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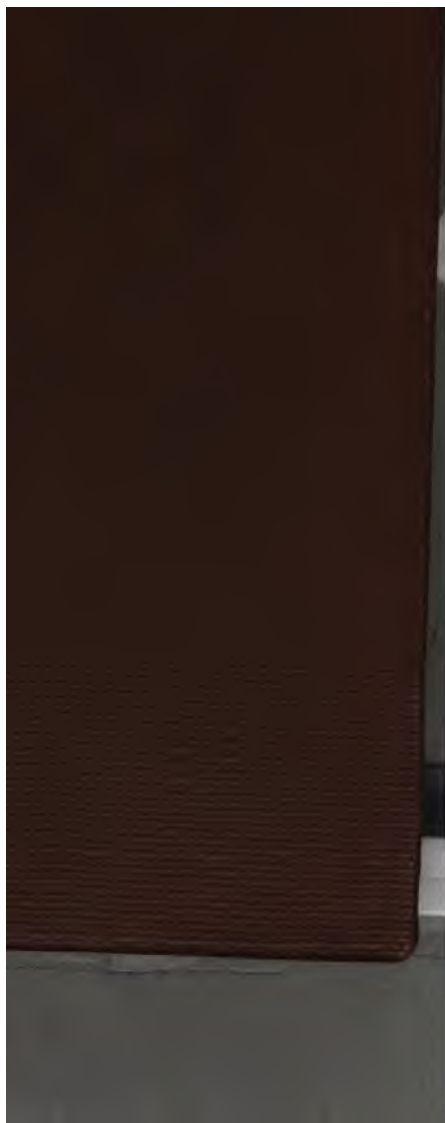
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OF

THE CHURCH OF ROME:

WITH A SUCCINCT ACCOUNT OF

THE RISE AND PROGRESS OF  
THE JESUITS;

WITH OTHER INSTRUCTIVE AND INTERESTING MATTER.

CAREFULLY COMPILED FROM THE MOST AUTHENTIC SOURCES, UNDER  
THE DIRECTION OF THE  
American Protestant Society.

"And I heard another voice from Heaven saying, Come out of her, my  
people, that ye be not partakers of her sins; and that ye receive not of her  
plagues." Rev. xviii. 4.

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## P R E F A C E .

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The statement made in the first part of the following pages, with regard to the Rise and Progress of Popery, and the monstrous dogmas that were propagated in the Dark Ages, are authenticated by Romish as well as Protestant writers. Nothing has been advanced that is not founded on the most unquestionable evidence of standard historians.

Many of the materials were already furnished to the compiler's hand; these he had to abridge and arrange, and some more he has added to complete his task. His object has been to exhibit Popery in a full-length portrait, without distortion, that so its native ugliness may be made manifest to the reader, who may be at first attracted by its meretricious ornaments, its plausible pretences, its seductive promises, and its daring claims.

There are some in the present day, so devoid of religious principle—so perfectly indifferent to the unspeakable value of the doctrines which the Reformers sealed with their blood—so utterly careless whether Protestant truth or Popish error gain the

ascendency—so *mixed up* with Romanists in political and selfish concerns—that the minister who dares to lift his voice in the cause that engaged the energies of Luther, and Calvin, and Knox, is branded as an intolerant and illiberal bigot. If the prophet Daniel were now to prophesy, by all such persons he would be esteemed a bigot; for he testified of the idolatry and persecution of Babylon. The Apostle Paul, too, would be reckoned most versatile and uncharitable; for, while in one part of his writings he says, he would “become all things to all men, that by all means he might save some,”—yet in another place, he strenuously urges Timothy, in the midst of his other labours, to warn the brethren concerning the apostacy that was to arise—to guard them against those who would “depart from the faith—*forbidding to marry, and commanding to abstain from meats.*” If the great Apostle of the Gentiles were to use such phraseology *now-a-days*, he would be branded as an unrefined and illiberal declaimer: yet these are the *words* and the *sentiments* uttered under the inspiration of the HOLY GHOST.

The reader will here be able to judge of the Catholic religion from its general character—its opposition to the Bible, its domineering spirit, its resistance of liberty in every form and shape, its burdensome rites and ceremonies, its ridiculous mummeries, impostures, and insults to common sense,

its pride, covetousness, and wickedness, its idolatry and blasphemy. He will see in fact that Popery is not Christianity—not the mild, merciful, humbling, sanctifying, rational religion of Christ; in fine, that the doctrines and spirit, maxims and practices of Popery, are as far removed from the religion of Jesus Christ, as sin is from holiness, mammon from God, and hell from heaven.

At a time when Popery is making much noise in the world, and stalking through the breadth and length of our own land, the reader ought to know what it is, without being obliged to listen to the seductive invitation, "Come and see;" and to know that, while its words are smooth as oil, war is in its heart against all that can promote the mental, moral, civil, political, and eternal well-being of man. Its outside is, indeed, dazzling, having all the pomp that charms the eye, but its inside is "full of dead men's bones and all uncleanness." It has a serpent's splendid dress, but it also wears a serpent's sting.

Many persons there are, who suppose the terms Popish, Papal, and Romish, should be avoided. But in all cases where those terms are introduced, it is done without any intention of wounding the feelings of a single member of that communion. And, though the phrase *Roman Catholic* is occasionally used, it is really a contradiction in terms; for with as much propriety we might say, Protes-

tant Catholic. No enlightened Protestant should concede to the Church of Rome the epithet of *Catholic*, because there are whole nations in Africa and Asia where Popery is unknown. And, if superiority in numbers be any test of Catholicity, there are different countries even in Europe, several states in America, and groups of islands in the Pacific Ocean, where Protestantism might triumphantly claim the title of a Catholic Church.

This little book is now published, to offend neither Jew nor Gentile, nor the Church of God. Every Tract has been compiled *under a solemn conviction of its truth*; and it is now committed to Him who can make the weakest instrumentality effectual in destroying error, promoting scriptural knowledge, and advancing his glory in the world.

THE  
RISE AND PROGRESS  
OF  
POPERY.

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“**AFTER** this I saw in the night visions, and behold a fourth beast, 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 that were before it; and it had ten horns. 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 man, and a mouth speaking great things. I beheld them, 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. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them: and he shall be diverse from the first, and he shall subdue three kings. 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 and times and the dividing of time.”  
—DANIEL vii. 7, 8, 11, 19, 20, 24, 25.

“Now we beseech you, brethren, by the coming of the 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, shewing himself that he is God. For the mystery of iniquity doth already work: only he who 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."—2 THESS. ii. 1—4, 7, 8.

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WE have commenced with two passages of Scripture, because they reflect light on each other—the words of Paul serving as a key to open the meaning of the words of Daniel—and both are supposed by all judicious commentators, to be descriptive of the rise and progress of the Papacy, of the "wound which the beast received" by the Protestant Reformation, and of the total overthrow which yet awaits that monstrous system of corruption. Indeed, it is a settled and solemn conviction of our mind, that the prophet and apostle both point out the doom that awaits the Church of Rome, as "the man of sin," and "son of perdition." It is not our design, formally, to illustrate either of these passages, but in the sketch of ecclesiastical history which shall be presented to the reader, there will, we think, be a manifest developement of the words of the text.

It is necessary, however, to make an introductory observation on that passage of Scripture taken from the writings of Paul, in consequence of the unscriptural ideas of some misguided persons, who say, that "the world is nearly at an end—that all God's dispensations to the church are just about to terminate—that every thing in Zion is becoming worse and worse, and that even our missionary operations for extending Christ's kingdom, are only the fruits of a self-righteous and pharisaic spirit." In the days of the apostle there were also some who either misunderstood or wilfully misinterpreted a sentiment in his first

letter to the Thessalonians, that "the day of the Lord was coming as a thief in the night;" and from a false view of these words they so far deluded certain members of that church, as to make them cease from their ordinary avocations, and in idle contemplation, expect the sudden dissolution of the world. The apostle, in the second verse of the text, corrects this great mistake, and intreats those persons to let no false teacher deceive them; for that "the day of the Lord shall not come, except there come a falling away first;"—that is, till a great spiritual apostacy appear in the church. And to those in the present day who talk about the end of the world being at hand, we would simply reply, that while the hour of each man's death is to him utterly uncertain, and may be sudden and unexpected, yet the dissolution of the world cannot take place till this apostacy be consumed by the brightness of Christ's coming, or till this Gospel be first preached in all the nations of the earth.

Without further introductory observations, we shall take a survey of the RISE and PROGRESS of this "mystery of iniquity," that the reader may see the absolute necessity which existed for a thorough reformation of religion.

In the days of the apostle, every ordinance of the Gospel was marked with a simplicity and purity, that form a mournful contrast to the corrupt system of superstition that afterwards obscured the glory of Zion. And whether you consider the purity of her doctrines, the amazing zeal, and humility, and laboriousness of the apostles, or the success that attended them in their disinterested career, you are induced to exclaim in the beauti-

ful words of Solomon, that she "looked forth as the morning, fair as the sun, clear as the moon, and terrible as an army with banners." The religious intrepidity of the first Christians is evinced by the multitudes who suffered for the truth, under the reign of those bloody monsters, Nero, and Domitian, and Trajan. In that age, God raised up Polycarp and Ignatius, with a bright constellation of the early fathers; and by the exertions of these servants of Christ, his Gospel spread, so early as the second century, to the very extremity of Europe. In France, Christianity was professed by a large proportion of the population. The cities of Lyons and Vienne were distinguished by flourishing churches; but the persecution that burst forth against them has not been exceeded, for the savage ferocity of its promoters on the one hand, or the faithful endurance of suffering on the other. We learn from a letter preserved by Eusebius, the ecclesiastical historian, that the Christians were prohibited from appearing in baths, in the market, or in any public place whatever. They were assaulted by the people at large—shouts, blows, the dragging of their bodies, the plundering of their goods, and the casting of stones, were meekly borne, with all the indignities that may be expected from a fierce and outrageous multitude. The fury of the governor and the soldiers was directed against those who were pre-eminent in piety. The most barbarous indignities were inflicted upon SANCTUS, a deacon, to induce him to renounce the name of Jesus; and under very intense sufferings, he displayed the spirit of his crucified Master, by uniformly and calmly *replying to every question put to him by his tormen-*

tors—"I am a Christian." Provoked by this meekness to a greater degree of cruelty, they applied red-hot plates of iron to the most tender parts of his body, till he was covered with sores, scarcely retaining the appearance of the human form. **BLANDINA**, a female, weak in body, but strong in faith, suffered unparal-leled barbarities. She was fastened to a stake, and a wild beast was let loose upon her, but the animal, more merciful than her persecutors, it is said, was restrained from touching her. Suspended afterwards in the form of a cross, she was engaged in vehement supplication; and contrary to the expectations of the heathen, the sight reminded her fellow-sufferers of Him who hung on Calvary, and inspired them with the greatest fortitude, having been taken down, she was scourged, and placed in a hot iron chair—then put into a net and exposed to a bull; and after being tossed about for some time she was dispatched with a sword!!

But in the midst of all this cruelty the word of the Lord had free course, and was glorified. The bush was burning, and still was not consumed. It was then true of the Christian, as it had been formerly of the Jewish church,—the more it was oppressed, the more exceedingly it multiplied. Men of all ranks joined the persecuted followers of the Lamb; till at last, about the year 1313, Constantine the Great was numbered among the splendid and bloodless trophies of Christianity. The purity of his motives in embracing the Christian religion, has been frequently called in question. The cause assigned for the emperor's change, is, I acknowledge too romantic for my implicit faith. Marching from France to Italy,

on a warlike expedition, which filled him with much anxiety, it is said that he felt it necessary to have the protection of some god, and that for many reasons he preferred the God of the Christians. He wanted some sign, however, to convince him of the existence and favour of Immanuel; and after earnest prayer, he saw in a cloudless sky the luminous appearance of a cross, higher than the sun, marked with the inscription—"By this conquer!" It is no evidence of a sceptical mind to doubt the truth of such a relation, or that it was the cause of his embracing the Christian religion. His sincerity in doing so may be unquestionable, without resorting to this extraordinary exhibition as its cause; but it cannot be denied that it was his *interest* to countenance the Christians, and gain their assistance in the war he had undertaken: for at that time, in many provinces, they outnumbered the heathens—and the temples of idolatry were deserted by immense masses of people, who had sufficient physical force to turn the fortune of war in favour of the emperor. This change in his religious views produced a thorough revolution in the ecclesiastical affairs of the whole Roman empire. He and his mother Helena, espoused the cause of the "new religion," with all the zeal of young proselytes. The temples dedicated to the heathen gods were converted into Christian churches—the wealth of heathenism was poured with an unsparing hand into the lap of Christianity—the bloody horrors of persecution were changed for the smiles of imperial favour—and instead of the sighs and sufferings of dying martyrs, the minis-

ters of Christ mingled in the splendid processions of their royal convert.

In the midst of this brilliant scene, however, the religion of our Saviour was retarded and obscured. The doctrines of Scripture were corrupted by an admixture of heathenish error; purity of Christian principle and conduct was polluted by the influence of courtly licentiousness; and the glory of apostolic Christianity was sullied by a carnal and ambitious spirit. Before this period the church and state had been completely separate; nay, the state had exerted all its energy to root the saints of God out of the land; and yet, when the civil power was at war with the church, and opposed all her interests, her doctrines were most pure, her ministers were most triumphantly successful, and the faith of her martyrs firm as the everlasting mountains. But now Constantine altered the frame-work of the church, changed her poverty into gorgeous magnificence; and from this period we may write ICHABOD on her walls, for the glory was departing from Israel.

During the three first centuries, when poverty and persecution were attendants on the ministers of religion, and wealth and worldly honour were unknown to them, no one presumed to "lord it over God's heritage;"—it was not yet forgotten that Jesus had reprehended the ambitious spirit of Zebedee's children, who thirsted for an exalted station in his kingdom—had designated his apostles "*brethren,*" equal in rank and authority; and in the entire compass of revelation had given no sanction to those semi-barbarous titles—Pope, and Cardinal, that were substituted for the New

Testament names of "Bishop, Evangelist, Pastor, and Teacher." In those early ages of the church, it is almost universally conceded that the laity took a prominent part in all her deliberations—that, as the whole body of the people elected Matthias successor to Judas (Acts i. 15, 23, 26.)—and, as the "whole multitude" chose the seven deacons, (Acts vi. 5, 6.) whom they set before the apostles for ordination—so the people still chose their *bishops* as *overseers*, or ministers of the church: but, when those ministers were enriched by a misguided emperor, and became bloated with luxury, and giddy with courtly splendour and applause, they then, for the first time, invaded that independence which Christ had bequeathed to all the faithful members of Zion; and, with a haughty and tyrannical hand drove the laity from all share in the administration of ecclesiastical affairs. The reign of *spiritual despotism* then commenced in all its rigour; and a few facts in the history of succeeding centuries, will reveal with increasing clearness the "mystery of iniquity," which was then exhibited to the world.

To establish himself more firmly on the throne, Constantine made several changes in the form of the Roman government. He created *four Praetorian Praefects*, as deputies under him in the management of state affairs; and, as the ministers of religion had lost the inflexibility of principle that once signalized their predecessors, they allowed him to bend and mould them into a form exactly suited to the civil constitution. Hence he created *four prelates*, whom he invested with an unscriptural authority over all their brethern in *the office of the ministry*. These venial aspirants

after mitred honours, he placed in the chief cities of the empire ; and different creatures of his will he placed as exarchs and archbishops in regular gradations beneath them. In these appointments which issued not from Calvary, but from Rome—not from Jesus, but from Constantine—the prelate of the “imperial city” stood pre-eminent. Several causes contributed to clothe him with this superiority. He conducted the services of religion in a building that was exceedingly magnificent in its architectural proportions—his style of living became proverbially sumptuous ; and a spring-tide of wealth poured in to him from every quarter. The whole Christian world, forgetful of the true nature of religious dignity, was dazzled with the splendour of the bishoprick of Rome. It became the object of attraction to avaricious ecclesiastics ; and hence, at the death of Liberius in the fourth century, the most violent commotions took place, at the election of a successor to fill the golden eminence. One party elected Damascus, and another faction chose Ursicinus ; and by a *bloody massacre*, they sanctimoniously decided on a suitable candidate for the vacant see. From that time till the present, the “chair of St. Peter” (as it is falsely styled,) surrounded as it is by wealth and regal distinction, and the slavish submission of a deluded multitude, has been sought after, with all the intrigue and ambition that such a tempting object could present, to a priesthood who had lost the humility and spirituality of the apostles of our Lord.

Between the four prelates appointed by Constantine, and placed in Rome, Constantinople, Antioch, and Alexandria, there was violent compe-



tition for superiority; but in the race for preferment the two former gained the ascendancy: and then, between these two ecclesiastical combatants a deadly struggle took place for the impious distinction of visible head of the church, and *vicar of Christ on earth*. These contentions frequently convulsed the empire to its centre; and though the bishop of Rome obtained the supreme object of his ambition, yet the dispute, at last, terminated in the schism which, to the present time, has separated the Greek and Latin, or the Eastern and Western churches. It is mournfully interesting to trace the steps by which he, whom I may now style the ROMAN PONTIFF, raised himself to his accursed elevation. Phocas, a Roman centurion, who, about the year 603, had inhumanly murdered Mauritius the emperor, with his five children, and waded through their blood to the imperial throne,—knowing that the influence of the bishop of Rome was necessary to support his pretensions to the sovereign authority, conferred upon Boniface III. the title of *universal bishop*. Degraded as were the churches of Christendom, even then, there was a general feeling of indignation at the blasphemous assumption. The Irish, English, and Scotch, resisted his authority with all their national energy—France and Spain only partially submitted to the spiritual tyrant—even in Italy his pretensions were despised—and against his lordly ambition, universal dissatisfaction was murmured throughout all Europe.

About the year 751, another remarkable event was permitted to occur in the providence of God, which still more glaringly exhibits this personage *as the Antichrist of Scripture*. The circumstance

is related by Roman Catholic, as well as Protestant historians. Childeric III., king of France, was not a man of strong intellect; and Pepin, the mayor of his palace, was virtually the ruler of the kingdom. Dissatisfied however, with discharging the duties, without enjoying the honours, of his royal master, he formed the ambitious design of usurping the supreme authority. To give a colouring of justice to this detestable project, the states of the realm were convoked; and they decided on consulting the bishop of Rome, to whom the ambassadors of Pepin presented the following question—"Whether the divine law did not permit a valiant and warlike people to dethrone a pusillanimous and indolent monarch, who was incapable of discharging any of the functions of royalty, and to substitute in his place one more worthy to rule, and who had already rendered most important services to the state?" Zachary then sat in the papal chair. He forgot the conduct of Christ, who, when requested to use his influence for the division of an inheritance between two brethren, replied, "Man, who made me a judge or a divider over you?" (Luke xii. 14.) that is, as the Head of the church, my business is not with temporal, but with spiritual concerns. To advance his own carnal views, however, the infallible oracle of Rome gave the unprincipled answer, *that the reigning monarch might be dethroned.* Childeric was, in consequence, stripped of his royal robes, and Pepin crowned in his stead; and to consecrate the wicked deed, two pretended vicegerents of a holy Saviour successively *anointed the usurper* as the rightful possessor of the throne. The features of Antichrist are

thus frightfully disclosed to your view; you see that ecclesiastical power, figuratively described by Daniel, in my text, as a horn that had eyes, and a mouth "speaking very great things, and changing times and laws."

Pepin, feeling that he was in a great measure indebted to the influence of the Pope for his elevation to the throne, rewarded his corrupt venality by conferring on him the exarchate of Ravenna; having first wrested it from Aistulphus, one of the kings of the Lombards. And here observe the verification of Daniel vii. 8, when one of the three horns, or kingdoms, was plucked up by the roots, or torn from its real possessor, and given over to the "little horn," or the growing power of the Roman pontiff. One of the kings of Lombardy, whose predecessor had thus been robbed of his throne, attacked the pope to regain possession of his territories. Charlemagne, the son of Pepin, who was superstitiously attached to the pope, entered Italy with a formidable army—overturned the power of the Lombards—and either as an act of policy, or to atone for the sins of his past life, gave Corsica, Sardinia, Sicily, and other districts to Adrian I.; and thus, the second of the three horns, or kingdoms, spoken of by Daniel, was plucked up by the roots, and added to what is falsely styled the patrimony of St. Peter.

But the *civil* power of the Roman metropolis, and its adjacent territories, was still in the hands of the emperor, and the pope was merely a deputy in the management of political affairs. Besides, the emperor had a veto on the appointment of the pontiff, till about the year 876. Charles the Bald ceded this imperial right; and either

he, or his predecessor Louis, vested in the Pope authority over the *Roman state*, not only in spiritual, but *temporal affairs*. By this act, the last of the *three horns* was plucked up; and the bishop of Rome stood forth to the world, in the *double and monstrous character* of a temporal prince, and pretended vicar of Christ on the earth.

Notwithstanding this full revelation of the "mystery of iniquity"—this literal fulfilment of the prophecies in the text—this palpable proof that the Roman pontiff is the Antichrist of Scripture—yet the nations were too besotted to resist his spiritual despotism. Robbed universally of the word of God, living under a reign of darkness that might be felt, these arbitrary tyrants wielded an unlimited sway over prostrate Europe. During the dark ages the government of every European kingdom lay at their feet, and exalted rulers trembled before them. They then usurped the very place of God himself—they raised up one "from the dunghill, and set him on the throne of princes," and cast the rightful monarch down, and absolved his subjects from all allegiance. And if there were no other ground for a reformation in religion, this carnal power and lordly domination of the popedom is amply sufficient. Its character, as a civil and ecclesiastical power in unchristian combination, is diametrically opposed to the conduct of the lowly Jesus, who, when an ignorant multitude would force him to become their king, instead of receiving the honour like the ambitious pontiffs, "departed into a mountain by himself alone," John vi. 15.

But the *moral character* of the Romish clergy forms another overwhelming argument for an eo-

clesiastical change. Roman Catholic as well as Protestant historians, unanimously testify, that their lives were, before the Reformation, most dissolute and degraded. In Protestant churches there are, no doubt, cases of clerical immorality which are exceedingly to be deplored, because they give reason to the scoffer to speak reproachfully, and are amongst the greatest obstacles to the prosperity of Zion. But cases of unsullied morality among the clergy were nearly as remarkable then, as cases of profligacy now. Century after century their vices rose in disgusting accumulation; and the pages of history during the dark ages, are polluted by the shocking recital of their enormities. Living in the splendour of courts, and spending their time in the gratification of a luxurious indolence, they who should have promoted every virtue, became moral nuisances in the domestic intercourse of life. The country swarmed with the spurious offsprings of ecclesiastics; and the daughters of cardinals were publicly and pompously united in marriage to the sons of noblemen. Hundreds of the most exalted personages, who had neither talent for the cabinet, nor courage for the field, entered into the church, which they prostituted to the acquisition of wealth, and the gratification of the sinful propensities of fallen nature: and their children in the days of infancy, were nominated to the richest bishopricks; while, during their minority, the parents reaped the fruit of an accursed simony. Iniquity seemed to have risen to the highest pitch in the papacy, during the pontificates of Julius II., and especially of Alexander VI., who has been *termed* a Nero amongst the popes, for cruelty and

immorality. His crimes were of a very revolting description; he trampled on all decency, and justice, and religion, in providing for his numerous progeny; and he perished by unknowingly taking a draught of poison, which had been prepared for others, *by his own infamous son, CESAR BORGIA!!*

The *ignorance of the clergy* was then also as remarkable, as their profligacy was disgusting. When ecclesiastical benefices were openly put to sale, or bestowed on the illiterate and unworthy minions of courtiers, we do not wonder that the church was defiled by ignorant and degraded characters. Many dignified ecclesiastics could not subscribe the canons of those councils in which they sat as arbiters of the true faith; and learning must have sunk to the lowest ebb, when one of the questions put to candidates for holy orders was—"Whether they could read the Gospels and Epistles?" And the great Alfred complained that from the Humber to the Thames, there was scarcely a priest who understood the liturgy, or could translate the easiest piece of Latin into his mother tongue. When ignorance and profligacy thus went hand in hand, then were the words of the prophet Isaiah literally fulfilled: "We look for judgment, but there is none; for salvation, but it is far off from us. In transgressing and lying against the Lord, and departing away from our God, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey, Isaiah, lix. 11, 12. In the midst of the spiritual

darkness that hung over the nation, any error might then be unblushingly promulgated; as the people, and even a great proportion of the clergy, were robbed of the book of God, the only infallible test of divine truth: nay, the laity were rigidly watched lest they should even get into their hands the catechisms that had been composed and approved by the church. The priests took away the key of knowledge, and buried it under the rubbish of ages, having set a seal to the entrance of the temple of truth: and when a famished creature asked for bread, they cast him a stone—when he asked a fish they gave him a serpent. The gold, and silver, and precious stones, were carried away from Jerusalem; and wood, and hay, and stubble, were piled in their stead. Notwithstanding the boasted unity and purity of the Romish Church; yet from her bosom came forth the heresy of Arius, who denied the divinity and atonement of the Lord Jesus, and held that the Son was essentially inferior to God the Father; and in the sixth century this error was lamentably prevalent in Europe, and Africa, and Asia. In the eighth century, the worship of images was carried to the greatest excess; and the controversy concerning it, not only rent the church asunder, but spread abroad civil dissension; producing devastation and death in several quarters of the Roman empire. The members of the falsely-termed infallible and united church were ranged into two fierce parties, under leaders determined to push the controversy to the most violent extremities. The valiant Leo headed those who opposed image-worship, and who were styled *Iconoclastæ*, because they considered it a

sacred duty to destroy statues and pictures, that were the occasion of idolatry. The ringleaders of the other faction were Popes Gregory II and III., who taught the multitude to fall prostrate before the dumb idols ; and were hence called Iconoduli, or Iconolatræ. When the haughty pontiffs failed in argument, they resorted to heartless and cold-blooded assassination. By a sentence of papal excommunication fulminated against Leo, he was cut off from the rites of Christianity ; his subjects, under the pain of eternal torment, were commanded to resist his imperial authority, and multitudes of exalted and enlightened persons in his dominions were massacred for their attachment to Scriptural truth. But such was the overwhelming influence of superstition, that Leo, for his opposition to idolatry, and his defence of the rational service of God, had a cup of poison given to him by his own wife, the bigoted Irene ; who, of course, according to the doctrine of the times, believed that under such circumstances, the murder of her husband was an acceptable service.

In the midnight of the dark ages, the monstrous doctrine of transubstantiation was established in the Church of Rome. At the fourth Lateran Council, assembled by Innocent III., in the year 1215, the seal of infallibility was set to the revolting dogma, that a poor sinful creature could transubstantiate a wafer into the body, blood, soul, and divinity of Him who hung on Calvary's cross. Thus a mock sacrifice must be daily offered by the Romish priest, which virtually imputes imperfection to the *one, perfect sacrifice* of our redeemer. Thus the laity are deluded by an *unbloody sacri-*



*sic*, contrary to the words of the apostle—"Without the shedding of blood there is no remission:" (Heb. ix. 22.) and if it be so infallibly right to adhere to the *letter* of Scripture with regard to the eating of the bread, must it not be infallibly wrong to reject to the *drinking of the cup*, in this solemn ordinance? Previous to the thirteenth century, the barbarous epithet, *transubstantiation*, was unknown in the ecclesiastical world; but Innocent, a bold innovator, attacked the liberty of the Christian in his sweetest communion with his Lord—substituted carnal sense for enlightened faith—and was too blind to understand that the words of Jesus were "spirit and life." And when such a tenet was submitted to by a degraded people, it is not a matter of surprise, that the same pontiff, about the same time, could also successfully introduce the novel and spurious ordinance of *auricular confession* to a priest. Before this period, the Romish clergy had fleeced the country, *not of a tenth, but of nearly one half*, its riches; but by this enactment they entered into the arcana of conscience, extorted the secrets of men in all the relations of life; and not contented with remitting merely ecclesiastical offences according to the command of Christ, they impiously raised their hands, to drag from his throne the Prince of Life, who only can give "repentance to Israel, and remission of sins." ●

But space would fail us to describe the rapid progress of error in the dark ages. Like a downward torrent it dashed over every obstacle, and barrenness and death marked its desolating course. The tower of this Popish Babel was *raised to the clouds of heaven*, and the indigna-

tion of the Almighty was ready to burst upon its builders. The nations lost all sense of the true knowledge of God—rites and ceremonies, the most revolting, were substituted for the doctrines and duties of Christianity—the iron yoke of spiritual despotism was galling the inmost souls of men—and the moral wretchedness of a ruined church called for a great spiritual change.

We shall now endeavour, in the *second place*, to delineate that extraordinary change, the PROTESTANT REFORMATION.

The former darkness and superstition were not more manifestly from beneath, than this blessed Reformation was, in its grand outline, the design and doing of the Lord. Let it not be supposed, however, that there were no witnesses for the truth of God—none to oppose the man of sin in his diabolical career, till the sixteenth century. In the darkest period of ecclesiastical history, there were many valiant soldiers of the cross raised up to testify against the prevailing corruptions. And when you are insultingly and ignorantly asked, “Where was your religion before Luther?”—you may reply; not merely in the word of God and amongst the fathers of the three first centuries; but it lived amidst the persecutions that raged in after ages, and it was borne up by the groans and the shrieks, or the deathless fortitude of dying martyrs. We are identified with the multitudes who, in Britain and Ireland, France and Italy, *protested* against the ambitious pretensions of the Roman pontiff, as a secular prince and universal bishop. We are willing to be classed with Leo the Isaurian, and the *thousands* in his day who were *massacred* for their opposition

*to image-worship*; and we claim the closest consanguinity with those fearless reformers, Rebanus and Scotus Erigena; and especially with Claudius, bishop of Turin, who, in the ninth century, opposed, with apostolic zeal, the errors that surrounded him; and lived and died, in the belief of the great Protestant doctrine of *justification by faith alone in the Lord Jesus Christ*.

While the venerable bishop of Turin held forth the lamp of divine truth in the west; *a large body of protesting* brethren arose at the same time in the east, under very interesting circumstances. If we were to judge of them from the writings of their enemies, we would stigmatize them as Manichean heretics; but let it be remembered, that after the way Romanists call heresy, so Luther and Calvin and all the Reformers worshipped the God of our fathers. The hand of Providence is strikingly displayed in their origin. A Christian deacon, who had been cast into prison by the Mahometans, escaped from his cell, and in his flight, arrived at the hospitable, though poor abode of one Constantine, near Samosata. In return for the kindness of his host, the deacon at his departure presented him with a copy of the New Testament. It was like water to the thirsty ground. He studied it with great eagerness; his mind became enlightened, and his soul cheered by the lively oracles of truth; and out of the "abundance of his heart," he began to proclaim to his perishing countrymen the unsearchable riches of Christ. Multitudes flocked to hear the message of a free salvation; and Asia was soon filled with the simple doctrines he propounded. His followers were called *Paulicians*, from their peculiar attachment to the epis-

tle of the great apostle of the Gentiles. Their ministers were all *on a perfect equality*, having no difference of rank amongst them; their views of the ordinances of baptism, and the Lord's supper, were truly Scriptural; *the worship of the Virgin Mary*, the adoration of the cross, and all the splendid forms of superstition, they entirely rejected; and they acknowledged no mediator but the Lord Jesus-Christ. But the spirituality of their doctrines, and the purity of their lives, excited the hatred of the supporters of idolatry; and we may judge that they had taken deep root in the land, when for *an hundred and fifty years* they stood all the horrors of persecution; till at last the inquisitors of the cruel Theodora, like blood-hounds, hunted them through Asia Minor; and by gibbet and fire, and sword, about a *hundred thousand* of these devoted servants of God were elevated to a martyr's crown!!

During the *eleventh* and *twelfth* centuries, God raised up several eminent men, who boldly testified against the doctrine of the real presence, purgatory, the consecration of churches, and the adoration of the images of Christ and the saints. The CATHARI, whose characters and tenets are violently assailed by Roman Catholic historians, spread at this period over Germany, France, Italy, and the greater part of Europe; and, though all their theological tenets may not have been purely evangelical; yet, even their enemies confess they had a deep veneration for the sacred Scriptures, which supported them under the barbarous treatment they endured for years; and, if the *rejection of priestly absolution*, and the complicated peculiarities of the popish ritual, the love of God and

our neighbour, and faith in the sufferings of the Lamb of God alone for salvation, constitute the features of true Protestantism: then, the Cathari are peculiarly entitled to that appellation.

When asked—"Where was your religion before Luther?" direct the inquirer to the Waldenses, those renowned heralds of the Reformation, who flourished in the *eleventh and two following centuries*. Point to the mountains and valleys of Switzerland, where Nature seemed to have built her mighty fortresses for the defence of civil and religious freedom, and to protect these sainted worthies from the murderous attacks of Rome. Their history forms one of the most interesting periods in the church of Christ. Peter Waldo, who signalized himself as their leader, was a rich merchant of Lyons, and filled with horror at the corruption of the Papal hierarchy, and with love for the souls of his fellow men; like the early Christians, he sold his property, divided his wealth amongst the poor, and went forth as an apostle, preaching the Gospel to great multitudes. Such a general commotion excited the fury of the reigning pontiff; and Alexander III. anathematized him and his disciples, and commanded them to be exterminated by fire and sword. In consequence of this, they fled in all directions; but, though their enemies "meant it for evil," yet their dispersion, like that which occurred at the death of Stephen, tended to the dissemination of their principles. Wherever they were scattered, they carried with them the knowledge of Christ—churches arose in various directions, and you may judge, not only of the strength of their faith, but of the *extensive diffusions* of their tenets, from the aw-

ful fact, that upwards of *two millions were put to death in the Waldensian persecution alone*. The whole artillery of Popish fury was opened against them; and men, women, and *even innocent children*, were exposed to indiscriminate destruction. And what was the crime that thus called for Papal vengeance? The defenders of Romanism charged them with disgusting criminality, and branded them with the most odious names; but all unprejudiced historians eulogize them for singular purity and simplicity of morals as well as elevated experience in spiritual religion. And, though several centuries have rolled away since their confessions of faith were published, to us it is peculiarly interesting to refer to them, in consequence of the exact coincidence between them, and the doctrinal articles for which our church is distinguished. They believed in one God—the Father, Son, and Holy Spirit; they acknowledged, as canonical, the same books of the Old and New Testament, which we receive as the inspired revelation of God—that there is no other mediator or advocate with God the Father, but the Lord Jesus Christ,—“that, after this life, there are but two places, one for those that are saved, the other for the damned, which two we call paradise and hell, wholly denying that imaginary purgatory of Antichrist, invented in opposition to the truth. That the sacraments are *signs of holy things*, or visible emblems of invisible blessings,—and that there are no sacraments of divine appointment but Baptism and the Lord's Supper: masses are impious, and it is madness to say masses for the dead; the invoking and worshipping of dead saints is idolatry; so many orders of the clergy are so

many marks of the beast; and the Church of Rome is the whore of Babylon. That is the church of Christ, which hears the pure doctrine of Christ, and observes the ordinances instituted by him, in whatsoever place it exists." Such were the sentiments of these persecuted people of God, that spread like lightning through Europe in the midst of the surrounding gloom; and, though not distinguished by the *name* of Protestants, yet they were patterns of purity for all the churches of the Reformation.

About the same time, *Wickliffe was raised up in England* by the great Head of Zion, to witness against the abominations of the "Man of Sin." He has been justly styled the "Morning Star" of the Reformation; and is celebrated for his extensive learning as well as his genuine piety. His talents raised him to the Chair of Theology in the University of Oxford. During the week he was employed in opening the great truths of revelation to his students, while on the Sabbath he preached with extraordinary energy and success on the principal errors of the Church of Rome. He attacked the vices of the clergy; and the degradation of their character imparted peculiar force to his declamation. The doctrine of Transubstantiation he expounded, with a simplicity and clearness that has not been exceeded by any Protestant divine; and it is said, *that even then, one-third of the English priesthood considered the bread and wine as mere representations of the body and blood of Christ.* Commissioned by his sovereign Edward III. to proceed to Rome on an important embassy, like Luther, he was increasingly *disgust d* by his visit, with the gorgeoussplendour.

and superstitious rites of Popery ; and on his return he inveighed against it with still greater vehemence. This called forth the thunders of the Vatican against him ; and according to the *Christian* method of silencing an opponent, to which Popery in that age invariably resorted, Gregory XI. commanded him to be seized, imprisoned, and brought to trial for his damnable heresies. Edward, his royal patron, and the enlightened nobles of the land, felt that he maintained truth, in opposition to the profligacy and spiritual despotism that abounded ; and they threw over him the shield of their protection. In the controversy that raged between him and the abettors of idolatry, it is amusing to observe the harsh epithets they sometimes substituted for argument. Wickliffe was called by his adversaries “ a limb of the devil, an enemy of the church, deceiver of the people, idol of heretics, mirror of hypocrites, author of schisms, and inventor of lies.” But in the midst of this calumny, he proceeded in his work and labour of love ; and his translation of the Scriptures into the English tongue, for a people who had been cruelly robbed of them, is a standing monument of his perseverance and zeal. And one of the most remarkable things concerning him is, that after a life of such reforming activity, and in the midst of so many infuriated ecclesiastical persecutors, he should have died in peace under his own roof. Yet even this, perhaps, was intended to shew the bloody spirit which then reigned in Babylon,—his *soul* was in the bosom of Abraham, beyond the rage and impotence of man ; but his *bones* were dug out of his grave,



and with *two hundred volumes* of his works, were burnt in the flames.

At the same time, *the Lord raised up John Huss and Jerome of Prague*, to testify against the errors of Popery. They were both men of superior mental endowments, and full of zeal for the cause of truth and holiness. The writings of *Wickliffe* found their way into Bohemia, and were the means of drawing these worthies from spiritual delusion. But in the mysterious providence of God, they were not long engaged in his service, till the Popish inquisitors were permitted to seize them; they were cast into prison, and loaded with irons: and after they had enlightened a great part of Germany with scriptural knowledge, their purified spirits were wasted in the flames to the mansions of eternal bliss. Being urged to recant, a short time before his death, Huss, like a fearless martyr, said, "What I have written and taught, was in order to rescue souls from the devil, and to deliver them from the tyranny of sin; and I do gladly seal what I have written and taught with my blood." Jerome, at his death, displayed the most heroic courage. On his way to the place of execution, he sung the Apostles' Creed, and some hymns, with a cheerful countenance. The executioner approached the pile to kindle it behind his back; he exclaimed, "Come forward, and put fire to it before my face!" When dreadfully scorched, he was heard to cry—"O Lord, have mercy on me! have mercy on me!"—and the wind parting the flames, exhibited his body to the spectators, covered with large blisters, while his lips were moving in fervent supplication. But, *though these valiant men died, the cause of God*

survived and prospered. In this, as in many similar cases, the blood of the martyrs was the seed of the church. Their followers were called Lollards.\* In England they amounted to *nearly one-half the population*: they numbered amongst them several persons of the highest rank; and continued for nearly *two centuries* to suffer in the Saviour's cause.

Thus, according to the striking language of the prophet Daniel, (Daniel vii. 21, 22, 25,) and of John in the Revelation, (Rev. xi. 7. and xiii. 7,) it was *given to "the beast, or the horn,"* or the Popish power, that was "more stout than his fellows, to wear out the saints of the Most High—to make war with them, and to overcome them." Thousands, and tens of thousands, of holy men, with the arm of God as their only protection, and his eternal truth as their support and their shield, had gone forth with undaunted courage, as "sheep in the midst of wolves." From the sixth to the sixteenth century, host after host had arisen, as followers of the Lamb, to oppose the mystical Babylon; but they were successively hewn down by the fury of their persecutors; and rivers of the most precious blood were shed in every kingdom of Europe, "until the Ancient of days arose, and

\* The origin of the term *Lollard* has been a subject of historical controversy. Some maintain that the name originated from one *Walter Lollard*, a distinguished preacher of the Gospel of Christ, who was burned at Cologne; while others say, that it was a term of reproach fastened on them by their Popish persecutors, to make them odious in the eyes of their enemies. If this be the case, the epithet, instead of being a reproach, like all similar names, does honour to their memory; for *lollard*, or *lullhard*, in the German language, means to sing with a sweet indistinct voice: and it is said to have been applied to them because in attending the sick and the dying, and even at their ordinary occupations, they were in the habit of *lulling*, or singing the praises of God. Oh! that all professing Christians were a similar reason, worthy of the name!

gave judgment unto the saints of the Most High ;' till, what is *peculiarly termed, the period of the Protestant Reformation had arrived, when "the saints possessed the kingdom."*

Before this period, the witnesses for the truth had been scattered over the earth, without any point of concentration—the rays of Scriptural light that shone forth, were partially obscured by surrounding darkness—and means were not yet prepared by Providence for giving the "wound to the *beast* that never should be healed." But in *the sixteenth century* God's time had come—the river of divine truth burst over the embankments that had long impeded its progress, and carried life and salvation as it rolled along. Clusters of *stars* had twinkled during the long and dreary night of Popish darkness ; but then, the *Sun* of Righteousness came forth in celestial effulgence, and the cry was heard over all Christendom, "Arise, shine ; for thy light is come, for the glory of the Lord is risen upon thee."

It is a most interesting study for the true Christian, *to trace the causes* that immediately produced this mighty event—the PROTESTANT REFORMATION. In the preceding ages, many reformers as enlightened and fearless as Luther had arisen, but they succeeded in effecting only a partial and transitory change ; because *that combination of circumstances* had not yet taken place, which, under the guiding hand of Providence, terminated in this amazing revolution. It cannot be questioned that one of the chief means of promoting the Reformation, was the degeneracy of the Church of Rome ; the cup of its iniquity was filled to the *very brim* ; and by the disputes which arose abou'

the papal chair, the contending pontiffs, with their own hands, tore off the veil of pretended infallibility, and exposed themselves to the nations in all their antichristian tyranny. In 1159, two parties frantic with rage, and like men fighting for the wealth of a kingdom, actually elected *two Popes*, Alexander III., and Victor IV. France acknowledged Alexander, while Germany and Italy bowed to the authority of Victor. Again, in 1278, the *cardinals split into two factions*; the one elected Urban VI., while the other chose Clement VII., as the true vicar of Christ. Rome was the residence of Urban, and Avignon of Clement; where they spent their time in sanctimoniously fulminating anathemas against one another. The same factions shortly afterwards elected Benedict XIII. and Boniface IX. to the Papal chair, at the same time; and thus that church was rent asunder, that falsely boasts of UNITY as her distinguishing characteristic; thus the "*great western schism*"; that separated the Greek and Latin church, was produced by the ambitious struggles of these contending pontiffs; and for about fifty years, the nations beheld two *infallible successors* of St. Peter, not preaching peace and brotherly love—not the vicars of a holy and humble Saviour—but the agents of him who "goeth about as a roaring lion," endeavouring to destroy the church of God. The mind of the most credulous was excited to inquire, whether such characters were not "wolves in sheep's clothing;" and the eyes of the blind were opened to see in these ecclesiastical combatants, the Antichrist of Scripture.

But, as if to rouse to the highest pitch the in-

dignation of men who were longing for a spiritual change, they carried, at this very time, *the sale of indulgences to a scandalous extent*. The person who made the most singular figure in this affair was a Dominican monk named Tetzl. By the indulgences which he sold under the papal commission he administered the pardon of all sins, past, present, and to come, no matter how aggravated, if money were forthcoming to strike the infernal bargain. By this soul-destroying traffic, the religion was turned from the finished work of Jesus Christ to the purchase of the remission of sin by the glittering dust of the earth, contrary to the express word of Scripture—"Ye were redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a Lamb, without blemish, and without spot." 1 Pet. i. 18.

The soul shudders at the bare recital of such statements respecting these indulgences. One of their advocates declared, that *one drop of Christ's blood was sufficient to redeem the world; the remaining quantity shed in the garden and on the cross was left as a legacy to the church; in addition to which, all the good works of the saints, over and above those which were necessary for their own justification, were deposited as an inexhaustible treasury, whence indulgences were to be drawn by the Roman Pontiffs.*" And to such extravagant lengths was this device of Satan carried, that they not only pardoned the sins of the living, but stretched their authority over the invisible and eternal world; for they taught that the souls confined in purgatory, for whose redemption indulgences were purchased, as soon

the money tinkles in the chest, instantly escape from the place of torment, and ascend to glory."

Such was the state of monstrous degeneracy into which the Romish church had sunk, when God raised up MARTIN LUTHER, to burst the chains by which the nations were enthralled. He was the son of a poor man, as were almost all the Reformers; for in carrying on this mighty work, as at the first propagation of Christianity by the apostles, God chose "base things of the world, and things that are despised, yea, and things that are not, to bring to nought the things that are." 1 Cor. i. 28. Luther having become an Augustinian friar, retired into a convent, where he found in the library a neglected copy of the Holy Scriptures. All other pursuits were abandoned; and he studied the Word of God with unquenchable ardour. The fame of his sanctity and learning raised him to a Chair of Philosophy, and afterwards to that of Theology, in the University of Wittemberg. From this commanding situation he saw the whole church prostrate, under the despotism of Rome. His soul was especially agonized by the ruinous consequences of the sale of indulgences; and having the great God as his director and his shield, he attacked the blasphemous imposture, and kindled against it a flame of indignation throughout all Germany and a great part of Europe.

But all his efforts, like those of former Christian worthies, would have proved abortive, and left the Papal edifice standing in all its strength, had he not been aided *by two powerful elements in the work of reformation:—the revival of literature, and the invention of the Art of Printing*

Before this period the human mind had long slept in profound lethargy ; but the ancient Greek and Roman authors were then brought forth and studied with ardour. Men began to think with freedom on every topic, civil and sacred ; the claims of the Romish hierarchy were tried with great boldness, by the infallible test of Scripture ; and they who, in a former age, would at once have hunted Luther down, without examining his arguments, now embraced him as the advocate of reason, and the friend of truth and righteousness. Besides, his writings and those of the other reformers, which, in preceding centuries, would have been totally unknown or confined only to a few, were then, by the *invention of the Art of Printing*, circulated in various languages, and in distant countries : they were greedily perused, not merely by the rich, but by the poorest of the people ; and produced a sudden and general impression in favour of the "new doctrines." By these two causes, in conjunction with other concurrent circumstances, the slaves of papal tyranny and delusion acquired an independence they had not felt before—the reign of ghostly terror began to decline—the form of man became erect—his soul waxed warm—and the general stirring of the nations betokened a speedy resurrection of the church of the living God, from the sepulchre of superstition in which it had been buried for ages.

We break off here, and must refer our readers to the working of the Holy Spirit on the children of men, until the completion of the Lutheran Reformation.

HISTORY  
OF THE  
POPEDOM, &c.

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THE POPE, AS BISHOP OF ROME.

POPE.—These succeeded to office, not by any  
graduation, but owe their preferment to  
election. The office once conferred, is for life.  
The election is in the cardinals. A Pope is not  
a high-priest, but an earthly prince also, so



that his death must create a great sensation in what are called the papal dominions. Public business is generally suspended, and couriers are despatched to the Catholic princes all over the world, in order to inform them of the vacant see, while the cardinals assemble from all parts and elect a successor. This election takes place in conclave which is fitted up for the purpose in the Vatican, a magnificent palace at Rome belonging to the Pope, consisting of several thousand rooms and a library exceedingly rich both in books and manuscripts. The voters are not allowed to depart till the election is finished. This sometimes lasts for months; and, when parties run high, the most furious passions have been displayed, so that at the election of a Pope in 1721, the electors so far forgot their dignity that they came to blows, and even threw the inkstands at one another.

It may be interesting to state, more particularly, some of the proceedings on this occasion. The next day after the interment of the late Pope, the cardinals assemble in the cathedral church of St. Peter at Rome, where the senior celebrates the mass of the Holy Ghost, for the election of a successor. Another prelate delivers a Latin oration, in which he exhorts the cardinals to choose an individual worthy of so eminent a station. They then all march in procession behind the papal cross, while the musicians sing the hymn "*Veni Creator.*" The procession enters the hall of the conclave, which occupies a large portion of the Vatican. The large rooms are divided by temporary partitions into what are called cells, which are again subdivided into little rooms and *closets*; every cardinal has his own for himself

and his assistants, which is barely large enough to hold a bed, five or six chairs, and a table. The hour of holding the conclave being come, a bell is rung to cause the ambassadors, princes, prelates, and other persons of distinction, who may be present to withdraw. When they have all departed, the doors and windows are walled up, with the exception of one, which throws a dim light upon the conclave. One door is also kept for the removal of any cardinal who may be ill, but who loses the privilege of voting if he retires. The mode of election is by ballot: two chalices stand on a long table in the chapel of Sixtus, into which the cardinals deposit their bulletins containing the name of the individual for whom they vote. One of the Scrutators reads it aloud while two others mark the votes for each individual by the side of his name on the large tablet where all those of the cardinals are inscribed. Whoever obtains two-thirds of the votes present is canonically elected. His name is immediately proclaimed aloud, and the cardinals sitting on his right and left rise and quit their places. His consent is asked and granted to perform their adorations, when the senior commences by kissing his foot and then his hand. The first cardinal deacon afterwards announces the election to the people from the balcony before St. Peter's; the artillery of the castle of St. Angelo and the bells of the city spread the news abroad. The people are then allowed to break into the conclave, and carry off all they can.

No person who is under fifty-five years of age is eligible to the papacy. The elected must also

be an Italian by birth, having already obtained a place in the college of cardinals.

The death of a Pope is attended with an equal degree of ceremony. The corpse is suffered to remain in bed till the arrival of the cardinal chamberlain, in order to recognise the body. Arrayed in the short cloak, violet-coloured tippet, and rochet, he presents himself at the door of the chamber and, knocks three times with a gold hammer, calling the Pope at each knock, and addressing him by his christian, family, and papal names. After a short time, he exclaims, in the presence of the clerks of the chamber and his apostolical votaries engaged in the ceremony, "He is then dead." On his entrance, a gentleman in waiting uncovers the face of the deceased, and the corpse is recognized. The fisherman's ring is then broken by the cardinal, as is also the leaden seal with which the bulls are sealed in the chancery, the golden hammer being used for the purpose. In the name of the Apostolical Chamber, he then takes possession of the Vatican, and sends guards to secure the gates of the city and the castle of St. Angelo. Nine days' obsequies are performed, and funeral rites in several churches at the same time, all with great splendour. The reign of Popes is seldom of long duration, they being generally advanced in years at the time of their election.

The income of the Romish court is irregular and uncertain. Several years back, when in full possession of its territory, both in Italy and in France, it was not calculated at more than 600,000*l.* Mr. Eustace informs us that "this income arose principally from internal taxation, and that

a very small part of it was derived from Catholic countries."

The dignity of Pope has produced some most severe contentions about who should be greatest, and there have appeared more than one claiming infallibility at the same time. Thus, at the commencement of the fifteenth century, the Latin church was divided into two great factions, and was governed by two contending pontiffs, Boniface IX., who remained at Rome, and Benedict XIII., who resided at Avignon. The contest afterwards rose to so great a height between Gregory XII., a successor of Boniface, and Benedict XIII., that the Council of Pisa interfered to heal the divisions and factions that had so long rent the papal empire. A heavy sentence of condemnation was pronounced against the contending pontiffs, who were both declared guilty of heresy, perjury, and contumacy, unworthy of the smallest tokens of honour or respect, and separated *ipso facto* from the communion of the church. This step was followed by the election of one pontiff in their place. Alexander V. was the favoured individual; but all the decrees and proceedings of this famous council were treated with contempt by the condemned pontiffs, who continued to enjoy the privileges and to perform the functions of the papacy, as if no attempt had been made to remove them from that dignity.

A most sacrilegious link also connected itself with the pontifical chain, when Pope John VIII. was discovered to be *a woman!* This lady was a native of Mayence, and of English extraction. Having travelled to Athens, disguised as a man, with an Englishman, her paramour, she made

great advances there in learning, and especially in the knowledge of theology. She subsequently entered the church, and as her talents were of the very first order, she obtained the highest honours it could bestow. This clever woman gave public lectures at Rome on various sciences, and engaged in disputations, by which she gained such reputation that, on the death of Leo IV., she was unanimously chosen to fill the papal chair. Of course she could not marry; however, she died in giving birth to a child, while she was carried in public procession between the Colosseum Theatre and St. Clement's. Some deny this story but it is confirmed by the testimony of about fifty authors. Great care has ever since been taken that there shall be no recurrence of the like event.

The Pope claims to be the *true vicar* or vicergerent of Jesus Christ. He has been honoured with the title of "God upon earth;" and Innocent III. declared that he was substituted in His place, who had written on his vestment and his thigh, "THE KING OF KINGS AND LORD OF LORDS!" The princes of Palermo (as related by Paulus Jovius) prostrated themselves at the feet of Martin IV., and made their addresses to him in the same words they address to Jesus Christ before their altars: "Thou that takest away the sins of the world, have mercy upon us! Thou that takest away the sins of the world, have mercy upon us! Thou that takest away the sins of the world, grant us thy peace!" We may pity the ignorance of a poor heathen like the Emperor of China styling himself the "Son of Heaven;" but here pity *must* yield to indignation at such gross blasphemy.

he ridiculous and degrading ceremony of kissing the Pope's foot seems to have originated in the veneration of Justinian for Constantine I., whose feet he kissed at an interview he had with him in 527. This homage was previously paid to the sovereign pontiff of the heathens. For ages it was practised only on a fresh accession to the papacy.

Some of the Popes have been called by the name of *St. Peter*, though they profess to fill his shoes. Many of them have, however, formed striking contrasts with their avowed pattern. *Placcet*, who was a strict Papist, and appointed by Pope Pius II., Apostolical Abbreviator and Librarian of the Vatican, calls many of them short-lived monsters, and tells us that they obtained the papedom by bribes; that they departed from the throne of Peter; and were governed by the most execrable hatred and resentment. They have recently been notoriously irreligious and immoral in their lives: this has been boldly and unveritably charged against them. "The abominable wickedness of your party," says *Baxter*, addressing the Romanists, "even the cardinals themselves, is proclaimed by many that have been priests, and turned from you, as *Copley*, *don*, *Boxhorne*," &c. *Sheldon*, in his *Survey* of the Church of Rome, says, "Believe it, reader, the abominations which are committed by these purpled fathers, and the supreme fathers of that synagogue, are so detestable, that they surpass all narration, or of modest or immodest pen. Many an one has been deceived into Popery in England, and been cured by a journey to Rome, seeing the abominations of the place."

The tiara, or triple crown, and the keys, are the badges of the papal dignity; the tiara of the Pope's civil rank, and the keys of his jurisdiction, for, as soon as the Pope is dead, his arms are represented with the tiara alone, without the keys.

The Pope, in virtue of his office, "enacts rules of discipline for the universal church, dispenses with them when he sees proper, punishes those who do not obey him, passes sentence on all ecclesiastical causes referred to him, and receives appeals from all Roman Catholic bishops in the world. He convokes all general councils, presides in them personally or by his legates, and confirms their decrees."

The present Pope (Mauro Capellari) is called Gregory XVI. He was born at Belluro, in the Venetian States, 18th September, 1765; reserved *in petto* 21st March, 1825; published cardinal priest, by the title of St. Calixtus, 13th March, 1826; elected pope, 2nd February, 1831; consecrated bishop and crowned 6th February following.

CARDINAL.—This name is derived from the latin word *cardinalis*, which signifies "principal, chief." The cardinals are ecclesiastical princes in the Church of Rome, to whom is given the title of *Eminence*. They constitute the Pope's senate. The Sacred College of Cardinals, as it is called, consists, if complete, of seventy members. The number of cardinals is seldom complete, so that the Holy Father has generally this honour to bestow. The creation of cardinals is attended with a curious ceremony, performed by the Pope. A private consistory is held, in which his Holiness *opens and shuts* the mouth of new cardinals. The

shutting of the mouth implies that the cardinal is not at liberty to give his opinion in congregation, until it is opened for him; the opening of it is deferred for fifteen days, and the doing of it signifies the removal of this restraint. This ceremony appears trifling to us, but more than trifles are involved in it; for if the Pope should die before the cardinal's mouth is officially opened for him, he can neither give his voice in the consistory on the election of a successor to the papal chair, nor be himself advanced to that dignity. The cardinals wear a red soutane, a rochet, a short purple mantle, and a red hat. The latter was first worn in the Council of Lyons, in 1234, and is said to denote zeal, and to intimate that they would hazard the shedding of their blood in the defence of their church.

The Church of Rome, as an HIERARCHY, has its various clerical and monastic orders. It is episcopal, and the Pope is the universal bishop, the vicar of Jesus Christ, to whom all the clergy of every rank are subordinate. After the cardinals, follow primates, patriarchs, archbishops, and bishops, who are suffragans to the archbishops, and such were formerly the cardinals to the Pope; bishops *in partibus infidelium*, as they are called, or, more briefly, *in partibus*; that is, persons who, that they may enjoy the dignity and honours of the episcopacy, and thus be qualified to render some particular services to the church in general, are named to sees "in infidel countries," of which they cannot possibly take possession. Such are merely dignitaries of the Church of Rome. Such also, in as far as the titles of their sees are concerned, are the apostolical vicars in England and



Scotland, &c. And such, finally, are those persons who are often appointed coadjutors to other bishops, unable from age, or any other infirmity to discharge the duties of their office. These are all so many puppets, created and moved by the Pope at his pleasure; are all subordinate to his single will, and no change in his temporal condition can diminish this authority, which he possesses in all its plenitude, whether in exile or on the pontifical throne: an authority which extends—so Catholics would have us believe—over the whole earth; for there is “no other church but Rome, no other spiritual empire but that of the Pope,” who assumes the style of *Dominus Deus noster Papa*—our Lord God the Pope!

The holy orders of the Church of Rome are seven; bishop, priest, deacon, acolyth, reader, exorcist, and door-keeper. This gradation received the sanction of the Council of Trent, which, in this affair, proceeded in its usual way, with an anathema against malcontents. The said orders are again divided into major and minor, or sacred and secular; the first three mentioned are of the major or sacred order. They of the sacred order may not marry, but the others may, and that without a dispensation. According to the Council of Trent, they should pass through the lower grade to the upper, tarrying for a time at each step; but a dispensation is easily procured, and four orders are thus to be obtained in one day.

All the laity of the Church of Rome are reckoned as the lower orders of people, compared with the priesthood. A priest, even when raised to that office from the lowest of the people, is en-

titled to have his hands kissed with the greatest reverence by every one, even a prince of his communion. Children are taught devoutly to press their little lips upon those hands, to which, as they are told, the very Saviour of mankind, who is in heaven, comes down daily. The laws of Roman Catholic countries are, with regard to priests, made according to the spirit of these religious notions. A priest cannot be tried by the judges of the law, for *even the most horrible crimes*. *Blanco White*, late chaplain to the King of Spain, says, "Murders of the most shocking nature have often been perpetrated by priests in my country; but I do not recollect an instance of their being put to death, except when the murdered person was also a priest." He adds, "I knew the sister of a young lady who was stabbed to the heart at the door of a church, where the murderer, who was her confessor, had a few minutes before given her absolution! He stabbed her in the presence of her mother, to prevent the young lady's marriage, which was to take place that day. This monster was allowed to live because he was a priest. Even in Ireland," the same writer continues, "where the law makes no difference between man and man, a priest can take liberties with the multitude and exert a despotic command over them, which the natural spirit of the Irish would not submit to from the first nobleman in the kingdom."

The Roman clergy are distinguished by various badges. The *tonsure* is the common badge of all *the clergymen*, the hair being clipped in a particular way. The candidate is made to kneel before the bishop, who cuts the hair in five

different parts of the head ; that is, before, behind, on each side, and on the crown. A little circle of the hair is shaved off from the crown of the head, and the size of the bald place is regulated by the orders received. The tonsure of a mere clerk is the smallest ; that of priests and monks the largest. The *maniple* is the badge of a *sub-deacon*. It consists in a little fillet representing a handkerchief, which the priests in the primitive church wore on the arm, to wipe off their tears for the sins of the people. The *chasuble* is an ornament which the priest puts above the alb to say mass ; the *alb* being a robe made close only at the wrists. The *cross stole* is the badge of a *deacon*. This is worn by the Romish parish priests above their surplice, as a mark of their superiority in their respective churches, and by other priests over the alb. The *stole* is used at the celebration of mass, in which case it goes across the stomach : by deacons it is worn over the left shoulder, scarf-wise ; when the priest reads the gospel for any one, he lays the bottom of his stole on his head. The stole is a broad swath or slip of stuff, having on it three crosses, and hanging from the neck to the feet. The *priest* is distinguished by the *planeta*. The *bishop* is known by his *mitre*. The *archbishop* wears a *pall*, as do the *primate* and a *patriarch* ; the *pall* is a sort of cloak or mantle of state. The *Pope*, during six hundred years, was only adorned with one crown or diadem ; but, at the return of the apostolic see from Avignon to Rome, the Popes began to wear the triple crown.

## THE INQUISITION.

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*The Inquisition.*—This is the name given to an ecclesiastical tribunal which has been set up in several countries by the Church of Rome. Its professed object is to suppress heresy: to examine and punish heretics. This court was founded in the twelfth century by Father Dominic and his followers, who were sent by Pope Innocent III. with orders to excite the Catholic states and princes to extirpate heretics, to search into their number and quality, and to transmit a faithful account thereof to Rome. Hence they are called Inquisitors, and their tribunal the Inquisition.

“ This abominable court has been established in several European countries ; but no where has it acted with such malignant energy, no where have its dungeons been so much like the vaults of hell, or the economy of its conductors so much like the economy of devils, as in Spain and Portugal. It has been horrible enough in Italy. It was forced for a time upon France and Germany ; but in neither of those countries did it ever gain a permanent footing. Great Britain has uniformly and successfully resisted it. At present the grand Inquisition is known only in history ; though it is only within a few years that it has been abolished ; and there is much reason to believe that this infernal engine is still in operation, on a smaller

scale, in different parts of Continental Europe. Of course, it moves now in the deepest silence, conscious that its doings will not bear to be looked at by the light of the nineteenth century : but if it could borrow power from the spirit of the age to extend its dominion, there is no evidence that it would not bring back in their full extent, the tragical horrors of preceding centuries.

“ In Spain there were at one time no less than eighteen different inquisitorial courts ; and beside the vast numbers who were immediately connected with them as officers, there were twenty thousand familiars, or spies, scattered throughout the country, whose business it was to mingle in all companies, and drag all suspected persons to the cell of the Inquisition. Neither youth nor beauty, nor virtue nor age, nor the sacredness of domestic relations, furnished the least security against the ruthless hands of these apostles from the pit. No man could lay his head upon his pillow without anxiety ; for he could feel no assurance but that before the light of another day, himself, or his wife or his child, would receive a summons as awful and as irresistible, as if it had come from the kingdom of terrors. No family could separate for the night but the appalling conviction must have forced itself upon them, that they were not improbably taking of each other a final leave. Fancy the horror of the scene, when the prison-carriage was heard at the dead of night, to stop before the door and immediately a loud knock was accompanied by the stern command, ‘ Open to the Holy Inquisition ;’ every inmate in the dwelling felt his blood curdle at the sound ; the head of the family was called upon to give up the mother of his beloved

and helpless children ; he dared not even to whisper an objection or let fall a tear ; but hastening back to her chamber, led her out, and placed her in custody of an incarnate demon : and then as the prison-carriage rolled away to the dungeons, oh ! how that husband was convulsed with agony, as he contemplated her as the innocent victim of a long and living death. The movements of these familiars were conducted with so much profound secrecy, that it was not uncommon for members of the same family to be ignorant of each other's apprehension. One instance is recorded, in which a father, three sons, and three daughters, all of whom occupied the same house, were separately seized, and thrown into the dungeons of the Inquisition, and knew nothing of each other's fate till after seven years of torture ; those of them who survived met to mingle their death-groans at an *auto da fé*. As the process of apprehension was usually conducted with the utmost silence, so, when the wretched victim was actually apprehended and carried to the dungeon for trial, he was never confronted by his accuser, nor even told what was the crime for which he had been arrested, but was left to conjecture the crime, and to accuse himself ; if he did not instantly confess, confession was extorted from him by virtue of the rack."

" Shall we conduct you to that abode of horror, that ante-chamber of hell, in which these deeds of darkness are perpetrated ? The very exterior of the building indicates that it was made for some malignant purpose. You enter it by massive doors, and are led on by narrow and winding passages, rendered still more horrible by the dim

torchlight which pervades them, till you reach the dungeons in which men die by torture. Here is the depository of every thing that human ingenuity has invented to cause a protracted and agonizing death. Here is the torture by water ; and the torture by fire ; and the torture by the pendulum ; and the torture by the rack ; each one of which, if it were described to you, would cause your blood to freeze with horror.

“ When the vaults of the Spanish Inquisition were thrown open by the troops of Napoleon, an image of the Virgin Mary was discovered, which, on inspection, was found to be a torturing engine. She wore, beneath her robes, a metal breast-plate, thickly stuck with needles, spikes, and lancets. The familiar, who was present, was requested to work the engine ; and he did so. As she raised her arms, as if to embrace, a knapsack was thrown into them, and, in closing them upon it, she pierced it through in a hundred places. To the living victim it would have proved instantly the embrace of death.”

“ O love-destroying, cursed Bigotry !  
 Ambition's self, though mad  
 And nursed on human gore, with her compared,  
 Was merciful. Nor did she always rage :  
 She had some hours of meditation set  
 Apart, wherein she to her study went.  
*The Inquisition*, model most complete  
 Of perfect wickedness, where deeds were done—  
 Deeds ! let them ne'er be named ;—and sat and planned  
 Deliberately, and with most musing pains,  
 How, to extremest thrill of agony,  
 The flesh, and blood, and souls of holy men,  
 Her victims, might be wrought ; and when she saw  
 New tortures of her labouring fancy born,  
 She leaped for joy, and made great haste to try  
 Their force—well pleased to hear a deeper groan.”

*Auto da fé*.—This signifies an act of faith. Now the Scriptures teach that faith works by love ; therefore, the faith which prompts such acts as the following is not that of the Bible. The *auto da fé* is well known as connected with the Romish church. The name is given to a solemn day held by the Inquisition for the punishment of heretics and the absolution of the innocent accused. They usually contrive the auto to fall on some great festival, that the execution may pass with more awe ; and it is always on a Sunday. The *auto da fé* may be called the last act of the inquisitorial tragedy : it is a kind of gaol delivery appointed as often as a competent number of prisoners in the Inquisition are convicted of heresy, either by their own voluntary or extorted confession, or on the evidence of certain witnesses. The process is this :—in the morning they are brought into a great hall, where they have certain habits put on, which they are to wear in the procession, and by which they know their doom. The procession is led by Dominican friars ; after which come the penitents, in black coats, without sleeves, and barefooted, with a wax candle in their hands. These are followed by the penitents who have narrowly escaped being burned, who, over their black coats, have flames painted with their points turned downwards. Next come the negative and relapsed, who are to be burned, having flames on their habits pointing upwards. After these come such as profess doctrines contrary to the faith of Rome, who, besides flames pointing upwards, have their picture painted on their breasts, with dogs, serpents, and devils all open-mouthed about it. Each prisoner is attended



with a familiar of the Inquisition; and those to be burned have also a Jesuit on each hand, who are continually preaching to them to abjure. After the prisoners comes a troop of familiars on horseback; after them the inquisitors and other officers of the court, on mules; last of all, the inquisitor-general on a white horse, led by two men with black hats and green hatbands. After some further ceremonies, the prisoners are delivered to the civil officers, beseeching them *not to touch their blood or put their lives in danger!!!* The prisoners are then loaded with chains, and conveyed to the gaol. After an hour or two they are brought before the civil judge, who, after asking in what religion they intend to die, pronounces sentence on such as declare they die in the communion of the Church of Rome, that they shall be first strangled, and then burned to ashes; on such as die in any other faith, that they shall be burned alive. Both are immediately carried to the Ribera, the place of execution, where there are as many stakes set up as there are prisoners to be burned, with a quantity of dry furze about them. The stakes of the professed, that is, such as persist in their heresy, are about four yards high, having a small board towards the top for the prisoner to be seated on. The negative and relapsed being first strangled and burned, the professed mount their stakes by a ladder; and the Jesuits, after several repeated exhortations to be reconciled to the church, part with them, telling them that they leave them to the devil, who is standing at their elbow to receive their souls and carry them with him to the *flames of hell*. On this a great shout is raised,

and the cry is, "Let the dogs' beards be made!" which is done by thrusting flaming furzes, fastened to long poles against their faces, till their faces are burned to a coal, which is accompanied with the loudest acclamations of joy. At last fire is set to the furze at the bottom of the stake, over which the professed are chained so high, that the top of the flame seldom reaches higher than the seat they sit on, so that they seem rather roasted than burned. There cannot be a more lamentable spectacle; the sufferers continually cry out while they are able, "Pity for the love of God!" Yet it is beheld by all sexes and ages with transports of joy and satisfaction. O merciful God! is this the benign, humane religion thou hast given to men? Surely no. If such were the genius of Christianity, then it would be no honour to be a Christian.

It is not possible to form an accurate estimate of the victims of Popery whose death has been occasioned by their supposed heretical sentiments. According to the best authorities, we may assert the destruction of human life caused by the Church of Rome to be as under:—

Jews in Europe, nearly . . . . .	2,000,000
Indians in Mexico and South America, including Cuba and St. Domingo . .	15,000,000
Protestants in the East Indies and Europe, about . . . . .	50,000,000
Total . . . . .	<u>67,000,000</u>

We are aware that all Roman Catholics do not approve of such proceedings; but do the heads of their church openly censure them? Where and at what time was the general council held, which reprobated these deeds of blood?

Did not the celebrated Council of Trent, the last of the kind, deal out profusely its anathemas against heretics?

Well may one exclaim, "O Popery, Popery! how horrible is thy charity, how cruel is thy benevolence! painters sometimes exceed nature, and go beyond life; orators make frequent use of hyperbolical expressions; and poets are often madly extravagant: but imagination labours in vain to portray the malignant spirit by which thou art animated. A serpent, whose poison is instant death, lurking undiscovered until he hath inflicted the fatal wound; a hungry lion, sharp-set, and ready to seize his prey; the vapour of pestilence which depopulates an empire; a fury entwined with scorpions; an ideal monster, that is sour, livid, full of scars, wallowing in gore, disgusted with every object around, and most of all disgusted with itself, is harmless and inoffensive in comparison with thee. It is too true, that, after thy example, and to the disgrace of Christianity, Protestants have sometimes persecuted; but their persecutions were a horrid perversion of their principles, whereas thy persecutions flow from thy principles as a natural and necessary result. They have tasted—thou hast drunk to intoxication—the blood of martyrs. Blood is thy aliment, thy element, and dreadful has been or will be thy retribution. Their intolerance, the effect of mingled passions, spends itself in the lapse of time, or is corrected by nobler sentiments: but thy principles of persecution are established by *infallible councils which lapse of time cannot alter, which no tenderness of sentiment can correct.*"

THE

# JESUITS EXPOSED.

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THE REFORMATION OF RELIGION was an event of the greatest importance to mankind, and which wholly changed the Papal power and influence. It broke the Pope's right arm, deprived him of a considerable portion of his spiritual dominions; not only curtailed his exorbitant power, but narrowed his influence. The thunders of his censures, excommunications, and anathemas were henceforth destined to fall still-born from the Vatican. Even the princes and churches which still adhered to Rome, were taught by Protestant example to despise an authority which they had formerly revered to be neither infallible nor omnipotent.

Protestant faith elevated the spiritual condition of man, advanced even his temporal interests, delivered his soul from ignominious bondage and delusion, and rescued his mind from an oppressive and superstitious dominion. It became, therefore, the policy and interest of the *Man of Sin* and his adherents to oppose and overthrow it, and to bring as much evil as possible out of the elements of so much good. In order to do this, the best instruments were selected. Some of the lazy, cloistered, monkish fraternity were presented to present a front in any way formidable to us

powerful an enemy as had now arisen. The Jesuits were, therefore founded with the *express view* of undermining the Protestant faith; and they have ever been the most *subtle, powerful, and implacable enemies* with which the Reformation has had to contend. Their grand object has always been to retard the march of a purer system, to oppose the diffusion of spiritual light, and to *obstruct the progress of civil liberty*. Nor have the hopes of their founders and patrons been in the least disappointed. They have fulfilled their high destiny beyond expectation; and under the pretext of religion, have endeavoured to extinguish the light of the Gospel truth and charity throughout the world.

Ignatius Loyola, the patron and founder of this Order, was born in Spain, and brought up to the military profession. His early years were spent in the utmost latitude of debauchery; *vanity and ambition* being his ruling passions. In the year 1521, at the age of thirty, he was severely wounded in the leg at the siege of Pampeluna; during the cure of which he read, and was much enamoured with the lives of the saints. He then also formed the resolution of acquiring the character of a saint himself; and his biographers in his own Society, allege that he had miraculous intercourse with heaven—visions—raptures—extacies—and supernatural instructions, for the formation of his Order.\* Pasquier says he was one of the most subtle and skilful politicians which that age had produced, and soon obtained disciples; but meeting with opposition, went to Paris. After much discouragement there also, he formed a new set of disci-

Baillet's Life of St. Ignatius.

ples, his Spanish friends having deserted him. His first converts were only seven individuals; whom on the feast of the Assumption, 1534, he conducted to the church of Mount Martre, near Paris, where Le Fevre, one of them, said mass, and administered the sacrament to them. After mass, the whole seven, with a loud voice, took a vow to undertake within a prescribed time a voyage to Jerusalem for the conversion of the Infidels,—to abandon every thing they possessed in the world,—and in the event of being unable to accomplish this, to throw themselves at the feet of the Pope,—to offer him their services,—and to proceed under his orders whenever and wherever he might think proper to send them. Shortly after this they were joined by three others, when they all set out for Rome, in the year 1538, where, according to Baillet, they agreed that the Society should be established as soon as possible as a religious Society, in order to prevent its future dissolution, and to enable it to extend itself to all places, and to subsist till the end of time.

The infant Society experienced some difficulty and considerable opposition, before it received the stamp of Papal authority. Paul III. referred Loyola's petition for confirmation to a committee of cardinals, who represented the establishment of this Society as unnecessary as well as dangerous; and Cardinal Guidiccioni opposed it with the greatest vehemence. But Loyola was a man of the world; and hit on a plan which entirely removed the Papal scruples. He immediately changed the articles of his Institution, in which his promise of obedience to the Pope had been clogged with conditions; and now bound his Order

by a solemn v $\ddot{u}$  to *implicit, blind, and unlimited submission and obedience to the Pope*. This v $\ddot{u}$  was over and above the three usual v $\ddot{u}$ s of *poverty, chastity, and monastic obedience*, common to all the orders. Such an offer, at such a crisis, was irresistible. Paul III. had sufficient discernment to foresee the advantage of such a fraternity, and immediately confirmed the Institution by a bull, dated 27th September, 1540; and ever since the Popes have generally considered that the Jesuits are the chief support of their authority. Although there might be some embarrassment in serving two masters, yet Loyola laid his company under a similar promise of *implicit obedience* to the General of the order. After their confirmation, Paul III. had two medals struck, on one of which was inscribed, "*The gates of heaven are opened!*" and on the other, "*The security of the Roman people.*" How far the institution of this order has contributed to promote the glory of God in the highest, and on earth peace and goodwill towards men, its history *written in blood*, will show.

Many subsequent bulls have entirely exempted the Jesuits from all jurisdiction, both ecclesiastical and civil, and from all tithes and imposts on themselves and their property. The other monastic orders are separated from the world, and are supposed to be dead to it, and not to mingle in its affairs; but the Jesuits consider themselves as formed for action. They are chosen soldiers bound to exert themselves continually in the service of the Pope as "*vice-God,*" and whatever tends to reclaim or oppose the enemies of the Roman See, is *their proper object*. They are, therefore, totally

exempted from those functions which are the chief business of other monks; they appear in no processions—practise no rigorous austerities—consume no time in the repetition of tedious offices. They neither chanted nor prayed. “They cannot sing,” said their enemies, “for birds of prey never do.” On the contrary, they are required to attend to all the transactions of the world that they may extend their influence, to study the dispositions of persons of high rank and to cultivate their friendship; so that by the very constitution and genius of their Order, a spirit of action and intrigue is infused into all its members. In short, “this institution is an universal conspiracy against the rights of bishops, rectors, universities, corporate bodies, princes, magistrates, and every power, both spiritual and temporal! The exorbitant privileges with which they have clothed themselves are only fit to overturn every State, and to spread distress and confusion in all places.”

“The Jesuits had no sooner appeared than they overran the universe with surprising rapidity; they became the instructors of youth, the masters of seminaries, the confessors of kings, the distributors of favours, and the nominators to every office, civil and ecclesiastical, and sometimes even to crowns; in a word, the arbiters of every great event; they acquired immense wealth in freehold estates, and in the benefices which they procured for their houses; they formed the most substantial and brilliant establishments, and laid the foundations of a monarchy calculated to resist the most powerful princes.”

They style themselves *poor Mendicants*; but how *poor Mendicants* could have so speedily at-



tained to such an extensive and absolute en in so short a time, is almost beyond eredit They have domineered over the properties lives, the liberties, and the minds of mer nearly three centuries. The crimes comm by the Jesuits in every part of the world, *su* those of every other fraternity; and their *m* are worse than those of the worst Pagan ph phers of whom we have any account. They corrupted and perverted every branch and pr of morality, and sapped the very foundation religious principles. The following (says sheim) are some of the maxims adopted ar culcated by the whole fraternity:—

“1. That persons *truly wicked* and *void of the love of* may expect to obtain *eternal life* in heaven, provided they be impressed with a fear of the Divine anger, and all heinous and enormous crimes, *through the dread of* punishment. 2. That those persons may transgress *safety*, who have a *probable reason* for transgressing; th any plausible argument or authority in favour of th they are inclined to commit. 3. That actions *intrin* evil, and directly *contrary to the divine laws*, may be *cently* performed by those who have so much power their own minds as to join, even ideally, a *good end* to *wicked action*; or, (to speak in the style of the Jesuits,) are capable of *directing their intention aright*. 4. The *losophical sin* is of a very light and trivial nature, and not deserve the pains of hell. By *philosophical sin*, th suits mean *any action contrary to the dictates of natur* right reason, done by a person who is ignorant of the w law of God, or doubtful of its true meaning. 5. Th transgressions committed by a person blinded by the s tion of lust, agitated by the impulse of tumultuous pas and destitute of all sense and impression of religion, ever detestable and heinous they may be in themselves not imputable to the transgressors before the tribun God; and that such transgressions may often be as inv ary as the actions of a madman. 6. That the persons

take an oath, or enter into a contract, may, to *elude* the force of the one, and the *obligation* of the other, add to the form of words that express them, certain *mental additions* and *tacit reservations*."

Under the inculcation of such exquisite morals, which are at variance not only with the spirit but the letter of the decalogue, can the wickedness of Popery excite astonishment? Under such able tuition, the utter contempt for oaths manifested by Popish Members of Parliament is only what they would call a *right direction* of their intentions. The Jesuits everywhere practised those pernicious maxims which excited so much indignation, that two Popes were shamed into issuing bulls against them. Such favorites, however, are they at Rome, that these bulls have been suppressed, and are not to be found in the *Bullarium Pontificum*; but their mortal enemies, the Jansenists and Dominicans, have, however, carefully preserved them.

Their Government is entirely *monarchical*, and of the most despotic kind. In the bull of 1591, Gregory XIV. declares, that Ignatius desired that the form of Government in his Society should be *monarchical*, and that everything should be decided by the WILL of the General alone. In all other monastic orders, whatever affects the whole body, is regulated by the common suffrages of all its members; but in this Society *implicit obedience* to the will of the General is the rule. In the estimation of a Jesuit, the General is esteemed the Vicar of Christ, and occupies the place of God! and as such is to be implicitly obeyed in all things. The nature of this obedience has been compared to a staff in a man's hand, which is entirely pas-

sive ; and implies the complete renunciation of his own will, opinion, and judgment. Loyola's own description of it is that "any order of a superior shall be regarded without distinction *as a DIVINE precept* which must be obeyed without any discussion, and with the same blind prostration of the whole will as is required in believing whatever the Catholic faith teaches, and as Abraham evinced in sacrificing his son Isaac."

A General is chosen for life, by deputies from the several provinces, whose power is supreme and independent, and extends to every person and to every case ; and to whom the Jesuits are required to yield not only outward obedience, but the inclinations of their own wills, and the sentiments of their own understandings. This policy impresses a character on all the members of the Order, and gives peculiar force to all its operations. What renders the despotism of this monarchy the more remarkable is, that it is not exercised over lazy and superstitious monks in a cell, but over picked men of the first intellects, dispersed among all the nations in the earth. To enable the General to ascertain the abilities and the peculiar disposition of each of his subjects, they carefully transmit him the most minute information. Every novice is obliged to manifest his conscience to the Superior, or his deputy. He is required to confess not only his sins and defects, but to lay open to his confessor the inclinations, the passions, and the bent of his soul, which confession must be repeated every six months. Each member is directed to observe the words and actions of the novices, and to disclose everything of *importance* concerning them to the Superior.

That this scrutiny into their character may be the more effectual, they undergo a long and severe noviciate; in the course of which, they pass through several gradations of rank in the Society; but before they become professed members, they must have attained the full age of thirty-three. Registers are kept, descriptive of the talents, passions, tempers, and dispositions of each; and by examining these, the General can without more trouble ascertain and fix on the man best fitted for any specific purpose. In order to accomplish the vast objects of this Society, it was essential to form a body, whose members are indissolubly united to their head, by the obligation of unre-served obedience. Consequently, its constitution is *military*, and its General has the same command over this immense army of the "soldiers of Jesus," as a general possesses over the troops of ordinary armies. The King of Portugal denounced them in his manifesto, in the year 1759, and banished them his kingdom. He says, "In order to form the union, the consistency, and the strength of the Society, there should be a Government not only monarchical, but so sovereign, so absolute, so despotic, that even the provincials themselves should not have it in their power, by any act of theirs, to resist or retard the execution of the orders of the General. By this legislative, inviolable, and despotic power; by the profound devotedness of the subjects of this company to mysterious laws, with which they are not themselves acquainted, by the blind and passive obedience by which they are compelled to execute without hesitation or reply, whatever their superiors command; this Society is at once become the most consoli-

dated and powerful body, and at the same time the greatest and most enormous of abuses to which there is an urgent necessity that the Church and the State should apply the most prompt and efficacious remedy."

The Jesuits attach the utmost importance to auricular confession, which has had the effect above every other engine in their hands, of extending and keeping alive the *influence of the Popish priests*. In the hands of the Jesuits, it is their most powerful instrument in forwarding their ambition,—in enabling them to influence the councils of princes,—and of directing the minds and wills of inferior men. "The abolition," says Villers, "of auricular confession by the Reformation was a stroke which cut at once the infinite ramifications with which the hierarchical despotism has everywhere entwined its roots, and deprived the clergy of their enormous influence on princes and the great, *on the women, and in the bosom of every family*." In a note the translator says, "Of all the contrivances to enthral mankind, and usurp the entire command of them, that of auricular confession appears the most impudent and the most effectual. That one set of men could persuade all other men, that it was their duty to come and reveal to them everything which they had done everything which they meant to do, would not be credible were it not proved by the fact. This circumstance rendered *the clergy masters of the secret of every family*; it rendered them, too, the universal advisers; when any person's intentions were laid before a clergyman, it was his business to explain what was lawful and what was not, and

under this pretext, to give what counsel he pleased ; in this manner *the clergy became masters of the whole system of human life* ; the two objects they chiefly pursued were to increase the riches of their Order, and to gratify their senses and pride by using all their arts to cajole the great and wealthy ; and attacking them in moments of *weakness, sickness, and at the hour of death*, they obtained great and numerous bequests to the Church ; and by the direction they obtained in the management of every family, and every event, they exercised their love of power, when they could not draw an accession of wealth."

The doctrine of Papal and priestly absolution, as a natural consequence of auricular confession, is improved by the Jesuits still more to aid their designs. For the most gross and *unrepented* crimes, the cloak of absolution in the confessional, is ever ready to cover the dupe of priestcraft. It is an engine of spiritual despotism assumed for secular purposes ; and is a strong spur and incentive to the natural evil propensities of the human heart. It has the effect of deadening the conscience to the *guilt of adultery*, which an unlawful celibacy has made notorious in the confessional. This is common to all Romish countries, but peculiarly so to Spain and Portugal ; where "the monks, being extremely numerous, and human passions ever the same, those ascetics atone for the want of marriage, by the *practice of adultery*, and husbands, from the dread of the Inquisition, are constrained to connive at this enormous abuse. *The conscience is seared by the practice of absolution ; and the mind becomes reconciled to the strangest of all phenomena, THEORETIC PIETY and PRACTICAL VICE united in bonds*

*almost indissoluble. The vice becomes flagrant beyond conception, as it is practised by those very men who ought to exhibit examples of pure morality."*

The Jesuits are the grand supporters of the Pope's infallibility and supremacy. Villers says that "the Jesuits of Clermont declared before all Paris, *that the Pope was as infallible as Jesus Christ himself!* and employed all their knowledge and talents to inculcate that doctrine, and make it an article of faith." They also maintain the *lawfulness* of regicide, and the *duty* of persecuting Protestants; and they have never scrupled to put their doctrines in execution whenever opportunities occurred. Three of them stabbed two kings of France. One Chrighton, a Jesuit, attempted to seduce a Scottish gentleman, by the promise of a large reward, but who indignantly rejected it, to murder James VI. Garnet, their Superior, who has been canonized as a Saint by the Pope, attempted James's murder on a grand scale, involving all the Royal Family, and the Protestant peers of England, in the ever-memorable Gunpowder Plot. With respect to the duty of persecution, as taught by the Jesuits, the infamous and execrable Theology of Dens is sufficient proof. There is almost no institution or society in which they are not to be found; for it is not necessary to be either a priest or a Papist to secure admission into this Society. Their doctrine of *Probability*, renders all religions as passible among them as all crimes; and Cardinal Bellarmine, a Jesuit, asserts, that if the Pope declare vice to be virtue or virtue to be vice, the transmutation must be believed and practised, which he calls the chief point of Christianity. "German freemasonry,"

says Robison, "was much connected with many occurrences and schisms in the Christian Church. I found that the Jesuits had several times interfered in it; and it appears that these intriguing brethren had attempted to maintain their influence by means of freemasonry." Speaking afterwards of freemasonry in England during the grand rebellion, he says, "I have met with many particular facts, which convince me that at this time the Jesuits interfered considerably, insinuating themselves into the lodges, and contributing to increase that religious mysticism that is observable in all the ceremonies of the Order."

In proof that freemasonry and Protestantism are in league with the Jesuits, we give the following anecdote. It is related by Mons. Vallory, formerly ambassador from France at the Court of Prussia, who received it from a Prussian nobleman, who one day invited his friend, an opulent trader of Hamburgh, and who was a Lutheran, to become like himself, a freemason. The trader wished first to be informed on the nature of masonry. The Prussian assured him that nothing would take place which he would have occasion to regret, although it was necessary to engage by oath, for an inviolable secrecy with respect to whatever might be communicated. Upon this the trader replied that he could not become a freemason, because he should be unavoidably under the necessity of communicating the secret; that indeed it was only a single individual who was in question, but that he could keep no secret from him. Being strongly pressed as to who this person might be, who was not his confessor, for he was a Protestant, nor his wife, for he was un-



married, he was at length compelled to acknowledge to his friend that he was a Jesuit; that he had taken the vow of obedience, and that he was obliged to keep no secret from the Superior Jesuit of the district. The Prussian, in much astonishment, inquired how the character of a Jesuit could harmonize with the profession of a Protestant. "That makes no difference," said the trader, "they agree perfectly well together, and it is of the utmost importance to me, because the circumstance of being a Jesuit has been the means of my having a correspondence with all parts of the universe, which has forwarded my commercial pursuits."

Loyola laid claim to *divine inspiration!* Among many blasphemies, furnished by the Jesuits themselves, they declare "that God has granted to every member of the Society, who might join it; in the three first centuries, *the privilege of escaping damnation*, and that whoever should die in communion with the Society should obtain everlasting felicity." The Jesuits allege that God himself dictated the formation of their Society! They teach that He and the Blessed Virgin inspired its plan, rules, and privileges, in miraculous revelations; so that they impose on the credulous dupes of Popery, that it is not so much the commands of Loyola which they are obeying, as *the revealed will of God!* The rules of their institute are however concealed with great care, not only from the public, but also from the uninitiated of their own body. *There are besides some rules of which none but the General and Superiors are permitted to know anything.* There is always suspicion in mystery. The secret of

this Society is confined only to a few. The Superiors hold secret councils in every province, without their purposes being known either by the public or even by their own ordinary members. This extreme secrecy naturally alarmed the Continental Governments, and was one of the causes of the suppression of the Jesuits. But there is another evil attending the constitution of this pernicious Society, the General can change, abrogate, or renew what laws he pleases. In his bull of 1543, Paul III. authorizes them "to adopt such constitutions as they may judge fit, with power, as well with respect to the constitutions *already adopted* as those which *should be made in future*, to alter or annul them, according to the difference of time and place, and the qualities or diversities of things; and to form other constitutions, which, by special favour, shall be, *ipso facto, considered as approved by the Holy See.*" Another bull of the 14th October, 1549, grants them the same liberty of making "such statutes and constitutions as they should judge necessary; and afterwards either to *change* them, *add to them*, or *retrench them.*" Subsequent bulls have ratified and confirmed this plenary Papal license, particularly the bulls of Gregory XIII., dated 1st February, 1682, and June, 1684. It was this extraordinary privilege which made Pasquier observe, "I must not forget another point of their policy, by which their General is permitted to change the laws and statutes by his sole authority, as he shall consider it likely to promote the advantage of his order: a permission of which they know better how to avail themselves, than of all the other statutes; especially as by means of this concession they

consider themselves at liberty to *disguise everything* as occasion may require, so long as such disguise *promotes the advantage* of the Order."

To be able to change their institute at pleasure is of immense importance. Against such men and such privileges no Government can adopt any precautionary measures. Proteus-like, they assume a new shape after any or every condemnation of a discovered practice. With such satanic agents in its bosom, no Government whatever, but especially a Protestant Government, can be safe. Accordingly, the king of Portugal declared in 1759, that it was easy without any great wisdom or talent to foresee and predict, that *neither Christian nor civil society* could subsist without a miracle, if the Jesuits were to continue. "It cannot be," says he, "but that the licentiousness introduced by the Jesuits, of which the three grand features are, *falsehood, murder, and perjury*, should not give a new character to the morals of the *externi*,\* as well as the external government of the *nostris*, or their own body. In fact, since these Religious have introduced into Christian and civil societies those perverted dogmas which render *murder innocent*, which *sanctify falsehood, authorize perjury, deprive the laws of their power, destroy the submission of subjects, allow individuals* the liberty of *calumniating, killing, lying, and forswearing themselves*, as their advantage may dictate; which remove the fear of divine and human laws, and permit a man to redress his own grievance without applying to the magistrate; it is easy to see without much pene-

\* The Jesuits call all who are not of their Society *externi*, and members are called *nostris*.

tration that Christian and civil society could not subsist without a miracle."

In 1560, the Jesuits obtained letters patent from Francis II. and Catherine de Medicis, the queen mother, which enjoined the French Parliament to admit them into France, and confirm their institution. Seduced by the blandishments of the Jesuits themselves, and pressed by the royal authority, the Archbishop of Paris consented to their establishment under some restrictions. He deceived himself by supposing that a Jesuit could be bound by any oath or engagement which to others would be sacred. The Parliament, however, held out. After the death of Francis II. Catherine governed the kingdom entirely, and at last compelled the Parliament to admit the Jesuits. They imposed likewise restrictions, which were about as powerful in binding them as the seven green withs were in securing Samson. Among the first fruits of their admission into France was the massacre of St. Bartholomew's Eve. Catherine de Medicis, assisted by the Jesuits, planned that bloody transaction, and directed the whole of its details. The Duke of Guise was the great patron of the Jesuits, and he assisted personally in the wholesale murder of the Protestants. Maldonat, a Jesuit, was also particularly active. The order of this infernal massacre was "to make *one utter extirpation* of the rebellious Hugonots, and that none should be spared." The order extended even "to infant and suckling." The duke of Sully asserts that the *priests* and *Jesuits* were most active in instigating and encouraging the murderers. The bloody work commenced at midnight, and the

Protestants were murdered in their beds, and then thrown over the windows. The streets and gutters became rivers of blood; and the mangled bodies lay in heaps. In Paris alone *ten thousand* Protestants were butchered in cold blood! but the massacre was simultaneous throughout France, and it has been computed that *one hundred thousand* Protestants fell under the tender and maternal embraces of the Romish Church during this massacre. Well may the mother of harlots be called *scarlet!* So much blood as she has caused to flow must leave a *scarlet mark.*

Throughout Papal Europe the news of this maternal act of the self-styled "*mother and mistress of all Churches,*" was received with national rejoicings. Discharges of artillery, ringing of bells, and bonfires recorded an event so congenial to the spirit of Popery. At Rome the Pope himself went to St. Peter's in state, and *offered up a solemn mass and thanksgiving to God* for the extirpation of so many "*heretics, odious to God and the Church*"—of Rome. Not contented with this blasphemous hypocrisy, he despatched Cardinal Ursin upon a special embassy to congratulate the King of France; and thanked "*the eldest son of the Church*" for his zealous exertions in the extirpation of heresy. That this deed of infamy might not be forgotten, the Pope directed large paintings to be made of the horrid scene, and also caused medals to be struck in commemoration of the bloody deed!

The Jesuits were the soul which animated the league in France against Henry III. They headed the rebels, and disgraced religion under *the pretence* of destroying the heretics, alleging

that there was no sin since it was to accomplish a good purpose. The Jesuit's College in Paris was the centre of the league; and the Jesuits themselves were everywhere engaged in fomenting the rebellion. It was in their college that assassins were trained for the murder of the French Kings. Jacques Clement, a priest, was there prepared by an impious consecration (so called) for the assassination of Henry III.; the cause of which was, because from the necessities of his affairs, he was obliged to *tolerate the Protestants* in his dominions! For the *same reason* Pope Sixtus V. excommunicated him, which exposed him to the constant danger of assassination. Henry IV. was young, and a Protestant, at his accession; as such the Jesuits promoted numerous intrigues against him, and were guilty of all the excesses of the long civil war which desolated his kingdom during the greater part of his reign. The rebels were duly supported by Pope Sixtus, and the Jesuits served with the rebels, and mounted guard in their turn. They preached treason and rebellion loudly in their sermons, propagated it in their writings, and inspired it in their assemblies. They prepared darkened chambers, in which they exhibited frightful spectacles, in order to influence their profligate victims to the commission of crimes; and their pestilential school nourished the assassins of Henry IV.

On the 23d July, 1593, Henry made a solemn apostacy from the Protestant Church into the Romish; but with which the Jesuits were not satisfied and affected not to believe his sincerity. In the following August, Barriere was arrested, charged with the design of assassinating the King.

He confessed and declared that he had consulted Aubery, a priest, who *greatly commended his design*, and sent him to Varade, chief of the Jesuits, for instructions, who confirmed what he called his *holy* resolution, exhorted him to be firm and of good courage, and to receive the sacrament for his consolation; and Commolet, another Jesuit, assured him that his intention was *holy and meritorious*. He was executed at Melun, and made the above confession on the scaffold.

Jean Chatel, another disciple of the Jesuits, made an attempt to assassinate the French King, who fortunately received the blow on his lip. The assassin confessed that "he had studied in the Jesuits' College, and had often been in their chamber of meditation, into which the appearance of devils and other frightful figures were introduced, under colour of bringing abandoned characters to penitence, but really to impress their minds, and to excite them to undertake some great exploit; that he heard the Jesuits say it was lawful to kill the King, *who was out of the Church*; and that he ought not to be obeyed nor regarded as a king, "until the Pope should approve of him." Such conduct determined the Parliament of Paris to pass an Act in 1594, banishing the Jesuits "as corruptors of youth, disturbers of the public repose, and enemies of the King and the State." An abominable work was discovered during these proceedings, in the hand-writing of the Jesuit Guignard, in which he applauded the Bartholomew massacre, and eulogized the assassin of Henry III. He maintained the necessity of deposing Henry IV., which, if it could not be done without war, *he said*, that war must be levied, and failing suc-

cess that then he *should be assassinated*. A column was raised to perpetuate the memory of their crimes, the inscription on which designated their attempt to murder the King as "a detestable parricide, springing from the *pestilent heresy of that pernicious sect the JESUITS*, who, concealing the most abominable crimes under the guise of piety, have publicly taught the assassination of kings, and attempted the life of Henry IV." This monarch was at last murdered by Ravallac, on the 14th May, 1610, after he had been repeatedly warned that the Jesuits thirsted for his blood, and he himself lived in continual terror under this apprehension. As he was about to step out of his carriage Ravallac stabbed him, when he died almost immediately. To sanctify this horrid deed *before its commission*, the assassin went to mass, *reconciled himself to God!* and confessed to a *priest*, to whom he *disclosed his intention of committing the murder!!* In justification of his barbarous *intention*, he alleged the King's heresy and his making war on the Pope, which, he said, was to make war against God—*seeing that the POPE is GOD, and GOD is the POPE.*

This deification of the Pope is not an obsolete doctrine. Sir Richard Musgrave mentions, that in a confession of faith found in a box belonging to a priest at Gorey, during the Irish rebellion, the Pope is so designated. In it he is twice blasphemously called "*Christ's Vicar, the LORD GOD the POPE,*" and once he is called "*the Holy Father, the LORD GOD the POPE.*" In that confession, it is expressly stated that "the Pope, together with the primates, bishops, monks, friars, priests, *can make vice virtue, and virtue vice,* according to



*their pleasure!*" Which blasphemous opinion was strenuously maintained by Cardinal Bellarmine. Our wonder at the satanic villanies of that corrupt Church must therefore cease, seeing the Pope can instantly change what, according to our weak Protestant ideas, appears to be sinful, into an act of virtue worthy of a crown of glory.

For thirty years of Elizabeth's reign the Jesuits excited civil wars and plots in England, without intermission. Pope Pius IV. gave dispensations to a great many Franciscans, Dominicans, and Jesuits, to preach wild doctrines among the English Protestants, who were to give monthly intelligence of their progress in the promotion of heresy and schism. Others again were sent secretly to watch these, lest they should become in reality Protestants. Parsons and Campion were the first Jesuits who invaded England, and under pretence of visiting and consoling the Romanists, inspired them with sedition and revolt. These two were discovered and hung in December, 1581.

It was considered necessary to prohibit every one from harbouring or lodging Jesuits. Parliament enacted, that whoever knew of and did not discover a Popish priest or Jesuit within four days, should be imprisoned. In 1563, Strype informs us that the Queen sent E. Denny to reconnoitre the enemy. He was well supplied with money, and through that means—a never-failing one at Rome—made some important discoveries. He discovered that Pius resolved to bestow the kingdom of England on any prince *who should conquer it*. The following plan was adopted chiefly at the instigation of the Jesuits.

1st, "To offer the Queen to confirm the Eng

lish Liturgy, some things being altered, provided she acknowledged the same to be from Rome; but if denied, then to asperse the English Liturgy by all ways and conspiracies imaginable. 2d, A license or dispensation to be granted to any of the Romish orders to preach, speak, or write against the Church of England, to make it odious; and that they may pretend to be members thereof, without being checked or censured for so doing. That they should keep a quarterly correspondence with some of the cardinals, archbishops, bishops, abbots, and friars. They were also to change their names, lest they should be discovered. 3d, For preventing any of these licensed persons from finching off, or being seduced by rewards, persons should be appointed to watch over them, and give intelligence to Rome of their conduct. 4th, In case any of the hypocritical ministry of England should assimilate to those who had licences, it was deliberated what was to be done. The Bishop of Mentz answered, that that was what they aimed at; and that they desired no more than a *separation* among the *heretics* of England; the *more animosities* there were among them, there would be fewer to oppose the Mother Church of Rome whenever an opportunity served. 5th, A *pardon to be granted* to any that would assault the Queen, or to any cook, brewer, baker, vinter, physician, grocer, surgeon, or of any calling whatsoever, *that would make away with her*; and an *absolute remission of sins* to the *heirs* of that party's family, and a perpetual amnesty to them for ever. 6th, For the better assurance of further intelligence to the See of Rome, licences were given to dispense with baptisms, marriages, and several other ceremonies

of the Church of England, to possess and enjoy offices, either ecclesiastical, military or civil, to take such oaths as shall be imposed upon them, provided that the same oaths be taken with a reserve to serve the Mother Church of Rome whenever an opportunity served. In which case the Act of Council passed, *that it was not sin, but meritorious*; and that when it so served for *Rome's advantage*, the party was *absolved* from his oath. 7th, That the Romish orders cherish all adherents to the Mother Church, and whenever occasion served, to be in readiness at the time appointed, and to contribute, according to their capacities, for promoting the Romish cause. 8th, That the Romish party shall propose a match for the Queen with some of the Catholic (Romish) princes. 9th, Excommunication, and a perpetual curse, to light on the families and posterity of all those of the Mother Church that will not promote or assist, by means of money, or otherwise, Mary, Queen of Scotland's pretence to the crown of England. 10th, Every Roman Catholic within England and Ireland to contribute to those Romish bishops and parish priests that were privately, or should be sent over to them, and to pay all the Church duties as if they were in possession; and this upon pain of excommunication to them and their posterity. 11th, The See of Rome to dispense with all parts of the Roman faith, *to swear to all heresies in England and elsewhere*; and that *not to be a crime against the soul of the party, the accused taking the oath, with an intention to promote or advance the Romish faith.*"

Many of the Romish clergy, who were in possession of benefices at the accession of J

both, conformed to the Reformed Church of England only in *hypocrisy*. They pretended to be holier than other men, and to have an extraordinary care for the souls of men. They scrupled first at wearing the surplice, and in a few years their scruples increased in proportion as they saw the success of their artifices. They pretended to immense zeal for the *purification* of the Church, and their avowed design, they said, was to make it *purser*; from which circumstance they got the name of *Puritans*. They were, however, Jesuits in disguise, who seeing there was no prospect of seducing the Church back again into Popery, undertook to create schisms and heresies in it. Instead of drawing their deluded followers off to Popery, they pretended the most unbounded zeal against it, inveighing most bitterly against the Pope and the Latin mass, to which they compared the English liturgy. They made their followers believe that the Prayer-book was the mass in English; and in order to disgust their hearers with the liturgy, they began to pray *extempore*, calling their hypocritical addresses *heart-prayers*, a device which took amazingly with the ignorant.

They invented the phrase *tender consciences*, which has since been such a convenient excuse for neglect of duty and all uncharitableness. The first Papist with a *tender conscience* who began extempore prayers was Faithful Commine, a Dominican friar, who pretended to be a most zealous Protestant; and he was a most *popular preacher*. No Dissenter ever railed more furiously against the Pope than this hypocritical Puritan; no Dissenter ever more clamorously asserted the *tenderness* of his conscience; none ever extem-

porised with greater fluency. His *purity*, however, was suspected, and eventually discovered. John Clarkson, Nicholas Draper, and Mary Dean made oath before the Queen and Privy Council, and deposed, "that the said Commine was no true Protestant, but a false impostor, and sower of sedition among Her Majesty's loyal subjects." He was in consequence arrested, and examined by Archbishop Parker, in presence of the Queen and Privy Council. In his replies he alleged that he was "a preacher of the Gospel," that, "*he prayed by the Spirit*"—that he endeavoured to make the Church *purser*—and that "he had both given and taken the body of Christ to those of *tender consciences*."

He gave bail for his re-appearance, but found it convenient to leave the kingdom, and went to Rome, where he was imprisoned as an impostor; but, intimating that he had something of importance to communicate, the Pope sent for him, who charged him with having reviled him, and railed at the Church of Rome among the English *heretics*. Commine admitted the truth of the accusation; he certainly had done so, but from a different motive than what was ascribed to him. "I confess," said he, "my lips have uttered that which my heart never thought, but your Holiness little thinks that I have done you a most considerable service, notwithstanding I have spoken so much against you." To whom the Pope returned, "How, in the name of Jesus, Mary, and all the saints, hast thou done so?" "Sir," said Commine, "*I preached against set forms of prayer, and I called the English prayers English mass, and have persuaded several to pray spiritually and*

*extempore*, and this has so much taken with the people, that the Church of England is become as odious to that sort of people whom I instructed as mass is to the Church of England, and this will be a stumbling-block to that Church, while it is a Church;" upon which the Pope commended him, and gave him a reward of two thousand ducats for his good service.

In 1585 Garnet came to England with the authority of Provincial of the Jesuits, and lived in disguise under several feigned names. His object was to prepare the Papists and Puritans for the Invincible Armada, an invasion planned by the Jesuits and approved by the Pope. The whole reign of Elizabeth, but particularly from the arrival of Garnet, was a constant succession of conspiracies. Parry confessed on the scaffold that he had been employed by the Jesuits to assassinate the Queen. They had confessed him—*absolved* him from the *intended* crime—consecrated him—and administered the sacrament to him, to comfort him in the commission of her murder. In consequence of so many attempts on her life, Elizabeth issued a proclamation in 1591, in which after showing the attempts of the Pope and the King of Spain, she added that, "She had most certain information that the *Jesuit's colleges* were the *nurseries* and the hiding-places of the rebels; that those fathers were the instigators, and, as it were, the soul of those armies which the Pope and the King of Spain had raised against England; and she asserts that she had obtained proofs on these heads from the Jesuits themselves, whom she had arrested." The Queen's vigilance only made the Jesuits more desperate and more resolved

on her murder. Various attempts were made on her life, either by Jesuits, or others instigated by them. The Papists in England, in a memorial to the Pope, complained that the Jesuits "were the sole authors of all the troubles which agitated the English Church; that before their arrival, no (Roman) Catholic had been accused of high treason; but that as soon as they appeared, everything was changed; that since their political ambition had burst forth, they had set a price upon kingdoms, and put up crowns to sale."

Although in concealment, yet before James had reigned a year, the Jesuits had formed no less than *five* distinct plots for his destruction; but their grand attempt on his life was that known by the name of the Gunpowder Plot. It was contrived with such satanic ingenuity as to have ensured success, had not the providence of God prevented it, as if by a miracle.\*

Alarmed by this and other plots of the Jesuits, James drew up and ordained the oath of allegiance, in which no doctrinal points are touched, but the conscience is left entirely free. It requires a solemn protestation of fidelity to the State, and a renunciation of every foreign power, spiritual, or temporal, *to dispense with oaths* or to dethrone sovereign princes. This became a stumbling-block to the Jesuits; they accordingly denounced it, while the peaceably disposed Papists took it. Paul V. forbade this oath to be taken by any Papist under pain of damnation. Innocent X. also condemned it. In 1626 Urban VIII. "exhorted

\* For a full history of this atrocious plot, see Tract under the head of "The Fifth of November; or, Gunpowder Treason," in this little volume.

the English (Roman) Catholics to lose their lives, rather than take that *noxious and unlawful oath* of allegiance, by which the sceptre of the (Roman) Catholic Church would be wrested from the Vicar of God Almighty." No Papist can safely take the oath of allegiance, because he is under a previous oath to the Pope to *do* exactly what it forbids. Accordingly, to accommodate the *tender consciences* of the Papists a new oath has been framed to be taken and subscribed by them *instead* of the oath of *allegiance, supremacy and abjuration, and which is daily broken with the most unblushing effrontery*. That clause of it with which we are more immediately concerned, is drawn up sufficiently stringent to bind the conscience of any one but a Papist. "I do hereby disclaim, disavow, and solemnly abjure any intention to subvert the present Church Establishment as settled by law within this realm; and *I do solemnly swear* that I will never exercise any privilege to which I am, or may become entitled, to disturb or weaken the Protestant religion, or Protestant Government in the United Kingdom; and *I do solemnly in the presence of God*, profess, testify, and declare that I do make this declaration and every part thereof in the plain or ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatsoever."

Portugal was the first to suffer by the hypocrisy and ambition of the Jesuits; but she was among the first also to discover it, and the manifesto of King Joseph was the first blow levelled at them, and under which they eventually fell. They were expelled from England by James I., in 1604, from Venice in 1606, from Portugal in



1759, from France in 1764, from Spain and Sicily in 1767, and they were totally suppressed by Pope Clement XIV. in 1773. Clement gave four years to deliberate; in which time he referred the consideration to a commission, consisting of five cardinals, and several prelates and advocates. He himself searched the archives of the papal records for documents relative to the mission of the Jesuits, and considered both the accusations brought against them, and the apologies in their favour. He communicated his brief private judgment to several cardinals and theologians, as well as to some of the sovereigns interested in their suppression, before he issued it. At length he promulgated the important document, which sealed the fate of the *most wicked* and the *most treacherous* body of men that ever disgraced the ecclesiastical hierarchy. Clement never doubted that his death would be the penalty of his magnanimity. After signing the instrument, he remarked:—"The suppression is accomplished. I do not repent of it, but I only resolved on it after examining and weighing everything, and because I thought it necessary for the Church: and if it were not done, I would do it now; *but this suppression will be my death.*" His prophesy was soon verified. Several attempts were made to destroy him by poison without effect; but in June, 1774, he died, exhibiting every appearance of having been poisoned. His throat, stomach, and intestines, were in a state of the highest inflammation. Immediately after his death his whole body turned black, his flesh fell off, and he became so offensive, although remarkably thin, that it was impossible to approach him. There can be no doubt but that Cle-

died by poison ; and there can be as little doubt that Jesuits were the administrators, and thus did they close their first career with a crowning deed worthy of their iniquitous principles, and their former execrable conduct.

We say their *first* career, for a second has commenced. The late Pope Pius VII., finding the spirit of Popery likely to revive, and that the *jealous suspicion of Protestants had abated*, recalled them into existence, and once more let them loose on European society. Once re-started, they sprung rapidly forward and soon regained their old position of influence and importance. In Austria, avowed Jesuits are now the chief ministers of the country. In Silesia, a Jesuit's Missionary Association has been formed for the purpose of perverting America ; in Prussia, under the Archbishop of Cologne, they are shaking to its centre that ancient Protestant nation ; in Hanover, they are intriguing to disturb the reigning dynasty ; in Belgium, they have succeeded in throwing off the government of Protestant Holland ; in China, they are pursuing a course of triumphant missionary exertion ; in the South Seas, they are swarming and forming settlements in every eligible island ; and in India, they are craftily forcing their way into the confidence of the Government, and into the possession of an unlimited sway over a portion of the people. And, who can say, that here, in Great Britain, we are free from Popery's Jesuitical incursions. By law it is necessary that all Jesuits should be registered in England, and they are absolutely forbidden to settle in Ireland, but the English registration is a farce, and in the sister country they parade through the length and

breadth of the land without one whisper of suspicion, or one attempt to restrain them from the Executive Government. At Maynooth in Kildare, their doctrines are taught to the instructors of the whole population; and at Stoneyhurst in Lancashire, and Blairs at Aberdeen, they superintend the education of the Popish laity and clergy. But these are only their acknowledged, recognised, and public movements. In private, they insinuate themselves into every circle, and assume successively each form that is likely to entrap the weak and unwary. They stop at no scruples, they hesitate at no difficulties, they lose no time in considerations of convenience and in fears of personal perils, but they go on fearless, reckless, and shameless, spurning all obstacles, rejecting the control of conscience, warring against the happiness of man, and derogating from the honour of God. In political affairs they are always ready for mischief, they are the general disturbers of the State, and the constant advocates for Chartism and revolution. They are now endeavouring to sap the morals of the population by introducing Socialism and an atheistical system of education, to destroy the Established Church, to disturb the security of property, and to taint the character of the Court. Continually fresh mines are sprung, and fresh conspiracies are arranged. They sow disunion among Protestants by artful misrepresentations of genuine Protestant doctrines, while the follies, the vices, the idolatry, and the persecuting dogmas of Popery are as cunningly palliated or concealed.

The Jesuits are destitute of all principle; their aims and designs are all worldly, their means cor-

and their ends dishonourable both to God and man. They compass heaven and earth to bring in proselytes; and, therefore, should not be permitted to establish themselves in this free and Protestant country. Their impious doctrine of *probability* virtually overturns the two great rules of morality, our duty to God and our neighbour. They have besides, a convenient doctrine which they call *philosophical sin*, which consists in teaching that the divine law obliges the sinner no farther than it is actually intimated to him, and present to his mind at the time of sinning. They thus teach that if a man does *not reflect* on the evil of the crime at the moment of the commission, he does not sin, even although he does violate the law of God. If, however, he should reflect on its evil, but only regard it as contrary to *reason* and *propriety*, without thinking of God and eternal punishment, then they teach that he sins only *against reason* but *not against God*. This is what they call *philosophical sin*, and which they say merits only temporal punishment; but is in reality a sin against God and deserving eternal condemnation. At this rate an ingenious sinner may easily escape the commission of sin; for their notions of *probability* and *philosophical sin* cover all infirmities, remove original sin, suit every man, and forms the excuse for the most atrocious crimes. Nevertheless, "they are to be held accountable," (Gal. i. 8, 9,) even though they were persons who preach doctrines so diametrically opposed to the letter and spirit of the Gospel. This is the real and most appalling position of the Jesuits in this country at the present moment. It then is the duty of all honest and sincere

Protestants at such a peculiar and alarming crisis? Is not apathy under existing circumstances a crime? These are questions well worth considering, and absolutely necessary to be determined. The signs of the time are fearful and ominous, the enemy is awake, united, and active, the most valuable institutions of the nation are in danger; treason within, and violent hostility abroad, are rife. Jesuits, the subtle and malignant foes of mankind, and the experienced determined advocates of persecution, are the leaders of the opposite party; they are daily increasing and growing bolder, and therefore no farther excuses or delays can be justified on the part of any conscientious man who values the national interests, at stake in the present arduous struggle.

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HISTORY  
OF THE  
GUNPOWDER PLOT,  
FIFTH OF NOVEMBER,  
1605



Bates. E. Winter. C. Wright. Percy. Fawkes. Catesby. T. Winter.  
J Wright.

**GUNPOWDER CONSPIRATORS.**

1911

**THE**

**FIFTH OF NOVEMBER;**

**OR**

**GUNPOWDER TREASON.**

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THE reign of Queen Elizabeth was a period of  
land manifold manifestations of God's power  
mercy in dealing with nations faithful to His  
. The mightiest armament ever fitted out  
sent to subdue this island; its enterprise was  
ed by the Pope, and the prayers of all Ro-  
sts ascended to heaven for its success; but  
Lord arose, and his enemies were scattered;  
v straggling vessels arrived back in Spain,  
antled and defeated, to tell of the fate of all  
est which had perished in the waves, or lay  
en on the shore. Conspiracy after conspiracy  
formed against the life of the Sovereign, Po-  
proclaimed in plain accents, that in her case  
g would be no murder, her subjects were ab-  
d from their allegiance, some of her princi-  
obles rose in rebellion, treason was fostered  
ghout the kingdom, and Ireland, time after  
was rent by commotion and plunged in civil  
But over all these machinations and dis-  
s there was an omnipotent and eternal Provi-



dence which stilled the tumult of the people, and saved the Monarch from the poison or the dagger, and the country from the triumph of the traitor. And thus at length the subjects of Elizabeth regarded hers almost as a charmed life, and sat each man under his own vine and his own fig-tree, none daring to make him afraid. All who were loyal, however, looked forward to the period of her death with deep anxiety, not knowing what new jealousies might be fomented, or what new perils braved. It was indeed a time of great solicitude, for Elizabeth had governed with so firm and steady a hand, had chosen for her counsellors such wise and honest ministers, and had been blessed with such remarkable prosperity, that her people having experienced the blessings of this kind of sway, might well dread the rule of a stranger. This feeling, in the quaint and homely, but forcible language of the time, is expressed in the Preface of the translation of the English Bible, wherein it is presented and dedicated to Elizabeth's successor, King James :

*“ Great and manifold were the blessings, most dread Sovereign, which Almighty God, the Father of all mercies, bestowed on us the people of England, when first he sent your Majesty's Royal person to rule and reign over us. For whereas it was the expectation of many, who wished not well unto our Sion, that upon the setting of that bright occidental star, Queen Elizabeth of most happy memory, some thick and palpable clouds of darkness would so have overshadowed this land, that men should have been in doubt which way they were to walk ; and that it should hardly be known who was to direct the unsettled state ; the appearance of*

*your Majesty, as of the sun in his strength, instantly dispelled those supposed and surmised mists, and gave unto all that were well affected exceeding cause of comfort; especially when we beheld the Government established in your Highness, and your hopeful seed, by an undoubted title, and this also accompanied with peace and tranquillity at home and abroad.*

*“But among all our joys, there was no one more filled our hearts, than the blessed continuance of the preaching of God's sacred Word among us, which is that inestimable treasure which excelleth all the riches of the earth; because the fruit thereof extendeth itself, not only to the time spent in this transitory world, but directeth and disposeth men unto that eternal happiness which is above in heaven.”*

It was indeed a great mercy to the nation that Almighty God had raised up to Queen Elizabeth such wise counsellors as prepared for King James's accession to the throne; who, by the energy of their movements, established him in its possession on the Queen's death before the disaffected had time to concert resistance, or to rally round the standard of a Pretender. And it was also a manifestation of great mercy to this nation, that there was provided as Elizabeth's successor, one so well calculated for such troublous times as King James—a man with a deep-rooted abhorrence of the soul-destroying heresies of Rome, yet of a moderate and tolerant disposition. To him at once the hearts of the population turned and, as if by magic, was the possessor of the crown changed, without the unsettlement of one single

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law, or the shedding of one drop of blood, or the oppression of one single subject.

And here fell the hopes of the Church of Rome. Elizabeth was dead; that event had happened which they had striven to hasten, and for which they had so earnestly longed, and yet they were no nearer to their loved supremacy. At once, therefore, all among them who had both stake in the country and a degree of independence of Jesuit influence, resolved to pursue the system of conciliating the new Government, and, as if willingly and cheerfully, disclaimed hostility to the King or the national institutions. Not so the many Romanists and the Jesuits in whom the principles of their Church were more deeply seated. They had thus lost their leaders, but they were resolved not to lose their end; they could no longer engage in powerful conspiracies, but were driven to secret cabals, and from open rebellion to private murder. Of one plot, by some of those men concerted, we have now to give a description, and truly it may be called in the Act of Parliament commemorating the event, and ordered to be read in churches, "An Invention So Inhuman, Barbarous, and Cruel, As The Like Was Never Before Heard Of." We mean the famous (or infamous) *Gunpowder Treason*.

The conspirators were thirteen in number:—

Robert Catesby,	Sir Everard Digby,
Robert Winter,	Ambrose Rookwood,
Thomas Percy,	Francis Tresham,
Thomas Winter,	John Grant,
John Wright,	Robert Keys,
Christopher Wright,	Guy Faukes,
And Bates, the servant of Catesby.	

Three Jesuits also, Garnet, Gerrard, and Tesmond, who was also called Greenway, were aware of the design, if they did not counsel and arrange it; never, indeed, as has been well remarked, was there a treason in those days without a Jesuit at the bottom of it; and such probably is the case now.

Of these conspirators, Catesby, Rookwood, Tresham, Percy, and Sir Everard Digby, were men of wealth and ancient family. Guy Faukes was an adventurer who had served under the Spanish King as a soldier, and who appears to have been bigoted in his religion, and ready for every desperate enterprise to maintain it. Bates was Catesby's servant, taken into the conspiracy and sworn to secrecy, when it was feared that he knew or suspected it, and the rest all appear to have been men of education and property.

King James the First ascended the throne in the early part of 1603. At that time the plan had been conceived by Catesby. For nearly three years therefore was secrecy kept of one of the most horrible massacres ever contemplated by the unregenerate heart of man. So tight is the seal of the confessional! so benumbing to the conscience is Popery!

Catesby first communicated his design to Thomas Winter and John Wright, the former of whom engaged Guy Faukes to join it. Subsequently Percy joined them, and they met in a room near St. Clement's Church, Catesby and Winter alone knowing the whole plan, and keeping it partially and for a time secret from the rest. It was there determined that an oath of secrecy should be imposed; and accordingly, having each

taken it on a Primer, they heard mass from the Jesuit Gerard, and at his hands received the sacrament. The whole scheme was then revealed to Percy, Faukes, and Wright, and all readily agreed to engage in it. The plan was that they should undermine the House of Lords, place a quantity of gunpowder underneath it, and by this, when the King should open Parliament, blow it up, with the Prince of Wales, the nobles, and the Commons; that Percy, in the panic, having an office at Court, and access to the palace, should seize the Duke of York, and that a body of Papists should assemble on Dunsmore Heath, under pretence of a hunting-match, to seize also the Princess Elizabeth, who was then on a visit to Lord Harrington, in Warwickshire.

A house adjoining the House of Lords was then hired by Percy, who employed Faukes as his keeper, under the name of Johnson. Gunpowder was procured from Flanders, and placed in a house at Lambeth, where Catesby frequently lodged; and this house was then entrusted to Keys, who at this period (the summer of 1604,) was admitted into the conspiracy. Thus far their proceedings had gone, when Parliament was adjourned till the ensuing February, 1605. The conspirators consequently left town, and travelled in various directions to avoid suspicion. They assembled again, however, very shortly, and after some unexpected delays in getting possession of Percy's house, which sometimes was used for Parliamentary business, they commenced operations by beginning, on the 11th December, 1604, to dig through the wall which separated his house from the cellar of the House of Lords. Here

they worked till Christmas-eve ; but then finding that Parliament was again adjourned to the following October, they ceased for a time their labours. In spring they added Christopher Wright and Robert Winter to their party, recommenced operations, and went on with them until Easter. The wall through which they had to penetrate was nine feet thick, and of a very hard substance ; and none of them being at all accustomed to manual labour, they made slow progress. It was therefore with great delight that they seized an opportunity of hiring the cellar of the House of Lords itself, which happened to be let about this time, an opportunity which they regarded as a remarkable omen of success. The plan then having been communicated to Bates (the servant of Catesby), who with Catesby and Winter received absolution from Tesmond the Jesuit on confessing it, and to Sir Everard Digby, Tresham (who supplied money towards its expense), and subsequently to Rookwood and Grant, it only remained to convey their materials privately into the cellar, and to make arrangements at home and abroad to follow up with success their scheme, when the first fearful blow should be struck. And now Parliament having been again prorogued, a definite day (the ever memorable 5th of November, 1605), was fixed for its opening. The powder was placed in readiness, arrangements were made for its ignition, and on the discovery that the Prince of Wales would not be present with his father, a plan was settled for his capture. And thus was this deed of darkness carried to the point of execution. Ten days only had to elapse before the fatal moment ; all things were pre-

pared, and the whole Romanist body, though not acquainted with the particulars, looked anxiously forward to some great catastrophe, by which, they were told, their despotism was once more to be established. The Government had information from abroad that something treasonable was going on; but so carefully and successfully was it veiled, that they could gain no clue to the conspiracy, of which in silent apprehension they waited the issue. But man's extremity is God's opportunity. The time had come for the baffling of the traitors' impious design. By a process the most remarkable, this foul secret was to be dragged to light, and the monarchy, freedom, and religion of the nation saved from annihilation.

On the evening of the 26th October, by an unknown hand, the following letter was left at the house of Lord Monteaule, a Roman Catholic:—

“ *My lord,*

“ *Out of the love I bear to some of your friends, I have a care of your preservation; therefore I would advise you, as you tender your life, to devise some excuse to shift off your attendance at this parliament; for God and man have concurred to punish the wickedness of this time. And think not slightly of this advertisement, but retire yourself into your country, where you may expect the event in safety. For though there be no appearance of any stir, yet I say they shall receive a terrible blow at this Parliament, and yet they shall not see who hurts them. This counsel is not to be contemned, because it may do you good, and can do you no harm; for the danger is past as soon as you have burnt the letter: and I hope God will*

*give you the grace to make a good use of it, to whose holy protection I commend you."*

Thus personally and publicly threatened, and evidently as one of the parliament, Lord Monteagle at once conveyed the letter to King James's celebrated Minister, Cecil, Earl of Salisbury. Whence the letter came, however, it was impossible for him to tell, nor indeed to this day has it been ascertained, though it is probable that it was written by Tresham, who was related to Lord Monteagle, and might naturally be anxious to save his life. Nor could he assist in discovering its meaning. Cecil, also, and the rest of the Council whom he consulted were baffled; but deeming it of importance they resolved to lay it before the King; which was accordingly done on the 31st of October. James was a man of little courage, and therefore was much disposed to view it seriously. His father too had perished by an explosion of gunpowder, and this might, under the circumstances, naturally occur to him. He therefore at once suggested that the sentence, "*They shall receive a terrible blow at this Parliament, and yet shall not see who hurts them,*" meant an attempt by gunpowder on the assembled Parliament; and he thought the sentence, "*for the danger is over as soon as you have burnt this letter,*" meant as quickly as you have burnt this letter, which seemed to confirm his opinion. Subsequently this impression appears also to have been made on the Council and the Lord Chancellor, by whom on the following day (Saturday, the 2d inst.) it was determined that a search of the vaults of the House of Lords, should be made. This delay deceived the conspirators. Through Lord Monteagle's servant



they had heard of the letter, and that it had been carried to the Council; but finding that no search was made, their hopes revived, and trusting that the letter had been disregarded, they stationed Faukes on Monday, the 4th inst., in charge of the train, with a watch in his pocket (in those days an unusual ornament), by which he might know the exact hour to fire it. On that day the search was made as had been determined, but it extended no further than to the cellar of Percy's house, in which the Lord Chamberlain saw Guy Faukes, and a large quantity of fuel, which excited sufficient suspicions to induce him at once to return to the Council and announce the facts. Lord Montague also then stated his belief that Percy was the writer of the letter. But this report of the Lord Chamberlain was only the foundation of an opinion, that it was intended to consume the House of Lords by fire, a plan which did not seem to answer the description in the letter of the intended blow. King James insisted on the necessity of a more narrow search, being still convinced that the fuel was placed there to conceal the gunpowder. At midnight, therefore, Sir Thomas Knivet, a magistrate of Westminster, with a small band, suddenly proceeded to the search, and there in the cellar was Faukes, who had just completed all his arrangements, and was about, for a time, to leave his post of iniquity and peril. Going further they found, on removing the coals and wood, first, one barrel of gunpowder, and then more, till at length the number of thirty-six was discovered. Guy Faukes was then searched, and on him they found matches, the watch, and arms. At four o'clock *in the morning*, Sir Thomas Knivet returned to

Whitehall, the whole Council was at once assembled, and there a few hours before the time concerted for launching them all into eternity, stood before them the detected conspirator;—a memorable and marvellous proof of God's never-failing providence, and of his faithfulness and power. To Him, to Him alone, be praise ascribed for the discovery. *He* in whose hands are the hearts of men, who turneth them whithersoever he will, had caused a conspirator, whose conscience allowed him to sacrifice hundreds, to interpose to save one. *He* had by that interposition thrown light on this dark and awful treason, just at the moment when the train was ready for its explosion.

The other conspirators fled. Within one hour after Sir Thomas Knivet's return they heard of the discovery through a message left at Lord Monteagle's, summoning him to assist in the search for Percy; and at once most of them started for Warwickshire, where they assembled to concert future measures as they had before arranged. Meanwhile London was in the height of excitement; the intelligence, probably with many exaggerations, was conveyed from man to man, and thence into the country, where at once revived that determined spirit of abhorrence of Popery, the foul author of so many crimes, the parent of so many perils to this nation, which afterwards so long and so usefully reigned in the hearts of Englishmen.

The hour for retributive justice was now at hand. The conspirators, forsaken on all sides, were hunted through the country, till wearied and despairing, they took refuge in the house of Stephen

Littleton, at Holbeach, in Staffordshire. Here they were speedily surrounded and assailed by the Sheriff. A contest ensued in which some gunpowder exploded, whereby the house was set in flames, and Catesby, Rookwood, and Grant were seriously injured; even by the very instrument of destruction they had prepared for others! The Sheriff's men now gained entrance, and a furious struggle ensued; Catesby and Percy fought back to back with desperate courage, and at length fell, slain it is said by the same shot. The two Wrights were also killed, Rookwood and one of the Winters were wounded, and the rest were captured. Tresham was captured in London, and Robert Winter, Garnet, and Sir Everard Digby, were arrested soon after. Of these, Tresham died in prison, and the rest were brought to trial, and paid the penalty of their crimes.

Tresham and Sir Everard Digby confessed their guilt, Faukes, Thomas Winter, and Bates, Robert Winter, Grant, and Rookwood, did likewise afterwards. From their confessions and examinations, and the speech of Sir Edward Coke on the trial, much useful information may be collected; and in the latter, especially, the important facts are insisted on, that even prior to the Reformation, this country, by several Acts of Parliament, had renounced subjection to the See of Rome; that the proceedings of the Jesuits in England were not of a treasonable character till after the Bull of Pope Pius the Fifth had been published to authorize such conduct; and that during the reign of Elizabeth the executions of Romanists in all cases were not for their religion but for gross acts of *treason*.

It was discovered that the influence of Garnet the Jesuit had been exerted to stimulate the conspirators, when even Catesby shrunk from sacrificing so many Roman Catholic Peers with the other victims. And though in this manner he was a party to one of the foulest tragedies ever designed, though on his trial he not only equivocated but justified equivocation, he was held as a martyr after his execution, a straw was exhibited on which his blood had dropped, and on which there was said to be a miraculous picture of his face. At Rome a print of this straw was published and sold, and he was declared a martyr by the Pope, who also beatified him in due form. Whether Romanists now pray *to* him or *for* him, we are not concerned to inquire, and can merely lament the "strong delusion" of men, some of them of the highest degree of intellect, who can revere this wicked plotter in a treason, which for iniquity and cold blooded cruelty has and can have few parallels.

Had the King been a Papist, and the conspirators Protestants, the discovery of so fearful a design would have been the signal for a general persecution. Less than thirty years before, Paris and all the chief towns of France, on the mere imagination of a conspiracy, were (on St. Bartholomew's day) drenched with blood; in Spain and Italy the most dreadful persecutions were going on; in Ireland, soon after, there was a fearful massacre of Protestants, and fifty years afterwards in Tyrol there were inflicted on the Protestant population, cruelties which beggar description. Such was then the spirit of Popery. But it was different with Protestant England. *So cautiously did King James abstain from curbing and discouraging Ro-*

*manism to the extent which many deemed necessary for self-defence, that he was himself suspected by no small portion of his people of a leaning to Popery.* He restored to the children of the traitors their forfeited estates, and seemed, in fact, more anxious than ever to conciliate all foes.

The Romanists in the present day have endeavoured to escape from the odium of this transaction; but their attempts are fruitless. The conspirators were (with the exception of Bates and Faukes) men capable of judging between right and wrong, who advisedly and deliberately took up the cause, received the sacrament after swearing secrecy in it, and were not only absolved, but encouraged by their priests. And the principles upon which they proceeded are the principles which, to this day, are inculcated by the Church of Rome. The third Canon of the Fourth Lateran Council, expressly anathematizes and excommunicates each prince who does not "cleanse his country of heretical filth," and gives power to the Pope to absolve the vassals of such a prince from their oaths of allegiance. This Fourth Lateran Council is expressly recognized by the last General Council, the Council of Trent, all of whose decrees every Papist undoubtedly admits; and Reifenseul, a class-book of the College of Maynooth, where, to the shame of British Protestants, Popish priests are educated at the nation's cost, quotes that canon no less than eighteen times. Cardinal Bellarmine, too, and others of the very highest Popish authorities, have over and over again asserted the principles on which the 5th November conspirators acted,—principles which in the chief standard books of the *unchangeable* Church of

Rome may be found to this day. It is, therefore, absurd to suppose (nothing can be more so) that the principles on which these men acted are obsolete or extinct. Such a supposition can only lead to dangerous alliances with an Antichristian system, or gender a false peace with them, who even now we believe, though in ways more calculated in these times to effect purposes, are plotting the ruin of the British institutions, and destruction of the independence of the monarchy.

When Parliament met after the discovery, an Act was passed at once to record and to commemorate the event. In it the three estates of the realm solemnly acknowledged the great mercy of God in saving them and the nation from the fearful catastrophe. Have we not still cause for thankfulness on the same account? Had success attended the design, had the King and chief nobles, and dignitaries, and commoners of the land perished, had the heir of the throne been seized, and success been achieved by men who could so wickedly act on such diabolical principles, this nation, probably, would not now be as she is, the most free, and the most powerful in the world, but like other Popish lands, like Spain, Portugal, and Ireland, torn, distracted, and degraded; or like Austria, Bavaria, and Italy, the seat of despotism and ignorance, of poverty, and of crime. The Bible, which so soon after that conspiracy was by King James's command carefully translated from the original, and published in the vulgar tongue, would be a sealed book, and the freedom and happiness, the peace and enlightenment with which it has pleased God to bless this favored land, would have been lost, probably for

ever. Rooted in blood, the offspring of foul and wholesale murders, the new Government would have been settled and established by foreign force, and consequently would be compelled to oppress, in order to govern a reluctant people. But it was not the destiny of this country thus to suffer. The treason was discovered, the blow averted, and the kingdom saved. Well then may we yearly commemorate this wonderful deliverance, acknowledging in it the power and mercy of the Lord, and trusting that if we return to "the old paths," and become faithful to His truth, He will continue to be gracious, saving us as a nation, and our sovereign and rulers in particular, from all the assaults of secret treason and of open violence.

Nor, let it be remembered, is the national escape from the Gunpowder conspiracy the only event which we have to commemorate on the 5th November. On that day, in the year 1688, there landed in England William Prince of Orange, by whom, through the mercy of Almighty God, the country was delivered from Popery and arbitrary power. The reigning monarch, James the Second, had endeavoured to subvert the liberty of the people, and to abolish their religion; but in due season, while all his plans were proceeding, the Lord raised up for our forefathers a zealous and noble deliverer, by whom the schemes of the Monarch were defeated, and the rights of the people were recognised and established. At that time the Constitution was settled by the wisdom of some of the most eminent statesmen that ever lived,—happy would it have been for the country if that settlement had never been disturbed! *But for the blessing which, while it lasted entire*

the Constitution produced to us as a nation—for the privileges which the remainder of it now imparts, let us still be humbly grateful to the Giver of every good and every perfect gift, remembering what marvellous mercies we have formerly experienced; and on that recollection, thanking God and taking courage in our struggle for the principles which, in days gone by, were purchased so dearly, and were cherished so fondly by the reformed and liberated inhabitants of this favoured island.





**MASSACRE**  
**OF**  
**ST. BARTHOLOMEW'S DAY AT PARIS,**  
**A. D. 1572.**

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THE year of our Lord 1572 has been designated by Lord Clarendon "that infamous year," on account of the savage and inhuman massacre which took place in it, which has ever since been called the Massacre of St. Bartholemew, from the day (Aug. 24) on which it was begun at Paris; an event, he adds, "attended and accompanied with all the foul dissimulation and most horrid perjury that ever added to the deformity of any wickedness." The Duke of Sully writes in his Memoirs, "If I was inclined to increase the general horror, inspired by an action so barbarous as that perpetrated on the 24th of August, 1572, and too well known by the name of the Massacre of St. Bartholemew, I should enlarge upon the number, the quality, the virtues, and great talents of those who were inhumanly murdered on this horrible day, as well in Paris as in every part of the kingdom; I should mention at least a part of the ignominious treatment, and the odious cruelties, these unhappy victims suffered

from their enemies, who sought in inflicting death to add pains more terrible than death itself. I have writings still in my hands, which would confirm the report of the court of France having made the most pressing instances to the neighbouring courts to follow its example with regard to the Protestants, or at least to refuse an asylum to those unfortunate people; but I prefer the honour of the nation to the satisfying a malignant pleasure, which many persons would take in lengthening out a recital, wherein might be found the names of those who were so lost to humanity as to dip their hands in the blood of their fellow citizens, and even their own relations. I would, were it in my power, for ever obliterate the memory of a day which was followed by the Divine vengeance upon France, during six-and-twenty successive years of disasters, carnage, and horror; for it is not possible to judge otherwise, if we reflect on all that passed from that fatal moment to the peace of 1598. It is with regret that I cannot omit what happened upon this occasion to the prince who is the subject of these memoirs, and to myself."

Two years before, Aug. 15, 1570, peace had been concluded between the court of France and the Huguenots or Protestants; amnesty for the past, and permission for the Huguenots to live in every part of the kingdom, unmolested on account of their religion, were two of its provisions. The policy of the court of France towards that portion of its subjects was on a sudden altogether changed; their chiefs, lately abhorred, were courted, honoured, and advanced; and the great *mass* of their followers, whose extermination had

been often not only menaced but attempted, was protected by authority, and encouraged to resort to the shield of the law. In the following year, 1571, the Admiral Coligny, who had been elected chief of the Huguenot Association, was received at Court with distinguished honours: the king, Charles IX., restored him to his seat in Council; presented him with a largess of 100,000 crowns, as an indemnity for his losses in the past troubles; addressed him as cousin—adding, however, in these ambiguous words, “Now that we have once got you by our side, you shall not hereafter quit it hastily, nor at your pleasure.” His rival the Duke of Guise quitted the court for a season, in seeming disgust at the honours and confidence thus bestowed upon him.

On the 18th of August, 1572, the young King of Navarre, who professed the reformed religion, was married to Margaret, sister of Charles IX. It appeared as if the palace had been cleared of the principal members of the hostile party of the Duke of Guise, expressly for the reception of the Huguenots; and they, for the most part, surrendered themselves to a willing belief in the sincerity of the court. The admiral, in particular, in spite of many warnings, professed implicit confidence in the promises of his sovereign; and declared that so many years of his long life had been harassed by alarms, that now he would rather be dragged by a hook through the streets of Paris than have recourse to civil war for his protection.

On the 24th, the festival of St. Bartholemew, necessary measures having been taken, and plans regularly organized, the ringing of the bells of the

church of St. Germain l'Auxerrois for matins was the signal for commencing the work of blood. Besides the military, to whom the Duke of Guise had given orders, the municipal police, who had received similar instructions from the provost of the merchants, were assembled at the Hotel de Ville, or Town-hall; and, lest in the yet uncertain twilight, any fatal mistake might array the assassins against each other, every man destined for the bloody service wrapped a white scarf round his left arm, and placed a cross of the same colour in his hat; and that there might not be any want of sufficient instruments, pains were taken to inflame the fury of the populace, by dark whispers of a conspiracy among the Reformed; by using the king's name as authority for their extermination; by offering pillage as a bribe to the mercenary; and by exciting a belief among the timid that a struggle had arisen in which the safety of every person of the established religion would be compromised, if he suffered a single Huguenot to escape.

The Admiral Coligny was first put to death in the midst of his domestics, by a man named Besmes—a dependent during his whole life of the Duke of Guise—the duke and the Chevalier de Guise remaining below. A sword being driven through his body, and a deep gash made across his face, his remains were thrown out of the window; and his head being cut off, it was with a box of papers, containing, as was affirmed, a memoir of his own times, conveyed to Catherine, the queen-mother. After being subjected during three days to the vilest indignities, the mangled *corpse* was hung on the gibbet of Montfaucon,

whence the Marshal of Montmorency caused it to be removed in the night and deposited at Chantilly. The domestics of Coligny were immediately butchered, and a simultaneous work of blood commenced. Many of the attendants on the young King of Navarre, and his cousin the Prince of Condé, who had been invited on the preceding eve, with the principal gentlemen of their suites, to lodge at the palace of the Louvre, were put to death one by one.

About two thousand are supposed to have been murdered on the first day of the massacre, and the king and court, including Catherine, the mother of Charles, and her ladies of honour, promenaded at night to view the mangled and naked remains. Among the victims were Antony de Clermont, Marquis de Resnel, murdered by his own kinsman; and La Rochefoucault, in whose gay and brilliant society the king professed to find extraordinary attraction; and had granted him, although a Huguenot, unreserved access to his privacy.

On the following morning, the enormities of the preceding day were renewed; and although the harvest of slaughter had been plentifully gathered already, care was taken to glean whatever few scattered ears might remain behind: and the priests heightened the popular frenzy by the announcement of a pretended miracle. In the Cemetery of the Holy Innocents, a white thorn was exhibited which had put forth unseasonable blossoms; and it was asserted to be an incontestable evidence of the Divine favour and approbation. The citizens were invited by beat of drum to come and behold the prodigy, which was ex-

pounded to be a symbol of the revival of the glory of France and of the resurrection of her former greatness, in consequence of the downfall of Protestantism.

The account of the Duke of Sully (who was at the time in the twelfth year of his age,) continues thus: "I was in bed, and awaked from sleep three hours after midnight by the sound of bells, and the confused cries of the populace. My tutor St. Julian, with my valet de chambre, went hastily out to know the cause, and I never afterwards heard of them; they were without doubt, amongst the first that were sacrificed to the public fury. I continued alone in my chamber, dressing myself, when in a few moments I saw my landlord enter, pale, and in the utmost confusion: he was of the reformed religion, and having learned what the matter was, had consented to go to mass to save his life and preserve his house from being pillaged. He came to persuade me to do the same, and to take me with him. I did not think proper to follow him, but resolved to try if I could gain the College of Burgundy, where I had studied; though the great distance between the house where I then was and the college made the attempt very dangerous. Having disguised myself in a scholar's gown, I put a large breviary under my arm, and went into the street. I was seized with horror inexpressible at the sight of the furious murderers, who, running from all parts, forced open the houses, and cried aloud, 'Kill, kill! massacre the Huguenots!' The blood which I saw shed before my eyes redoubled my terror. I fell into the midst of a body of guards; they stopped me, interrogated me, and were beginning to use me ill, when,

happily for me, the book that I carried was perceived, and served me for a passport. Twice after this I fell into the same danger, from which I extricated myself with the same good fortune. At last I arrived at the College of Burgundy, where a danger still greater than any I had yet met with awaited me. The porter having twice refused me entrance, I continued standing in the street, at the mercy of the furious murderers, whose numbers increased every moment, and who were evidently seeking for their prey, when it came into my mind to ask for La Faye, the principal of this college, a good man, by whom I was tenderly beloved. The porter, prevailed upon by some small pieces of money which I put into his hand, admitted me; and my friend took me to his apartment, where two inhuman priests, whom I heard discoursing about the Sicilian vespers, tried to force me from him that they might cut me in pieces, saying, the order was not to spare even infants at the breast. All the good man could do was to conduct me privately to a distant chamber, where he locked me up. Here I was confined three days, uncertain of my destiny; and saw no one but a servant of my friend's, who came from time to time to bring me provisions.

“ At the end of these three days, the prohibition for murdering and pillaging any more of the Protestants being published, I was suffered to leave my cell; and immediately after, I saw Ferriere and La Vieville, two soldiers of the guard, who were dependents of my father, enter the college. They were armed, and came, without doubt, to rescue me by force wherever they should find me. They informed my father of what had happened



to me ; and eight days afterwards I received a letter from him, in which he expressed the fears he had suffered on my account, and advised me to continue in Paris, since the prince I served was not at liberty to quit it. He added, that to avoid exposing myself to evident danger, it was necessary I should resolve to follow that prince's example, and to go to mass. In fact, the King of Navarre had found no other means of saving his life. He was awaked, with the Prince of Condé, two hours before day, by a great number of soldiers, who rushed audaciously into their bedchamber in the Louvre, and insolently commanded them to dress themselves and attend the king. They would not suffer the two princes to take their swords with them, who, as they passed, beheld several of their gentlemen\* massacred before their eyes. The king waited for them, and received them with a countenance in which fury was visibly painted ; he ordered them, with oaths and blasphemies, which were familiar with him, to quit a religion which they had only taken up, he said, to serve as a pretext for their rebellion. The condition to which these princes† were reduced,

\* James de Segur, Baron of Pardaillan, a Gascon ; Armand de Clermont, Baron of Piles, a Perigordin, &c. Gaston de Levis, Lord of Leyran, took refuge under the Queen of Navarre's bed, who saved his life. Some persons were sent to Châtillon to seize Francis de Châtillon, the admiral's son, and Guy d'Andelot's son ; but they both escaped, and fled to Geneva. Armand de Gontault de Biron was saved by fortifying himself in the arsenal.

† As Henry went to the king, Catherine gave orders that they should lead him under the vaults, and make him pass through the guards drawn up in files on each side in menacing postures. He trembled and recoiled two or three steps back, when immediately Nançai-la-Chatre, captain of the

could not hinder them from manifesting how painful it would be to them to obey him. The king, transported with anger, told them, in a fierce and haughty tone, 'That he would no longer be contradicted in his opinions by his subjects; that they, by their example, should teach others to revere him as the image of God, and cease to be enemies to the images of His mother.' He ended by declaring, that if they did not go to mass, he would treat them as criminals guilty of treason against human and Divine majesty. The manner in which these words were pronounced, not suffering the princes to doubt but that they were sincere, they yielded to necessity, and performed what was required of them. Henry (king of Navarre) was obliged even to send an edict into his dominions, by which the exercise of any other religion but the Romish was forbidden. Though this submission preserved his life, yet in other things he was not better treated; and he suffered a thousand capricious insults from the court. Free at intervals, he was most frequently closely confined, and treated as a criminal; his domestics were sometimes permitted to attend him, then they were forbidden on a sudden to appear."

On the night of the massacre couriers were sent to the chief towns throughout the kingdom, with letters from the king to the several governors, which advertised them of what was passing in the capital; the written despatches conveyed by them

guards, endeavoured to remove his apprehensions by swearing they should do him no hurt. Henry, though he gave but little credit to his words, was obliged to go on amidst the carabines and halberts.—Perefixe's History of Henry the Great.

contained soothing expressions to the Huguenots, whom it was necessary to deceive till the provincial garrisons were strengthened; but to many of them was annexed a short postscript, which enjoined the governor to whom it was addressed to place implicit confidence in the *verbal* communication which the bearer was instructed to deliver. From the day on which the courier arrived, the streets of Lyons ran with blood; and, in brief, the massacre of Paris was repeated in other towns: at Meaux, on the 25th; La Charitè, on the 26th; Orleans, the 27th; Saumur and Angers, on the 29th; Lyons, on the 30th; Troyes, on Sept. 2d; Bourges, on the 10th; Rouen, on the 17th; Romans, on the 20th; Toulouse, on the 23d; Bourdeaux, on October 3d. The numbers of those who perished, and neither age nor sex were spared, are variously stated by different writers, from ten to a hundred thousand: the opinion of De Thou, a Popish historian, who fixes it at about 30,000, is perhaps nearest the truth.

The king in announcing to the parliament that the massacre had been perpetrated by his command, attributed it to the discovery of a conspiracy by Coligny and the Huguenots against himself and the royal family; and on the Thursday of this week of horrors he attended a solemn thanksgiving for the suppression of the fabricated conspiracy.

The last ferocious act of Charles, which grew immediately out of the great murder of St. Bartholomew, was a mock trial, instituted against the deceased admiral and his adherents in the pretended conspiracy. The sentence passed against Coligny, as a traitor, involved confiscation of all *his* property, perpetual infamy, and the suppression

of his name. His body, if it could be found (and if that were not possible, his effigy), was to be drawn on a hurdle through the streets and gibbeted, first in the Place de Grève for six hours, afterwards on a loftier spot at Montfaucon. His armorial bearings were to be dragged at a horse's tail through every town at which they might have been set up, and to be defaced and broken in pieces by the common executioner; his statues, busts, and portraits, were to be demolished in like manner. His chief seat at Châtillon was to be razed to the ground; no building was ever again to be founded on its site; the trees in the park were to be cut down to half their natural height; the glebe was to be sown with salt; and in some central spot a column was to be erected, bearing on it this decree engraved in brass. His children had escaped the fury of the king during the massacre: but they were now proscribed, degraded from their nobility, declared incapable of bearing witness in courts of law, stripped of all civil privileges, and the power of holding any public office, or of enjoying any property within the limits of France for ever. An annual public religious service and procession was at the same time instituted,\* to commemorate the mercy of heaven, which had so signally averted calamity from the kingdom on the festival of St. Bartholomew.

\* The anniversary was long celebrated: Wm. Cecil, writing to his grandfather, Lord Burghley, from Paris, 25th Aug. 1583, says, "Upon St. Bartholomew's Day, we had here solemn processions, and other tokens of triumph and joy, in remembrance of the slaughter committed this time eleven years past; but I doubt they will not so triumph at the day of judgment."—Lansdown MSS. in the British Museum.

But the vengeance of the court was not content to wreak itself on the dead only. Two living victims also were provided for sacrifice. Cavagne, a counsellor of the parliament of Toulouse, and Briquemaut, who at seventy years of age had retired from the profession of arms, in which he had long served with honour, were arrested as Huguenots a short time after the massacre. The escape of Briquemaut during the Parisian carnage was attended with remarkable circumstances. Perceiving that every outlet was blockaded, and that the murderers were in close pursuit, he stripped off his clothes, and throwing himself among a heap of bleeding corpses, lay upon his face and counterfeited death. His nakedness prevented examination and discovery by the wretches who followed in the train of the assassins to rifle their fallen victims; and at night, wrapping round him such rags as were near at hand, he stole away unobserved, and took refuge at the house of the English ambassador. There he found employment in the stables; and he was dressing a horse at the moment in which he was recognized and arrested.

The charge brought against him and Cavagne, was participation in the admiral's conspiracy; with the exception, therefore, of the merely personal clauses, their sentence was similar to that which we have just recited; and the historian, De Thou, who heard it read to them, notices the fortitude with which Briquemaut listened—notwithstanding the unusual ignominy with which one nobly born was adjudged to the gallows—till he found that in some of the penalties his children also were included. 'What have they done to merit this severity?' was the inquiry of the heart-

broken veteran. Between five and six in the evening of the 27th of October, the sad procession quitted the Conciergerie for the Place de Grève. In the mouth of the straw effigy, by which the admiral was represented, some heartless mocker had placed a toothpick, to increase the resemblance by imitating one of his common habits. At the windows of the Hotel de Ville, which commanded a near view of the scaffold, were assembled Charles (to whom his consort on that morning had presented her first-born child), the queen mother, and the King of Navarre, who had been compelled to attend. A considerable delay took place; and some proposal appears to have been made, by which, even at the last moment, the condemned might have purchased their lives, if they would have debased themselves with treachery and falsehood. When at length the hangman had thrown them from the ladder, Charles ordered flambeaux to be held close to their faces, in order that he might distinctly view the variety of expression which each exhibited in his parting agony. Suetonius does not record a more fiend-like anecdote of the worst of Cæsars. The populace imitated the brutality of their sovereign. During the long and fearful pause which had occurred on the scaffold, and the many hours through which the bound and defenceless prisoners endured that lingering expectation far more bitter than death itself, their suffering was heightened by cruel outrages inflicted by the rabble; who, when life was extinct, dragged the bodies from the gallows, and savagely tore them in pieces.

When intelligence of the massacre, was first announced at Rome, the Vatican gave loose to

unbounded joy. The Pope and cardinals proceeded at once from the conclave in which the king's despatches had been read, to offer thanks before the altar, for the great blessing which heaven had vouchsafed to the Romish see and to all Christendom. Salvoes of artillery thundered at nightfall from the ramparts of St. Angelo; the streets were illuminated; and no victory ever achieved by the arms of the Pontificate elicited more tokens of festivity. The Pope sent a nuncio to France to congratulate the King; and as if resolved that the horrible deed should never be forgotten, gave orders for a medal to be struck to commemorate the massacre. He had already been anticipated in Paris; and the effigies of Pope Gregory XIII. and of King Charles IX. may still be seen in the cabinets of collectors of coins, connected with devices, illustrative of the massacre.

The Cardinal of Lorraine presented the messenger with a thousand pieces of gold; and unable to restrain the extravagance of his delight, exclaimed that he believed the king's heart to have been filled with a sudden inspiration from God when he gave orders for the slaughter of the heretics. Two days afterwards he celebrated a solemn service in the church of St. Louis, with extraordinary magnificence; on which occasion, the Pope, the whole ecclesiastical body, and many resident ambassadors, assisted. An elaborate inscription was then affixed to the portals of the church, congratulating God, the Pope, the college of Cardinals, and the senate and people of Rome, on the stupendous results and the almost incredible *effects* of the advice, the aid and the prayers

which had been offered during a period of twelve years."

Sir Francis Walsingham was at that time the resident ambassador from England at the Court of Paris. His interview with Catharine after the massacre was truly interesting. He concealed not the disgust which would be felt by his royal mistress, Elizabeth, at such outrages; and his despatches notice the brutal sportiveness with which the Parisians spoke of them as "a Bartholomew breakfast, and a Florence banquet." The detestation in which the name of the French court was held in England, is thus described in a strain of rude, yet powerful eloquence, by his friend and correspondent, Sir Thomas Smith, the queen's secretary:—

"But what warrant can the French make, now seals and words of princes being traps to catch innocents and bring them to butchery? If the admiral and all those murdered on that bloody Bartholomew-day were guilty, why were they not apprehended, imprisoned, interrogated, and judged? But so much made of" [them] "as might be, within two hours of the assassination! Is that the manner to handle men, either culpable or suspected? So is the journeyer slain by the robber; so is the hen of the fox; so is the hind of the lion; so Abel of Cain; so the innocent of the wicked; so Abner of Joab. But grant they were guilty, they dreamed treason that night in their sleep; what did the innocent men, women, and children do at Lyons? What did the sucking children and their mothers at Rouen deserve? at Caen? at Rochelle? What is done yet, we have not heard; but I think shortly we shall hear. Will God, think you, still



sleep? Will not their blood ask for vengeance? shall not the earth be accursed that hath sucked up the innocent blood poured out like water upon it?"\*

In the general dispersion which succeeded these massacres, the Huguenots took refuge in England, in the Palatinate, and a part of them in Switzerland. A remnant, however, still remained behind.

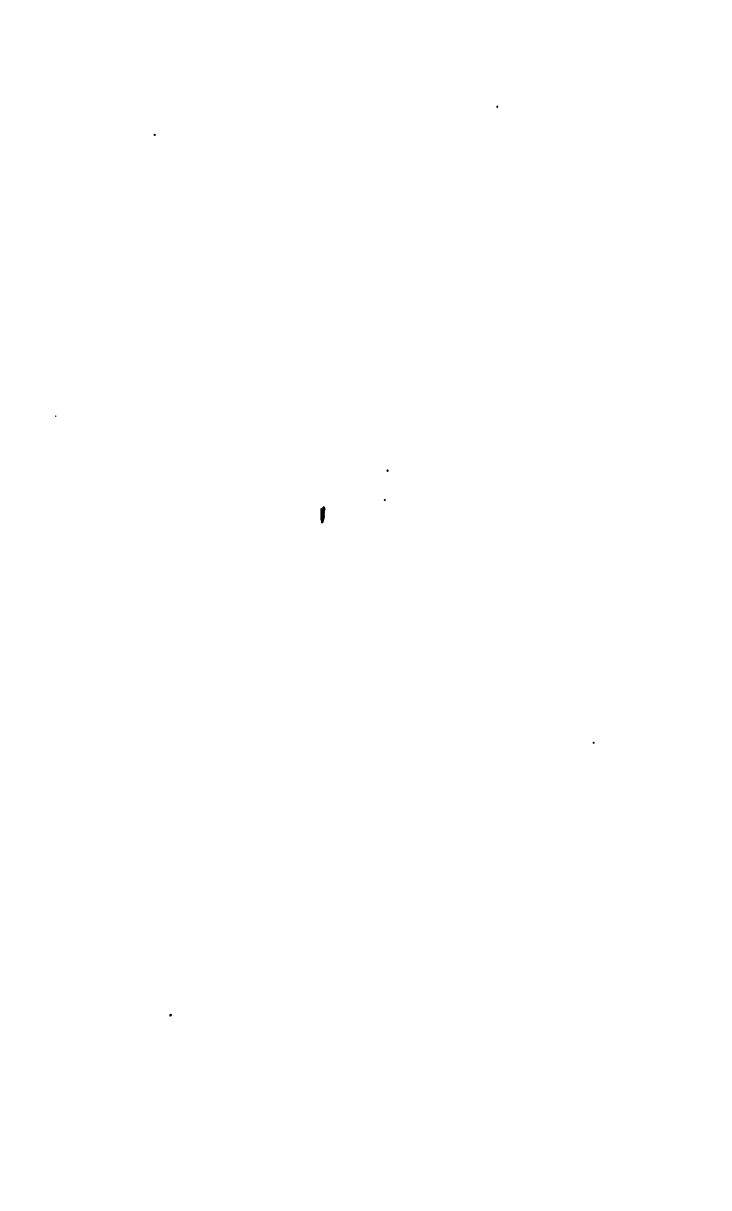
### CONCLUSION.

Such was the Massacre of St. Bartholomew:— a most awful instance of the heights and depths of cruelty and crime, to which bigotry and religious hatred, aided by political enmity, have carried the vassals of Popery in their attempts to extirpate those whom they are pleased to call heretics. The compiler of this brief narrative† cannot conclude his irksome task without inviting those who have read it to turn aside and contemplate for a while the spirit inculcated upon his disciples by

\* From the letters written at this time, it appears that the horror of this deed led even good men to fear that nothing but strong measures could prevent massacre from spreading through all parts of Protestant Europe. A letter from Edwin Sandys, Bishop of London, to Lord Burghley (published in Ellis's "Original Letters," 2d series, vol. iii. p. 22.) is evidence that the first thought of beheading the Queen of Scots arose out of the panic of this very massacre, although for fourteen years the thought did not ripen into execution.

† The sources from which it has been compiled, are, the "History of the Reformed Religion in France," by the Rev. E. Smedley; "Paris and its Historical Scenes," in the Library of Entertaining Knowledge, part 2; Sir Henry Ellis's "Original Letters, illustrative of English History," 2d series, vol. iii. p. 22; and an article in the "Church of England Magazine," Aug. 1839.

the Divine Founder of the true Catholic Church :  
“ It came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face ; and they went, and entered into a village of the Samaritans to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples, James and John, saw this, they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did ? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them.” (Luke ix. 51—56.)



NARRATIVE  
OF THE  
IRISH REBELLIONS;



AND  
MASSACRE OF THE PROTESTANTS.

1641—2.

THE NEW YORK  
PUBLIC LIBRARY.

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## NARRATIVE OF THE IRISH REBELLIONS.

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At the accession of Queen Elizabeth to the throne, Ireland was inhabited by the native Irish; and by English families who had been transplanted thither, ever since the reign of Henry II.; and was governed by a vice-roy or lord lieutenant. His authority, however, was not considerable enough to awe the Irish.

There were, among these, many great men, who, though they outwardly recognized the king of England's sovereignty; yet imagined they had a right to do themselves justice, whenever any supposed injury was done to them. Hence those lords frequently made war one upon another, regardless of the vice-roys, who had not force sufficient to check them; but were obliged to send for troops from England, whenever a rebellion broke out in Ireland; and as this was expensive, forces were never sent over but in the last extremity. Thus, as few of the lord-lieutenants were able to force obedience, they thence willingly connived at the destructive irregularities committed by the Irish lords, for fear of hurting the royal authority: but, contenting themselves with filling their purses; they left, to their successors, the curbing the insolence of the Irish.

This conduct swelled the lords of the country

with so much arrogance; that they acknowledged the royal authority no farther than was just sufficient to protect them from their enemies. Add to this, the aversion which the Irish naturally had for the English government; which aversion was increased on occasion of the change projected by Queen Elizabeth, in matters of religion.

The Irish being extremely ignorant, had thence a strong attachment to the Pope, a circumstance which disposed them to listen to the Romish emissaries, who were perpetually exciting them to rebellion. Hence Queen Elizabeth was obliged to keep a watchful eye over the transactions of that island; well knowing the great credit which the Pope, her mortal enemy, had in it.

Notwithstanding all her precautions, in 1567, a rebellion broke out in Ireland, headed by Shan O'Neal, a lord of great interest in the northern part of that island: but it ended with the death of that rebel, who was slain by his own people.

In 1569 fresh commotions broke out in that kingdom, excited by Edmund and Peter Boteler, brothers to the earl of Ormond; who being sent from England, persuaded them to lay down their arms. This rebellion had been fomented by the king of Spain, who, in conjunction with the Pope, endeavoured to spirit up another in 1577, by the advice of Thomas Stukeley, an English fugitive.

In 1594, the famous Hugh O'Neal, earl of Tir-oen, raised a mighty rebellion in Ireland, he having been promised assistance from the king of Spain; which obliged Queen Elizabeth to send a strong reinforcement to the above-mentioned island. This rebellion continued some years.

The earl of Essex was sent, in 1599, to Ireland,

at the head of 20,000 foot, and 1300 horse, who yet were not able to put out this flame; so vigorously was it fomented by Tir-oen; and it was not extinguished till after the arrival of the lord Mountjoy in that island, viz., till 1602, when Tir-oen came and submitted himself to him.

About the year 1607, the lord Mountjoy brought Tir-oen to London, and presented him to King James I., who received him very graciously; but Tir-oen returning afterwards to Ireland, he again attempted to raise a rebellion, but not succeeding, was forced to fly from that island.

No very remarkable transaction happened from this time till the year 1641, a little before which, the rebels of Ireland had presented to the lord justices of that kingdom, a remonstrance, demanding the free exercise of their religion, and a repeal of all laws to the contrary; to which both houses of parliament, in England, solemnly answered, that they would never grant any toleration to the Popish religion in Ireland.

On the 23rd of October, 1641, (the feast of Ignatius Loyola, founder of the Jesuits,) there broke out a desperate and most formidable rebellion. The revolt was general. This was a rebellion, so execrable in itself, so odious to God and to the whole world; that no age, no kingdom, no people, can parallel the horrid cruelties, and the abominable murders, which were then, without number or without mercy, committed upon the Protestant British inhabitants, of every age, quality, or condition, throughout the land.

In Multifernan Abbey, a convent of Franciscans in the county of Westmeath, the horrid resolution was taken, how, most effectually to extirpate and



destroy the whole race of Protestants in Ireland ; which, was then concluded, should be perpetrated, either by total banishment, (the punishment inflicted on the Moors in Spain ; ) or by death, or miseries worse' than either. And so very closely, and under such a disguise of friendship, was this hideous conspiracy carried on by these men ; that visits of seeming kindness were never so frequently made to the Protestants, as at that very time. This was done, the more completely, to effect the inhuman and treacherous designs then machinating.

The Romish clergy were first in the secret, and had a great share in this detestable conspiracy, by means of the unbounded influence they had over the minds and consciences of their people.

That the papists were at the bottom of this conspiracy, was evident from the letter writ by Pope Urban, to the rebel O'Neal, October 18, 1642 ; and to the popish clergy and nobles of Ireland the February following. But most expressly was this unheard of scene of cruelty, publicly justified and approved of in the very words of Pope Urban VIII. to the Catholics of Ireland ; wherein the rebels, who engaged in this enormous and most detestable act, were promised to be publicly rewarded with a plenary indulgence, and a remission of all their sins.

This execrable conspiracy was first discovered by Owen O'Connelly, an Irishman ; for which most signal service, the parliament voted him five hundred pounds, and a pension of two hundred pounds *per ann.* until better provision could be made for him.

And so very seasonably was this plot discovered, even but a few hours before the city and castle of

Dublin were to have been surprised; that the lords justices had but just time to put themselves, and the city, in a posture of defence; and to seize the lord McGuire, and his accomplices in their beds; in whose lodgings were found swords, hatchets, pole-axes, hammers, and such other instruments of death as had been prepared, for the utter extirpation of the heretics; those wretches having come, the night before, into Dublin, to execute this treacherous and inhuman design.

On the 22d of October, 1641, Sir Phelim O'Neal, upon pretence of paying a friendly visit to the lord Charlemont, first seized him perfidiously in the castle; killed his servants before his eyes; and, a few days after, basely murdered that noble lord, and others, in cold blood; as fully appeared in the trial of Lord MacGuire; who was executed for high-treason, at London, in 1644.

And having thus begun to embrue their hands in innocent blood, they continued to hang, drown, burn, bury alive; and, by other methods of torture, to massacre great multitudes of the British Protestants, who had not time to save themselves by flight.

The Jesuits, priests, and friars, having a great share in this detestable plot, they had no time to promote it; and, when the day for the execution of it was agreed upon, they in their prayers recommended the success of a great design; much tending, (as they said) to the prosperity of the kingdom, and to the advancement of the Catholic cause. They every where declared to the common people, that the Protestants were heretics, and ought not to be suffered to live any longer among them; adding, that it was no more sin to kill an

Englishman than to kill a dog ; and that the relieving or protecting them was an unpardonable sin.

As soon as the fire began to break out, and the whole country to rise about the Protestants ; these immediately flew to their friends for protection, some relying upon their neighbours, others upon their landlords, others upon their tenants and servants, for preservation, or at least present safety ; and, with great confidence, put their persons, their wives, their children, and all they had, into their power. But these, generally, either betrayed them into the hands of other rebels, or most perfidiously destroyed them with their own hands.

The Irish papists having besieged the town and castle of Longford ; and the inhabitants, who were Protestants, having surrendered, upon condition of being allowed quarter ; the besiegers, the instant the towns people came out, fell upon them : their priest, as a signal for the rest to fall on, first ripping open the belly of the English Protestant minister ; after which his followers soon hanged up the rest.

In like manner was the garrison, at Sligo, treated by O'Connor Slygah ; who, upon the Protestants quitting their holds promised them quarter ; and to convey them safe over the Curlew mountains, to Roscommon. But he first imprisoned them in a most loathsome jail ; allowing them only grains for their food. Afterwards, when some rebels were merry over their cups, who were come to congratulate their wicked brethren for their victory over these unhappy creatures : those Protestants who survived, were brought forth by the White-friars ; and were either killed, or precipitated over the bridge into a swift water, where they were *presently* destroyed. It is added, that the above wicked

company of White-friars went some time after, in solemn procession, with holy water, in their hands, to sprinkle the river; upon pretence of cleansing and purifying it, from the stain and pollution of the blood and dead bodies of the heretics, as they called the unfortunate Protestants, who were inhumanly slaughtered at this very time.

At this time Dr. Bedell, Bishop of Kilmore, was forcibly taken from his Episcopal residence at that place, where he had charitably settled and supported a great number of despoiled Protestants, who had fled from their habitations, to escape the diabolical cruelties committed by the Papists. But they did not long enjoy the consolation of living together; for Dr. Swiney, the Popish titular bishop of Kilmore, soon took possession of Bishop Bedell's house; said mass in his church, the Sunday following; and then seized on all his goods and effects. The rebels soon after forced him, his two sons, and the rest of his family, with some of the chief of the Protestants in his company, in December, into a ruinous castle called Lochwater, situated in a lake, near the sea shore. Here, himself, with his companions, remained some weeks, in expectation of death. Most of them were stript naked; by which means, as the season was very cold, and the house open, they suffered greatly. There they continued till the 7th of January, uninterrupted in the exercise of their religious worship; and were afterwards released. The bishop was then most courteously received into the house of Dennis O'Sheridan, one of his clergy, whom he had made a convert to the church of England. He did not long survive this kindness.

During his abode in this tabernacle, his whole

time was spent in religious exercises; the better to fit and prepare himself, and his sorrowful companions for their great change; as nothing but certain death, and misery, were perpetually before their eyes.

However, though broken with age, being then in his seventy-first year, and afflicted with an ague, caught in his late cold and desolate habitation on the lake; finding his dissolution at hand, he received it with joy; like one of the primitive martyrs; just hastening to his crown of glory. For after having addressed his little flock, and exhorted them to patience, in the most pathetic manner, as they saw their own last day approaching; after having solemnly blessed his people, his family, and his children; and finished the course of his ministry and life together; he expired the 7th of February, 1641.

His friends and relations applied to the new intruding bishop, for leave to bury him, which was obtained with difficulty. He at first, telling them, that the church-yard was holy ground, and should no longer be defiled with heretics: however, leave was, at last, obtained, and though the church funeral service was not used at the solemnity, (for fear of the Irish Papists,) yet some of the better sort of the rebels were pleased to honour the remains of this holy confessor to his grave, for whom they, in his life-time, had the greatest veneration.

At his interment, they discharged a volley of shot, crying out, *Requiescat in pace, ultimus Anglorum*; that is, *May the last of the English rest in peace*. Adding, that as he was one of the best, so he should be the last English bishop found among them.

His learning was very extensive; and he would have given the world a greater proof of it, had he printed all he wrote. Scarce any of his writings were saved; the rebels having destroyed most of his papers, and his library. He had gathered a vast heap of critical expositions of scripture, all which, (with a great trunk of his manuscripts) fell into the hands of the Irish. Happily his great Hebrew MS. was preserved, and is now in the library of Emmanuel-College.

These cruelties were still more considerably extended; for in the barony of Tyrawley, the Papists, at the instigation of their friars, compelled above forty English Protestants, some of whom were women or children, to the hard fate either of falling by the sword, or of drowning themselves in the sea. These chusing the latter, rather to trust themselves to the mercy of the rebels; they were accordingly forced, by the naked weapons of those inexorable wretches, into the deep; where they, with their children in their arms, first waded up to the chin; and afterwards sunk down, and perished all together. In the county of Tyrone, no less than 300 Protestants were drowned in one day.

Dr. Maxwell at that time, lived near Armagh, being rector of Tynon, in that diocese; and, with his family, was a great sufferer in this rebellion. His bishop, in his examination, taken upon oath before his majesty's commissioners, declared, that the Irish rebels owned, to him, that they, at several places had destroyed, in one place, twelve thousand Protestants, whom they inhumanly slaughtered at Tynwood, in the flight of those miserable people in the county of Armagh.

As the river Bann, was not fordable, and the

bridge broken down, the Irish forced, at different times, a great number of unarmed, defenceless Protestants, (forty in a company ;) and there, with pikes and swords, violently thrust above a thousand of them into the river, where they all miserably perished.

Nor did the fair and goodly cathedral of Armagh escape their barbarous hands ; it being maliciously set on fire by their leaders, and burnt to the ground. And to extirpate, if possible, the very race of those unhappy Protestants, who lived in or near Armagh, the Irish first burnt all their houses ; and then gathered together many hundred of those innocent people, young and old, upon pretence of allowing them a guard and safe conduct to Colerain ; yet fell upon them, most treacherously, by the way, and cruelly murdered them all.

These desperate wretches, flushed and grown insolent with this success, (though by methods attended with such excessive barbarities, as were never practised by even the most savage heathens) soon got possession of the castle of Newry, where the king's stores and ammunition were lodged ; and, with as little difficulty, made themselves masters of Dundalk.

They afterwards took the town of Ardee, where they murdered all the Protestants in revenge for their ill success before Tredagh or Drogheda, and so marched on, with the same rapidity and fury, to Drogheda, being then many thousands in number. The Irish hoped they should take that frontier garrison ; and afterwards destroy all the Protestants, both there and in the city of Dublin, with those of the neighbouring counties round it. The *garrison* of Drogheda was in no condition to sus-

tain a siege ; and the treachery of the Popish inhabitants, within the town, was almost as dangerous as the fury of the Irish rebels from without ; these being masters of almost the whole country round, on both sides the Boyne ; yet, so often as they renewed their attacks, they were as often courageously and vigorously repulsed, by a very unequal number of the king's forces ; and a few faithful Protestant citizens, under Sir Henry Tichborne, the governor, assisted by the Lord Viscount Moore, ancestor of the Earl of Drogheda. The siege of Drogheda began November 30, 1641, and held till March 4, 1642, when Sir Phelin O'Neal, and the Irish rebels, were forced to retire.

In consequence of which, the city of Dublin, the magazines of all the arms, ammunition, and other provisions of the army ; and the chief sanctuary of all the English despoiled Protestants, was now reduced to a very sad condition, and encompassed on every side.

The northern rebels being come down in great numbers, as far as Drogheda, within twenty miles of Dublin ; and other rebels, from the county of Wicklow, infesting it on the other side ; which filled the inhabitants with terror.

This was greatly increased, by the sight of vast numbers of English Protestants, all of them stript and miserably despoiled, who came out of the north. Many persons of rank and quality, covered with old rags, and some without any other covering, than a little twisted straw to hide their nakedness. Some reverend ministers, and others, who had escaped with their lives, came sadly wounded. Wives came, bitterly lamenting the fate of their husbands ; mothers that of their children, barbar



ously destroyed before their eyes; poor infants ready to perish, and to pour out their souls in their mother's bosoms. Some, over weary with long travail, came creeping on their knees. Others froze with cold, ready to give up the ghost in the streets. Others, overwhelmed with grief, grew distracted.

Thus was the city, within a few days after the breaking out of the rebellion, filled with most lamentable spectacles of sorrow. These wandered up and down, in great numbers, in all parts of the city; desolate and forsaken; having no place to lay their heads on; no clothes to cover their nakedness; no food to fill their hungry bellies.

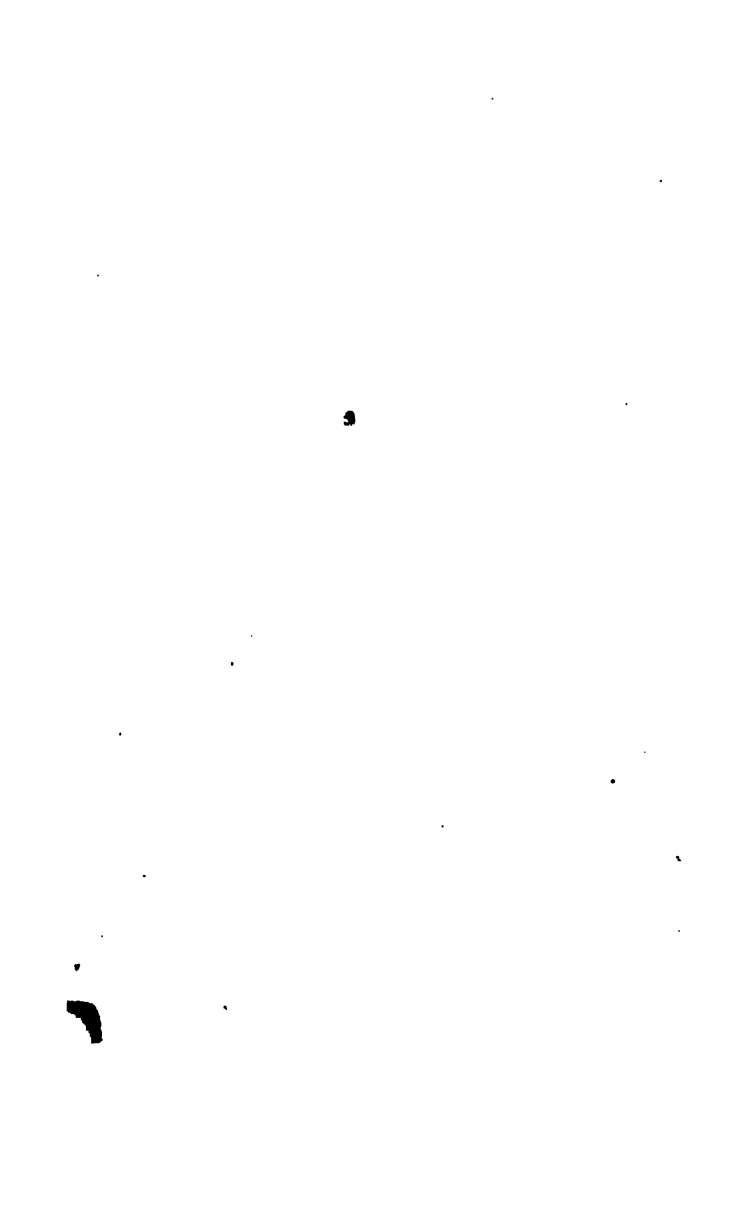
All manner of relief was disproportionate to their wants. The Popish inhabitants refused to administer the least comfort unto them; whence these poor creatures appeared as so many ghosts in the streets. The barns, the stables, and out-houses were filled with them; whilst some lay in the open street; and others under stalls, where they perished miserably. The churches were the common receptacle of those of the meaner sort; these stood in them in a most dismal posture, as objects of charity, in such great multitudes, that there was no passage into them. But those of better condition, who could not condescend to beg, crept into private places; and some of these, having no friends to relieve them, wasted silently away, and died without noise.

And, so bitter was the remembrance of their former miserable condition, and so insupportable the burthen of their present calamity, (to many,) that they even refused to be comforted. Thus, *being* worn out with the vast fatigue of their

journey, and the cruel usage they met with; their spirits being exhausted, and their souls fainting, they lay sadly languishing. And soon after they had got to the city, great numbers of them died, leaving their bodies as monuments of the most inhuman cruelty, exercised upon them. The greatest part of the women and children, thus barbarously driven out of their habitations, died in the city of Dublin. Such numbers perished, that all the church-yards, within the city, were not large enough to contain them; so that the lords justices gave orders, that two large pieces of new ground, (one on each side of the river,) should be set apart for burial places.

The design of the rebels was, after they had possessed themselves of other towns, to seize the city and castle of Dublin; and thus extirpate all the English, root and branch; and not leave them posterity, or even a name, throughout the whole kingdom of Ireland.

By the relations of those times, it appears that one hundred and fifty thousand innocent, ungarded, unarmed Protestants, had the hard fate to suffer under the most inhuman and most detestable cruelties; were either massacred in cold blood, or sent to starve and perish in the woods, in the coldest and most rigorous season of the year.



# CELEBRATION

## OF THE MASS

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The office or prayers used at the celebration of the eucharist is called, in the Church of Rome, by the name of *mass*. As the mass is regarded by the Roman Catholics as a representation of the passion of our blessed Saviour, so every action of the officiating priest and every part of the service is supposed to allude to the particular circumstances of his passion and death. The word mass comes from the Hebrew *missach* (*oblatum*); or from the Latin *missa missorum*; because, in former times, the catechumens and excommunicated were sent out of the church, when the deacons said *Ite missa est*, after sermon and reading of the epistle and gospel; they not being allowed to assist at the consecration. *Menage* derives the word from *missio*, "dismissing;" others from *missa*, "missing, sending," because, in the mass, the prayers of men on earth are sent up to heaven.

The general division of masses consists of high and low. *High mass* is that sung by the choristers, and celebrated with the assistance of a deacon and sub-deacon; *low mass* is that in which the prayers are barely rehearsed without singing.

There are many different or occasional masses

in the Romish church, some of which have nothing peculiar but the name; such are the masses of the saints; that of St. Mary of the Snow, celebrated on the 5th of August; that of St. Margaret, patroness of lying-in women; that of the feast of St. John the Baptist, at which are said three masses; that of the Innocents, at which the *gloria in excelsis* and the hallelujah are omitted, and, it being a day of mourning, the altar is of a violet colour. As to ordinary masses, some are said for the dead, and, as is supposed, contribute to fetch the soul out of purgatory: at these masses the altar is put in mourning, and the only decorations are a cross in the middle of six yellow wax-lights; the dress of the celebrant and the very mass-book are black; many parts of the office are omitted, and the people are dismissed without the benediction.

If the mass be said for a person distinguished for his rank or virtues, it is followed by a funeral oration; they erect a *chappelle ardente*, that is, a representation of the deceased, with branches and tapers of yellow wax, either in the middle of the church, or near the deceased's tomb, where the priest pronounces a solemn absolution of the deceased.

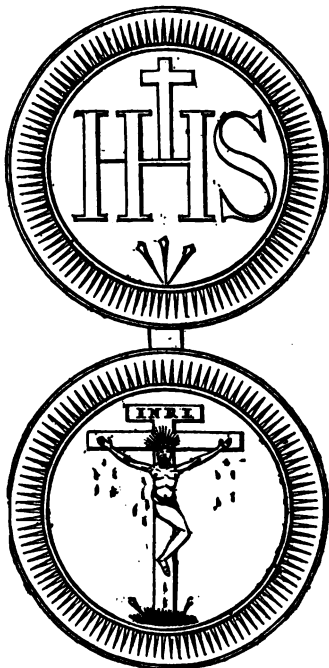
There are likewise *private masses said for stolen or strayed goods or cattle*, for health, for travellers, &c. which go under the name of *votive masses*. Speaking of *private masses*, let it be noted that they are not so called because they are said in private, which they need not be and are not, but are to be heard in open church; nor are they so called because the private interest of those procuring

them is thereby consulted, but because, in them, the priests only receive the elements.

The priest who celebrates mass uses the expression, *Bibite ex hoc omnes*, "drink ye all of it," and yet he does not permit one of the people to drink any of that to which the words apply; for the cup in the Lord's supper, (if we may call the mass so,) is withheld from the laity in the Church of Rome: the priests invariably keep that to themselves. The cup being thus withheld, there must have been a motive; but whether Roman Catholics are to be found who would name the same motive, as we should, is questionable. This sacrilege appears to have originated in the desire to promote the superiority of the clerical order. Some of the priests have said that they are called the clergy for being the *lot of the Lord*; on which one says, "As if the people for whom Christ died were the lot of the devil."

The superstitious regard in which the consecrated elements are held by the Roman Catholics appears from the following narration of one who had himself been a priest among them: "I gave," says he, "the sacrament to a lady, who had on that day a suit of new clothes. She did not open her mouth wide enough to let the wafer be placed on her tongue:—the laity may not touch it with their hands. By my carelessness, it fell upon one of the sleeves, and thence to the ground. I ordered her not to quit her place; and, after the communion was over, I went to her again, and cutting out a piece of the sleeve where the wafer had touched and scratching the ground, I took both the piece of the dress and dust of the floor, and carried them to the *piscina*; but I was suspended ab officio"

*beneficio* for eight days, as a punishment for my distraction or for not minding well my business."



FAC-SIMILE OF A CONSECRATED WAFER.

According to those who profess to explain the service of the mass, it is full of meaning. The

canonical dress of the person who officiates, in all its parts, and the several actions he performs, (and he is quite an actor in his way,) all mean something. In a "Directory for Saying Mass," the officiating party is instructed when to bow, when to kneel, when to stretch out his hands, when to lift up his eyes, &c. &c. It would be an amusing spectacle to see one of these actors practising his part of the dumb show, preparatory to making his *début* upon the ecclesiastical stage to perform the tragedy of mass. Here follows a list of the officiating priest's *vestments, with their significations appended.*

An <i>amice</i> for the head . . .	} represents	The veil which the Jews put upon Christ.
An <i>alb</i> or white linen garment . . .		A garment of that colour which Herod put upon Christ.
A <i>girdle</i> . . . . .		The cord which bound Christ in the garden.
A <i>stole</i> on the neck . . . . .		The cord by which Christ was led to execution.
Something <i>like a fetter</i> on the left hand . . . . .		The cord with which he was tied to be scourged.
A rich <i>vestment</i> over all . . .		The purple garment put upon Christ by his enemies.

*The altar and its furniture teach as under:—*

The altar . . . . .	} represents	The cross.
The white covering . . . . .		The linen in which the corpse was wrapped.
The chalice . . . . .		The sepulchre.
The pater or plate which contains and covers the bread		The stone enclosing the sepulchre.
A burning candle on the altar		Christ's brightness.
Bread . . . . .		The body of Christ.
Wine mixed with water . . .		The blood of Christ.

Together with the above-named articles, let there be one standing by the altar, no matter whether he be a man or a boy, with a *sacring bell* in his hand, and all the requisites will be provided for saying mass.

The priest, being duly attired, moves forward



towards the altar, and crosses himself repeatedly, both on his forehead and breast. He advances and retreats, and thus acts the prostration of Christ in the garden. He makes his confession, intreating the Virgin and the saints to pray for him. He bows very low. He smites on the breast, saying *meâ culpâ*, "through my fault," &c. He pronounces absolution. He approaches nearer to the altar, and crosses, and kisses it. But now, turning to the Missal, we find as follows: "When the priest goes up to the altar, say, 'Take away from us our iniquities, we beseech thee, O Lord, that we may be worthy to enter with pure minds into the holy of holies, &c. When he bows before the altar, say, 'We beseech thee, O Lord, by the merits of thy saints whose relics are here, and by all the saints, that thou wouldst vouchsafe to forgive me all my sins.

The introit follows. They pronounce the Greek words *kyrie eleison*, "Lord, have mercy upon us." The petition for mercy is repeated nine times. The priest proceeds to the middle of the altar, looks upon the pix, makes a courtesy, and recites the *gloria in excelsis*. He turns round and says, "The Lord be with you." The collects, &c. follow. By-and-by he removes to the end of the altar, uncovers the chalice, and makes a solemn bow to the pix. He reads the gospel and the people cross themselves. Now the priest kisses the book, and recites the creed. If it be a high day the altar is censured. He turns to the people and says, "The Lord be with you." Turning round again to the altar, he goes on with the offering, which is done by holding up the chalice with the cake upon the

cover of it; lifting up his eyes he recites the offertory, which runs thus, "Take, O Holy Trinity, this oblation which I, unworthy sinner, offer in the honour of thee, *of the blessed Virgin Mary, and of all thy saints, for the salvation of the living, and for the rest and quiet of all the faithful that are dead.*"

Then follows this prayer, "Accept, O Holy Father, almighty and eternal God, this unspotted host, which I, thy unworthy servant offer unto thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present, as also for all faithful Christians, both living and *dead,*" &c.

He puts wine and water into the chalice, and makes a prayer. Then follows the oblation of the chalice thus:—"We offer unto thee, O Lord, the chalice of thy salvation, beseeching thy clemency that it may ascend before thy Divine Majesty as a sweet savour for our salvation and for that of the whole world." The priest bows before the altar and prays. He blesses the bread and wine; washes his hands; bows at the middle of the altar, &c. &c. This account is compiled from Roman Catholic books; but the prayers and ceremonies are not exactly the same in all places and at all times.

The *Canon of the Mass* follows, amid repeated crossings and superstitious prayers. When the consecration is to be said, the sacring bell is rung to call up attention. After transubstantiating the bread, or changing it into the body of Christ, the Missal says, "kneeling the priest adores and then elevates the sacred host." He holds it over his

head to be seen, and the people here fall down upon their knees, &c. &c.; for the Council of Trent has declared in express terms—"It is not to be doubted that all faithful Christians should give to this sacrament the *highest worship*, called latria, which is due to the true God;" and it has pronounced a curse on those who should oppose the same.

A Missal, printed in Dublin in 1794, furnishes the following passages on mass, as "necessary for the better understanding thereof:"—

"When the priest goes to the altar; Jesus enters the garden.

When the priest begins mass; Jesus prays in the garden.

At the *confiteor*; Jesus falls on his face to the earth.

When the priest kisses the altar; Jesus is betrayed with a kiss.

When the priest goes to the corner of the epistle; Jesus is led captive.

At the *introit*; Jesus is struck on the face.

At the *kyrie eleison*; Jesus is denied by Peter.

At *Dominus vobiscum*; with a look of Jesus Peter is converted.

At the epistle; Jesus is led to Pilate.

At *munda cor meum*; Jesus is brought to Herod.

At the Gospel; Jesus is scoffed and sent back to Pilate.

At the unveiling of the chalice; Jesus is spoiled of his garments.

At the offertory; Jesus is scourged.

At the covering of the chalice; Jesus is crowned with thorns.

When the priest washeth his fingers; Pilate washeth his hands.

At the *orate fratres*; Pilate says to the Jews, 'Behold the man!'

At the preface; Jesus is condemned to die.

At the memento for the living; Jesus bears his cross.

When the priest holds his hands over the chalice; Veronica offers Jesus a towel.

When the priest signs the oblation; Jesus is nailed on the cross.

At the elevation of the host; the cross is raised up.

At the elevation of the chalice; Jesus's blood flows from his wounds.

At the memento for the dead; Jesus prays for the world.

At the *nobis quoque peccatoribus*; the conversion of the thief.

At the *Pater noster*; the seven words of Jesus Christ on the cross.

At the breaking of the host; Jesus dies on the cross.

When the priest puts part of the host into the chalice; the soul of Jesus descendeth into hell.

At the *Agnus Dei*; the conversion of many present at the cross.

At the communion; Jesus is buried.

At the ablution; Jesus is anointed.

After communion; Jesus's resurrection.

At *Dominus vobiscum*; Jesus appears to his disciples.

At the last collect; Jesus converseth forty days with his disciples.

At the last *Dominus vobiscum*; Jesus ascends into heaven."

In the "Irish Directory for 1839," the following directions are given respecting the colours of the robes to be worn in officiating on various occasions:—"The white vestments are used on the coloured festivals of our Lord." "The red on Pentecost." "The purple or violet on all Sundays and *ferias* (that is, holydays) of Advent." "The green on all Sundays and *ferias* from Trinity Sunday to Advent exclusively." "The black on good Friday, and in masses for the dead." In the *Canon Missæ*," privately printed at Venice in the year 1755, great importance is given to vestments. It names the several pieces of a Bishop's canonical attire, and contains prayers used in robing. In performing this task, the Bishop is directed to pray fifteen times, the prayers relating to the various acts and vestments to be used and worn in performing high mass.

THE  
SACRAMENT OF THE LORD'S SUPPER  
COMPARED WITH THE  
**SACRIFICE OF THE MASS.**

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*St. Matthew's account of the institution of the Sacrament, chap. xxvi. 26—29. taken from the Rhemish Testament.*—“And whilst they were at supper, Jesus took bread, and blessed and brake, and gave it to his disciples, and said, take, eat, this is my body; and taking the chalice he gave thanks, and gave to them, saying, drink ye all of this; for this is my blood, of the New Testament, which shall be shed for many, for the remission of sins; and I say unto you I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of my Father.

*St. Mark's account, chap. xiv. 23—25.*—“And whilst they were eating, Jesus took bread, and blessing, broke and gave to them, and said, take ye, this is my body; and having taken the chalice, giving thanks, he gave it to them, and they all drank of it; and he said to them, this is my blood of the New Testament which shall be shed for many. Amen. I say unto you, that I will drink

no more of this fruit of the vine, until that day when I shall drink it new in the kingdom of God.'

*St. Luke's account, chap. xxii. 19, 20.*—"And taking bread he gave thanks, and brake, and gave to them, saying; this is my body which is given for you; do this for a commemoration of me. In like manner the chalice also after he had supped, saying this chalice is the New Testament in my blood which shall be shed for you."

*St. Paul's account, 1 Corinthians, chap. xi. 23—25.* "The Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke and said, this is my body, which shall be delivered for you; do this for the commemoration of me. In like manner also the chalice after he had supped, saying, this chalice is the New Testament in my blood; this do ye, as oft as ye shall drink it for the commemoration of me."

This is the whole of the account given in the New Testament, of the manner in which our Lord himself instituted the Sacrament of the Lord's Supper; and let the reader now compare what he did and said, with what the priest says and does when he celebrates Mass.

1st. OUR LORD JESUS CHRIST spoke in a language which his disciples understood.—BUT THE PRIEST says Mass in Latin, which the people present do not understand.

2nd. JESUS CHRIST spoke in a loud distinct voice, so as, that the disciples heard him.—BUT THE PRIEST mutters over in a low secret whisper, what are called the words of consecration, so that no one present can hear or understand what he says.

3rd. JESUS CHRIST said, "this chalice is the New

Testament in my blood."—BUT THE PRIEST says that he said, "this is the chalice of my blood of the New and Eternal Testament, mystery of the faith," which is not true, as we may learn from the sentences at the beginning of this tract.

4th. JESUS CHRIST broke the bread, before he pronounced the words THIS IS MY BODY, which the Roman Catholics call the words of consecration, and by virtue of which they say, that the bread is transubstantiated into the body of Christ.—BUT THE PRIEST pronounces these words first, and then handles the Host, to make the people think he breaks the body of Christ; so that if the pronouncing the words of consecration be what changes the bread into Christ's body, the bread our Lord broke was not so changed, and therefore was a different thing from the Host.

5th. JESUS CHRIST gave the bread into the hands of the disciples.—BUT THE PRIEST puts the wafer into the mouth of each communicant himself.

6th. JESUS CHRIST gave his disciples a cup of wine, saying, *drink ye all of this*. St. Paul said to the Corinthians, "let a man examine himself, and so let him eat of that bread *and drink of that cup*." 1 Cor. xi. 28,—and again, "as oft as ye eat this bread, and drink this chalice, ye shall show the Lord's death until he come," ver. 26. So that it is as plain as possible, that all present did drink as well as eat. BUT THE PRIEST alone drinks the wine, the laity only eat the wafer.

7th. JESUS CHRIST gave the disciples what the Scripture calls bread, and what was in the chalice he called wine, or the fruit of the vine.—BUT THE PRIEST in the Mass gives the people what he says



is not bread, but the body of Christ, and drinks himself, what he says is not wine but the blood of Christ.

8th. JESUS CHRIST did not elevate either the bread or the wine.—BUT THE PRIEST lifts up the Host, and the people worship it.

9th. JESUS CHRIST did not speak of any sacrifice being offered to God in this ordinance which he then instituted.—BUT THE PRIEST professes to offer in the Mass, the body of Christ as a sacrifice for the sins of the quick and the dead.

10th. JESUS CHRIST said no prayers for the dead.—BUT THE PRIEST prays for those *who sleep the sleep of peace*. Now this prayer must have been added to the Mass before purgatory was invented, because if a soul is tormented in the fire of purgatory, it cannot be the sleep of peace, and if it is in heaven, it has no need of prayers.

11th. JESUS CHRIST said nothing of Saints or Angels.—BUT THE PRIEST mentions both, blessing the incense through Michael the Archangel, and praying God to command an Angel to carry the consecrated Host to heaven.

12th. JESUS CHRIST said, “do this in remembrance of Me.”—BUT THE PRIEST says, “solemnizing and communicating in the first place the remembrance of the *glorious Mary*, ever Virgin.”

13th. JESUS CHRIST instituted this Sacrament as a remembrance of his death and suffering, whereby remission of sin is granted to those who believe on his name.—BUT THE PRIEST says Mass for the purpose of obtaining from God some temporal blessing, as the cure of a sick person, or of sick cattle, preservation of the crops from frost or

blight ; and thus there are many kinds of Masses : as the Mass of St. Giles, of St. Francis, St. Catharine, and others : there are also loud Masses and low Masses, great Masses and small Masses, day Masses, Episcopal Masses ; Masses in white, in green, in violet, and all other colours.

14th. JESUS CHRIST instituted the Sacrament after supper.—BUT THE PRIEST says Mass fasting.

15th. JESUS CHRIST says nothing about the Cross on which he was to die.—BUT THE PRIEST, in the Mass on Good-Friday, which is called the Mass of the pre-sanctified, says to the people, “ Behold the wood of the Cross, come let us worship ;” and an anthem sung on that day contains these words, “ We worship thy Cross, O Lord ;” and speaking to the Cross they say, “ Faithful Cross, the only noble among the Trees.”

16th. JESUS CHRIST did not command the bread to be carried in procession, or say, what was to be done with the crumbs.—BUT THE PRIEST carries the Host in procession, in all places where the Roman Catholic Religion is established. There is a canon in their Church, to tell what is to be done when a mouse eats or bites the body of Christ : another, to direct what is to be done when it is lost, or carried away by the wind : another orders the Priest to swallow a fly or spider, if it fall into the cup, unless it turn his stomach ; and that if the blood freeze in winter, to wrap the chalice in hot cloths. But the most notable one is that, which directs, that if the Priest be sick, and throw the wafer off his stomach, he should, if possible, swallow it again. Who can believe, that things so

absurd and so nauseous are to be derived from the simple account of the New Testament?

Here are sixteen particulars, in which the celebration of Mass contradicts the institution of the Sacrament by our Lord himself; and we can here see, that the church of Rome has, without any authority from the Scripture, altered some things, left out some things, and added some things, so as to make the Mass quite different from the Sacrament of the Lord's Supper, and to prove plainly, that no Romanist has ever yet received this Sacrament. He has never commemorated the shedding of Christ's blood for the remission of sins, for he never drank of the Sacramental cup. He never commemorated Christ in this ordinance, for he is taught to commemorate the Virgin Mary; and he never could understand what the Priest said in many of the prayers, because they were in Latin. The service he attends is not founded on the Scriptures, but on the commands of *the Church*; and let him recollect that Christ has said, "in vain do they worship me, teaching for doctrines the commandments of men." Matt. xv. 9.

## EXTREME UNCTION.

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We now call the reader's attention to one of the five new "*sacraments*," (falsely so called)—"Extreme Unction."

When a member of the church of Rome is at the point of death, a priest rubs oil, which has been previously blessed by a bishop, to certain parts of his body, pronouncing certain words, and the effects of this Extreme Unction are thus stated by Dr. Doyle in his *Christian Doctrine* :—

"It comforts the soul in her last agony against despair: it remits venial sins, and removes the relics of sin, and restores corporal health if it be expedient."

We would remark in the outset how little faith Papists have in the efficacy of their own rites. For, first, they are taught that a Pope's Indulgence, which may be had for a few pence, takes away *venial* sin, and that in the sacrament of *penance* they obtain remission of their *mortal* sins: but, as conscience has its misgivings, the priests, for the quieting of their disciples, have invented Extreme Unction to remit venial sins, and remove the relics of mortal sins, so that in fact, this pretended sacrament of Extreme Unction belies the pretended efficacy of Indulgences and penances; but as this, too, fails to lull the pangs of conscience, and the papist who has had recourse to penance and ex-

treme unction may still have his conscience tormented with the fear of hell,—the priests tell him that there is a purgatory, where he may pay the penalty of sin by temporary suffering, the term of which may be considerably shortened if he will only, by the payment of a liberal fee, secure their services to celebrate masses for his repose. Thus, extreme unction is a denial of the efficacy of penance and indulgences, while purgatory and the mass belie the pretended virtue of extreme unction! What impious and shameful knavery is here! How transparent is the cheat to every man who has been delivered by the enlightening influence of the Holy Spirit from that strong delusion in which antichrist holds his votaries spell-bound in the belief of his lies!

But the Church of Rome pretends to have Scripture for her extreme unction, and she refers us to James v. 14, 15.—

“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.”

In the primitive church, judgment was sometimes miraculously inflicted. We read of some (1st. Cor. xi.) who were punished with sickness for their profanation of the Lord's Supper; and as there was the miraculous infliction of sickness as a chastisement for sin, so there was an ordinance for the *miraculous* healing of the sick; it is of that the *Apostle James* speaks in the above cited passage. *The anointing mentioned by the apostle was administered with the ultimate object of the restora-*

tion of bodily health, the forgiveness of sins merely spoken of as an accident, but the restoration of bodily health was the essence of the ordinance; and there is not a word in Scripture to warrant the supposition that the ordinance was ever used when bodily health did not ensue as the necessary consequence. These remarks show that the ordinance of anointing used in the ancient church was essentially different from the extreme unction of the modern church of Rome. According as the power of miraculous healing was withdrawn from the church, the unction, which was the sign or emblem of its application, fell into disuse, and nothing but the most unequivocal proof of the restoration of that miraculous gift can justify the use of a rite which, without it, is an empty sign—a solemn mockery. The following extract from an able writer clearly expresses what we wish to convey to the reader:—

“ We say then, that several extraordinary *gifts* were by the spirit dispersed amongst the first believers, for the establishing christianity in the world and that one kind of these were the *gifts of healing*. 1 Corinthians xii. 9, 28, 30.

“ That they who had this power, were directed by the impulses of the Spirit, when or upon what persons to exert it. That being thus directed, they called upon the name of the Lord with assurance of the event, and the sick were accordingly restored to their health.

“ That sometimes they did in this manner heal the sick, upon whom diseases had been inflicted, as a punishment for some sins they had been guilty of.

“ That in this direction of St. James, Is any man

sick, &c., he refers to these extraordinary *gifts of healing*; and that he prescribes *anointing* the sick person *with oil*, in that case only, when the elders knew by the Spirit, that the gift of healing was to be shown, and that *the Lord would raise him up*.

“So that in case of sickness, *St. James* directs the sick person to send for the elders of the Church and adds a particular motive so to do from the *gift of healing*, which then flourished in the church *viz.*, that if it seemed good to God, which the elders would assuredly know by the instruction of the Spirit, he should by their praying over him be restored to his health. In which case, to signify the supernatural gift of God in raising him up they were according to custom to anoint him with oil. Whereupon the event would show that their prayer was not the prayer of vain confidence, but *of faith*, and that they had not in vain *anointed the sick with oil* in testimony of their assurance of his recovery; for as he says, *the prayer of faith shall save the sick, and the Lord shall raise him up*. And to advise the sick man more effectually to take this religious course, he adds another motive, that if that sickness were sent to punish him for some *sin* that he had committed, even that should not hinder his recovery, any more than if it had been inflicted only for the trial of his faith and patience; for *his sins should be forgiven him*.”

It may confirm the truth of these representations in the judgment of some to find them corroborated by the reluctant testimony of Roman Catholic writers: First, then, as to our interpretation of James v. 14, setting forth the utter dissimilarity of the anointing of which it speaks, to the pretended *sacrament* of extreme unction, it is confirmed by a

less a personage than a Cardinal of the church of Rome. Referring to the passage from St. James, as quoted above, Cardinal Cajetan writes:—

“ It neither appears by the words, nor by effect, that he speaks of the sacrament of *extreme unction*, but rather of that *unction* which our Lord appointed in the gospel, to be used upon sick persons by his disciples. For the text does not say, *Is any man unto death?* But absolutely, *Is any man sick?* And it makes the effect to be the recovery of the sick, and speaks but conditionally of the forgiveness of sins: whereas *extreme unction* is not given but when a man is almost at the point of death, and as the form of words then used sufficiently shows, it tends directly to the forgiveness of sins.”

We find another remarkable reference to this passage of St. James' epistle in Du Pin's ecclesiastical history. Speaking of ecclesiastical discipline, in the close of his history of the third century, this very learned and candid author makes the following admission:—

“ There is no mention made in the three first ages of the church of anointing the sick, which St. James speaks of, perhaps because it was seldom used in that time.”

Here is an incontrovertible fact, and one which establishes beyond all doubt the novelty of the pretended sacrament of extreme unction; for had there been such a sacrament the mention of it must have been as frequent as of baptism, the one being administered to *all* at their entrance into the church, and the other to *all* at their departure from the world. It is impossible to account for the silence of antiquity on this subject, except on the supposition that the passage in St. James' epistle was un-



derstood as we, with Cardinal Cajetan, have interpreted it.

We have before observed that the Church of Rome admits that any ordinance, to be entitled to the name of sacrament, must have been *instituted by Christ himself*; it will, therefore, be very needful to ask the church of Rome when her pretended sacrament of extreme unction was instituted? All the information which she can give us on this subject is contained in the following extract from Dr. Doyle's *Christian Doctrine*:—

Q. What is the fifth Sacrament?

A. Extreme Unction.

Q. When did Christ institute it?

A. *The time is uncertain: some think it was instituted at his last supper; others, that it was done betwixt his resurrection and ascension.*

When a number of witnesses are examined as to any fact, the credibility of their affirmation concerning the fact is invalidated by discrepancies in their testimony. Apply this simple principle to the point in hand. Here are a number of witnesses, all asserting that Christ instituted a certain rite—false witnesses can easily agree among themselves to assert a simple matter of fact, but their hesitation to answer the questions proposed to them on a cross-examination, betrays their knavery. We say to one class of the witnesses who are produced in the case before us—“*When did Christ institute your pretended sacrament of extreme unction?*” But they give no direct reply; they evade rather than answer the question. They say—“*The time is uncertain.*” We propose the same question to another class of the witnesses, and they, too, manifesting a disinclination to commit themselves by an

unequivocal reply, tell us that "they *think* it was instituted at the last supper." Dissatisfied with such doubtful testimony on so important a point, we turn to a third class of witnesses, but their testimony throws a thicker shade of doubt over the subject of inquiry, for while they manifest as much reluctance as the former witnesses to hazard a distinct testimony, they contradict the evidence of the other witnesses, by stating it to be their opinion that the rite in question was instituted by Christ "betwixt his resurrection and ascension." Such is the evidence which the church of Rome adduces in support of the divine institution of her pretended sacrament of extreme unction—evidence which would be deemed utterly insufficient to establish any common matter of fact in a court of justice: such, we repeat, is the only evidence which the church of Rome can adduce in vindication of a rite which she would have us believe is a divinely-appointed channel of salvation to the sinner's soul; and this is the church which taunts us with the uncertainty and vacillation of our faith, and vaunts herself in the possession of an unwavering certainty; but when put to the test, she is constrained to admit that she has no better ground for one of her most important ordinances than the contradictory opinions and uncertain guesses of some of her members.

O N  
M I R A C L E S .

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BY THE REV. E. C. BREWER.

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I consider MIRACLES to be one of the strongest evidences in favour of a revelation from God, and that we are accustomed to believe Jesus Christ to be the promised Messiah, and the Apostles his chosen servants, because they had the power of performing miracles in attestation of their divine commission; our Lord himself said to the Jews, "I have a greater witness than that of John," (and what was that greater witness) "the *works* that I do they bear witness of me, that the Father hath sent me." And again he said, "though ye believe not me, believe my works."

To this evidence both Christ and his Apostles frequently appealed, as incontrovertible proof; the force of which is shown in several instances, but in none more cogently than in the reply of the blind man, who was cured of his blindness by the clay which our Lord made; for being interrogated by the cavilling and incredulous synagogue he replied, "why herein is a marvellous thing, that ye know not whence he is, and yet he hath opened mine eyes, if this man were not of God he could do *nothing*."

Hence if I were asked, how do you know that,

Jesus was the Christ of God? How do you know that the Apostles were not impostors? I would reply, "I believe them for their work's sake, if these men were not of God they could do nothing," the miracles they performed are a sufficient guarantee.

But the very power of working miracles by which I would prove Christ and his Apostles to be the foundation of the Church of God; by the very same power of working miracles I would maintain, that the Pope and his agents are the Church of Satan.

The truth of the christian religion is established by miracles: the identity of the "great apostacy of the latter days" is established in the same way; my argument, which I think is worth the attention of my fellow Protestants, is simple, short, and scriptural, it is as follows:—It was predicted by Christ himself, as a warning to the Church, that false Christs, and false prophets, and false teachers" should appear after his death, to draw christians from the faith.

These false Christs, and false prophets, and false teachers, were to support their delusions by "great signs and wonders," so great indeed, "that if it were possible they should deceive the very elect."

If, therefore, I were asked, how are we to know "false Christs, and false prophets?" I would reply, "by their signs and wonders." These are the very test and proof given by Christ himself, and always have been, and always will be the evidence of falsehood in religion. The Egyptian magicians Jannes and Jambres proved themselves to be the agents of darkness by imitating the miracles of Moses; and Rome has proved herself to be the Babylonish harlot, the great two-horned beast, the

apostacy of the latter times, by the very same means.

How are we to know this dreadful corruption? we are not without warning, "behold (said our Lord,) I have told you before it come, that when it comes to pass, ye may believe that I am he." St. Paul also, has not left us without warning; speaking of this false Church he says, "Its coming is after the working of Satan, with all power, and signs, and lying wonders."

If, therefore, Popery had been more modest, and not laid claim to this power of doing miracles, no one, with any show of truth, could have branded her with the stigma which she now carries in her forehead. And when we are next assailed by the Popish Priests, and told, as they often tell us, that their Church is the only true Church, because they alone have derived and retained from Christ the power of working miracles, let us be ready with the reply, that "the two-horned beast of the apocalypse was to do great wonders, and was to deceive them that dwell in the earth by means of those miracles which he had power to do. If this, therefore, be their strong hold, it is, after all, but a spider's web, and a rope of sand.

The Babylonish harlot of the apocalypse was "to deceive by reason of those *miracles* which she had power to do," but the Church of Christ never assumed such power either to convert or to deceive. Antichrist was "to show great signs and wonders, insomuch as to deceive if it were possible the very elect," but Protestants never attempted any thing of the kind, and therefore we Protestants cannot, with any show of truth, have this charge buckled on *our backs*; the Roman Catholics, on the other

band, always insisted on this power, and thus far at least, have a better claim to the appellation of Antichrist, than we have. The Church of Christ never pretended to aggrandise itself by miraculous delusions; therefore, cannot possibly be "the two-horned beast that was to deceive by miracles." The Church of Rome can boast of more miracles than members; she always laid claim to this power, and it is no less than heresy, to deny, or even to doubt, her pretensions; the Church of Rome, therefore, has at any rate *this* mark of the two-horned beast. The Priests of Rome always laid claim to this power; my dear friends, give it them by all means; give Rome her boastings, and most arrogant claims, and she will prove herself to be that sad delusion against which we are so often warned.

But herein arises a difficulty; if miracles be the sign of truth and falsehood too, how shall we know a revelation from God, from a deceit of Satan? Whom can we believe? How can we feel assured, that our divine Redeemer himself did not, as the Jews assert, perform his miracles "through Beelzebub, the Prince of devils?" How shall we be assured, that we are not believing "a cunningly devised fable," if miracles be a sign of both truth and falsehood also?

We feel the force of the objection, and there was a time when we were staggered by it; but a little reflection has convinced me, that the solution is both clear and palpable; my argument is this,—

Moses worked a miracle on the banks of the Nile, to show that God, in abhorrence of oppression and idolatry, had sent *him* to deliver his people from the yoke of Pharaoh: the end of the miracle was the

glory of God. It was certain that Jehovah abhorred oppression. It was likely he would deliver his people. The miracle therefore, was to vindicate the promise and goodness of the Most High. Jannes and Jambres imitated the miracles of Moses, but for what purpose? Did they turn their rods into serpents in order to vindicate the honour of God? No. Did they turn water into blood to show the faithfulness of the promise of Jehovah? No. Did they "bring up frogs upon the land of Egypt" to honour the servant of the Most High? No! but on the other hand, to resist the power of the Almighty, to shackle his people with oppression, to ratify the tyranny of a blasphemer, to dishonour the servant of Jehovah, and to establish the domination of the powers of darkness. Who then can for a moment believe, that Jannes and Jambres were endued with power from God, since their power was exerted to *dishonour* God? Who, on the other hand, can believe that Moses was the agent of Satan, since his miracles were wrought to disarm the power of Satan, and to exalt the power of God? "If Satan be divided against Satan, how can his kingdom stand?" and if God be divided against himself, how can his kingdom be established?

The end, therefore, for which the miracle is performed, shows plainly by whose power it is wrought; and this, is the very criterion given us by God himself in the book of Deuteronomy, xiii., 1, 5. "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spoke unto thee, saying, *Let us go after other gods which thou hast not known*, and let us serve them; *thou shalt not hearken unto the words of that pro-*

phet, or that dreamer of dreams, for *the Lord your God proveth you*, to know whether ye love the Lord your God with all your heart, and with all your soul. Ye shall walk after the Lord your God and fear him, and that prophet, or that dreamer of dreams, shall be put to death, because he hath spoken to turn you away from the Lord your God, and to thrust thee out of the way, which the Lord thy God commanded thee to walk in." Here then is the rule.

If any prophecy be pronounced, or any miracle performed to turn men away from the pure and simple worship of God, or to attest any doctrine, or practice, not commanded in the scripture, then that prophet, or that worker of miracles, is the *enemy of God*, and *is not to be believed*. Let us apply this test to the Church of Rome: let us weigh her miracles by the word of God; and I fearlessly affirm, that Rome and her miracles will both be found wanting.

Remember the rule is this: if any of the miracles of the Church of Rome have been exhibited to prove doctrines and practices not actually *commanded* in the word of God, they are "lies and delusions;" but if, on the other hand, they have been performed in order to establish doctrines and practices agreeable to revelation. then, if those wonders be established on sufficient evidence, we are bound to believe that they were from God. There are no miracles so common in the history of Popery as those wrought by the Papal Church to vindicate her absurd dogma respecting the host (as it is called,) or the sacrifice of the mass; and why? because this dogma is so palpably absurd, so contradictory to reason and the senses, so grossly at



variance with common sense, that this deluded Church has always felt it necessary to bolster it up with "signs and wonders."

It has been said, never believe a person who swears a thing to be true. And I say to Rome, if common sense, if right reason, if plain revelation, if these be on your side, what need of miracles to prove, what nobody will deny? But if common sense, if reason, and revelation be all opposed to this dogma, not all the miracles of Satan and his emissaries can ever make it credible.

To the law then and the testimony. We read, that, "without shedding of blood there is no remission;" and again, "Now once in the end of the world hath Christ appeared to put away sin by the sacrifice of himself, and as it is appointed for men *once* to die, and after death the judgment, so Christ was *once* offered to bear the sins of many."

Hence we learn three things,

I. That without shedding of blood there is no remission.

II. That in order to obtain remission, Christ shed his own blood.

III. That this offering was made once for all.

Such is the plain language of scripture: suppose now, "I could call down fire from heaven" to prove, that remission of sins *can* be obtained without blood-shedding, g. e. by merely sucking a piece of backed dough; ought you to believe me? certainly not. God has distinctly admonished us, 1st, that without shedding of blood there is no remission; and 2ndly, that false prophets should arise, and show great wonders to deceive many. The faithful disciple, therefore, can have no ground for *hesitation* and doubt.

Again, suppose I were to say, that Christ is offered up in the Sacrifice of the mass every Wednesday and Friday during Lent, and every Sunday throughout the year; and suppose that, in order to obtain your belief, I could heal the sick, cure the blind and lame, turn water into blood, dough into flesh and bones, and so on; again I say, you are not to oppose miracle to miracle, and nullify the power of Christ by the power of Rome.

Christ has forewarned you, and bade you "to hold fast sound doctrine," and not be blown about "by every wind."

Miracles, therefore, to prove the falsity of scripture, cannot be from God, but from Satan; and the Church, which lays claim to the power of working miracles to contradict plain scripture, is not the Church of God, but "the synagogue of Satan."

I will now read to you one, among the thousand miracles uttered by Rome, to prove her dogma about the host. It was first published at Paris in 1633 by Friar Leon, with the approbation of two Doctors of Theology, and reprinted in 1821.

"In the year of our Lord, 1290, in the reign of Philip the fair of France, a poor woman who had pledged her best gown with a Jew for thirty pence, saw the eve of Easter day arrive without the means of redeeming the pledge. Wishing to receive the sacrament on that day, she went and besought the Jew to let her have the gown for that occasion, that she might appear decent at Church. The Jew said, he would not only consent to give her back the gown, but would also forgive her the money lent, provided she would bring him the host, which she would receive at the altar. The woman instigated by the same fiend as Judas, promised, for thirty

pence, to deliver into the hands of a Jew *the same Lord*, as the traitorous disciple had sold for thirty pieces of silver.

The next morning she went to Church, received the sacrament, and feigning devotion, she concealed the host in her handkerchief; went to the Jew's house, and delivered it into his hands.

No sooner had the Jew received it, than he took a penknife, and laying the host upon the table, stabbed it several times, and behold *blood* gushed out from the wounds in great abundance. (The crowning of thorns.)

The Jew, no way moved by this spectacle, now endeavoured to pierce the host with a nail, by dint of repeated blows with a hammer, and again blood rushed out. (From the baked wafer.)

Becoming more daring, he now seized the host, and hung it upon a stake, to inflict upon it (the wafer) as many lashes, with a scourge, as the body of Christ received from the Jews of old.

Then, snatching the host from the stake, he threw it into the fire; and, to his astonishment, saw it moving unhurt in the midst of the flames. Driven now to desperation, he seized a large knife, and endeavoured to cut the host to pieces, but in vain.

And as if to omit no one of the sufferings endured by Jesus on the cross, he seized the host again, hung it in the vilest place in the house, and pierced it (the wafer) with the point of a spear, and again blood issued from the wound. (Of the baked paste.)

Lastly, he threw the host into a cauldron of boiling water, and, instantly, the water was turned into *blood*; and lo! the host was seen rising out of the

water in the form of a crucifix, and *Jesus Christ was again seen dying on the cross*. The Jew having crucified the Lord afresh, now hid himself in the darkest cellar of the house; and a woman, having entered the house, beheld the affecting picture of the passion of our Lord again exhibited on earth. Moved with fear, she fell on her knees, and made on her forehead the sign of the cross, when, in a moment, (mark my friends the sequel) the body of Jesus Christ, which was suspended on the cross over the cauldron, turned into the host again, and jumped into a dish, which the woman held in her hand.

The woman took it to the Priest, told the story I have repeated to you, and the Jew was seized, sent to prison, and burnt alive.

The penknife, with which the host was pierced; the blood, that flowed from the wounds; the cauldron, and the dish are all preserved, *as an infallible proof of this miracle.*"

There, my christian friends, is a far-famed specimen of Romish miracles, corroborated by high authority, and said, "to contain nothing contrary to faith nor morals." I venture to affirm that a more gross and infamous "old wives' fable" was never invented, by any crazy beldame, that ever scared a village.

In regard to the worship of saints and of the Virgin Mary it is written, "Thou shalt worship the Lord thy God, and him *only* shalt thou serve," and again, "Let no man beguile us of our reward in a voluntary humility, and worshipping of angels," i. e. Let no man persuade us, through false humility, to worship saints rather than God, and thereby beguile us of the reward of worship, the answer to our prayers.

In reference to purgatory we read, "Blessed ~~are~~ the dead that die in the Lord, for they *rest* from their labour;" and again, "as the tree falls so must it lie," and so on.

Now, admitting the miracles recorded by P. Gregory to be facts, yet, in as much as they were performed to establish doctrines and practices in the Church at variance with revelation, we are bound to reject their authority as testimony; they were not from God but from Satan, "who was a liar from the beginning, and the father of lies."

I remember one or two of Pope Gregory's miracles. He mentions a large river being turned from its course, in attestation of one of the Popish tenets, merely by a monk pointing out with his finger a new channel.

He tells us of an inundation, which rose above the roof of the Churches, but, because Mass was being performed, although all the doors and windows were wide open, the pious flood knew good manners too well to enter.

He tells us of holy oil and holy water which never wasted, and of guineas stamped and milled, falling in showers from heaven into the laps of the monks, sent to them doubtlessly by that Jesus who said, "Lay not up for yourselves treasures upon earth;" or by that Peter who said, "Silver and gold have I none."

These are a few of the most rational of his fables, miscalled miracles. I could mention others so absurd, so outlandishly and intolerantly foolish, that I question whether the idiot would believe *them*, who mistakes the moon for a cream cheese.

*But it is said by some, that all these instances occurred in the Dark Ages, and that it is very*

different now. Allow me, however, to affirm, that it is not very different now, but rather precisely the same, as I will prove to you from undoubted facts.

Shall I refer you to the "Adolorata and Ecstatica" of Lord Shrewsbury, in order to establish my assertion? Shall I tell you of the mummery and mockery now daily witnessed in the streets of Rome? No: I have in my pocket a whole encyclopedia of miracles reduced to a nutshell; and this I will exhibit to prove, that delusion is not accidental, but essential to the system of the Church of Rome.

I have the wonder-working Scapular invented in the 13th century, but in full vogue this very hour, yea, actually worn in this very city, by many of our deluded Roman Catholic brethren. And I have also with me "the Miraculous Medal," invented no later than A. D. 1832. These two talismans have done more wonders than Aladdin's lamp, or Zemira's ring.

You have all heard about the Carmelite monk, yet I shall be excused, I doubt not, for telling you what I did not know myself, till these two little books were put into my hands. One of them is called, "A brief account of the confraternity of our blessed Lady of Mount Carmel, commonly called the Scapular," and the other is called "An account of the cures and conversions of the Miraculous medal," both published in 1838.

The Carmelites are so named from Mount Carmel, in Galilee, the Mount on which the prophet Elijah saw the little cloud rise from the sea, after the long drought, mentioned in 1 Kings xviii. 41.—45.

Well, Elijah, (so they say) was the founder of

this order of the blessed Virgin, A. C. 930. In much the same way, I suppose, as free-masonry was founded by Asshur, the builder of Babel and Nineveh. Be that as it may, the Carmelites are named from Carmel, in Galilee. Allow me to read the passage referred to in the Book of Kings: "Elijah went up to the top of Carmel, and he cast himself down upon the earth, and put his face between his knees, and said to his servant, go up now, look toward the sea, and he went up and looked, and said there is nothing. And Elijah said go again seven times. And it came to pass at the seventh time, that he said, behold there ariseth a little cloud out of the sea, like a man's hand. And Elijah said, go up, say unto Ahab, prepare thy chariot, and get down, that the rain stop thee not, and in the mean time the heaven was black with clouds and wind, and there was a great rain."

Now, I ask, what do you suppose that little cloud meant? I in my simplicity, always thought it a mere cloud, such as sailors call the ox-eye, a little speck in the horizon, which always precedes a storm.

Alas, my friends, it was no such thing; that cloud was the Virgin Mary, the rain was Jesus Christ, and the wind was the Holy Ghost, for thus we read in the Scapular, p. 14, Elijah "knew from a prophetic notion, that the little cloud signified the Virgin Mary, who was to spring forth from the bitter sea of our corrupt nature without corruption, and being resolved with the force of the Holy Ghost, (the wind) she was to water this barren world with the heavenly dew of the expected Messiah, and therefore Elijah founded on this mountain a holy congregation, dedicated to the honour of this Sacred Virgin," (the little cloud.)

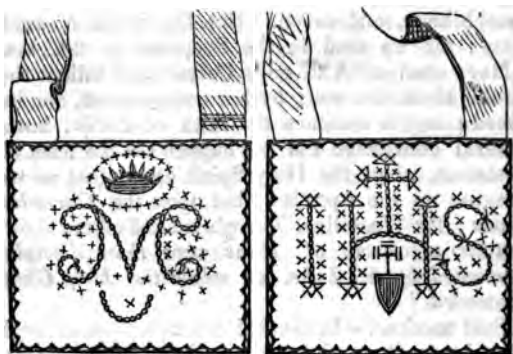
I call this wonderful information, and I will defy any one to evolve it from the simple reading of the Bible, who, therefore, can doubt the immense value of this little black book.

Hear another, equally illustrious: we read Acts ii. 5, that on the day of Pentecost, when the miraculous gifts of the Holy Ghost were sent down upon the Apostles, there were, at Jerusalem, "devout men out of every nation under heaven." I ignorantly imagined, that the feast of Pentecost, being one of the great festivals, when God commanded all the Jews to assemble in the holy city to celebrate the feast, was the occasion why, at this first time, there were so many devout foreigners in the city of David, Parthians and Medes, Phrygians and Pamphilians, and so on. But, Sir, it was no such thing; for we read in the Scapular p. 23, that "Mary used often to go to Carmel and talk to the monks about her son; by her conversation, she induced many to embrace the faith of Christ, but a general conversion did not happen till the feast of Pentecost, when the Holy Spirit came, (not as we imagine on the Apostles,) but upon the *Carmelite monks*; for Wastelius, Theophilad and others show, *that the successors of Elias were those disciples mentioned by St. Luke, on whom the Holy Ghost descended.*"

Still another:—In the 3rd century, Simon Stock was chosen General (as it is called) of Mount Carmel, this man was so named, because he had lived like a madman, for twenty years in the stock, or trunk of an old oak tree, "hollowed out (says the Scapular, p. 7,) whether by nature, or art, or the hands of angels, we know not, for the habitation of this holy hermit; here he lived on roots and herbs, and sometimes bread, brought to him by a dog."



Thus many days passed by: but one night as he was on his knees, praying to the Blessed Virgin, (I quote from the Scapular, p. 9,) there appeared to him the great mother of God, arrayed with the brightest splendours, and accompanied by a great number of happy spirits, holding the sacred Scapular in her hands; she said to him, in Latin, "Take my beloved son, this habit of your order. a privilege to thee, and all Carmelites. Whoever shall die with it, *shall not suffer eternal fire.* It is a *sign of salvation, a safeguard in danger, a covenant of peace!*" Having said these words, she left the sacred habit in his hands, and vanished from his sight.—"Ecce signum."



Here, my friends, behold this sacred livery,—this safeguard from danger, this covenant of peace, this sign of everlasting salvation, this redeemer from eternal fire. It comes from Ireland; it has *been consecrated* by right reverend authority, and *worn* by a devout Papist, as an amulet.

This habit is worn in the following way. The head is put between the two pieces of tape, and the brown cloth lies either upon the shoulders, like an epaulette, or else, one end rests upon the nape of the neck, while the other lies upon the chest.

P. 55. It must be made of cloth, serge, or stuff, but not of *silk*; it may, however, be *lined* with silk, or embroidered with gold and silver."

And why may it not be made of silk? "Because Baronius says, that the Virgin Mary never wore silk, but woollen, and that of a brown, or native (undyed) colour."

The monk Baronius might with great safety say, that the Virgin Mary did not wear silk; for silk was sold, many centuries after the death of Christ, for its weight in gold. And the Emperor Aurelian, at the end of the 3rd century, although the Monarch of Rome, the richest and most luxurious empire in the world, refused his Empress a robe of silk on account of its enormous expense. If, therefore, a Roman Emperor, 300 years after, could not afford to purchase a silk robe even for his queen, Baronius may with great confidence affirm, that Mary the wife of a poor Jewish artist, did not wear silk.

But, Sir, allow me, with all brevity, to relate, what are the benefits to be conferred by wearing this woollen cloth.

First, (p. 11—12.) "The Virgin will never permit those who wear her habit to be damned; but at all times, and particularly at the hour of death will extend to them the most powerful aid, so that their souls will not be the unhappy prey of fraudulent and deceitful demons, who (continues the Scapular) have often been heard to lament and howl horribly, saying, "*Woe is me! Woe, woe to us from the Sa-*

*cred Scapular!*" And as the stag of Cæsar was preserved from the hounds, because he wore round his neck this inscription, "Noli me tangere quia Cæsaris sum," Don't touch me for I am Cæsar's; so the Carmelite is saved from the foul fiend, because he reads on the sacred habit, "Noli me tangere quia Mariæ sum," Don't touch me for I am Mary's. Oh, happy Carmel, (exclaims the Scapular, p. 12,) who have Mary for your mother, who, by her protection, puts to death the infernal serpent!"

P. 44. Father Alphonso declares, that during one of the processions of the holy Scapular, Satan was heard to exclaim, that the greatest adversary he had in the world was the holy Scapular, *for he had lost more souls by that holy vest, than by any other means.*"

P. 12. Another privilege conferred by the Scapular is, "Protection from every danger both carnal and spiritual, *for 'tis a helmet and breastplate against all the fiery darts of the wicked one*; 'tis a safeguard from every peril, whether from man, the elements, or Satan; it is a protection and defence against fire, and thunder and lightning; many tempests (continues the Scapular, p. 65,) have been appeased by this sacred habit; many fires have been quenched; many sorts of infirmities cured; witchcraft, fascination, and enchantments remedied; and many have been freed from devils, from fire and water, from sickness, and accidents, by merely wearing the Sacred Scapular."

The third privilege connected with this brown rag is the "Bulla Sabbatum," which is given in the following terms in the book of the Holy Scapular, p. 13. "John XXII., sovereign Pontiff, finding

the Church harrassed by a schism raised by Louis IV. prayed daily to the Virgin to liberate the Church from impending calamities. One day, as he rose from his knees, the glorious queen of heaven appeared to him, clad in the Carmelite habit, and told him that, *she would go down into purgatory every Saturday, to free such souls, as she found there carrying her holy habit.*" But there appears, a slight oversight in the Virgin in this promise, methinks she was somewhat troubled with shortness of memory; I think we were told before, that those who died wearing the Scapular "should never go into purgatory;" if they never go there, I cannot see how the Virgin Mary can fetch them out thence.

I find in this book eighty-six stations specified by name; and of these stations fourteen are dedicated to the Virgin Mary; fourteen are dedicated to St. Peter; and how many times do you imagine the name of Jesus or of Christ occurs? How many of these eighty-six stations do you suppose are dedicated to our Great Redeemer? NOT ONE!!!

I find St. Mary, Mark, Peter, Stephen, Paul, Laurence, Sabine, George, John, Cicily, Ballino, Sixtus, Susannah, Sylvester, the apostles, and so on, but the name of Jesus, or of Christ, is no where to be found. Does not this show, that Jesus Christ is a mere scape goat in the Papal Church? a mere gloss for Mary and the saints? instead of being the Alpha and Omega, he is a mere cipher added to others, to augment their value.

I must now call your attention for a few moments to another wonder of this wonder-working Church. No musty legend of the Dark Ages; no story of days gone by; but altogether a modern wonder, a wonder of the 19th century, of civilized France, in

these her high and palmy days, an honour to the reign of the present King, the wise and enlightened Louis Phillipe.

I am now going to exhibit the celebrated miraculous medal.



The rays represent the graces, which the Virgin obtains for men.

The cross, &c. stand for Jesus, Mary, and the Trinity.

The hearts, are those of Jesus and Mary.

The dagger in one of the hearts, is symbolical of that scripture, "a sword shall pierce through thine own soul."

The "Hi cocolorum" to be used is inscribed round the medal, "O Mary, conceived without sin, pray for us, who have recourse to thee." Whoever will say these words, and wear the medal, may do anything; not only remove mountains, but turn mountains into men.

Allow me, my friends, to state to you the origin of this wonderful brass farthing. In the year 1830 a certain novice in Paris saw, while at prayer, a picture, representing the Virgin Mary with her hands stretched forth; from her fingers there issued

bundles of rays, and a voice exclaimed, "these rays are the graces, which Mary obtains for men, and they flow abundantly from France." Around the picture were these words in letters of gold, "O Mary conceived without sin, pray for us, who have recourse to thee." In a few minutes the picture turned over, and showed the reverse side, on which were the letter M surmounted by a cross, and underneath the hearts of Jesus and of Mary. After the sister had gazed a few minutes the voice again exclaimed, "It is necessary to have a medal struck after this model, and whosoever shall wear it, and use the prayer, shall enjoy the especial protection of the mother of God."

The sister deferring to carry out the command for six months, the picture again returned, and upbraided her with neglect; and so with the consent of the Archbishop of Paris, in the year 1832 the medal was struck, and thousands and tens of thousands have been since distributed.

Such is the history of this magic coin; to read you the many wonderful cures it has effected would carry me beyond midnight, I will however give you a brief specimen, and leave you to infer its universal application, "*ex pede Herculem.*"

I find among the list of cures the following: hydrophobia, blasphemy, consumption, hernia, leprosy, madness, broken joints, phrensy and infidelity, apoplexy, blood spitting, cancer, paralysis, murder, old age and infirmity; of these, my friends, with your permission I will read just one or two.

P. 7. A child, five years old, unable to walk, had been under the hands of all the most skilful doctors in Paris, but without any beneficial effects, at last the disconsolate mother put the medal on the child, and it was cured in a moment.

In 1833, a soldier was brought into the hospital of Alencon, of most impious and brutal manners, and was evidently at the point of death ; nothing could relieve his pain, or soften his brutality, or check his blasphemy, till one night, one of the sisters of the ward hung a medal, out of sight, at the foot of his bed, and the man was converted into a lamb of Christ.

Mon. Boulangier in 1833, was suffering from a tumour, which was as big as a man's head, the surgeons had all given him over, but upon receiving a medal, the tumour instantly subsided, and the man was as well as ever.

But I can beat that by the following anecdote, " a young lady aged twenty-seven, had dislocated her hip, and nothing could cure her, the leg was contracted six inches, and appeared withered and lifeless. One Friday night having laid a medal on the place, the pain ceased, the limb was lengthened six inches, grew instantly strong and healthy, and the young lady jumped out of bed, and cut capers, like a French dancing master.

At Angora, an old man, feeble and grey headed, and with one foot in the grave, no sooner began to wear the medal, than he was restored to health and vigour, and was able to work like a man in the prime of life.

These, and a hundred other similar enchantments, are recorded in this book as facts, and not only so, but are printed and reported by the highest authority, as proofs of the divine power, and immaculate holiness, of the Church of Rome.

My dear friends, although I may appear as one that mocks, I here declare, with all solemnity, it gives me no pleasure thus clearly to discern the abuses of this deluded and deluding Church.

Would God I could believe, that "her sins which are many are all forgiven her!"

It is no pleasure to me to trace out point after point the folly and blasphemy of "this cage of unclean birds," no, no! The further I find her removed from the simplicity of the gospel, and the more firmly I believe her an apostate priesthood, the more does my heart bleed to think of the many millions, who have received "her mark upon their foreheads," and the more do I tremble for the eight millions of British subjects, who "are bowing to this Baal, and trusting to this broken reed."

They call us bigots, because when we weigh them in the gospel balance, and find them wanting, we plainly tell them, "their days are numbered."

They call us uncharitable, because when we prove them apostate, we pronounce them "an accursed Church," "if any man preach any other gospel, let him be accursed."

They call us seditious, because when we see this Jezebel, and remember what she has done, we would have her "thrown down from her high place," and no longer "exalt herself against the Lord."

They call us unchristian, because we tell them, their arrogant infallibility, their traffic in sin, their salvation by works, their abuse of penance, absolution, and indulgences, their absurd miracles and "lying wonders," are all as plainly counter to the tenor of the Bible, as if God had sealed them with his anathema, or written with his finger on the forehead of Rome,—Mystery, Babylon the Great

But, my Christian friends, are we bigots, are we uncharitable, are we seditious, are we unchristian, because we warn them, while there is hope, to "purge themselves from these," lest the Lord should say, when there is no room for repentance,



**“Depart ye cursed into everlasting fire, prepared for the devil and his angels.”**

To you my Protestant brethren, allow me to address one word at parting. Remember it is not the name of Christ, or of Protestant, will secure salvation, or keep you in the terrible day of the Lord; search well your hearts, and see if *you* are not leaning on some “withered branch,” some “holy Scapular,” or “miraculous medal” of your own righteousness to save you in the “day of terrors.” Are you seeking to have some hand in your own salvation? to compromise your duty? to look to your Churches and exertions, as to meritorious works, to “set off” against your sins? If so, you are, after all, a Papist in your heart; if so, you are numbered with those transgressors; if so, I say unto you with all the ardour, and all the affection, and all the sincerity of a minister and a brother, “Touch not the unclean thing, for strong is the Lord God who judgeth her.” Repent, repent, or else the bright angel of the Church “shall come unto you quickly, and fight against you with the sword of his mouth.” But, and God grant it may be the case with all now present, “him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write on him (not the name of Mystery) but the name of God; (not Babylon the Great) but the name of the city of my God, which is new Jerusalem; (not the Mother of harlots and the abomination of the earth,) but I will write upon him my (own) new name,” says the “Alpha and Omega, the beginning and the end.”

## A CHRONOLOGICAL 'TABLE

OF

### POPISH PECULIARITIES IN DOCTRINE AND PRACTICE

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In the third century the sacraments were corrupted. Oblations for the dead and a monastic life came into fashion.

Fourth century.—The clergy first prohibited marriage. Pilgrimages grew into repute. Relics much esteemed. Discovery of the supposed real cross of Christ. Festivals in honour of the martyrs. Sanctuaries allowed.

Fifth century.—Pictures and images introduced; also prayers for the dead. Superstitious reverence for the sacrament. Change of public for private confession. Incense and tapers used in the church. Rage for accumulating relics.

Sixth century.—The Lord's supper esteemed a sacrifice. The bishops of Rome claimed universal supremacy. Rivalship between the bishops of Rome and Constantinople. Title of "Most Catholic" given to Recared, King of Spain, on his joining the Church of Rome. Name of the Virgin Mary and the archangels, Michael and Gabriel, joined in solemn oaths. Gregory composed the mass bearing his name, and increased the ceremo-

nies of the church. Holy water introduced. Tonsure of the clergy enjoined as a part of their ordination.

Seventh century.—The twelfth Council of Toledo released the subjects of Wamba from their allegiance to their sovereign. Saints publicly invoked.

Eighth century.—Image worship ordained. Pope Gregory absolved the people of Rome from their allegiance to the emperor, and forbade payment of tribute from Italy. Commencement of the Pope's temporal dominion. The practice of kissing the Pope's foot on his accession to the Papacy introduced. Monks and superior clergy invested with the appendages and prerogatives of sovereign princes. Rites and customs of Paganism transferred to Christianity. The offices of the priesthood rendered necessary to the validity of marriage by Charlemagne. The rage for relics and pilgrimages greatly increased.

Ninth century.—Transubstantiation introduced. Festivals in honour of the saints increased. The custom of carrying the cross before the Pope commenced. Ordeal. Trials practised.

Tenth century.—Agnus Dei invented. Bells baptized. John XVI. and Gregory V. were rival Popes. Many bishops maintained that the Roman pontiff was universal bishop, whose see was the whole world. The clergy very ignorant, many being incapable of repeating even the apostle's creed. Purgatory produced great terror. Cursing by bell, book, and candle invented, with other solemnities of excommunication. The rosary and crown of the Virgin instituted.

Eleventh century.—The Roman pontiffs deco-

rated with the title of masters of the world, and Popes or universal fathers. Antipopes. Pope Benedict IX. sold the pontificate to Gregory VI., called "bloody," for his martial rage. Three Popes at once, Benedict, Sylvester, and Gregory. Clement III. and Victor III. were rival Popes. The first crusade to the Holy Land. Divine service prohibited in any other language than Greek and Latin.

Twelfth century.—The number of sacraments fixed at seven. Antipopes. Indulgences granted.

Thirteenth century.—The cup denied to the laity. Transubstantiation confirmed by the Lateran Council. The jubilee set up. The Emperor Frederick II. excommunicated by the Pope for delaying a promised crusade. Pope Gregory II. erected new kingdoms and disposed of the crowns. He excommunicated various sovereigns. Innocent III. excommunicated Philip, King of France, and put his kingdom under an interdict which prohibited the celebration of Divine service in it. England under an interdict in the time of King John, when the churches were closed and the dead buried in the highways without funeral rites. The king excommunicated, and all persons ordered to avoid him on pain of excommunication. The Pope deposed King John, declared his throne vacant, and wrote to the King of France to conquer England for himself. In the reign of Henry III. of England, the Pope demanded the fifth of the ecclesiastical revenues of this kingdom. Pope Innocent IV. deposed the Emperor Frederick. Auricular confession instituted. Procession of the host began. Crusades against the Albigenes. The Inquisition established.

**Fourteenth century.**—The Emperor Lewis excommunicated for assuming his dignity before obtaining the Pope's permission. Innocent IV. instituted festivals in honour of the lance which pierced Christ, his crown of thorns, and the nails of crucifixion. Clement V. appropriated the revenues of vacant benefices, which originated the first fruits. Indulgences first publicly sold.

**Fifteenth century.**—Three Popes at one time. Huss and Jerome of Prague burned.

**Sixteenth century.**—The Pope and the Venetians at war. Institution of Jesuits. Sale of indulgences by Tetzal. Luther summoned to Rome; a bull against him; excommunicated. Council of Trent held in 1545. Henry VIII. cited before the Pope. England laid under an interdict. Massacres of the Waldenses and of St. Bartholomew.

**Seventeenth century.**—Powder-plot. Irish massacre, in which upwards of 200,000 were sacrificed in a few months.

**Nineteenth century.**—Massacre of Protestants in the south of France. The Pope issued a bull against the Bible Society.



### GENERAL REMARKS ON POPERY.

The compiler of these pages has endeavoured, as much as possible, to avoid expressing that indignation which some of its doctrines would call forth, and that ridicule which some of its absurdities richly merit. Its doctrines and rites are best seen by comparing them with Scripture. The Catholics have a translation of their own, and yet they have never been able sufficiently to distort it to make it suitable to their purpose, and hence they keep the word of God back from the people under the pretence of its being too difficult to understand; but, in truth, to prevent their own deeds being brought to the light. Nothing is less alike than Popery and Christianity. The one is a religion of show, the other of simplicity—the one of tyranny, the other of love—the one of hypocrisy, the other of sincerity—the one of corruption, the other of purity—the one of darkness, the other of light.

The following charges (printed in *Italics*) have been justly made against Popery by one of the most candid of Protestants, and one of the most liberal of opponents, Dr. Pye Smith.

Charge I.—“*The Roman Catholic system is founded on a false ground of authority.* This ground is, that there exists a visible, universal, and infallible church; that the Roman community is that church, and that the Pope is, by Divine right, its sovereign head.” (Council Trident. Sess. 24, cap. 12). This is claiming too much for any earthly community, and excluding from the true Church of Christ all who do not belong to that one community. The avowed supremacy of the Pope has no foundation whatever. He is said to be the successor of St. Peter; but there is no proof that Peter ever was bishop of Rome. He was the apostle of the Jews rather than of the Gentiles; and had he been bishop of Rome he never claimed dominion over his fellow-apostles.

Charge II.—“*The Roman Catholic religion tends to weaken and destroy the very essential principles of personal religion.*” It lays a stress on rites and ceremonies which the Scripture condemns. The following sentiments are to be found in its books. “Infants dying unbaptized, unless they are put to death as martyrs, cannot be saved. Contrition, forsaking sin, faith and trust in Christ for the pardon of it, are of no avail to salvation unless followed by confession to the priest, and absolution by him pronounced; or in cases of impossibility, a wish to have them. An excommunicated person dying so is out the possibility of salvation. That the sacraments confer grace from the mere performance of their respective acts.”

Charge III.—“*The Roman Catholic religion requires belief in absurd, unscriptural, and pernicious doctrines, as the washing away of sins by prayers and tears, when the Scripture tells us that*

‘the blood of Jesus cleanseth from all sin.’ ”—That the mass is a real, proper, and propitiatory sacrifice, the very same with that offered on the cross, and beneficial to the living and dead; and that the bread and wine in the eucharist are changed into the very real and actual flesh and blood of Christ. According to Popery, our Lord does not die when eaten and drunk. Then he is eaten and drunk alive! body, soul, and divinity being eaten and drunk or swallowed together! body, soul, and divinity going into the stomach and gastric juice. But, how can our Lord, whole and entire, his body, soul, and divinity, go into our body or stomach? Can his *whole and entire divinity* be contained in one finite and little body? No. According to this absurd doctrine, if any particle of the wafer or drop of the wine fall to the ground unnoticed, it is a part of our Lord’s body, soul, and divinity; and this body, &c., has been and is eaten and drunk millions of times in millions of places, by millions of people in all ages and in all parts of the world! Has not the considerate reader sense enough to see this absurdity?

Charge IV.—“*The Roman Catholic religion enacts laws and ordinances of discipline and worship, by its own avowed authority; and denounces the penalty of everlasting damnation on those who refuse to submit to its paramount demands.*” The poor Catholic slave is bound to hear mass on Sundays and holidays. To fast during Lent, on Ember Day and Vigils, and to abstain from flesh on Fridays and Saturdays. To confess to the priest at least once a year, and that about Easter. Not to solemnize marriage on certain days of the year, &c. These are laws not derived from the Scrip-



ture, and the observance of them by the superstitious Catholic is put in the place of practical holiness. The whole system places burdens on men's shoulders too heavy to be borne. It is Pharisaism in perfection, and thoroughly opposed to the service of Christ, whose "yoke is easy," and whose "burden is light."

Charge V.—*"The Roman Catholic system subverts the importance and utility of the Holy Scriptures. It asserts that the word of God is not plain, easy, and certain: that the unrestrained reading of it does more harm than good: that their traditions are of equal authority with the Word of God."* But though Popery prohibits the Bible and other excellent books, it does not prohibit all books. Rogers well observes—"Works that tend to rivet their chain, people may read; books adapted to make them more passive in slavery, and more obedient to the Pope or priest, they may read, mark, and learn. They are to read lying legends, and fabulous lives of real or pretended saints. They may pore over stupid tales of monkery, feigned and false accounts of monks and nuns, men and women who are often idle, ignorant, and immoral. They may read what will not make them wiser, but perhaps confirm them in folly; what will not make them better, but may make them worse. In fine, the people asked for bread, and the priesthood gave them a stone; the former begged a fish, and the latter gave a serpent.—Matt. vii."

Charge VI.—*"The Roman Catholic system is favourable to the worst description of tyranny, both public and private. In France, the prostration of reason and conscience, which is the soul of this system, is the slavery of the very mind, and the nutri*

ment of that most absolute of tyrannies." Their censuring all who do not belong to their communion. The practice of auricular confession, and the priest's arbitrary dictation of penances and satisfactions, while by this practice he unlocks the secrets of hearts and families, and often turns matters to the basest purposes of intrigue and villainy. The existence of monastic institutions, cutting the ties of families asunder, and violating all the laws of nature and society. The pretended right of the church, even claiming the making and unmaking of kings, never yet formally revoked.

Charge VII.—“*The Roman Catholic religion is a persecuting religion. Her pre-eminence in acts of carnage no terms can utter. ‘In her is found the blood of prophets, and of saints, and of all the murdered upon the earth.’—Rev. xviii. 24. The oceans of blood which that remorseless power has spilt in support of her usurpations rise beyond all description. They spread horror over ages of the history of Europe; especially of France, the Alpine countries, Flanders, and Germany, as recorded by the most unbiassed writers, and even by Catholics themselves.*” Catholics may, indeed, find it convenient to deny persecution where Popery has not the ascendancy, but where it has, it persecutes with all its heart. It is true, as before acknowledged in another part of these pages, there have been some sad instances of persecution by Protestants; but while persecution is among them but an accident and no part of their creed, it is really a constitutional part of and ever has been embodied with Popery. Popery, indeed, forms so horrible a picture in its true colours, that the Catholics, are ashamed to own it. They say its features

are distorted, though many of them are delineated by Papists themselves. They assert, that its persecutions were not religious, but political and that men were not punished for being here but for being rebels. Even the Holy Inquisition never persecuted, if we are to believe their reports; they were most tender towards the bodies of the sufferers and would not burn them themselves, but having doomed them to be burned, the greatest pain and pity, only handed them to the civil power to execute the sentence! Now was there a more practical comment on the Proverb, that "the tender mercies of the wicked are cruel."

To this charge may be added,

Charge VIII.—"*The Roman Catholic religion is a religion of priestcraft.*" It is full of fraud and every false scheme is devised which can enrich the coffers of the popish church. Money! more money! is the god of the priests. Not a prayer be offered, nor a poor soul be delivered from the fancied purgatory, but for money! And what is worse than all, it admits of the worst sins being committed, and committed for money; so that who abounds in money, may "sin that grace may abound."

*Robert Hall* has then most appropriately summed up the character of Popery, when he says, in his elegant and energetic manner—"Popery, in the ordinary state of its profession, combines the 'form of godliness,' with a total dereliction of its power. A heap of unmeaning ceremonies adapted to fascinate the imagination and engage the senses; implicit faith in human authority combined with an utter neglect of Divine teaching."

ignorance the most profound joined to dogmatism the most presumptuous: a vigilant exclusion of biblical knowledge, together with a total extinction of free inquiry, present the spectacle of religion lying in state surrounded with the silent pomp of death. The very absurdities of such a religion render it less unacceptable to men, whose decided hostility to truth inclines them to view with complacency what ever obscures its beauty or impedes its operation. Of all the corruptions of Christianity which have prevailed to any considerable extent, Popery presents the most numerous points of contrast to the simple doctrines of the gospel; and just in proportion as it gains ground, the religion of Christ must decline."

What friend of liberty and happiness can forbear rejoicing in the prospects of the final overthrow of a system which has so long fettered the human mind and covered Christendom with thick darkness? The gigantic power of Popery must be overthrown. It will be overthrown. The time hastens when light shall chase away darkness, and when liberty shall be proclaimed to the captives. The sentence of "the man of sin" is pronounced, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The corrupt Church of Rome shall be swept away as with a deluge. Every thing is preparing the way for the event. She trembles at the revolutions of papal states, the march of knowledge and science, and the irresistible progress of her great antagonist, THE BIBLE SOCIETY. She quails at that gospel sound which is "gone out through all the earth." A few more rolling suns and her glory will be seen to set in

eternal darkness. Then shall the united myriads of the pure church of Christ break forth into a universal shout of triumph—"Rejoice over her, thou heaven, and ye holy apostles and prophets for God hath avenged you on her;"

"Fallen, fallen

Is BABYLON THE GREAT!—to rise no more"

THE END



11













