and the extent of his disciples, than he has ever done in Naples, Madrid, Vienna, and the Vatican!

Neither is it satisfactory to reply, that the evils which are thus detailed, have not yet been publicly witnessed in their results among us. The deadly mischief of popery in Protestant countries, is the impenetrable secrecy with which all its ungodly contrivances are executed; and the perfect sway which the priests retain over their degraded disciples. Many men, undoubtedly, have so far discarded the papal yoke, that they seldom or never go to confession, and by paying the priest's pecuniary claim, the jugglery is carried on; the priest and the nominal papist both agreeing to transform their own pretended sacrament into an infidel farce. The confessor tolerates the man's rejection of the laws of the church, because he will not alienate one from whom he can exact his wicked claim; and the man pays the *church dues* for the sake of worldly interest and domestic peace; at the same time avowing and fully believing that religion is all priestcraft, and that its ministers are all dissolute knaves.

In many cases, all the institutions of popery are as regular matters of bargain and sale, as any other articles in the market. Some men will not allow their wives and daughters and sisters, to go to confession at all; seldom or never go to mass themselves, and interpose every obstruction to the attendance of their households; occasionally listen to Protestant preachers; and read and study the Bible; and yet are denominated "*Roman Catholics!*"—But this is a perversion of language.—They have virtually cast off the yoke; and the retention of the name, with the annual payment to the priest for their delinquency,

is as much a sum of money paid to attain an equivalent in worldly interests and enjoyments, as any other appropriations for their emolument or pleasure.

In cases, however, where a complete tool of the Roman priests is retained in the house, the dread exists in all its unceasing agitation. Of this truth, two remarkable coincidences furnish resistless evidence. In Lower Canada, where it is almost impossible to obtain a domestic servant who is not a Papist, during the necessary attendance of the waiters at meals, nearly all intercourse, except that which is confined to the questions and replies concerning the food, is cautiously excluded. The freedom of social intercourse has fled; and it would seem as if a party of Christian friends had assembled merely to satisfy the claims of nature; and this monotonous silence or unmeaning talk continues until the table is cleared, and the attendant retires to a distant part of the house, where conversation cannot be overheard. In many instances also, family worship is transferred to the privacy of the bed-chamber, or is postponed until the Papists have retired to rest. All these practices originate in dread of offending the Papists, and from a conviction that the unsuspecting familiarity of amicable intercourse will be divulged to the priests.

In the United States the same facts exist. Persons who have Papist servants in their houses will in a moment drop all conversation, if the Roman enters the room; and will kindly caution their visitors not to say any thing upon the subject of popery, while the servant is in attendance. Why? Because they are convinced, that a silly or corrupt girl, or a depraved boy, will detail to the priest every thing which they are asked; and consequently, that they are in a great measure at the mercy of some unknown Jesuit, as long as his vassal remains in the habitation.

By auricular confession, and the mischievous use which is made of it, every relation of life is arrayed in dire hostility against each other—and every thing being subject to the undisputed jurisdiction of the confessor, he can direct all their movements to subserve his own profligacy and exactions, while the parties themselves are unconscious of the invisible trammels, which bind them in the most degrading bondage of soul and body. As long as the priest's injunctions are admitted to be infallibly obligatory; and as long as persons who thus believe, listen to his mandates in the secrecy of the confessional, so long must popery extinguish that privacy which is essential to domestic peace, and that harmony and confidence which are the basis of family usefulness and enjoyment.

3. *Not only does popery destroy confidence by its impure influence, and by the continuous dread which it inspires, but it also renders all the domestic property insecure.*

This subject is of the most momentous character; and the doctrines of the Roman priests unfold the perfect insecurity of all those possessions which can be grasped by a priest through the iniquity of his agents. A few illustrations only from the most renowned Roman authors are cited.

1. *Escobar*, Theolog. Moral. vol. 4. lib. 34. sect. 2. prob. 16. page 348. "A child who serves his father may secretly purloin as much as his father would have given him for compensation."

2. *Cardenas*, Crisis Theolog. diss. 23. cap. 2. art. 1. page 474.

"Servants may secretly steal from their masters as much as they judge their labour is worth, more than the wages which they receive."

3. *Sa*, Aphorism. Verb. Furtum, page 161. "It is not mortal sin, to steal that from a man which he would have given, if asked for it. It is not theft to take any thing from a husband or father, if the value be not considerable."

4. *Tamburinus*, Explic. Decal. lib. 8. Tract. 2. cap. 3. page 205. "A man is not bound to restore what he has stolen in small sums, however large may be the total."

5. *F. X. Fegeli*, part 3. cap. 6. quest. 11. page 158. "After a son has secretly robbed his father, as a compensation, the confessor need not enforce restitution, if he has taken no more than the just reward of his labour."

6. *Gordonus*, Theolog. Moral. Univ. lib. 5. quest. 3. cap. 4. page 826. "A woman may take the property of her husband to supply her spiritual wants, and to act like other women!"

It is obvious that there must be the greatest insecurity attached to all those moveable possessions which are held only by the precarious tenure, that a Roman priest shall not desire to obtain them. The common proverbial adage affirms, even so far as is necessary to preserve the ungodly confederacy, that "there is honour among thieves." But in these canons and practices of Romanism, not one particle of any principle upon which human consociations are founded remains. Families are organized by the Creator of mankind expressly for mutual assistance, tenderness, attachment, and support. Popery destroys the whole of these bonds. Its anti social institutions and requirements are utterly repugnant to all those cementing endearments which are essential to the existence of man.

In this particular reference, it also exterminates all the stimulants to industry, economy, and prudence. Of what importance are frugality and diligence, when of the proceeds of his toil, every Papist is always liable to be deprived at the command or by the connivance of the priest who divides the spoils with the domestic thief! This practice, which is encouraged and ratified by the commands of the church, indubitably accounts for much of the exorbitant wealth which the priests have so dishonestly grasped, and also for the consequent penury and wretchedness of the priest-ridden people.

What man can possibly live in contentment, or what incentives can he feel to be active and careful, when he knows, that if he does not comply with the iniquitous exactions of the priest, his possessions will be secretly filched from him by his wife, son, daughter, servant, or any other person whom the priest may employ for that purpose; all of whom are taught to believe, by infallibility itself, that it is their duty to purloin their relative's property to give to the confessor, and that the theft in this case instead of being a crime is meritorious.

The rules which are above cited, are always and universally obligatory, and constantly practised, where they can be executed with impunity. It is in vain to resist the accumulated evidence of thirty generations throughout all the papal dominions. By auricular confession, the state of every man's affairs is accurately known to the priest; and all the gains that the priest may deem superfluous, is obtained from the deluded victim, through fear, or from his domestic relatives by stealth.

This system, of course, ruins the morals, extirpates the comforts, and destroys the very ligaments of domestic associations. It transforms every family into a horde of depredators, and renders every pilferer, by design, as artful and ingenious in his knavery, as he is blindfolded and depraved by his accursed impiety and irreligion.

It is true, that in many instances, from the lordly authority which the priests exercise over their ignorant slaves, the demands of the confessor are voluntarily acceded to, and the claims are not disputed. Many also of the debased and servile people are kept in profound ignorance of the modes by which they are defrauded; and wives, children, and servants, unconsciously to each other, are all executing the priest's designs, without the least suspicion of the fact.

What can be more abhorrent to all the obligations of domestic society than the fact, that the covenanted, inalienable friend, should become the secret purloiner of that property which it is her highest duty to preserve and increase, that she may squander the produce of her thefts to gratify the profligacy of her priest; most probably to secure his silence respecting those departures from purity, integrity, and truth, which he himself has instigated or seduced her to commit? What can be more abominable than that children should be instructed to rob their parents of as much property as a Roman priest's voracity may demand, and at the same time be assured by their religion, that they are not transgressors of any law human or divine? What can be more destructive of honesty, security, or confidence, than that servants should be impelled to defraud their employers, according to the tariff of labour which a voluptuous and indolent priest may devise; and having thus treacherously despoiled his master, and violated every principle of honesty, divide his plunder with the priest, and be certified by his God upon earth, that he hath most honourably executed the commands of the church?

The following fact will illustrate this doctrine, which the Jesuits, however, do not relish so well in practice as in theory, when they happen to be the losing party. "John d'Albe was a servant to the Jesuits at Clermont, and thinking his wages too low, and no doubt *rationaly persuaded*, as the casuists say, that he ought to have more pay, stole enough from them to make up the alleged deficiency; never expecting that they would criminate him for complying with their own approved rules which they had taught him. Nevertheless they arrested and cast him into prison, and charged him with the felony. Upon his trial, D'Albe openly confessed that he had purloined from the monastery some pewter plates as an additional remuneration for his unrequited services; but he pleaded in his justification the doctrine of Bauny, Cardenas, Fablona, and other authors, who declare, that servants may secretly steal from their masters as much as they judge their labour is worth, more than the wages which they receive! This plea he presented to the judges, with an attestation by his priest and confessor, one of the monks of the convent, that he had studied, and been taught by them this doctrine, with other similar cases of conscience. Notwithstanding this defence, the judge delivered the ensuing sentence: 'That the prisoner, John d'Albe, should not be acquitted upon the writings of those priests, containing a doctrine so unlawful, pernicious, and contrary to all laws, natural, divine, and human; which principle

might confound all families, and authorize all domestic frauds and infidelities. But that this ever-faithful disciple of the Jesuits should be publicly whipped before the gate of Clermont college by the common executioner, who at the same time should burn all the writings of those priests treating of theft; and that the Jesuits should be prohibited to teach any such doctrines to youth again, upon pain of death." *Lessius*, lib. 2. cap. 12. *Escobar*, Tract 1. Ex. 9. *Lett. Provin.* 6.

### III. POKERY IS TOTALLY IRRECONCILABLE WITH THE PROSPERITY AND ADVANCEMENT OF CIVIL SOCIETY.

It has already been evinced, that to all the constituent principles of human welfare, popery is irreconcilably opposed. Ignorance, impurity, treachery, dishonesty, and cruelty, are essential attributes of popery; without them the Roman hierarchy cannot subsist. These qualities are combined in a greater or less degree with every Papist; and they ever endanger the peace and security of all nations where they control, or with which they are incorporated. It is impossible to disjoin men from the principles which they truly believe. A person may avow the most excellent sentiments, and nevertheless he may practically contradict them; but in this case he does violence to his own sensibilities. On the contrary, a man may profess his adhesion to a code of pestilential immorality, and yet from the influence of the multiplied restraints to iniquity which encircle him, he may be coerced to be sober, decorous, and just, even against his own will. In these cases, the former is wicked against his convictions and judgment; while the latter is virtuous, notwithstanding his vicious design and inclinations.

This is the case in reference to popery. Whatever exterior decorum or genuine virtue there may be in a Papist, it is contrary to his antichristian system, which is only evil continually. With the exceptions to general rules, and with occasional unaccountable anomalies, we have no connexion—but it is manifest, that the spirit of *Romanism* and the practice of Papists must necessarily be vitiating; and that its laws, institutions, and teachings, are altogether subversive of civil and religious liberty.

In reference to the United States, there is not one dogma, or one custom of popery, which is not directly at variance with our whole social compact. This topic must be reviewed in some of its applications.

1. *A Papist must unavoidably be deficient in truth; and in exact proportion to the assurance with which he believes "the Lie."*

If he utters that which is correct, it is because he has no object to attain either by equivocation or perjury. All the instructions of his confessor, induce him to falsify and deceive, if his interests can be promoted, and especially if the priest directs, or the church can be benefited. The testimony of a witness upon oath is often one of the most momentous transactions in civil society. Reputation, property, freedom, and life, depend upon the certainty of that evidence which is adduced in judicial investigations. But what dependance can be placed upon the narrative of any man, who subscribes to all the subtleties involved in mental reservations, Jesuitical deceptions, equivocating misrepresentations, and daring wilful falsehoods, all deliberately contrived and uttered by the command of a priest; or with the plenary conviction that they are not criminal, and that by the priest whom they believe can command their destinies, they will rather be the subjects of praise than

censure. A Papist may utter the truth, or may declare facts upon his oath, where no possible inducement operates to urge him to promulge falsities; but it is impossible to rely upon his testimony.

In the extracts from the Roman casuists we have seen that every principle of honour, truth, and equity, is infringed by the priests, and authoritatively permitted to their hoodwinked and criminal disciples.

*Sa* pronounces the forgery of deeds justifiable. *Suarez* affirms, that all promises, covenants and oaths are void, if there was a secret intention not to fulfil them, when the obligation was contracted. *Sanchez* maintains, that it is *always very just* to use ambiguous terms, to dissemble, and to falsify, when necessary to health, honour, and prosperity; and that contracts of marriage may be broken from *any motive*. *Filiucius* details many precautions to sanctify equivocation. *Charli* contends that no man is bound to swear the truth. *Taberna* asserts the same position with this supplement, If it will injure himself or his posterity—and especially if he be a Roman ecclesiastic, for *a priest cannot be forced to testify before a secular judge*. *Laymann* declares, that if we have no intention and will to swear, we do not invoke God as a witness. *Tamburin* corroborates the whole; when he decides, that if any man conceals another's property he may deny the fact; and especially if he be a priest, because a secular judge is not a competent lawful authority to receive the testimony of ecclesiastics.

It must be recollected, that these decisions are invariably and universally practised among all orders of the Romanists; and that the priests and nuns, who superintend the education of youth, are constantly inculcating the ungodly system by their examples. For it is a publicly testified fact, that as soon as youth enter the dreary walls of those monastic dungeons, the Jesuit convents, and colleges, and seminaries, every religious book, even the Bible, is immediately purloined; and all letters written by the pupils to their parents or other relatives, or which are transmitted by their friends to the imprisoned juniors, are treacherously stolen—and thus one of the highest anti-social crimes is not only perpetrated with impunity, but has been openly justified upon principle, in the public newspapers of the United States, as essential to the discipline of those abodes of ignorance, bondage, and crime.

In this respect, it may cursorily be remarked as a profound testimony of the authenticity of divine revelation, that this characteristic of popery, however detestable, was necessary to the filling up of the loathsome portrait of that dire monster. In *Daniel's* vision, chapter xi. 21, 32, it is predicted, that "the vile person should obtain the kingdom, and corrupt the people who do wickedly by flatteries;" or, as the margin reads, he should cause the people to dissemble. The Apostle Paul predicts that the great falling away should be "the mystery of iniquity, the working of Satan, lying wonders, all deceivableness of unrighteousness, strong delusion, a lie," or, as John Edwards expounds the passage, 2 Thessalonians, chapter ii. 11. "THE LIE, the grand imposture of popery; by eminency called *the lie*; because that whole pretended religion is *the vilest iniquity, the worst of vices and wickedness, one great lie, one grand cheat*." In his first epistle to Timothy, chapter iv. 2., Paul asserts that these apostates from the faith shall "speak lies in hypocrisy;" and in 2 Timothy, chapter iii. 3, 13, they are described as "without natural affection, truce-breakers, false



accusers, traitors, evil men, and seducers, deceiving and being deceived." The Apostle John corroborates the testimony of his brother prophets. He affirms, Revelation, chapter xiii. 14. that "the beast with two horns, like a lamb, who speaks as a dragon," the Roman hierarchy, should "deceive them that dwell on the earth." They are also delineated, Revelation, chapter xvi. 14. as "the spirits of devils." In Revelation, chapter xviii. 23. it is affirmed of Babylon the great, "by thy sorceries were all nations deceived." "The beast and the false prophet deceived them that had received the mark of the beast." Revelation, chapter xix. 20; xxi. 27. and xxii. 15.

To believe therefore that popery is any thing else than a system of diabolical falsehood and perfidy; and that Roman priests and their bigotted followers can be men of truth, and sincerity, and integrity, is virtually to reject the divine testimony; and to substitute "the perverse disputings of men of corrupt minds, and destitute of the truth;" 1 Timothy, chapter vi. 5.; "that which defileth and worketh abomination, and loveth and maketh a lie;" Revelation, chapter xxi. 27. and xxii. 15.; instead of "the wholesome words of our Lord Jesus Christ, and the doctrine which is according to godliness; which in his times he shall show, who is the blessed and only potentate, "the King of kings and Lord of lords." 1 Timothy, chapter vi. 4, 15.

2. *Popery combines all the elements of indolence, and consequently is subversive of national prosperity.* The contrasts between the nations in former ages, when the Papal government tyrannized without resistance, and their present condition, are so great, that they would almost defy credibility, were not the existing condition of Protestant and popish countries infallible evidence of the degradation which ever marks the pontifical jurisdiction. All the grand incentives to that which is dignified in society, diligent in business, and aspiring in motive and practice, are nearly extirpated. The preliminary inquiry, and that which finally determines all collateral investigation, is this: Will the adoption of any measure consolidate the power, and increase the emoluments of the popedom, or the Roman priesthood? To this point, all things bend. But it is self-evident, that every ingredient, which constitutes true national prosperity, is directly opposed to the perpetuation of the papal aggrandizement, and the voluptuous indulgences of the crafty and sensual ecclesiastics.

Knowledge, wealth, and enlarged intercourse with the world, necessarily produce a proportionate independence of mind, and rejection of all coercive trammels, which others do not realize. Industry, economy, decorum, and integrity in the social relations, are ordinarily accompanied by respect, and superfluous wealth; but these induce a dislike of those mental and corporeal restraints, which popery ever enforces. Hence, the Roman ecclesiastics invariably adopt every artifice sanctioned by their "great wonders, and the fire which they make to come down from heaven on the earth in the sight of men;" Revelation, chapter xiii. 13. their bulls, excommunications, and Papal thundering curses, and burning anathemas—so that they may intimidate their deluded votaries from obtaining those acquisitions, which shall enable them in any measure to cast off the iron yoke of Italian priestcraft. Consequently, ignorance is sustained; the attainment of opulence is discouraged; all communication with persons who are rebels against

their "Lord God the Pope" is prohibited; and every mode of speculation which Jesuits can devise and practise, is incessantly employed to rob the infatuated wretched victims of the surplus proceeds of their labour, that they may be retained in comparative penury, and in complete dependence.

This impoverishing and miserable system is increased by the numerous festivals which are retained by the idolatrous ritual of Rome. All of them have been abolished in Protestant countries; and some of them have latterly been dispensed with in the papal dominions, but they still combine in all places where the pope's despotism is acknowledged, a very momentous article of national depression and individual profligacy. At the lowest possible calculation, even in those countries where popery is only tolerated—Ireland and Canada, probably from one seventh to one tenth part of the year, exclusive of the Lord's day, is dedicated to idolatry and its accompanying extravagance and crimes. That grand and universal bacchanalian festival of idolatry, the *Corpus Christi*, as it is blasphemously denominated, combines exactions on the part of the priests to an extent of which no correct estimate can possibly be made. For the privilege of walking in the procession, wearing a particular dress or symbol, carrying a consecrated candle, receiving one of the mystical wafers, each of which they say is the same body of our Lord that was found, nobody knows where, some hundreds of years since, and decorating their houses with some of the branches of trees which have been sprinkled with salt-water, by the deceiving priest, with many other items of a like character, every cent which the poor silly devotee is known to possess, from inquiries at confession, is filched from him; and his own wants remain unsupplied; the necessary conveniences for his farm or workshop are abstracted; and the comforts of his family are sacrificed to a priest's mercenary extravagance, that he may exhibit the sublime spectacle of a man walking from one station of idolatry to another, in the middle of a broiling summer's day, with a piece of wood disguised in the shape and exterior of a wax candle.

These festivals encourage idleness, and through the indolence thus acquired, men become attached to the days on which they can indulge their laziness without reproach. The loss of one seventh of national industry and labour must be irreparably mischievous; but this is the least evil that appertains to the unholy contrivance. Romish feast days, fast days, festival days of devotion, and holidays of obligation, except probably certain times during their Lent, are perfect *Carnivals*; on which every attainable excess is indulged, and all kinds of sensuality greedily, and as Papists believe, safely gratified. After their forty days of Lent, for instance, plenary absolution for all past sins having been obtained, which is ratified by the mass on Easter Sunday morning, from the termination of the mass until the Wednesday morning, the intervening days are passed in all possible riot and licentiousness, as if the sinners were resolved to make up, by their unrestrained gratifications, for the partial abstinence and macerations of the preceding weeks.

It needs no additional illustration to prove, that the Romish system which commands such laziness, and which encourages such dissipation, must be destructive of all the best and moral attributes of indivi-

dual character, the bane of domestic comfort and improvement, and the deadly antagonist of all national freedom, intelligence, and enjoyment.

3. *Popery diminishes or exterminates all those kind and amiable sensibilities which are essential to social existence.* It encourages hard-heartedness, cruelty, and murder. In vain do we attempt to reconcile the sober dictates of an unbiassed judgment with the charitable sensibilities of our hearts; they ever retain the same discordant variance. Cruelty is the very aliment of the papal system. Without its continuous exhibitions and prevalence, the pontifical tyranny never would have attained its giddy exaltation; and had not insensibility ever reigned predominant, popery could not have been prolonged for a day. And the worst feature in the whole barbarous machination is this, that while it develops surpassing characters of sanguinary excitement insatiable for Christian blood, it stands before the world, decorated with a religious exterior, and dignified by evangelical appellatives.

The general principles, that "no faith is to be kept with heretics; and that it is equally just and lawful, even meritorious, to kill all persons who are not Papists," are the very curse of the world. *Sa* maintains, that it is lawful to murder judges and witnesses to escape condemnation. *Henriques* teaches, that a Roman priest is justifiable, for butchering the husband of his adulterous paramour. *Escobar* contends, that it is lawful to kill your antagonist secretly, and also every person who is proscribed or excommunicated by the pope. *Molina* declares, that priests may kill the laity for their goods. *Dicastilla* asserts, that a son may lawfully kill his father. *Fagundez* affirms, that *Papist children may justly kill their parents for heresy.* *Escobar* pronounces, that a father may kill his daughter, or a husband his wife, or may commission a son, a servant, or a stranger, to kill them, for certain alleged offences. Similar decisions are promulged in endless variety by all the Roman casuists. It requires no illustration to manifest that a system which inculcates these principles, must inevitably be barbarous, and that its adherents must be bloody-minded. Nothing can be more fallacious, than to repel this painful conclusion, by a summary denial, or a reference to the state of popery in Protestant countries. A leopard appears very quiet and harmless as long as he is unprovoked, and tamed in a cage. A bear also may have his griping energies removed from him, or he may be so manacled that he cannot injure. A lion may be so adroitly managed, that his native ferocity and strength may be curbed and rendered apparently extinct to an incurious observer. And even a sorceress may be so decorated, and assume such a hypocritical demeanour of gravity and modesty, that the unsuspecting may be deluded and unconsciously ensnared.

This is exactly the existing condition of popery in the United States. "The beast" cannot unfold all his complicated nefarious attributes—he is muzzled and chained. His claws are rounded, his teeth extracted, and his legs are fettered; and the "Mother of Harlots" dare not as yet publicly present her "golden cup full of abominations and filthiness of her fornication," otherwise "the beast" would at once be strangled, and the Queen of Babylon, drunk with the blood of martyrs and saints, would instantly be expatriated, and ordered back to Rome, her rightful abode.

In consequence of this disguise, and of these counteracting causes,

popery yet does not display its essential qualities among us. Roman priests have not hitherto dared in America to act as they have done in Ireland—command in the mass-house a crusade against the heretics, and instantly proceed to plunder, ravish, and murder, their unoffending and unsuspecting neighbours. Jesuits, in the United States, have not as yet despatched their mercenary assassins, with the consecrated poison, dagger, and pistol, to destroy heretical governors, and Protestant legislators. They have not been openly *discovered* in the fact of defiling women, and then murdering their husbands, expressly to decoy the former into a convent, that they may possess his property. But the materials are all ready; the agents are all prepared and willing; and the power only is wanting to fulfil all their atrocious projects of aggrandizement and desolation, exactly as in prior ages.

It is a remarkable fact in the history of human depravity, that idolatry has ever been accompanied not only by the most abhorrent sensuality, but also by the most ferocious cruelty; demonstrating that the substitution of any supreme object of attachment and worship, instead of the one true and living God, is the very "working of Satan," by which men are necessarily drawn into the two most revolting and pernicious courses which can afflict and lay waste the human family, profligacy and savageness. In this aspect, popery is not one jot preferable, in its principles and claims, to the ancient Babylonish Astarte, and the Moloch of the Canaanites.

The spirit of modern popery in no situation is more correctly and lucidly developed than in Ireland. There it is counteracted by all the chief elements of civil society. Not only does the government impede its operations, but Christian philanthropy brings up all its mighty array to diminish and reform its astounding evils; and, in addition, every motive, which is connected with self-interest, and domestic peace and comfort in all their varieties and unerring operation, aid to lessen and exterminate the predominance of popery. Nevertheless, it still retains its ascendancy, and constantly exhibits its ruthless barbarity, in a series of atrocious iniquities, which only bespeak, that popery is not less their curse than their crime.

At the annual meeting, in London, of the British Society, for promoting the religious principles of the reformation, in May, 1832, the Rev. Marcus G. Beresford, an Irish Protestant minister, delivered the usual sermon. His chief design was briefly to delineate the system of popery; after which he proceeded to show the influence and result of the Roman principles. The following extract from that discourse will fully confirm our general proposition, that a Papist who truly believes, and consistently fulfils his own system, must necessarily be an obdurate and remorseless violator of all the rights and sensibilities of humanity. As for the Christian religion, it is absurd to suppose, that a Papist idolater knows any thing aright of that sublime system.

Mr. Beresford, a native of Erin, thus addressed his auditory: "If we wish to know the effect of these doctrines of Romanism, let us look into the state of society where they are professed by the mass of the people. Compare Ireland, where popery is the prevailing religion of the lower orders, with either Scotland or England." It may be properly remarked, in this place, that the contrast is equally true, and not less visible, in America—not merely between the United States and

Lower Canada ; but also in those districts of this republic where the Papists are numerous ; and even in the large cities, the distinction between the Protestant and popish inhabitants, is as clear, as that which exists between the light of day, and the gloom of night.

Mr. Beresford thus proceeds : " Here, in Britain, property is safe, life is respected, and the law takes its course. There, in Ireland, the assassin walks abroad in the noon-day ; there murders are committed in cold blood, in the sight of multitudes. Terrified juries dare not convict, lest they share a similar fate. Whence does this arise ? There is nothing in an Irishman's nature that renders him bloody-minded and atrocious beyond the people of other lands. ' God made of one flesh all the kindreds upon earth.' The disease is of a moral character. It is founded upon a *false religion*, that places both sin and holiness in a deceitful light, and uplifts before the people *the traditions of Rome*, instead of the gospel of Jesus Christ.

" But it may be thought that this is not a fair comparison : then let Ireland be contrasted with herself. One province, Ulster, is principally Protestant ; the other three, Leinster, Connaught, and Munster, are chiefly popish. How stands the balance ? In the Protestant province, crime is rare ; the law takes its course, and life is safe. There are more murders in one year in some of the single popish counties, than in five years in the whole Protestant province, notwithstanding that in nineteen criminal cases out of twenty, the offenders in Ulster are Papists.

" Where the Protestants predominate, crime decreases : as the Romanists increase, crime also increases. ' This is invariably the case, and requires no comment. Evils will augment, wherever popery triumphs. They may not always wear the appearance, as in Ireland, of terror and blood : but deep-seated corruption will be spread over the people that bow their necks to the spiritual yoke of Rome. In peace, they will be sunk in profligacy ; in troublous times, they will be bloodthirsty and remorseless ; intolerant in their bigotry, and unceasing in their persecutions. Do I say this, unsupported by evidence ? The whole testimony of history proclaims it to be a truth." This is the statement of a minister who resides in Kilmore ; and whose life has been passed among his popish countrymen.

In addition to this description, it may be mentioned, that in Italy every priest and monk will assassinate any man who is pointed out to them to be murdered, for the stipulated price. While in the United States and Canada, as in Ulster, nineteen crimes against the law out of twenty, are committed by Papists ; besides all the murders and thefts which are perpetrated without discovery, and which are known to the Roman priest only, who either divides or receives the whole of the spoils, with his less guilty associate.

Another fact is also worthy of remembrance. The annals of mankind afford no examples similar to those of the Papists, of men, except, probably, the Mohammedans, their brother apostates from Christianity, who appear to delight so much in the tortures of their agonized victims, and who equally exult in the unbridled ferocity with which the miseries of rapine, massacre, and desolation among Protestants, are extended. Since " the thirty years war in Germany," and the revocation of the edict of Nantz, no part of the world has exhibited the evils of popery,

and its murderous attributes, so evidently as Ireland; in the popish districts of which, there are more crimes marked with the very highest possible features of atrocity, committed frequently in one day, than have been perpetrated in the United States, except by the adherents of Babylon the Great, during the half century which has elapsed, since the termination of the revolutionary war.

The extraordinary increase of the more nefarious and sanguinary crimes in this republic, has often perplexed the minds of those who investigate our political economy; and they have expressed their surprise at so painful an effect, without an obvious and adequate cause. Had they enlarged their views, and contemplated the vast and disproportionate influence of popery and of its enslaved minions, they would easily have discovered the fertile source in which all these evils originate.

In the sacred oracles, popery is ever described as a ferocious monster, combining all the worst and most mischievous attributes of that mysterious being who is represented as the adversary of mankind, who as "a roaring lion, walketh about, seeking whom he may devour." Such is the concise and graphical delineation of the Roman hierarchy, and their infatuated disciples: they are bent upon mischief only, always, and in every situation; and their pretended religion teaches that it is meritorious to extirpate heretics, and that the extent of their indulgences, and the term of their continuance in purgatory, will be both deeply affected by the quantity of Protestant blood which they shed.

Thus in Ireland, at this day, nearly all the more astounding butcheries, and arsons, and abductions, are instigated by the Roman priests, publicly in the mass-house, or privately in the confessional; and atrocities at which humanity shudders are openly boasted of, as the ground of claim for reward from God. This spirit and feeling, or rather obduracy, every Irish priest and Papist bring with them to every country; and the only reason why they are not so notoriously and frequently exemplified is this—that the Jesuits are aware, their priestcraft would not be tolerated in this country by public opinion, and that it could make no influence, did they themselves, although "false prophets, not come to us in sheep's clothing, but inwardly they are ravening wolves." Therefore, for the present, they practice their iniquities more secretly, and restrain their sanguinary dependents from exhibiting all the repulsive barbarities which they would exult to enact. Nevertheless the allegation is undeniable—every genuine Papist is necessarily cruel and hard-hearted in all points where popery is interested.

#### *4. Integrity and Faithfulness peremptorily discarded from Romanism.*

The unholy system which has been introduced into the world by "the dragon and the beast" is a compound of dishonesty in social life, and disobedience to the civil laws; and treachery in every relation which a man can sustain.

In the operation of the Roman system, every thing is subjected to the paramount principle, "*the good of the church!*" To maintain the ascendancy of this their mysterious God, all other claims must be sacrificed; and vice and virtue lose in a Papist's estimate, their essential characteristics and attributes, when they advert to this grand

motive of action. The ensuing extract, from a modern writer of great eminence in the papal controversy, lucidly depicts this tremendous usurpation.

" Among the various principles and customs, more especially those of religion, which modern Rome has adopted and perpetuated from the ancient idolatrous possessors of the great city and *its empire*, there is none in which the resemblance or virtual identity is more conspicuous than in that policy, by which she has acquired, and by which she retains, her dominion over a great part of the civilized world. No instrument for these purposes, whether of fraud, of flattery, of terror, or of force, was ever refused or overlooked by her. Her code of government embraced all objects, and comprehended the most distant extremes, with all which occupied the intermediate space. The most self-tormenting ascetic, and the most voluptuous profligate, were almost equal objects of her attention; and while to the tractable, submissive and attached, she presented every indulgence which was, or which was believed to be in her power, she had tortures and deaths of all horrors to gain, retain, or recover, those who might be rebellious, or who meditated rebellion. To no power but modern Rome, is equally applicable, the description of the poet on the ancients:—

' Te regere imperio populos, Romane, memento;  
Hæ tibi erunt artes; pacisque imponere morem,  
Pascere subjectis, et debellare superbo.' *Virg. Æn.* 6: 852.

Here is a gigantic, mysterious and long established power, yet in existence; having indeed suffered much, and therefore the more intent upon retrieving its loss; with no deficiency of skill, and no neglect of instruments. *Mendham's Indexes.*

After the citations which already have been introduced respecting the practice of falsehood and theft, both of which are directly encouraged by the Roman priests, it would be superfluous to prove, by any additional evidence, that as an individual, and in his domestic relations, a consistent Papist can neither be honest nor worthy of confidence. We shall therefore close this dissertation, by a detail of the influence of popery upon man as a citizen.

In reviewing the monastic system, it has been evinced that the natural tendency of popery, is decidedly adverse to the growth of a nation, in morals, wealth, and population. The celibate system enervates or destroys the whole stamina of the social compact. European history, since the overthrow of the ancient Roman empire, determines this fact with infallible authority; and the existing modern condition of the papal countries, certifies, that in this aspect, popery retains its boasted unchangeableness.

A few additional quotations will demonstrate, that a Papist, if he be sincere and truly devoted to his priestly masters, can make no pretensions to be a faithful and an obedient citizen, where any Protestant government rules. It is vain to retort solitary exceptions against a multitude of witnesses; or to adduce examples where the restrictions upon their ungodly designs, are so numerous and potent, that they are not able to exhibit their furious ebullitions, and are also afraid to enact their treasonable designs. In this respect "a great delusion fills the minds of men, particularly in this country, respecting the character of the Roman hierarchy, and its adherents. The true qualities of both are

not to be sought in the declarations or conduct of *individuals* of that community, however respectable; for their assertions are worth nothing—*absolutely nothing*. The subjects of the papacy have taken the utmost pains to disqualify themselves from having any opinion, or being able to give any exposition on the subject of their religion, which shall be independently and personally their own. The Roman, beyond any other sect, is bound to his peculiar faith and discipline by original engagements, the most sacred, the most positive, the most extended, the most rigorous; and it is there we must look for its true and distinguishing character. This is the only way to avoid injurious and fatal error."

No topic probably is of more importance to the interests of the American federal republic, than the estimate which their public functionaries form of the moral obligations that bind them to a faithful discharge of their respective official duties. And, as conjoined with this, the allegiance which all citizens owe to the constitution, laws, and acts of those who administer and execute them. Hence, where so many interests are concerned, and the safety of millions is jeopardized, it is of the very highest moment, to be assured of the incorruptible fidelity of those persons, whose principles and measures may vitally affect the national security and welfare. In this reference, it is self-evident to all persons who are acquainted with the spirit and effects of popery, that no bigoted adherent of that system can either be a trusty citizen, or a confidential public officer.

In the papal bulls and decretals already cited, the superiority of the spiritual to the civil authority is peremptorily asserted. The exclusion of Roman priests from all subjection to any temporal jurisdiction, even though it be a popish government, is directly claimed. That neither the Papal ecclesiastics, nor their disciples, rightfully owe any subordination or allegiance to Protestant rulers, is infallibly decreed; and that every measure, however perfidious and cruel, to overthrow all heretical powers, as they are called, is just and meritorious, is the decision of every Roman pontiff, council, and canonist, from Boniface, the first *papa universalis*, to the existing "image of the beast," Gregory XVI.

It has been evinced by the doctrines of the most oracular authors among the Romanists, that even upon the article of giving evidence, a secular popish judge is not a sufficient lawful authority to receive the testimony of Romish ecclesiastics, and that the latter cannot be forced to testify before such a judge. How much more strongly therefore do they impugn the right and competency of Protestant administrators of Protestant laws to exercise jurisdiction! In fact, the whole is denied as an usurpation of the children of the devil over the rights of the supreme pontiff and his subordinate priests, and as sacrilege concerning "*the holy church*." *Sa, Aphoris.* page 41. "The rebellion of Roman priests is not treason, because they are not subject to the civil government." If they owe no subjection even to the civil government, even when it is directed by Papist rulers, how much more, according to their own principles, must they be absolved from all allegiance to Protestant authorities, which, according to their bulls, are accursed without redemption.

*Bellarmin, Controvers. lib. 5. cap. 6. page 1090.* "The spiritual power must rule the temporal, by *all sorts of means and expedients when*  
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*necessary.* Christians, *Papists*, should not tolerate a heretic, *Protestants* king."

*Sanctarel*, Tract. de Heres. cap. 30. p. 296. "The pope can depose negligent rulers, and deprive them of their authority."

*Lessius*, lib. 2. cap. 42. Dub. 12. p. 632. "The pope can annul and cancel every possible obligation arising from an oath."

*La Croix*, vol. 1. p. 294. "A man condemned by the pope, may be killed wherever he is found."

Not only would the examples of Queen Elizabeth of England, Henry III. and Henry IV. of France, and William III. of Britain, with numberless other similar cases, practically illustrate these pontifical canons; but the history of the immortal William, Prince of Orange, in the sixteenth century, so strikingly develops the operation of these Roman rules, that it would be injurious not to insert it.

Philip II., king of Spain, one of the most infamous and despotic monsters who ever submitted to the papal yoke, by the sanction of the pope issued a proclamation, offering "five thousand golden crowns, a patent of nobility, all William's estates which could be seized," and other immunities, to any person who would *take away his life, or deliver him up alive or dead*, into Philip's power. Eventually, the price was raised to twenty-five thousand golden crowns, or twenty-eight thousand ducats, at that period an immense sum; and a ferocious Spanish merchant persuaded one of his younger clerks, named Juanillo, to perpetrate the assassination. He was accordingly confessed by a Dominican priest, absolved, and promised paradise. He was also assured that a spell should be put upon him, by which he might enter the presence of the prince invisibly; and then having received the monk's benediction, he prepared, with the title of future saintsship guaranteed to him, to commit the atrocious crime.

The attempt was made on the day specified; but providentially the design failed, although the ball of the pistol, which had been consecrated with all the ceremonies of the mass, entered William's throat, broke one of his teeth, and passed out of his left cheek. Juanillo was killed upon the spot. In his pocket were found the name of the priestly confessor, and others who were privy to the design, who were duly punished: also the charms which he was taught would preserve him from seizure and injury—frog's bones, filthy rags, and other amulets, and the Jesuits' catechism, with a prayer to the angel Gabriel, imploring his intercession with the Almighty, and with the Virgin Mary, to speed him in the murder. To crown this most nefarious transaction, and to prove that the Jesuits contrived the assassination, the order afterwards openly recognised those criminals as martyrs for "the holy Roman church!" gathered their mortal remains, and publicly exposed them in their mass-houses as relics, which were worshipped by their blind-folded votaries.

Two years after, at the immediate instigation of the Jesuits of Dole, another ruffian was similarly prepared, and effectually executed his design. Three bullets, also consecrated for the express purpose by those monkish butchers, were fired at the prince, which entered his left side, and passed through him, coming out on the right. He expired almost instantly, having only time to offer a short petition, that his people, and his own soul might enjoy the compassionate mercy of the

Lord Jesus Christ. When the murderer was reproached as a traitor, he thus justified himself: "I am no traitor; I have done as the king of Spain and the priests commanded;" and then added this ferocious denunciation; "If I have not slain him, cursed be my ill fortune!" The execution of the hardened and priest-ridden assassin was a wretched compensation for the premature and sudden death of one of the most dignified Christian philanthropists and patriots, who is found on the long catalogue of immortalized Protestants. *Blackwood's Mag. Art. House of Orange.*

But it may be retorted, that the papal system, and the Jesuit code of the sixteenth century, however abominable then, are now reformed and meliorated. This is a most mischievous delusion; as is verified by the case of Pope Clement XIV., more generally known by his original appellation, Ganganelli. He was the professed infallible pontiff himself; and sixty years have not elapsed since he was poisoned by the Jesuits. To prove the peculiar sanctity and piety of that ecclesiastical order, the murderous dose was administered during the professedly peculiar solemnities of the holy week before Easter; as if they had expressly selected the period when Ganganelli might be most unsuspecting of their traitorous designs, against which he had long guarded. Thus treacherously did they kill their own acknowledged supreme infallible lord. During six months, notwithstanding he used every antidote against the poison which he was convinced that he had imbibed, Ganganelli suffered the most excruciating tortures; and so certain were the Jesuits of the effect which their envenomed potion would produce, that hieroglyphical engravings and poems were dispersed in various parts of Europe, predicting the speedy termination of Clement's pontificate, and limiting the continuance of his life to the month of September. He died only nine days prior to the period which they had designated.

*Salmeron, Comment. Evan. Hist. vol. 4. pars 3. Tract. 4. page 411.*

"The pope hath supreme power over the whole earth, over all kings and governments, to command and enforce them, to employ their power to promulge popery; which mandate of the pope they are bound to obey; and if they resist, he must punish them as contumacious."

*Philopater, Respons. ad Edict. sec. 2. Num. 157, 158. page 106.*

"All papal theologians and ecclesiastical lawyers affirm, that every Christian government, as soon as it openly abandons the Roman faith, instantly is degraded from all power and dignity, by *human and divine right*; all their subjects are absolved from their oath of fidelity and obedience which they have taken; and they may, and ought, if they have the power, to drive such a government from every Christian state, as an apostate, heretic, and deserter from Jesus Christ, and a declared enemy to their republic. This certain and indubitable decision of all the most learned men, is perfectly conformed to apostolic doctrine!"

Additional testimonies and historical facts of a very edifying character, and of great importance, may also be found in the first volume of the Protestant, from chapter xxiv.—xxix.; and especially the justification that was pleaded for the violation of the oath of allegiance commanded to be taken by James I., and which the Jesuits declared was of no more binding power than "cobwebs and ropes of straw;" and

also the **INDULGENCE** granted by Pope Clement VI. to John and Joan, king and queen of France, and to their successors for ever, to nullify "all those vows and oaths which they could not profitably keep." The history of the French kings, from that period to Charles X., demonstrates how well those royal despots had learnt, and how very exemplarily they practised the pontifical indulgence!

Upon this broad basis of pontifical doctrines, and the annals of the popish nations, furnished by their own bigoted narrators, we stand; and we maintain, that the following positions are legitimate corollaries from the infallible decisions and examples which are adduced in these supplementary essays.

**I. NO SINCERE PAPIST CAN CONSISTENTLY PROFESS TO BE AN AMERICAN CITIZEN.**

He is the voluntary, devoted, and entire slave, in body, soul, and spirit, thought, word, and action, of the pontiff of Rome, a foreign lawless tyrant. It is utterly in vain to attempt to blind our eyes with the names of men who are apparent exceptions; such, for instance, as Charles Carroll, and La Fayette. They are not Papists—or rather they have been the decided destroyers of popery. All the educated persons, who are nominally ranked as residents in "Babylon the Great," are avowed infidels and scoffers at the Christian religion; while their professed adherence to Romanism is only sheer hypocrisy. With them the papal dogmas have no influence: our discussion adverts to those only who superstitiously recognise the sovereign authority of the Roman beast, as the supreme lord of their consciences, the arbiter of their destiny, and the legislator of their practice. By every sincere Papist this jurisdiction is admitted to extend to every feeling, motive, desire, determination, and act, in reference both to this world and the future state.

It is useless, therefore, elaborately to evince, that whoever admits this supremacy cannot be a good and faithful citizen of any country in which the infallibility of that antichristian usurpation is denied. The American republic also attests this fact; because the disorderly, ignorant, vicious, and turbulent portion of our inhabitants are chiefly Papists. Why should this circumstance exist on this continent equally as in Europe? The sole reply is this: In Ireland, the Roman priests have always taught their superstitious slaves, to hold in the utmost scorn and detestation, the Protestant government of Britain; and have unceasingly stimulated them ever to disobey the laws, and to defy the constituted authorities, upon the outrageous popish assumption, that they are not subject to the authority of heretics, any farther than as they are unable to resist their power, and not sufficiently strong to discard their sway.

In this country, they are imbued with the same abhorrent principles. They know no governor but the priest, and no law but his commands. They feel no remorse for any sin, if the Jesuit, in the name of the pope, orders them to perpetrate the crime. They dread no act, however villanous, if they are assured by the priest that it is for the good of the church; and they fear no punishment, if their confessor grant them the indulgence, and pronounce his deceitful absolution.

Let a Jesuit priest, or a genuine Papist, be brought into a court of law, and let him be sworn to cast off all foreign allegiance to the

general of his order, and to the Italian pontifical despot, at Rome; he would instantly refuse to swear, if a Bible was presented to him with a cross, the symbol of his idolatry, and "the mark of the Beast," upon it. He would not thus dare publicly to ratify his rejection of the papal authority; or if he did take the oath, it would be a direct and impious appeal to the omniscient God to confirm his falsehood. Consequently, no Papist, without duplicity, can comply with the principles of the American constitution, or with the requirements of the laws, so as to exemplify those qualifications which are exacted prior to the naturalization of an alien, much more, before he can legitimately execute any official duties. Every bigoted Papist who takes the oath prescribed for a foreigner, as a title to the privileges of an American citizen, either wilfully deceives, or evades his contracted obligations, by some of those equivocal subterfuges or reservations, which Jesuitism invented, and which popery consecrates.

**II. NO TRUE PAPIST CAN BE CREDITED IN ANY OATH OF ALLEGIANCE WHICH HE TAKES TO A PROTESTANT GOVERNMENT.**

This proposition is verified, if we only review some of the practical authoritative dogmas of popery. The council of Constance decreed; the pope stamped the declaration with his infallibility; and the whole history of the papacy attests their compliance with it: "*No faith shall be kept with heretics!*" Therefore, to rely upon any oath, contract, obligation, covenant, or bond, which a Papist may make with a Protestant, if his mysterious God the church, by the mouth of the priest, directs him to violate it, is a preposterous delusion.

Every Romanist, for the sake of the church, is not only expressly authorized, but is penally enjoined to swear to any lie which he himself pleases, or which he is instructed to affirm. He is also taught by his priestly guide, that such false swearing is not criminal, but is laudable; and instead of requiring absolution, that it is very meritorious.

All Papists are dispensed from executing the terms of any oath which they may have made on account of heretics; and so far as it is cognizable by the church, it is so venial an offence, that it incurs no censure, and demands not pardon. Thus in reference to the oath which the inspectors of elections may propose: a Papist, according to the Jesuit casuistry, is bound to swear that his friend is a lawful voter, although he is perfectly conscious that he is not naturalized. In a court of justice also, he is not accounted an offender by the Roman priest, although he has wilfully and corruptly perjured himself, provided the object was to release a fellow Papist, however guilty, from punishment. The Romanist also is not deemed a delinquent for any mendacious calumny which he invents and utters, and confirms by an oath, if his design is to promote the cause of popery, and to impede or disgrace Protestantism.

In all these and similar cases, he is dispensed to attest, in any manner, whatever the exigency of the case may require; and in all other circumstances, his oath is a mere nonentity—nothing, absolutely nothing! For it matters not how flagrant may be the perjury, and how dreadful and irreparable may be the mischief which results to the vilified or defrauded party, he can be congratulated with the promised remuneration, or absolved for the stipulated penance, which is of all prices, to accommodate the pecuniary capacity of the applicant for pardon. Twenty-five cents for a poor devotee, who is always ready to

fulfil the priest's command, will be admitted as a commutation for his offences; while as many dollars, or as much more as it is calculated will be paid without injuring the craft, will be filched from the wealthy delinquent, who possesses a hardened, priest-ridden conscience, proportionately blinded by his superstition and ungodliness. But as if all this perfidy would be insufficient to render men callous to truth, and adepts in unrighteousness, there is one sweeping canon which combines the whole: "Every oath made by a Papist to Protestants, whenever the pope or his priests judge it necessary, is declared, *ipso facto*, to be null and void." According to this popish infallible doctrine, it is manifest, that any man who places confidence in a Papist's oath, is voluntarily deceived; and they who justify his treachery, are either ignorant of the true and unvarying character of the Roman antichristian system, or are confederated practitioners of that Babylonish iniquity.

**III. EVERY GENUINE PAPIST IS ABSOLUTELY DISQUALIFIED FROM HOLDING ANY PUBLIC OFFICE IN A PROTESTANT COUNTRY.**

That disqualifications for public office may exist, is certain; and there are some impediments to a Papist's filling such an ostensible station among a Protestant people, and under a Protestant government, which are inseparable from popery. We shall illustrate by two familiar examples.

A sincere and practically consistent Mussulman cannot be a good American citizen; much less could he be qualified for an official post in this Christian country. The reason is evident. His conscience, if he retains any, is directed by the Koran, all the fundamental dogmas and prescriptions of which are totally irreconcilable with the theories of civil and religious liberty, and the organization of our republic. It is irrelevant to reply, that his interest will render him faithful, or that he will not dare to carry into operation his own principles, even if the opportunity were afforded him. It is preferable not to tempt the disciple of Mohammed; because if he is consistent, he must be a savage despot, and if he vacillates, he is an open hypocrite.

An alien, when he is naturalized, by his oath rejects all allegiance to every foreign power, and especially to that government within whose dominions he was born. There are innumerable cases, to which, at the time of his proposing to assume the legal obligations, an exception might be taken, which would prove that the man was then so indissolubly connected with that foreign power, that his oath must be null and void; and consequently, that he was not only disqualified for a public office, but also for mere citizenship.

A Papist is thus disqualified for any public office under a Protestant government, not only because he combines the above objections, against both a Mussulman and a foreigner, but also because he avows doctrines diametrically contrary to his own oath.

Every Papist believes in the infallibility of all the pontifical bulls and decretals, and the canons of every Roman council, with their other authorized traditions; but all these are inveterately opposed to the rights of man, civil and religious; human welfare, personal, social, and national, and the very existence of popular and constitutional governments. Now a Romanist either subscribes to these ungodly dogmas, or not. If he does admit them, he cannot be a faithful citizen. If he does not heartily credit them, he belies his own profession. In both

cases, therefore, he is unworthy of confidence; and there is no third course as an alternative.

Whether natives or naturalized citizens, all Papists are sworn bondmen, virtually or actually, the voluntary slaves of the triple crowned Italian pontifical despot. The actual image and representative of "the Beast," to every Romanist, is his God upon earth; and every popish priest is his deputy, to whom is supposed to be delegated all the papal wisdom, infallibility, and power, for every purpose, when they are called into requisition. This is the Papist's oracular doctrine. The church must be obeyed in all things. To keep no faith with heretics, and to molest, injure, or to destroy all Protestants, is the first, second, third, last, and only lesson which he ever learns.

A sincere Papist is also disqualified from holding any office of honour, emolument, trust, or power, under a Protestant government, because there is no obligation which can bind him. The pope, who in his estimation is the same as his God upon earth, by the agency of his confessor, absolves him from all obligation, and permits him to take any oath, and make any contract, according to "the rules of the church." But the Roman pontiff has decided and enacted, that all oaths required of his servants, by Protestants, are unlawful and void; and, therefore, according to this canon, false swearing is not sin; because "the pope can annul and cancel every possible obligation arising from an oath."

This is the inextricable dilemma. A Papist either sincerely adheres to the doctrines of Babylon, or not. If he does hold them, he cannot be credited upon his oath. If he rejects them, he cannot be believed upon his asseveration. Therefore, a Romanist, all whose principles are totally incompatible with civil and religious liberty, and the stability of every Protestant government—who is the sworn bigoted and ferocious slave of a foreign potentate and inexorably remorseless tyrant—and who also possesses a dispensation to cancel all the most solemn contracts which can possibly be made, even though ratified by repeated oaths; by his own avowed professions, cannot safely be admitted to enjoy a station of power in any country which is not subject to the popedom.

This is a woful indictment of malignity and wickedness, charged upon the antichristian system of Rome. Yet there is no conceivable additional turpitude of which that "Mother of Harlots" has not been guilty.

In the midst of all the exposures of her corruptions and cruelty, and all the vigorous assaults which have been made upon the walls and towers of that "Babylon the Great," where she has so long and so direfully reigned; "she still sits a queen, and says, I shall see no sorrow." And were it not for the infallible certainty of revealed truth, and the perfect demonstration which history furnishes, that so much of the Apocalyptic period, the one thousand two hundred and sixty years, has revolved; we might almost despair of any truly permanent melioration in the state of mankind.

We hear the heathen Romans rage at the loss of their ancient predominance. We witness the nominal Protestant people imagining vain things, respecting popery; admitting the utmost incredulity concerning the true character of "the man of sin;" and even avowing their conviction that "the working of satan" is the chief portion of

"the mystery of godliness." We know that the kings of the earth stand up against the progress of Christian truth. And we also, alas ! realize that rulers, even in America, confederate "against the Lord, and against his Christ;" but all this antichristian conspiracy will be entirely defeated. "The Lord, he who sitteth in the heavens, has them in derision. He will break them as with a rod of iron; and dash them in pieces like a potter's vessel."

This prospective wondrous consummation of sacred prophecy fills every Christian's heart with rapture. Notwithstanding all antichristian opposition; the craft and cruelty of "*the Beast*," the sorceries and pollutions of the "*Mother of Harlots*," and the impiety and despotism of "*Babylon the Great*," shall be exterminated. That wicked, lawless one, the son of perdition, who has so long deluged the earth with idolatry, impurity, wretchedness, blood, and crimes, "the Lord will consume with the Spirit of his mouth, and destroy with the brightness of his coming;" and will take "the Beast and the false prophet," the pope, the cardinals, the prelates, the priests, and the whole hierarchy of monks, friars, nuns, and Dominican and Jesuit, ecclesiastics, "head and tail," and cast them alive into the lake of fire burning with brimstone. "Come, Lord Jesus, come quickly!"

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# UNITED STATES.

The following Catalogue exhibits the present state of Popery in the United States, according to the official account published in the Baltimore Catholic Almanac for 1833, with additional information derived from other authentic sources. It is consequently as perfect as it can at present be made. In general, it may be remarked, that with the exception of Georgia, North-Carolina and South Carolina, which are stated to be nearly complete.—some of the other States are still essentially defective. There are probably Priests resident where there is no mention made of it; and Mass houses where they are not specified, while some of those which are designated may be unfinished; and there are many stations of which no notice is as yet taken, probably because they were not sufficiently important for present enumeration; or because the Papal Legate was afraid as yet to unfold the whole.

The whole United States is now divided into 10 dioceses.

1. Baltimore; which comprises Maryland, Virginia, and the District of Columbia.
2. Bardstown; which includes Kentucky, Indiana, Tennessee, and part of Illinois.
3. Boston; which comprehends the six New-England States.
4. Charleston; which embraces North and South-Carolina and Georgia.
5. Cincinnati; which comprises Ohio, Michigan, and the North Western Territory.
6. Mobile; which comprehends Alabama and Florida.
7. New-Orleans; which includes Mississippi and Louisiana.
8. New-York; which embraces New-York, and a part of New-Jersey.
9. Philadelphia; which comprises Pennsylvania, Delaware, and part of Jersey.
10. St. Louis; which comprehends Missouri, part of Illinois, Arkansas, and all the Territory West of the Mississippi.

## ECCLESIASTICAL DIGNITARIES.

Archbishop of Baltimore. Bishops of Bardstown, 2; Boston; Charleston; Cincinnati; Mobile; New-Orleans; New-York; Philadelphia 2; St. Louis, with 10 Vicars General; and about 300 Resident Priests, independent of those in the Colleges and Convents, &c. There are nearly 300 Mass Houses either erected or finishing—10 Colleges—28 Male and Female Convents—35 Seminaries for youth—and 16 Orphan Asylums, all under the charge of Jesuits and Nuns.

Place.	Priests	Mass-Houses.	Colleges.	Convents.	Male Seminaries.	Female Academies.	Asylums.
<b>ALABAMA.</b>							
Mobile,	3	1		1		1	
Huntsville, Station,							
Montgomery, "							
Spring Hill,	9	1	1				
<b>ARKANSAS TERRITORY.</b>							
Arkansas Post,	1						
<b>CONNECTICUT.</b>							
Hartford,	1	1					
Derby,	1						
New-Haven,	1						
Milton Station,							
Norwalk Station,							
Bridgeport Station,							



Place.	Priests	Mass-Houses.	Colleges.	Convents.	Male Seminaries.	Female Academies.	Asylums.
<b>DELAWARE.</b>							
Wilmington,	2	1					1
Coffey Run,		1					
New-Castle,		1					
<b>FLORIDA.</b>							
St. Augustine,	2	1					
Fernandina Station,		1					
Pensacola,	1	1					
<b>GEORGIA.</b>							
Augusta,	2	1					
Columbus,	1	1					
Lecust Grove,	1	1					
Savannah,	1	1					
St. Mary's Station,							
Louisville "							
Warrenton "							
Sparta "							
Milledgeville "							
Macon "							
Knoxville "							
Newnan, "							
Fayetteville, "							
Covington, "							
Gainesville, "							
<b>ILLINOIS.</b>							
Cahokia,	1	1					
English settlement, }	1	1					
Prairie du Long, }							
Galena,	1	1					
Fever River Station,							
Mines, "							
Harrisonville, "							
Kaskaskia,	1	1					
O'Haransburg,		1					
Prairie du Rocher,		1					
Sangamore County Station,	1						
<b>INDIANA.</b>							
New-Albany Station,							
Black Oak Ridge,	1	1		1			
Mount Pleasant Station,		1					
Vincennes,	1	1		1			
Boggs' Creek, Station,		1					
Washington, "		1					
Shelby County, "		1					
<b>KENTUCKY.</b>							
Bardstown,	4	1		2			1
Breckenridge County,	1	1					
Bullet County,		1					
Casey County, Station,							
Clare Creek,	1	1					
Danville,	1	1					
Davies County,	1	1					

Place.	Priests	Mass-Houses.	Colleges.	Convents.	Male Seminaries.	Female Academies.	Asylums.
<b>KENTUCKY.</b>							
Elizabethtown,	1	1					
Fairfield,	1	1					
Hendersonville Station,							
Holy Cross,	1	1					
Holy Mary's Station,							
Lebanon,	1	1					
Lexington,		1					
Loretto,	1	1		1		1	
Louisville,	2	1					
Morganfield,	2	1					
St. Benedict,	1	1					
St. Charles,	1	1					
St. Joseph's,	1	1					
St. Pius,	1	1					
St. Rose,	1	1		3			
St. Thomas,	1	1			1		
Shelbyville, Station,							
Spencer County,	1	1					
St. Mary's, Washington Co.	1	1			1		

**LOUISIANA.**

New-Orleans,	9	3		2			1
Assumption,	1	1					
Attakapas,	1	1					
Avoyelles,	1	1					
Baton Rouge,	1	2					
Bonnet Carre,	1	1					
Donaldsonville,	1	1					
Fausse Riviere,	1	1					
Grand Coteau,	1	1				1	
Iberville,	1	1			1		
Lafourche,	1	1					
Natchitoches,	1	1					
Opelousas,	1	1				1	
Pointe Coupee,	1	1					
St. Bernard, Station,							
St. Charles,	1	1					
St. Helena,	1	1					
St. Johns',	1	1					
St. James,	1	1					
Thibadeauville,	1	1					
St. Martinsville,	1	1					
St. Michaels',	1	1					
St. Tammany,	1	1					
Terre aux boeuf,	1	1					
Vermillionville,	1	1					

**MAINE.**

Eastport,		1					
Indian Old Town,	1	1					
New-Castle,	1	1					
Pleasant Point,	1	1					
Portland,	2	1					
Whitefield,	1	1					
Damariscotta,	1	1					

Place.	Priests	Mass-Houses.	Colleges.	Convents.	Male Seminaries.	Female Academies.	Asylums.
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## MARYLAND.

Baltimore,	9	6	1	3		1	1
Allegany,	1	1					
Annapolis,		1					
Barnsville,	1	1					
Belle Air,	1	1					
Bohemia,	1	1					
Boone's Chapel,	1	1					
Bryan Town, Station,	1	1					
Carrolton Manor, "							
Cob Neck, "		1					
Conewingo, "							
Cornwallis, "		1					
Cumberland, "	1	1					
Denton, "		1					
Dorset, "		1					
Dongharagen Manor Station,		1					
Emmettsburg,	20	1	1	1			
Fredericktown,	2	1			1	1	1
Hagar's Town,	1	1					
Lady's Chapel,	1	1					
Liberty,	1	1					
Long Green, Station,		1					
Marlborough,	1	1					
Mattawoman,		1					
Maryland Tract,		1					
Mountain Church,		1					
Newport,		1					
Newtown,	3	1					
Pomfret,		1					
Queen Ann's Town Station.							
Queen's Chapel,		1					
Rock Creek,		1					
Rockville,	1	1					
Sacred Heart,		1					
Leonard Town,	1	1					
St. Inigoes,	2	1					
St. John's,		1					
St. Joseph's,		1					
St. Joseph's, Talbot County,	1	1					
St. Nicholas,		1					
Thomas' Manor,	3	1					
Tarey Town,	1	1					
Westminster,		1					
White Marsh,	3	1	1		1		
Zachiah,	1	1					
Priest-town,	3	1					

## MASSACHUSETTS.

Boston,	5	4			1	1	1
Charlestown,	1	1		1			
Lowell,	1	1					
New-Bedford,		1					
Salem,	1	1					
Sandwich,	1	1					
Taunton,	1	1					
Waltham, Station,		1					
Milton,							
Canton,	1	1					

Place.	Priests	Mass-Houses.	Colleges.	Convents.	Male Seminaries.	Female Academies.	Asylums.
<b>MICHIGAN.</b>							
Detroit,	1	1					
Green Bay,	5	1			1		
L'arbre Croche,	1	1					
Mackinaw,	1	1					
Monroe,	1	1				1	
St. Joseph's River.	2	1					
<b>MISSISSIPPI.</b>							
Natchez,	1	1					
<b>MISSOURI.</b>							
St. Louis,	4	2	1	1		1	1
Bethlehem,	1	1		1		1	
Carondelet,	1	1					
Dardenne,	1	1					
Floriassant,	1	1		1		1	
Fredericktown,	1	1		1		1	
Gravies,	1	1					
New-Madrid,	1	1		1		1	
Old Mines,	1	1					
Portage des Sioux,		1					
Potosi Mines,	1	1					
St. Ann Station,							
St. Charles,	1	1		1	1		
Barrens,	1	1	1		1		
St. Genevieve,	1	1					
Apple Creek,	1	1					
St. Mary's,		1					
Salt River,	1	1					
Cape Girardeau,	1	1		1			
<b>NEW-HAMPSHIRE.</b>							
Claremont,		1					
Dover,		1					
<b>NEW-JERSEY.</b>							
Newark,	1	1					
New-Brunswick,	1	1					
Patterson,	1	1					
Pleasant Mills,	1	1					
Trenton,	1	1					
Bloomsbury Station,							
<b>NEW-YORK.</b>							
New-York,	11	4		1		1	2
Albany,	1	1				1	1
Brooklyn,	2	2		1		1	1
Buffalo,	1	1					
Carthage,	1	1					
Greene, Station,		1					
Greenwich Village,	1	1					
Lansingburg,		1					
Ogdensburg,	1	1					
Plattsburg, Station,							
Poughkeepsie,	1	1					
Rochester,	1	1					
Salina,	1	1					

Place.	Priests	Mass-Houses.	Colleges.	Convents.	Male Seminaries.	Female Academies.	Asylums.
Schenectady, Station,							
Troy,	1	1					
Utica,	1	1					
Cold Spring,	1	1					
Auburn, Station,							
Greece,		1					
<b>NORTH-CAROLINA.</b>							
Fayetteville,	1	1					
Newbern,	1	1					
Washington Station,		1					
Wilmington, "							
Trent, "							
Greenville, "							
Halifax, "							
Lincolnton, "							
Salisbury, "							
Charlotte, "							
<b>OHIO.</b>							
Cincinnati, '	6	1	1		1	1	1
Canton,	1	1					
Hamilton,	1	1					
Lancaster,	1	1					
New-Lisbon,	1	1					
Norwalk,	1	1					
Rehoboth,		1					
St. Barnabas,		1					
St. Dominick,		1					
St. Luke's,		1					
St. Martin's,		1		1			
Somerset,	4	1			1		
Cedarville,	1						
Staubenville,	1	1					
Tiffin,	1	1					
Zanesville,	1	1					
Mount Vernon, Station,	1	1					
St. Joseph's Station,		1					
<b>PENNSYLVANIA.</b>							
Philadelphia,	12	5			2	1	3
Bedford,	1	1					
Bellefonte,		1					
Blairsville,	1	1					
Brownsville,		1					
Buffalo Creek,	1	1					
Butler, Station,		1					
Cameron's bottom,		1					
Carbondale,	1	1					
Carlisle,	1	1					
Chambersburg,	1	1					
Clearfield, Station,		1					
Columbia,	1	1					
Conewago,	3	1					
Derry Township, Station,		1					
Ebensburg,	1	1					
Elizabeth Town,		1					
Freeport,	1	1					
Friendsville,		1					

Place.	Priests	Mass-Houses.	Colleges.	Convents.	Male-Seminaries.	Female Academies.	Asylums.
Gettysburg,		1					
Goshenhoppen,	1	1					
Grampian Hills,		1					
Harman's bottom,	1	1		1			
Harrisburg,	1	1					
Hartford,	1	1					
Hart's Sleeping Place,		1					
Haycock, Station,		1					
Hollidaysburg, Station,		1					
Huntingdon,		1					
Lancaster,	1						
Lebanon,		1					
Lewistown,	1	1					
Littlestown,	1	1					
Loretto,	2	1					
Manayunk,	1	1					
Massillon, Station,		1					
Milton,	1	1					
Mountain Church,		1					
Newry,	1	1					
Paradise,	1	1					
Path Valley, Station,		1					
Pittsburg,	3	2		2			
Pottsville,	1	1					
Reading,		1					
Sinking Valley,							
Silver Lake, Station,	1	1					
Sportsman's Hall,		1					
Waynesburg, Franklin Co.	1	1					
Waynesburg, Greene Co.	1	1					
West-Chester,		1					
Williamsburg,	1	1					
Lepontsmen's Hall Station,		1					
Lawrenceburg, Station,		1					
York,	1	1					
Petersburg, Station,							
St. Mary's,		1					
Trinity,		1					
St. Joseph's,							

## RHODE-ISLAND.

Newport,	1	1					
Pawtucket,	1	1					
Providence.	1	1					

## SOUTH-CAROLINA.

Charleston,	5	3			1	1	
Columbia,	1	1					
Abbeville, Station,							
Laurens,							
Union,							
Yorkville,							
Landsford,							
Chester District, Station,							
Lancaster Co. H. "							
Camden,							
Collins Cross Roads Station,		1					
Dorchester District, "							
St. Thomas' Parish, "							

Place.	Priests	Mass-Houses.	Colleges.	Convents.	Male Seminaries.	Female Academies.	Asylums.
<b>SOUTH-CAROLINA.</b>							
Barnwell District, Station		1					
Cheraw, "							
Darlington Co. H. "							
Sumpter, "							
Chesterfield, "							
Society Hill, "							
Statesburg, "							
Bradford Springs, "							
Bishopville, "							
<b>TENNESSEE.</b>							
Nashville,	1	1					
<b>VERMONT.</b>							
Burlington,	1	1					
<b>VIRGINIA.</b>							
Harper's Ferry,	1	1					
Martinsburg,		1					
Norfolk,	1	1					
Petersburg,		1					
Portsmouth,	1	1					
Richmond,	1	1					
Shepardstown,		1					
Wheeling,	1	1					
<b>DISTRICT OF COLUMBIA.</b>							
Washington,	4	2				1	1
Alexandria,	1	1					1
George Town,	2	1	1	1			
Total,	320	294	10	28	14	21	16

Upon reviewing the Table, notwithstanding all the authentic additions made to the Catalogue in the Catholic Almanac,—and which are nearly 70 places—we are convinced that the following districts must be considerably deficient. Alabama—Florida—Illinois—Indiana—Maryland—New-Jersey—New-York—Ohio, and Tennessee. We should therefore be inclined to add from one sixth to one fourth to the number of Priests and stations where mass is performed. This table will furnish however as complete and satisfactory a view of Popery as it now exists in the U. S. as can now possibly be obtained; and will serve to show with tolerable accuracy, the strength of the Roman community, on the first day of January, 1833.

# CANADA.

## Statistical Catalogue of Popery.

### ECCLESIASTICAL DIGNITARIES.

Bishop of Quebec.  
Bishop of Telmese. Suffragan.  
Bishop of Fussula. Coadjutor.  
Bishop in Upper Canada.  
Eight Vicars-General.

In Lower Canada, are about 250 Roman Priests; exclusive of those who are Chaplains to the Nunneries, and also of those who are employed in the different Colleges and Seminaries. The number of Papists is nearly 400,000.

### MASS-HOUSES.

Quebec. 3  
St. Roch.  
St. Pierre. J. O.  
St. Laurent. J. O.  
St. Jean Baptiste. J. O.  
La Sainte Famille.  
St. Francois. J. O.  
Grondines.  
Deschambault.  
Cap Sante.  
Ecoreuils.  
St. Francois de N.  
St. Augustin.  
St. Catherine.  
Ancien Lorette.  
St. Foy.  
Notre Dame.  
St. Ambroise.  
Charlesbourg.  
Beauport.  
L'Ange Gardien.  
Chateau Richer.  
St. Anne de la P.  
St. Joachin.  
St. Pierre de P.  
Baye St. Paul.  
Petit Riviere.  
Beaupre.  
Eboulemens.  
Isle aux Oudres.  
Malbay.  
Lotbiniere.  
St. Croix.  
St. Antoine de T.  
St. Nicholas.  
St. Giles.  
Beanniage.  
Point Leoy.  
St. Henry.  
St. Marie.  
St. Joseph.  
St. Francois d'A.

St. Claire.  
St. Gervais.  
St. Protain.  
St. Anselm.  
St. Charles, R. B.  
Beaumont.  
St. Michel.  
St. Vallier.  
St. Francois, R. S.  
Belle Chasse.  
St. Peirre. R. S.  
St. Thomas.  
Cap St. Ignace.  
Crane Island.  
L' Islet.  
St. Jean Port Joli.  
St. Rock des Aulnets.  
St. Anne Grande Ause.  
River Onelle.  
St. Louis.  
Kamouraska.  
St. Andre.  
River du Loup.  
Kakouna.  
Green Island.  
Trois Pistoles.  
Rimonski.  
Matane.  
Three Rivers.  
Cap Magdalen.  
Maskinonge.  
River du Loup.  
St. Leon.  
Yamachibe.  
Point du Lac.  
Champlain.  
Batiscan.  
St. Genevieve Batiscan.  
St. Stanislaus.  
St. Anne la Parade.  
Drummondville.  
Yamaska.

Baie du Febre.  
Nicolet.  
St. Gregorie.  
Beaucour.  
Gentilly.  
St. Jean.  
St. Pierre Bequets.  
Montreal. 3.  
St. Laurent, J. M.  
St. Genevieve, J. M.  
Lachine.  
Ponte Claire.  
St. Anne, Bout de Vide.  
Pointe aux Trembles.  
Longue Pointe.  
Sault aux Recollects.  
Riviere des Prairies.  
Isle Perrol.  
St. Martin Isle Jesus.  
St. Rose.  
St. Vincent.  
Buthier.  
St. Cuthbert.  
St. Barthelemi.  
St. Elizabeth.  
Lanoraie.  
Lavaltrie.  
St. Paul.  
St. Sulpice.  
Repentigny.  
L'Assomption.  
St. Jacques.  
St. Roch, L'Achigan.  
St. Esprit.  
Mascouche.  
Lachenaie.  
Ferrebonne.  
St. Anne des Plaines.  
St. Therese.  
St. Benoit.  
Petite Nation.  
St. Scholastique.



St. Eustache.  
 Vaudreuil.  
 Rigand.  
 Argenteuil.  
 Soulanges.  
 St. Polycarp.  
 St. Martine, Chateauguy.  
 Chateauguy.  
 Beauharnois.  
 St. Timothee.  
 St. Philippe.  
 St. Constant.  
 St. Athanase.  
 St. Luc.  
 Dorchester.  
 Blairade.  
 St. Cyprien.  
 St. Valentin.

La Prairie.  
 Longueuil.  
 Bechenille.  
 Varennes.  
 Vercheres.  
 Contrecoeur.  
 St. Antoine, Chambly.  
 Beloeil.  
 St. Hilaine.  
 Chambly.  
 Montoir.  
 St. Mathias.  
 St. Jean Baptiste.  
 St. Charles, Rouville.  
 St. Marc.  
 St. Denis.  
 St. Ours.  
 Sorel.

Ile du Peds.  
 St. Hyacinthe.  
 St. Pie.  
 St. Jude.  
 St. Hugues.  
 St. Damase.  
 St. Cemire.  
 La Presentation.  
 Ristigouche.  
 Carleton.  
 New Richmond.  
 Perce.  
 Paspébiac.  
 Douglastown.  
 St. Regis.  
 Cagnawaga.  
 Lake of Two Mountains.  
 St. Francis.

## RELIGIOUS COMMUNITIES.

Seminaries, or { Quebec.  
 Monasteries, & } Montreal.

Nunneries, 7. { Hotel Dieu.  
 Ursuline.  
 General Hospital. } Quebec.  
 Hotel Dieu. } Montreal.  
 Congregation.  
 General Hospital.  
 Ursuline. } Three Rivers.

Colleges. 7. { Quebec.  
 Montreal.  
 Nicolet.  
 St. Hyacinthe.  
 St. James.  
 Chambly.  
 St. Anne.

UPPER CANADA. A Roman Prelate resides in this province; and there is a Mass House at York, Kingston, and a few other stations—but at present the number of Papists in Upper Canada is comparatively inconsiderable; although by emigration from Ireland they are rapidly augmenting.



