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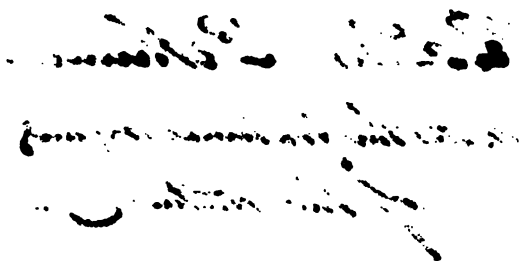
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IN COMMEMORATION OF THE

GLORIOUS REFORMATION

OF THE

SIXTEENTH CENTURY.



*DELIVERED BEFORE THE EVANGELICAL LUTHERAN SYNOD OF
WEST PENNSYLVANIA,*

BY S. S. SCHMUCKER, D. D.

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P R E F A C E .

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THE following discourse was prepared by appointment of the Ev. Lutheran Synod of West Pennsylvania, in accordance with a resolution of that body, loudly called for by the signs of the times, recommending that a discourse on the Reformation be annually delivered by each member of Synod before the people of his charge, and resolving that one should annually be delivered before the Synod, on the same topic.

In relinquishing his manuscript to the Synod for publication, he acted under the conviction, that the real character of popery, according to the theory of its unalterable canons, which are carried into execution wherever papists have entire power, is but imperfectly known by our American citizens. The writer regrets, that in presenting the features of this interesting subject, he was unavoidably led to refer to the corruptions of a church, some of whose members are found in our own community, with whom he and his brethren are in daily habits of friendly intercourse. This feeling is the more sensibly experienced, as we believe the great body of our native Catholics to be as true friends to our country as the mass of our citizens generally; and believe them not only innocent of any design against our liberties, but even unacquainted with the long catalogue of incidents in the history of their church, by which the popes and priests have for twelve centuries past proved themselves the enemies of human liberty.

civil and religious ; unacquainted, generally, with those dangerous principles in the canons and decrees of their church, by which their priests were actuated in their former persecutions, and in conformity with which they may reasonably be expected to destroy the present liberties of both Protestants and Catholics, unless the eyes of the community are opened in time. Yet as we shall make no statements unsustained by good authority, we cannot be responsible, if it shall appear that popery is a corruption of true apostolical Christianity, that the Romish priests have generally been enemies to the liberty of their own members, as well as of Protestants ; and that the Roman Catholic church at this day, and in our own country, avows principles hostile to the rights of man and the liberties of the land, to which our Catholic fellow-citizens have unconsciously assented whenever they professed indefinitely, to believe *as Holy mother church believes*. Our Catholic friends ought rather to unite with us in the denunciation of principles, which are alike repugnant to their feelings of natural right, inconsistent with the future security of their own liberties, as well as ours, and adverse to the declarations of God's holy word.

S. S. SCHMUCKER.

Theol. Seminary, Gettysburg, Oct. 13, 1837.

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DISCOURSE, &c.

WHEN, in the course of human events, we behold a people emerge from slavery, and “assume, among the powers of earth, the separate and equal station, to which the laws of nature and of nature’s God entitle them,” the sight is one of no ordinary interest ; for slavery is odious, the civil rights and privileges of a nation are valuable, and new scope is given for the development of mind in the prosecution of moral, social and political principles. But, my brethren, should we behold a revolution, in which the yoke of bondage is thrown off, not by one people, but, in rapid succession, by a whole family of nations, and that yoke not only one of civil, but also of religious bondage, the spectacle would rise to incalculably greater interest ; because the effects are far more extensive, the principles involved far more elevated, and the privileges conferred

such as appertain, not only to the temporal, but also to the eternal interests of men. Such was the glorious Reformation of the sixteenth century, effected by God himself, not miraculously, but in accordance with the analogies of his Providence, through a band of intrepid, noble-minded, yet imperfect men. The fruits, both civil and religious, of this Revolution, we, in these United States, most richly enjoy ; but its origin and incidents, we are prone too often to forget, and too seldom to inculcate on the popular mind.

'Tis little more than three hundred years, since Luther, confessedly the most prominent of these moral heroes, the chieftain of this Spartan band, was born ; and about six weeks afterwards his illustrious coadjutor, Zuingle,² first saw the light. At that time all the civilized nations of Europe, Germany, France, England, Denmark, Sweden, Spain, Portugal, Italy, &c. &c., however diverse their languages,

¹ Luther was born Nov. 10th, 1483.

² Zuingle was born Jan. 1st, 1484

and habits, and political interests and institutions, were consolidated into *one religious despotism*, having one man, the pope at Rome, the pretended vicegerant of Christ on earth, at its head! Papal Rome was then the mistress of the earth, in a far more important sense than in the days of her pagan glory, when she swayed the sceptre of political dominion, but suffered her vanquished foes to worship their own gods. Then she controlled civil interests and outward acts, now she gave laws to the intellect of half the known world, regulated their social intercourse, prescribed their religious duties, and made her power felt in the inmost recesses of the soul. The pretended successor of St. Peter, still claimed the right

“Of raising monarchs to their thrones,
Or sinking them with equal ease!”

Forgetting that “no man can forgive sins but God only,”¹ he sacrilegiously pretended that like “the Son of man, he had power on earth.

¹ Mark 2:7.

to forgive sins." And when thwarted in his purposes, he claimed the right of placing whole nations under papal interdict, and thus as he pretended, and an ignorant, superstitious people believed, of closing the gates of heaven against them !

Such was the galling yoke of spiritual tyranny under which the civilized world was groaning, when He, who purchased the church with his own blood, and in prophetic vision revealed to John, the downfall of Babylon, the mother of harlots, sent deliverance. Now, how is she fallen ! Stript of her most valuable dominions, and wooed with little ardor by her flatterers that remain ! Now she is seen begging favor at the feet of monarchs, who once trembled at her nod, and seeking by a desperate effort in this new world, to retrieve the losses and recover from the shocks inflicted on her by the still lingering effects of the Reformation in the old. That Reformation stands unique on the tablets of universal history ; there has been no

¹ Matth. 9: 6.

other equal to it, and there cannot be. For the papal hierarchy will never regain such a colossal magnitude, nor such despotic sway over the civilized world; and the nations of Europe will never again bow to such an iron yoke. That marvellous and wide-spread revolution in the church, stands authenticated as the peculiar work of God, and exhibits the most brilliant displays of his providential guidance, as well as verifications of the promise: "Lo, I am with you always, even to the end of the world."

The period for this event was wisely chosen by the Head of the Church.

As changes in the character of individuals and of nations are by the laws of mind generally gradual; so the meridian light of the Reformation did not immediately burst in upon the midnight gloom of the dark ages. The two centuries preceding the Reformation may be regarded as the dawn of that glorious day, as preparatory and introductory to it. In Prague,

the capitol of Bohemia, not more than about seventy miles from Wittenberg, Conrad Stickna,¹ and John Milicz,² had publicly inveighed against the corruption of both priests and people, and especially against the mendicant friars a century and a half before the Reformation of Luther ; and Matthias von Janow, the confessor of Charles IV. had even gone so far in several instances, as to administer the holy supper in both kinds, although he was soon compelled to recant. Wickliffe in England, and Peter d' Ailly, Chancellor of the University at Paris, bore similar testimony against Romish corruption.

In the century immediately preceding the Reformation, Huss and Jerome arose as witnesses for the truth under very favorable circumstances. They dwelt in the same city where Sticka and Milicz had taught before them. And the University of Prague, in which they were professors, was at that time the most

¹ Obiit, A. D. 1369. ² A. D. 1374 obiit.

celebrated in all Europe, except that in Paris, and was frequented by thousands of young men from every part of Germany. John Gerson also distinguished himself as an advocate for reform. Accordingly a partial reformation had commenced in Bohemia. A liturgy in the vernacular tongue was there extensively used, and the council convened at Basil, in 1433, even sanctioned its use, and *allowed the Bohemians to administer the cup to the laity*. Nor were the views of these Reformers entirely superficial. If we concentrate the different rays of their light, they will amount to a distinct preparative to the glorious Reformation which followed. The positions maintained by the Hussites and Taborites of that century, were the unrestricted preaching of God's word; the restoration of the cup to the laity; that the priesthood should be divested of its secular power and wealth; the introduction of a more rigid and scriptural church discipline; the abolition of monasteries, and images in worship; the rejection of the doctrine of Purgatory, and

of Auricular Confession. This light, though circumscribed in its influence, being confined to Bohemia, served, in connexion with scattered rays in other countries, to prepare the Catholic world for the meridian splendor of the Reformation, and doubtless assisted even Luther himself in investigating the foundations of Papacy.

Such was the state of things when Martin Luther was born, Nov. 10, 1483, a year which witnessed alike the unabated pretensions, and the waning power of Romanism, in the unexecuted papal bull, and interdict against the Republic of Venice ; which was soon succeeded by the memorable *Auto de Fe*, at Seville in Spain, at which a number of individuals who rejected some of the Romish errors, were publicly committed to the flames by the misnamed holy Inquisition. Thus we see, that the fearful and wide-spreading machinery of Papal despotism, had indeed been not a little impaired by the friction of ages, and some of its wheels no longer revolved in effective concert with the whole ; but it remained for the monk of

Wittenberg, placing his lever on the fulcrum of the Bible, to ungear the whole machine, and shatter a large portion of it to atoms !

The period from Luther's birth till the public commencement of the Reformation on the 31st of October, 1517, was rich in events preparatory to the great conflict. The irreligious and profligate character of the popes was well calculated still farther to impair the moral energy of the whole ecclesiastical machinery ; for though unconverted men will be satisfied with unconverted ministers, there is a general sense of moral propriety pervading our race, which demands of the priests of our holy religion exemption from flagrant immorality. But the popes of this period were a disgrace to humanity. Innocent VIII, and in a still more flagrant manner, Alexander VI. who was himself the illegitimate son of Pope Calixtus III, squandered the papal treasures on the offspring of their licentiousness. Alexander VI, is styled by an eminent historian " a monster of a man, inferior to no one of the most abandoned tyrants of anti-

quity." And Julius II, was a restless, ambitious soldier, who though the pretended viceroy of the Prince of peace, involved in war successively the Venitians, the Swiss, the Spaniards and the French. If such was the character of the Holy Fathers themselves, there can be nothing surprising in the corruption of the great body of the priests and people, and nothing dubious in the alleged necessity of a reformation both in the head and members of the Romish church. Indeed, so glaring was this necessity, that it had been long acknowledged by priests and councils and emperors, and was not directly denied by the popes themselves. As early as 1409, the council of Pisa decreed a Reformation of the church, in her head and members ; and let it be remembered, that this was a general council, attended by twenty-four cardinals, a great many bishops, archbishops, and other prelates, three hundred doctors of divinity and of canon law, and re-

¹ Murdock's Mosheim, Vol. III. p. 9.

representatives of thirteen universities. The same necessity was reiterated by three or four subsequent councils in this century, but the work itself was as often defeated by the intrigue of the popes, who did not relish the salutary discipline, aimed at their infallible holinesses !

Nor should we forget to enumerate, among the preparatives of the Reformation, the revival of learning in the West, the increased facility of influencing the intellect of Europe by the recently invented art of printing, and the emigration of many of the Greek literati, after the capture of Constantinople by Mohamed II, in 1453, and the downfall of the Greek empire. The light of science and literature is ever hostile to superstition and intellectual bondage. Numerous writers had thus sprung up, who constituted a *liberal* party¹ and were strenuously opposed by the friends of ignorance and

¹ To this party belonged Reuchlin, Erasmus, Parkheimer, Herman von Busch, Ulrich von Hutten, and all the more enlightened minds of the age.

superstition. They ridiculed the vices and ignorance of the church and priesthood, pouring into their moral wounds the most mordacious salt of satire ; but they were destitute of that moral principle necessary to bear them through the perils and privations of the reformation, and, like their leader Erasmus, turned traitors to the cause in the day of fiery trial. Nor was this surprising. For, although the popular reverence for the papal hierarchy had much abated, the mightiest monarchs of Europe regarded the popes as formidable enemies, on account of their influence on the oath of allegiance of every Catholic subject. The few individuals who had attempted to carry forward the standard of reform, were unceremoniously crushed beneath the thunderbolts of the vatican. The blood of *Huss* and *Jerome* yet proclaimed aloud the tendencies of the holy mother toward reformers, and the inquisitorial agonies and dying groans of the pious, but enthusiastic *Savonarola*,¹ of whom Luther re-

² " *Jerome Savonarola* was born at Ferrara, Oct.

marked that "*Christ had canonized him,*" though papists burned him; served as a beacon to deter others from the paths of reform.

12, 1452; religiously educated, and early distinguished for genius and learning. His father intended him for his own profession, that of physic; but he disliked it; and, unknown to his parents, became a Dominican monk, A. D. 1474. For a time, he taught philosophy and metaphysics; and then was made a preacher and confessor. He soon laid aside the hearing of confessions, and devoted himself wholly to preaching, in which he was remarkably interesting and successful. In 1489, he went to Florence, where his preaching produced quite a reformation of morals. He attacked vice, infidelity, and false religion, with the utmost freedom, sparing no age or sex, and no condition of men, monks, priests, popes, princes, or common citizens. His influence was almost boundless. But Florence was split into political factions; and *Savonarola* did not avoid the danger. He was ardent, eloquent, and so enthusiastic, as almost to believe, and actually to represent what he taught, as being communicated to him by revelation. The adverse faction accused him to the pope, who summoned him to Rome. *Savonarola* would not go; and was ordered to cease preaching. A Franciscan inquisitor was sent

¹ Ammon's Geshichte der Homiletik, vol. i. p. 183.

Amid these circumstances it was, that God, in his own time, raised up an illustrious band of reformers, in the very heart of the Church, who endowed with the extraordinary power called for by the occasion, declared open war against her manifold corruptions. Germany was the theatre on which this great conflict was commenced, and Luther the first of the warriors who took the field. God had by the special teachings of his Providence and Spirit, tutored him for the work, and on the 31st October, 1517, after Tet-

to confront him. The people protected him. But at length, vacillating about putting his cause to the test of a fire ordeal, he lost his popularity in a measure. His enemies seized him by force, put him to the rack, and extorted from him some concessions, which they interpreted as confessions of guilt; and then strangled him, burned his body, and threw the ashes into the river. Thus he died, May 23 1498.—His character has been assailed and defended, most elaborately, and by numerous persons both Catholics and Protestants. His writings were almost all in Italian. They consist of more than 300 sermons, about 50 tracts and treatises, and a considerable number of letters; all displaying genius and piety, and some of them superior intellect.”

zel, a Dominican friar, had been vending the papal indulgences, in the vicinity of Wittenberg, with the most barefaced impudence, Luther in the fear of God, raised the standard of Reformation, by affixing to the church-door, his *ninety-five theses* against indulgences. From that day the commencement of the Reformation is usually dated, the day which has ordinarily been celebrated in commemoration of that glorious event. Having thus placed himself in opposition to the holy mother church, without entertaining the least idea of the extent and importance of the work which God designed to accomplish by him, Luther devoted himself with increased ardor to the continued study of that sacred volume, a copy of which had providentially fallen into his hands ten years before. The change in his own views was gradual, and he was simultaneously as well the subject as the agent of the Reformation. In the preface to his works, written eighteen years after this time, he remarks: "Let all who read my books remember that I

am one of those, who, as St. Augustine says, improved myself by writing and by teaching others, and belong not to those who in the twinkling of an eye were transformed from nothing into learned doctors."¹ And who does not behold the hand of Providence in this? As his publications were, successively, one but a step in advance of the other, his former readers could the more easily enter into the spirit of each, and bear the gradations of light successively revealed. This circumstance, at the same time, accounts for the fact, that many of his earlier publications contain doctrines which he abandoned in the latter part of his life.

The successive incidents of the great ecclesiastical revolution, which grew out of this small commencement, we cannot stop to detail. Suffice it to say, that in less than two weeks, Luther's Theses had traversed nearly all Germany; the attention of the greater part of Europe was soon arrested, and remained fixed

¹ Seckendorf, p. 69.

on this conflict. For thirteen years was the work of reform carried forward, until all the prominent corruptions of Romanism were successively exposed, and the Reformation attained some maturity in Germany, as exhibited in the Confession presented to the Diet at Augsburg in 1530. But the conflict was not yet at an end. Various and disastrous were the persecutions and trials, which the Protestant princes and their people, who avowed these doctrines, had to endure from the intolerance of the Pope, and of the Emperor at his instigation, for twenty-five years more, until the 25th of September, 1555, nine years after Luther's death, when the pacification of Augsburg for the first time gave imperial permission to the Protestants, to worship God after the dictates of their own consciences.

But no sooner had the Reformation commenced in Germany, than it began to spread in other countries, with electric rapidity, and the intellect of all Europe felt the shock. Two years after Luther published his Theses, Ulrick

Zwingle, one of the most learned and distinguished reformers, whose personal views of Papal corruptions, had even been in advance of Luther's, also began the work of public reformation, at Zurich in Switzerland, which he prosecuted with great ability and success, until 1531, when he lost his life in a battle between the Swiss Protestants and the Catholics who invaded their country. Into *Sweden* the Reformation was introduced by Olaus Petri, a disciple of Luther, powerfully seconded by Gustavus Vasa, from 1523 to 1527. In *Denmark* also, the power of the papal hierarchy was destroyed at an early day. About the same time numerous advocates of Luther's doctrines were found in Spain, Hungary, Bohemia, Poland, Britain and the Netherlands. In England papacy received a fatal blow in 1533, from Henry VIII., who had before so zealously defended the holy mother church against Luther, as to acquire the title of "Defender of the Faith," still retained by his successors. Into Scotland the Reformed religion was introduced

mainly by that inflexible and distinguished servant of God, John Knox, about the year 1559. Nor can we pass unnoticed among the honored instruments of divine providence, John Calvin, who though not the means of originally introducing the Reformation into any country, exerted a most extensive influence on all the Reformed churches of Europe, and contributed more than any other man, to confer order, maturity and stability on them all. Commencing his public labors in Geneva, in 1536, about twenty years after Luther arose, he continued, for thirty years, by his correspondence and publications, to advance the cause of Reformation throughout different portions of Europe; so that for learning, influence and usefulness, he may be classed at the side of Luther himself.

But instead of detailing the circumstances of this glorious work of God, to which we owe our liberty, civil and religious, let us contemplate a few features by which this reformation

is distinguished, that a more distinct impression of its value may rest upon our minds.

I. The first feature to which we will advert, is that *it gave us free access to the uncorrupted fountain of truth and duty, God's holy word, as the only infallible rule of faith and practice to us.*

Well knowing the treachery of human memory, God, even under the Old Testament dispensation, inscribed the decalogue on tablets of stone, and Moses his inspired servant, made a record of his other instructions, which were to be publicly read in the stated worship of the people from generation to generation, and to be inculcated on their children in the house and by the way. In like manner the inspired apostles, whom the Saviour had commissioned to publish the gospel to all nations, knowing that the holy religion of the Saviour was designed for all generations, reduced its facts and doctrines to writing. The design of this act would be evident from the nature of the case, but several of the inspired penmen have also distinctly expressed it. "These things," says St.

John, "are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name."¹ Before the New Testament books were written, the Saviour commanded to "search the scriptures" of the Old Testament, and not the *traditions* or *oral reports*, which he condemned as tending to make void the sacred word. Paul says: "All scripture, that is, the sacred writings, are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be *perfect*, thoroughly furnished unto all good works." This Paul said in the year A. D. 65, at which time all the books of the New Testament had been published, except the writings of John, the epistle of Jude and 2 Peter. And although there was an order of men appointed to publish the gospel to all creatures; these men were required to study the scriptures,² and teach according to them.³

¹ John 20: 31, and also Paul.

1 Tim. 4: 15.

³ Gal. 1: 8.

Christians were taught to beware of false teachers,¹ to “search the scriptures daily to ascertain whether these things were so,”² and if even an angel from heaven should come publishing any other gospel than that taught by the apostles, he should be accursed.³ But instead of adhering to the word of God as the only infallible rule of faith and practice, the Church of Rome, had for several centuries prior to the Reformation, elevated tradition, and the decrees of councils and popes to an equality with God’s word. Their reason for this unhallowed conduct may easily be inferred from the confession then made, and recently reiterated by a papal writer⁴ in this country, that the doctrines and rites of their church could not be proved from the scriptures alone. The earliest records of these unauthorized additions to Christianity were found, not in the pages of the Bible, but in

¹ 2 Pet. 2: 1, 2.

² Acts 17: 11.

³ Gal. 1: 8. Rev. 22: 18, 19. John 5: 39.
1 Thess. 5: 27. Eph. 6: 17.

⁴ Hughes, in controversy with Breckenridge.

writers of the age in which those unscriptural doctrines were added to their creed ; or, in the canons of the councils who first approved them. The authority of these writers and councils was therefore magnified at the expense of God's word, during centuries before the Reformation, whenever any necessity roused them from their slumber of licentiousness and ignorance to attempt the proof of their corrupt system. But so far as we have been able to learn, no council before that of Trent, a few years after the Reformation, had even formally decreed the entire equality of human traditions and decrees of councils with God's holy word. Yet the Bible itself had for centuries been almost an unknown book. Select portions only were used in worship, and thousands of ministers lived and died without having seen a copy of the entire scriptures. When Luther himself providentially found one in the library of the convent, he was surprised to perceive that the few passages read in the service, did not contain the whole scriptures!! Pellican, one of the re-

formers declares that at the time of the Reformation, a Greek Testament could not be purchased in all Germany for any price ! Scarcely any ministers of the age had a critical knowledge of the Bible, and when Luther arose, there was not an individual in the papal world, not even in all the University of Paris, who could confront him on the ground of scripture! But the Reformation and the Bible went hand in hand. It was by the Bible that God commenced the reformation in the heart of Luther in the convent, and by translation of the Bible into the vernacular tongues, did Luther and the other blessed instruments of God propagate the great work throughout Europe. This was so well understood by the Romanists themselves, that as Sarpi, their own historian informs us, one of the reasons urged at the council of Trent for interdicting the Bible to the laity was, " that the Lutherans had succeeded only with those, who had been accustomed to read the Scriptures."¹ And when compelled by the progres-

¹ Sarpi, Lib. II. § 52. (Cramp 53.)

sive illumination of the age to make some appeal to the "law and the testimony," one of the arguments assigned by that council for adopting the corrupt Latin translation instead of the original, was, "unless the Vulgate were declared to be divine in every part, immense advantages would be yielded to the Lutherans, and innumerable heresies, (as they styled the views of the Reformers,) would arise to trouble the (Romish) church."¹ Accordingly the only Bible to which our Catholic friends have access even at this day, by consent of their spiritual guides, is this corrupted translation, or translations of this translation, which after having been carefully corrected, and pronounced immaculate by pope Sixtus V. in 1590, was two years subsequently altered in about 2000 places by Pope Clement VIII, the changes in some cases affecting whole verses, and in many others giving a decidedly contradictory signification.² This translation moreover adds several entire books which

¹ Cramp's Textbook, p. 52.
Ibid, p. 52, 53.

do not belong to the word of God at all. And if it were in the power of the Roman pontiff and his priests to banish the genuine word of God from the world, they would gladly do it. Else why are they so bitterly opposed to the operations of Protestant Bible societies, whose object is to place the word of God faithfully translated from the original, and without note or comment, into every family? Else how could the late pope Pius VII, in his reply to the inquiries of the Polish bishops, what course they should pursue in regard to Bible societies, use such language as this: "We have been truly shocked, (says his holiness,) at this crafty device, (namely the distribution of the word of God by these societies,) by which *the very foundations of religion are undermined*. For it is evident that the holy scriptures when circulated in the vulgar tongue, have through the temerity of men, produced more harm than benefit. Continue therefore, diligently to warn the people entrusted to your care, that they fall not into the snares which are prepared for their everlasting ruin (or in other

words, that they receive not the Bible, offered them by these societies !")¹ Ought not every enlightened Catholic to suspect either the capacity or fidelity of those religious teachers, who are afraid to let the doctrines which they teach as the truth of God, be tested by the word of God ?

How different is the conduct of Protestant ministers ! How different the state of things in Protestant churches ! Since the glorious Reformation, the original scriptures are the text-book in the studies of ministers, and are accessible to all of every profession who are versed in the languages in which they are written. They have been faithfully translated into all the different languages of Christendom, and into a vast multitude of heathen tongues, and distributed in millions of copies throughout the countries of the Reformation. The Protestant minister is confessedly the expounder of the word of God, the Protestant layman is taught to search the scriptures like the nobler Bereans, to

¹ Protestant, Vol. I., pp. 256-258.

see whether these things be so. The grand, the cardinal principle of both is, "*the Bible, the Bible is the religion of Protestants !*" Fellow-Christian, do you triumph in the conviction that the criteria by which you judge your hopes of eternal life, are based not on the ipse dixit of popes and councils, nor on the uncertain tradition of fallible men, but on the infallible word of God ? Remember you are indebted for this privilege to the blessed Reformation, and let your gratitude ascend to heaven for this favor ! Do you make that word the man of your counsel, and the guide of your life ; in every time of doubt or difficulty, do you seek instruction of God himself by resorting "to the law and the testimony ?" Forget not that the Reformation, conferred on you this delightful privilege. Does this word enable you daily to hold communion with those men of God, who wrote as the Holy Ghost inspires ? Do you peruse the predictions of the ancient prophets, or read the very letters which the apostles wrote to the first churches, thus enjoying the privileges of

the primitive Christians? Do you find the precious Bible evinced a book divine by its elevating, transforming, beatifying influence on your soul? Then forget not, that for all these high and holy privileges, your gratitude is due to the glorious Reformation by which God delivered our fathers from papal darkness and superstition.

II. The Reformation has delivered the church from a multitude of doctrinal and practical corruptions.

Instead of worshiping God through the pretended mediation of angels, or the Virgin Mary, and other mortals termed saints, as is done even at this day in the Romish church, and offering to them a species of worship, Protestants have restored to them the privilege of worshiping God and him alone, through the divine Saviour. Pope Pius IV. whose creed is embraced in the standards of the whole Romish church, employs this revolting language expressive of the Catholic faith: "I also believe that the saints

who reign with Christ, are to be *worshipped and prayed to.*"¹ The multitude of these pretended saints is almost such, that no man can number them; their works of piety and their stupendous miracles are treasured up in fifty-four folio volumes for the edification of the children of the holy mother church! Some of these saints, it is believed, never existed on earth except in the imagination of the biographers who fabricated the legends of them. Such are Saint Longinus, who is said to have been the Roman soldier that pierced the spear into the Saviour's side on the cross; the *gigantic* St. Christopher, who is reputed to have carried Christ across an arm of the sea;² St. Amphibolus, who was only the cloak of Albans, the British protomartyr!! Some of these saints were murderers, and traitors,³ such as the murderers of the Henrys of France, of the Prince of Or-

¹ Creed of Pius IV. Art. 20. Concil. Trident. Sess. 25. de Invocat. Catechism. Rom. Part III. Ch. 2.

² Horne on Popery, p. 16.

³ Brownlee's Popery an Enemy &c., 152—3.

ange, and Garnet of the gunpowder plot. Others are by the best historians ranked among the most unprincipled, and notoriously corrupt sinners of their age. Such, to specify but one other, was Saint Gregory VII. named Hildebrand, of the eleventh century, who in order to raise the church above all human authority, to separate the clergy from all those social ties by which they were united to the people, and to convert them into a kind of *standing army*, whose entire interest it would be to obey implicitly the papal mandate, forcibly introduced the oft-attempted, and commended celibacy of the clergy, thus impiously denouncing the matrimonial relation, and separating hundreds of husbands from their lawful wives, fathers from their children, whilst it is notorious that he himself was living in illicit amours with Matilda, a very opulent and powerful Italian princess.¹ What worshiper of the true God can reflect without horror on the idea of paying religious veneration to such monsters of iniquity! As

Mosheim, Hist. 11th Cent.

well might we return to the era of Pagan Rome, and unite in the worship of her Jupiter and Juno, her Venus, and her Mars! But blessed be God, the Reformation has restored to us the primitive and precious doctrines of the gospel, has taught us "that there is but one God, and one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all."¹ Neither is there salvation in any other, for there is no other name under heaven given among men, whereby we must be saved.² Blessed be God, we now know, that "if any man sin, we have an advocate with the Father," who is, not the Virgin Mary, nor an angel, nor a real, or pretended saint," but is Jesus Christ the righteous, who is the propitiation for our sins, and not for ours only, but for the sins of the whole world.³ Instead of believing that "the good works of believers are truly and properly meritorious, and fully worthy of eternal life ;"⁴ the

¹ 1 Tim. 2: 5, 6.

² Acts 4: 12.

³ 1 John 2: 1, 2.
chap. 16. Can. 32.

⁴ Con. Trid. Sess. 6.

Reformation, by restoring to us the good word of God, has taught us to despair of the filthy rags of our own righteousness, to believe that “by *grace* we are saved, through *faith*, and that not of ourselves ; it is the gift of God ; not of works, lest any man should boast.”¹

Instead of the *mutilated and corrupted sacraments* of the Romish church, the Reformation has restored to us the primitive, simple ordinances of the gospel. The papal priests refuse to give the cup to the laity, whilst the Saviour gave it to *all*, and as if foreseeing the corruptions of afterages, added the express injunction: “drink ye *all* of this cup :” for he appended no such injunction in reference to the bread. The Romish church believe that the bread and wine in the eucharist are no longer bread and wine, but are converted by the consecration of the priest into the real material body and blood of the Saviour, a doctrine contradicted by common sense, refuted by the concurrent testimony of all our senses of touch, of taste, of smell

¹ Ephes. 2: 8, 9.

and of sight. The Reformation has taught us to regard the ordinance not as a renewed sacrifice or mass ; but as a mnemonic ordinance to commemorate the dying love of the Saviour, and to serve as a pledge of his *spiritual presence and blessing* on all worthy participants. The Romish church has also, since the days of Peter Lombard, in the twelfth century, added five other sacraments to the two instituted by our Lord, viz. Confirmation, (Protestants do not hold confirmation as a sacrament) Penance, Orders, Matrimony and Extreme Unction.

Instead of vainly seeking *remission of sins from priests and papal indulgences*, the Reformation has taught us that “ *no man can forgive sin but God only,*”¹ and that none but “ *the Son of man* hath power on earth to forgive sin.”² The Romish pope had not only attempted to wrest this prerogative from the God of heaven ;³ but had actually converted his pretend-

¹ Mark 2: 7.

² Luke 5: 21.

³ The decree of the Council of Trent explicitly decides, that priests forgive sins judicially and not declaratively.

ed power into an ordinary article of merchandise ; had published to the papal world a tariff of human crimes, affixing to each the price for which it would certainly be pardoned, or rather, as it may be styled, the expense at which it might be committed !! This power of selling indulgences was not even claimed by the popes prior to the twelfth century, much less was it granted them by the Saviour. It was doubtless and still is one of the most fearful, soul-destroying corruptions of Christianity ever perpetrated on earth. It made it the interest of pope and priest, that men should commit crimes frequently and continually. The more vicious and corrupt the people, the greater the profits of the priests. It is obvious that in the hands of a priesthood sufficiently ignorant of God's word, sufficiently licentious, and destitute of spirituality to practise such a system, it must have a powerful tendency to obliterate from the popular mind all just sense of the guilt of sin, all conviction of what rendered the psalmist's transgressions most painful to him, "against thee, thee only have I sinned, and done this evil in thy sight."

Let it not be imagined that this soul-destroying practice belonged only to the dark ages. Even at this day as travellers inform us, advertisements are put up in different catholic countries of Europe, directing the victim of priestly deception whither to bear his money in order to barter it for indulgences !! No longer than the 24th of May, 1824, did Pope Leo XII, himself issue a bull, pledging "the most plenary, and complete indulgence, remission and pardon of *all* their sins," to such as during the ensuing year of Jubilee, would visit the churches of Rome and perform the prescribed ceremonies there !!

Instead of a *professed celibacy of the priests and nuns*, accompanied by the most appalling scenes of licentiousness and moral pollution, the Reformation, through the Scriptures, has again taught the church, that marriage is an ordinance of God, "is honorable in all," both priests and nuns, and is favorable in its tendency to chastity and every moral virtue. When we hear the Apostle Paul inculcating that a bishop, or minister, should be blameless

the *husband of one wife* ;¹ when we remember too that the apostle *Peter*, whom the Romanists are prone to cite as the first pope, was *a married man* ;² it is amazing that a church professing to follow the instructions of Christ and his apostles, could so directly in the face of the Scriptures, denounce what God enjoined, and even enact laws of absolute prohibition against those of the priesthood, who wished to honor the institution which God appointed. But in reality the sacred volume had for ages before the Reformation been virtually suppressed, and the corrupt system of popery had gradually grown up whilst the Bible was really unknown to the priests and withheld from the people. Attempts were made in the earlier ages of Christianity, long before the existence of the papal hierarchy, to enjoin celibacy on the priesthood. The council of Nice however, A. D. 325, through the influence of a celebrated Christian sufferer, the one-eyed *Paphnu-*

¹ 1 Tim. 3: 2 ; see also Titus 1: 8.

² Matt 6: 14. Luke 4: 38.

tius,¹ rejected the growing error. But that memorable century had not been closed when the bishop of Rome, Siricius (A. D. 385) and soon after several Western Synods, enjoined it with some success. The principal circumstance which introduced celibacy among the ministry at that time was, that it became customary to elect monks to the pastoral charge of churches, so that the monastic life began to be regarded as preparation for the ministry, and as monks had vowed celibacy, the matrimonial state was discouraged among the clergy, but could not be generally suppressed even in the Latin church, until the time of Gregory VII. in 11th century.

The natural consequences of this perversion of God's appointed laws, soon became manifest in the appalling scenes of corruption and licentiousness, in which according to contemporane-

¹ Socratis Histor. Lib. I. chap. VIII. This celebrated man had one of his eyes bored out in the persecutions, and so much was he esteemed and beloved by the emperor Constantine, that he is said often to have kissed the extinguished eye.

ous Catholic writers, monks and nuns, priests, bishops and popes were alike implicated !

* [At an early day after the introduction of celibacy it became customary for the priests to keep single females in their houses as professed religious sisters.¹ To suppress the disorders thus introduced by these pretended friends of celibacy, it was found necessary to prohibit the priests from having any females in their houses, except their own mothers and sisters. But horrible to relate, from a decree of the Concil Moguntiaë, A. D. 888, we learn that some of them had children by their own sisters !² By a canon of the Concil. Ænhamense, A. D. 1009, it is expressly asserted, that some of them had not only one, but even two and more women living with them ; that their voluptuous indulgences constituted their princi-

* The portion of this paragraph included in [] was omitted in the delivery.

¹The *mulieres subintroductæ*. See Gieseler Vol. I, and Mosheim. Vol. I.

²Canon 10, Mansi XVIII. p. 67. See Gieseler's Hist. Vol. II. p. 112.

pal object of pursuit in life ; and that they did not blush to be engaged with prostitutes, even more publicly, more ostentatiously, more lasciviously and more perseveringly than the most unprincipled vagrants “ among the laity.”¹ Hundred of thousands of young females were enticed into their nunneries under pretence of spending their life in religious seclusion. These nunneries were almost invariably in the immediate vicinity of the institutions of the priests ; and in different instances, where these establishments were torn down, subterranean passages were discovered conducting from the one to the other !! *Clemangis*, a distinguished French catholic, who studied at Paris under the learned Gerson, and lived about fifty years before the time of Luther, gives such a description of the nunneries as cannot be repeated at large before this audience. After enumerating various particulars, he adds, “ What else are

¹ Gieseler’s History, Amer. ed. 1836. Vol. II. p. 112. *Omnes Dei ministros, &c.* See also, pp. 114, 276.

these nunneries than houses of prostitution? so that in ~~our day for a female~~ to take the veil, is the same as publicly to offer herself for prostitution.¹ Geo. Cassander, a Catholic writer, born a few years before the Reformation, testifies "that scarcely one could be found in a hundred of the priests who was not guilty of illicit commerce with females."² Many of the popes were among the most licentious and corrupt men to be found in the annals of human debauchery,³ and Pope Paul III. even licensed brothels, for a regular sum of money.⁴

¹ Mc Gavin's Protestant, Vol. II. p. 718.

² Protestant, Vol. II. p. 718; also Murdock's Mosheim, Vol. II. p. 71.

³ Examples of such popes may be found in McGavin's Protestant, Vol. II. pp. 27, 28.

⁴ "In the third year of his papacy, Paul III. granted a bull for publicly licensing brothels, and gave an indulgence for the commission of lewdness, provided the man paid a certain fine to the holy see, and the woman a yearly sum for her license, and entered her name into the public register. In the days of this pope, there are said to have been 45,000 such women in Rome."—Protestant, Vol. I. p. 141.

Such according to the testimony of Romish writers themselves, was the condition of the church prior to the Reformation! What gratitude is not due from every friend of virtue or religion, that these corruptions have been banished from at least a large portion of the Christian world. What gratitude is due from every father and mother, that our eyes have been opened upon the corruption of these nunneries, that our daughters are no longer sent thither to be sacrificed to licentious priests! With what gratitude should we cherish the recollection of the glorious Reformation! and how faithfully should we labor by the dissemination of the word of God and of the spirit of piety among our fellow citizens of all descriptions to resist the progress of popery amongst us!

But may we not in charity doubt the justice of the inference from the character of the Romish institutions and priesthood of former ages, to those of the present day? Has not the Romish church itself been reformed by the streams of light thrown around her by the Reforma-

tion? With sincere delight and with gratitude to God would we adopt this opinion in all its latitude, if truth permitted us. Some effect the Reformation has doubtless exerted on the Roman Catholic church. In Protestant countries and especially in our own land, the native Catholic laymen are in general as moral as the mass of the community around them, and their priests generally observe external propriety of deportment. But that their monasteries and nunneries in Catholic countries are still nearly as corrupt as ever, and that the celibacy of the monks and priests leads to the same licentiousness of practice; is evident from undeniable authority, from the testimony of Romanists themselves!! *Scipio de Ricci*, a bigotted Roman prelate, but a good man, being employed by the Duke of Tuscany to reform the nunneries in that territory, visited these institutions, and presented to the pope the most revolting picture of these sinks of corruption.¹ The

¹“The vicar of Prato. Lorenzo Palli, being interrogated (by Ricci) answered that the nuns be-

character of these establishments in South

lied neither the sacraments of the church, nor the eternity of another life; that they denied certain criminal actions to be sins, and especially those of the flesh."—"The disorders discovered at Prato, were only the sequel of those which the government had rooted out of the convents of Pistoia. In two letters of Flavia Peraccini, Prioress of Catherine of Pistoria, to Comparini, rector of the episcopal seminary in the same city, the nun relates what passed before her eyes in her own convent, what had passed there before she wrote, and what still continued to take place in other convents, particularly at Prato."

"It would require both time and memory, (she says) to recollect what has occurred during the twenty four years that I have had to do with monks, and all that I have heard tell of them. Of those who are gone to the other world, I shall say nothing; of those who are still alive, and have little decency of conduct, there are very many."—"With the exception of three or four, all that I ever knew, alive or dead, are of the same character; they have all the same maxims and the same conduct. They are on more intimate terms with the nuns than if they were married to them."

"It is the custom now, that, when they come to visit any sick sister, they sup with the nuns, they sing, dance, play and sleep in the convent. It is a maxim of theirs, that God has forbidden hatred but

America and the Spanish West Indies is equal-

not love; and that the man is made for the woman, and the woman for the man. They teach us to amuse ourselves, saying, that Paul said the same, who wrought with his own hands. They deceive the innocent, and even those that are most circum-spect; and it would need a miracle to converse with them and not fall. The priests are the husbands of the nuns, and the lay brothers of the lay sisters. In the chamber of one of these I have mentioned, a man was one day found; he fled; but very soon after they gave him to us as confessor extraordinary!"——"The monks have never done any thing to me personally to make me dislike them; but I will say that so iniquitous a race as the monks nowhere exists. Bad as the seculars are, they do not at all come up to them; and the art of the monks with the world and their superiors baffles description."——"When they gave us the holy water every year, they threw every thing, even the beds, into disorder. What a racket they used to make! One time they washed father Manni's face and dressed him like a nun. In short, it was a perpetual scene of amusements, comedies and conversation for ever. Every monk who passed by on his way to the chapter, they found some means of showing into the convent, and entreated a sick sister to confess herself. Everlasting scandal about husbands—of those who had stolen the mistress of such a one; how others had avenged themselves in the chapter; and how

ly notorious:¹ and God in his inscrutable providence has within late years granted us by the

they would not have forgiven even in death.”—
 “Do not suppose, (she says, that this is the case in our convent alone. It is just the same at Lucia, at Prato, at Pisa, at Perugia; and I have heard things that would astonish you. Every where it is the same, every where the same disorders, every where the same abuses prevail.” Let the reader remember, that this is the testimony given by inmates of the nunneries, given to the Romish bishop, and sent by him to the pope with the prayer for reform! No protestant had any hand in it. But instead of effecting reform, De Ricci was persecuted and disgraced for publishing the truth to the world!!! See *The Secrets of Nunneries Disclosed*, compiled from the autograph manuscripts of Scipio De Ricci, Roman Catholic bishop of Pistoia and Prato, by Mr. De Potter. Edited by Thomas Roscoe, Abridged, pp. 91—94. Published by D. Appleton & Co. No. 200 Broadway, New-York, 1834.

¹ According to St. Ligori; who was the author of the most modern system of theology published by the papists, and was canonized by Pope Pius VII. in 1816, the council of Trent made regular and standing provision for mulcting those priests who keep concubines!! “A bishop (he says) however poor he may be, cannot appropriate to himself pecuniary fines without the license of the apostolic see. But he ought to apply them to

testimony of other witnesses beside Maria Monk, the most appalling disclosures of mid-

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pious uses. Much less can he apply those fines to any thing else but pious uses, which the council of Trent has laid upon nonresident clergymen, or upon those clergymen who keep concubines." Ligori, Ep. Doc. Mor. p. 444, as translated by Mr. Smith, late a popish priest, in his Synopsis of Moral Theology, taken from Ligori, published New-York, in 1836.

"How shameful a thing, (says Mr. Smith) that the apostolic see, as they call it, that is, the Pope of Rome, should enrich his coffers by the fines which he receives from the profligacy of his clergy! If they keep concubines, they must pay a fine for it, but if they marry, they must be excommunicated! This accounts at once for the custom in Spain, and other countries, and especially on the island of Cuba, and in South America; where almost every priest has concubines, who are known by the name of *neices*.—The "NARRATIVE OF ROSAMOND," who was once herself one of these concubines, in the island of Cuba, portrays the general licentiousness of the Popish clergy in colors so shocking, that the picture cannot be looked at without a blush. Here we see the doctrine fully exemplified by practice. This keeping of concubines is a thing so common in the Popish West India Islands, and in South America, that it is rarely noticed." See Smith's Synopsis of Ligori, p. 296, 297.

night scenes of debauchery, of deception, of cruelty, which are transacted in a nunnery on the borders of our own country, as if to warn the citizens of this republic in time to guard

¹ St. Ligori himself asserts a fact, which as Mr. Smith justly observes, strongly corroborates the Revelations of Maria Monk; namely, that refractory, incorrigible nuns are punished by *imprisonment for life*; but are not expelled, as some monks are. The reason is obvious. Nuns, if expelled, would reveal the licentious and brutal treatment they had received from the priests, whilst the latter would be careful not to inform on themselves. Smith's Synopsis of Ligori's Moral Theology, p. 231, 232. Maria Monk, p. 138—142, 2d edit. says,

“I continued to visit the cellar frequently, to carry up coal for the fires, without any thing more than a general impression that there were two nuns somewhere imprisoned in it. One day while there on my usual errand, I saw a nun standing on the right of the cellar, in front of one of the cell doors I had before observed; she was apparently engaged with something within. This attracted my attention. The door appeared to close in a small recess, and was fastened with a stout iron bolt on the outside, the end of which was secured by being let into a hole in the stone-work which formed the posts. The door which was of wood, was sunk a few inches beyond the stone-work, which rose and

against the inroads of the destroyer. Indeed incredible as it might seem, from the questions which females are required to answer accord-

formed an arch overhead. Above the bolt was a small window supplied with a fine grating, which swung open, a small bolt having been removed from it, on the outside. The nun I had observed seemed to be whispering with some person within, through the little window : but I hastened to get my coal, and left the cellar, presuming that was the prison. When I visited the place again, being alone, I ventured to the spot, determined to learn the truth, presuming that the imprisoned nuns of whom the Superior had told me on my admission, were confined there. I spoke at the window where I had seen the nun standing, and heard a voice reply in a whisper. The aperture was so small, and the place so dark, that I could see nobody ; but I learnt that a poor wretch was confined there a prisoner. I feared that I might be discovered, and after a few words, which I thought could do no harm, I withdrew.

My curiosity was now alive, to learn everything I could about so mysterious a subject. I made a few inquiries of Saint Xavier, who only informed me that they were punished for refusing to obey the Superior, Bishop, and Priests. I afterward found that the other nuns were acquainted

ing to their own published directory, it is evident that even in these United States, the inter-

with the fact I had just discovered. All I could learn, however, was, that the prisoner in the cell whom I had spoken with, and another in the cell just beyond, had been confined there several years without having been taken out; but their names, connexions, offences, and every thing else relating to them, I could never learn, and am still as ignorant as ever. Some conjectured that they had refused to comply with some of the rules of the convent, or requisitions of the Superior; others that they were heiresses whose property was desired for the convent, and who would not consent to sign deeds of it. Some of the nuns informed me, that the severest of their sufferings arose from fear of supernatural beings.

“ I often spoke with one of them in passing near their cells, when on errands in the cellar, but never ventured to stop long, or to press my inquiries very far. Besides, I found her reserved, and little disposed to converse freely, a thing I could not wonder at when I considered her situation, and the characters of persons around her. She spoke like a woman in feeble health, and of broken spirits. I occasionally saw other nuns speaking to them, particularly at meal-times, when they were regularly furnished with food, which was such as we ourselves ate.

“ Their cells were occasionally cleaned, and then

course of the priests and females at the confessional is such as no virtuous father or husband

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the doors were opened. I never looked into them, but was informed that the ground was their only floor. I presumed that they were furnished with straw to lie upon, as I always saw a quantity of old straw scattered about that part of the cellar, after the cells had been cleansed. I once inquired of one of them, whether they could converse together, and she replied that they could, through a small opening between their cells, which I could not see.

“I once inquired of the one I spoke with in passing, whether she wanted any thing, and she replied, “Tell Jane Ray I want to see her a moment if she can slip away.” When I went up I took an opportunity to deliver my message to Jane, who concerted with me a signal to be used in future, in case a similar request should be made through me. This was a sly wink at her with one eye, accompanied with a slight toss of my head. She then sought an opportunity to visit the cellar, and was soon able to hold an interview with the poor prisoners, without being noticed by any one but myself. I afterward learnt that mad Jane Ray was not so mad, but she could feel for those miserable beings, and carry through measures for their comfort. She would often visit them with sympathizing words, and, when necessary, conceal part of her food while at table, and secretly convey it into their dungeons. Sometimes we would combine for such an object ;

ought to permit, such as no wife or daughter

and I have repeatedly aided her in thus obtaining a larger supply of food than they had been able to obtain from others.

“I frequently thought of the two nuns confined in the cells, and occasionally heard something said about them, but very little. Whenever I visited the cellar, and thought it safe, I went up to the first of them, and spoke a word or two, and usually got some brief reply, without ascertaining that any particular change took place with either of them. The one with whom alone I ever conversed, spoke English perfectly well, and French I thought as well. I supposed she must have been well educated, for I could not tell which was her native language. I remember that she frequently used these words when I wished to say more to her, and which alone showed that she was constantly afraid of punishment: “Oh, there’s somebody coming—do go away!” I have been told that the other prisoner also spoke English.

“It was impossible for me to form any certain opinion about the size or appearance of those two miserable creatures. for their cells were perfectly dark, and I never caught the slightest glimpse even of their faces. It is probable they were women not above the middle size, and my reason for this presumption is the following: I was sometimes appointed to lay out the clean clothes for all the nuns in the Convent on Saturday evening, and was al-

ought to hear without feeling insulted.¹ They are too obscene to be publicly repeated be-

ways directed to lay by two suits for the prisoners. Particular orders were given to select the largest sized garments for several tall nuns ; but nothing of the kind was ever said in relation to the clothes of those in the cells."

¹ The ensuing "examination of conscience," as it is termed, is extracted from the *Catholic's Manual*, a volume issued by John Power, the popish vicar general of New-York, pp. 289, 290, 291. Persons going to confession, are required to state whether they have committed the following sins, viz.—
 "Sins against ourselves by impurity. 1. In *thoughts* : in wilfully dwelling upon or taking pleasure in unchaste thoughts. It must be mentioned how long, whether with desires of committing evil ; whether they caused irregular motions, and in a holy place—and whether the objects of sinful desires were single or married persons, or *persons consecrated to God* (that is, priests!) 2. In *words*. Speaking obscenely, listening with pleasure to such vile language, singing unchaste songs, giving toasts and sentiments contrary to modesty. 3. In *looks*. Viewing immodest objects ; reading bad books ; keeping indecent pictures ; frequenting plays, and tempting others to sin by dissolute glances, gestures, and immodesty in dress or behavior. 4. In *actions*. Defiling the sanctity of marriage by shameful liberties contrary to nature ; in touching

fore a promiscuous assembly. What an invaluable service have not the blessed reformers

ourselves or others immodestly, or permitting such base liberties. Certain sins of a lonely and abominable nature. What were the consequences of these sinful impurities? explain every thing—the number of these bad actions, the length of time continued in the habit, and with whom we sinned.” Protestant vol. II. p. 726, Hartford ed., of 1833.

O) similarly obscene character, though not quite so much in detail, are the questions published in Philadelphia, under the sanction of Mr. Kendrick, the Roman prelate of that city, in the *Key of Paradise*, p. 115. Those in the “*Pious Guide to Prayer*,” &c., used in Maryland, and published at Georgetown, 1825, fourth edition, p. 145 to 148, embrace all the above questions, with additional intervening reflections.

Equally if not more indecent are the questions contained in a German work, republished in Baltimore, in 1830, and used at least by some German Catholics, to the writer’s certain knowledge, in this country. It has the sanction of several Romish dignitaries in Europe, and on the title page the impress “mit Erlaubnisz der Obern,” (sanctioned by the higher authorities). This work, entitled, “*Elsasisches Missionsbuchlein*” by a priest of the society of Jesuits, &c. &c., contains a mirror for the confessional (*Beichtspiegel*), and among many other questions similar to those of the *New-York directory*, has the following :

rendered to the cause of religion, of moral purity, of conjugal security, of social happiness,

“If you are married, you must state, in open-hearted confession, every thing (touching this commandment, adultery, &c.) which you committed in single life ; then also what sins you committed after your marriage, either with others or with your companion, inasmuch as not all things are allowed even to married persons. Do not forget to mention what may have taken place between the time of your engagement and your actual marriage ; inasmuch as any thing impure committed at that time is yet a mortal sin.”

“I have indulged in a criminal attachment.—Add how long.”

“I have been with persons of the other sex during the night—How often,” &c.

“I gave occasion to unchaste dreams—How often,” &c.

“I have committed sins of impurity on my own person—How often,” &c.

“I gave unchaste kisses, or willingly received them—How often,” &c.

“I touched others unchastely, or permitted them to take such liberties with me—How often,” &c.

“I have sinned with persons of the other sex, by unchaste acts—How often,” &c.

“I have sinned against beasts, by licentious glances, or in another way—How often,” &c.

Such are the awfully obscene questions which are

by banishing these corrupting doctrines and institutions, by removing the obscene and filthy

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circulated by Romish priests among the people of every rank and age; and about which, according to their own system, they must habitually converse with females, of every age, above twelve years!! Can any man doubt the debasing and demoralizing tendency of making such questions familiar to the minds of all sexes and ages, and of requiring females, on pain of perdition, to stately to talk with their priests about them? The writer has had serious doubts of the propriety of presenting these questions to his Protestant readers even in a note; and nothing could induce him to do it, but the extreme reluctance of the Protestant community to believe any mere abstract statements of the licentious character and tendency of the Romish religion. Surely, when the proofs are taken from their *own manuals of worship*, published *by themselves*, in *our own country*, by *their own bishops*, and used in *our own neighborhood*, in their worship, it cannot any longer be said, that these charges are slanderous, or are applicable only to former ages or other countries.

But even these questions are not all. Will it be believed, that five times as many more, on this same filthy subject, many of them far more particular and obscene than these, are given as instruction to priests, in the 'Theology of Peter Dens, one of the latest systems of Papal theology, republished at Dublin, in 1832, with the sanction of the present

practice of auricular confession to the priest,¹ and by restoring to us and our families the pure and elevating doctrines of the gospel and the simple and holy practices of the primitive churches! The Reformation has restored to us God's own word, which teaches us the sanctity of the marriage relation, teaches females

Archbishop Murray? It is now the text-book at the Theol. Seminary at Maynooth, and has probably been studied by all the Irish priests, who have come amongst us. If any man should dispute the fact, we can show him the work!

¹ We subjoin the following melancholy and humiliating statements from an authentic and highly interesting work, written by a converted French priest, now in this country, translated by Mr. S. F. B. Morse, Professor in the New-York University, entitled, *Confessions of a French Catholic Priest*, p. 103. &c.

“Three great principles and tenets are the essence of confession. The first is, *that the confessor is as God himself, whose place he holds*; the second is, *that nothing must be hid from the confessor, because God knows all, and his vicegerent must also know all*; the third is, *that a blind and most absolute obedience is owed to the confessor as to God himself*. Hence it is easy to see that Popery, by an abominable substitution, makes man disappear as much as possible, and puts God himself in

as well as males to confess their sins not to the priest but to Him, who alone can pardon them, to God ; which inculcates a standard of moral purity, and of female delicacy, such as would

the place of man. This idea, once deeply impressed in the mind of boys, from their childhood, strengthened by all the tenets of the Catholic church in the confessional, in the catechism, in discourses, in books of piety, &c., it is not astonishing that such respect, veneration and obedience are paid to the confessor. The Protestant who reads the history of my country, will cease to gaze with surprise at those facts (incredible, perhaps to him) of a confessor who orders his penitent to kill another man by the command of the Lord. When a confessor ordered the fanatic and deluded *Clement* to kill his king, Henry III., the order was from God. When *Damiens* stabbed Louis XV., the order was from God. When the confessor of Louis XIV. ordered him to revoke the edict of Nantes, the order was from God.

“ But it would be quite useless to give any more particular examples, since, according to the true spirit of confession, there is not a single crime which, looked at *in the light of theology*, cannot, must not, be advised and ordered by the confessor ; above all, for the advantage of the Catholic church. When a man acts for this end, he *cannot* sin ; for, as it is said among priests, ‘ *the end sanctifies the means.*’

make a Protestant lady shrink with detestation from such questions, as according to their own directory, even every American catholic female must converse about to her priest at confession.

III. The Reformation has given us liberty of conscience, and freedom from religious persecution.

Prior to the Reformation the corruption and

This is the key-stone to the Romish edifice; and the priest, feeling his human weakness, has called the name of God to his help, to strengthen his feebleness, to authorise his errors, to sanctify his crimes.—I have confessed priests and laymen of every description, a bishop (once), superiors, curates, persons high and low, women, girls, boys. I am, therefore, fitted to speak of the confessional.

“The confession of men is a matter of high importance in *political matters*, to impress their minds with slavish ideas. As for other matters, confessors endeavor to give a high opinion of their own holiness to fathers and husbands, that they may be induced to send to the confessional, without any fear, their wives and daughters. Because, doubtless, should fathers and husbands know what passes at the confession-box between the holy man and

tyranny and usurpations of the Romish church had risen to such a height, that the people were not only denied access to the word of their God ; but they were even taught not to think for themselves at all in matters of religion,

their wives and daughters, they never would permit them again to go to those schools of vice. But priests command most carefully to women never to speak of their confession to men, and they inquire severely about that in every confession.

“ The confession of the female sex is the great triumph, the most splendid theatre of priests. Here is completed the work which is but begun through all their intercourse with women ; for all our relations with them begin from their birth and continue till their death. In their baptism we sprinkle their heads with holy water, at their death, their grave ; and the space comprised between those two epochs is filled by a thousand ecclesiastical duties. The more I think of this matter, the more I remember this sentence—‘ Priests, in taking the vows of renouncing marriage, engage themselves to take the wives of others.’

“ As soon as the young girl, for I speak peculiarly of their confession, enters the confessional, ‘ Bless me, father,’ she says, kneeling and crossing herself, ‘ for I have sinned ;’ and the priest mumbles ‘ Dominus sit in ore tuo et in corde tuo ut, confitearis omnia peccata tua,’—‘ The Lord be in your

to surrender their judgment implicitly to the priests, and believe *as holy mother church believes*. The principle on which every true Romanist is required to act, is thus expressed by

heart and lips, that you may confess all your sins.' If she is an ugly, common country girl or woman, she is soon despatched ; but, on the contrary, if she is pretty and fair, the holy father puts himself at ease, he examines her in the most secret recesses of her soul, he unfolds her mind in every sense, in every manner, upon every matter. This is the way which Theology recommends us to follow in our interrogations : '*Daughter*, have you had bad thoughts ? On what subject ? how often, &c. ' Have you had bad desires ; what desires ? Have you committed bad actions ; with whom ; what actions ? ' &c. I am obliged to stop. Many times the poor ashamed girl does not dare answer the questions, they are so indecent. In that case the holy man, ceasing his interrogations, says to her, ' Listen, daughter, to the true doctrine of the church ; you must confess the truth, all the truth, to your spiritual father. Do you not know that I am in the place of God, that you cannot deceive him ? Speak then ; reveal your heart to me as God knows it ; you will be very glad when you will have discharged this burden from your mind. Will you not ? '—' Yes. '—' Begin, I will help you ; ' and then begins such a diabolical explanation as is

pope Pius in his Creed : " I also profess and undoubtedly receive all other things delivered, defined and declared by the sacred canons, and

not to be found but in houses of infamy, I suppose, or in our theological books. This is so well known, that I have often heard of wicked young men saying to each other, ' Come, let us go to confession, and the curate will teach us a great many corrupt things which we never knew ;' and many young girls have told me in confession, that in order to become acquainted with details on those matters pleasing to their corrupt nature, they went purposely to the confessional to speak about it with their spiritual father. Sometimes I have heard the confession of young girls not above sixteen years of age, who explained to me such disgusting things with a precision, a propriety (or rather impropriety) of terms, that when I asked them where they had gathered all this strange learning, they seemed as much astonished at my question as I was at their confession ; and said to me : ' Why, father, our former confessor taught us all this, and commanded us never to omit these details, otherwise we should be damned,' I replied to them : ' I pray you never use such terms again, they are unworthy of a Christian mouth, you have misunderstood your confessor.' I learned afterwards that these misguided persons left my confessional, because they said I was an ignorant confessor, *who did not cen-*

general councils, and particularly by the holy council of Trent ; and likewise I also condemn,

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fess like others, and who did not cause them to say all!

After so many instructions, the young girl is well indoctrinated, well fitted to answer either the questions or the purposes of the priest. This poison diffused in her heart soon infects her whole mind and destroys her purity. It is precisely at such a point of time that her cruel foe waits for her. When he sees that she is made vicious and corrupt by the teachings of the confessional, he is sure of his success.

[The modes by which the priest persuades his victim that she is without sin in doing whatever he commands, since he is responsible, and since he can absolve her from it, and other means of deceiving at the confessional, are then too graphically related to be publicly told ; and I have thought it best, says the translator Mr. Morse, with the consent of the author, to suppress all but the closing facts.]

The truth is, that some cunning priests have a seraglio like that of the Sultan, and it is by no means an easy task for him to conceal his favorites from each other, because he says to each that she is his only mistress. It would be easy for me to enlarge on this point, and to give other details, but these I hope will suffice ; perhaps they are already too many." p. 106. 112.

reject and anathematize all things contrary thereto and all heresies whatsoever, condemned, rejected and anathematized by the church."¹ The laity are therefore not permitted to imitate the noble Bereans, who searched the Scriptures daily; they are even prohibited to a certain extent by their own priests from obeying the precept of the Saviour: Search the Scriptures, for ye think ye have eternal life, and they are they which testify of me. Nay even in our midst, Romanists are not permitted even to read the miscellaneous literature of their age and nation. The freedom of the press is suppressed in every country on earth, where popery has power to control it. Nor could any other event be expected in our own country, if Romanists should gain the ascendancy; for this is one of the acknowledged, unaltered and unalterable principles of their church. Here let our newspaper editors learn what awaits them, if they do not in time impartially exam-

¹ Cramp's Textbook, p. 389.

ine the true *politico*-religious character of Romanism, and ~~duly instruct the popular mind on~~ this subject. Its very essence is an admixture of *civil* and religious despotism, and the certain ultimate result of its preponderance must be a union of church and state on anti-republican principles. Listen to the testimony of the papists themselves. "The pope and emperor ought to be implicitly obeyed; the heretic's books burned, and the *printers and sellers* of them duly punished. There is no other way to suppress and extinguish the pernicious sect of Protestants." Thus said the legate of pope Adrian VI., to the diet of Nuremberg. A decree of the Lateran council held in 1515, determines in substance "That no book shall be printed without the bishop's license; that those who transgressed this decree shall forfeit the whole impression, which shall be publicly burned; pay a fine of one hundred ducats; be suspended from his business for one year, and be excommunicated; that is, given over to the devil, soul and body in God's name and the

saints!" The celebrated council of Trent whose decrees are acknowledged by all Catholics, decided that "Being desirous of setting bounds to the printers, who with unlimited boldness, *supposing themselves at liberty to do as they please*, print editions of the Holy Bible with notes and expositions, taken indifferently from any writer, without the permission of their *ecclesiastical superiors, &c.* Neither shall any one hereafter sell such books, or even retain them in his possession, unless they have been first examined and approved by the ordinary under penalty of anathema, and the pecuniary fine adjudged by the last council of Lateran" (that above mentioned).¹ And with a candor truly commendable, which puts to shame those protestants who insist on believing modern popery to be different from that of former ages, Pope Gregory XVI., in 1832, explicitly says in his Circular letter, "Huc spectat, &c. To this point tends that *most vile, detestable, and never*

¹ Cramp's Textbook of Popery, p. 56.

to be *sufficiently execrated liberty of booksellers*, namely of publishing writings of whatever kind they please, a liberty which *some persons DARE*, with such violence of language to *demand, and promote*.—Clement XIII. our predecessor of happy memory, in his circular on the suppression of noxious books (i. e. protestant books) pronounces: “We must contend with energy such as the subject requires; and with all our might *exterminate the deadly mischief of so many books*; for the matter of error will never be effectually removed, unless the guilty elements of depravity be *consumed in the fire*.” “The apostolic see has, through all ages ever striven to condemn suspected and noxious (i. e. Protestant) books, and to wrest them *forcibly* out of men’s hands; it is most clear how rash, false and injurious to our apostolic see, and fruitful of enormous evils to the Christian (papal) public is the doctrine of those, who not only reject the censorship of books, as too severe and burdensome, but even proceed to such a length of wickedness as to assert, that

it is contrary to the principles of equal justice, and dare to deny to the church the right of enacting and employing it,"¹ pp. 13, 14, 15. Accordingly a rigid censorship of the press is established and an *Index Expurgatorius* is published from time to time at Rome, and throughout papal countries, containing a list of books printed in protestant lands, which no catholic may read on pain of excommunication.² In this catalogue are included not only the prominent Protestant Reformers; but even such miscellaneous writers as *Locke, Young, Lavater, Bacon and Addison!* A strange method this of obeying the inspired precept to prove all things and hold fast that which is good!³ A strange system of liberty

See the very valuable work of Dr. Brownlee, "Popery an Enemy to civil and Religious Liberty," p. 119, 120. This work ought to be read by every American statesman, and every true friend of American liberty. Its author may justly be regarded as one of the ablest, most learned and indefatigable champions of Protestantism, which the present age has produced.

² Cramp's Text Book, p. 378.

³ 1 Thess. 5: 21.

of thought and freedom of discussion to be engrafted on our republican institutions !

Nor are these restrictions mere idle statutes. They are written in the blood of millions of our brethren, who sought to serve God according to the dictates of their conscience, and when interdicted had the moral heroism to obey God rather than man. The *infernal* inquisition, as it is aptly, and by common consent styled, was expressly instituted to execute with fearful rigor the tender mercies of *mother church* on all who dare to think or speak for themselves. How faithfully this trust has been executed is attested, alas ! but too fully by the ensanguined annals of the Christian world ! What tyro in history has not found his heart sickening at the melancholy scenes of torture too horrible for human nature to endure ! The Catholic church openly professes to believe it her duty to compel all others to adopt her faith. Pope Pius in his bull of confirmation, orders "all the faithful to receive and inviolably to observe the decrees of the council of Trent ; enjoining arch-

bishops, bishops, &c. to procure that observance from those under them, and *in order thereto, if necessary, to call in the AID OF THE SECULAR ARM, &c.*¹

Cardinal Bellarmine, one of the acknowledged standard authors of the Romish church, says, "Experience teaches that there is no other remedy for the evil, but to put heretics (Protestants) to death; for the (Romish) church proceeded gradually and tried every remedy: at first she merely excommunicated them; afterwards she added a fine; then she banished them; and finally she was constrained to put them to death."² The general council of the Lateran, whose canon is at this day in force, decreed: "Let the secular powers be *compelled* if necessary, to exterminate to their utmost power all heretics (Protestants) denoted by the church."³ The present textbook of instruction in the Maynooth popish College in Ireland,

¹ Cramp, p. 385.

² Bellarm. de Laicis, Lib. III. c. 51. see Smith's Synopsis of St. Ligor, p. 406. ³ *ibid.*

already referred to, which has doubtless been studied by many priests now in the United States, expressly inculcates: That baptized unbelievers, such as heretics (Protestants) and apostates usually are, and also baptized schismatics, *may be compelled* to return to the Catholic (Popish) faith, and to the unity of the church, *by inflicting bodily punishments.*¹ “The church judges and PUNISHES heretics (Protestant) because although they are out of the church, they being baptized, *are subject to the (Romish) church!*”² Nor is this inhuman doctrine, so dangerous to the liberties of every Protestant, inculcated merely on the priests, or kept as a secret among them. In order to carry on persecution, the mass of the people must be, at least in some degree, prepared for it. Therefore, the only copies of the scripture which are permitted to be read by the

¹ Petri Dens Theologia, &c. Vol. II. p. 80. of the edition of 1832.

² Do. p. 114.

people, the Douay Bible and the Rhemish Testament, have so falsified the sacred volume, as to make it teach the same doctrine and breathe the same spirit of hatred and blood, against Protestants. Thus the latter has the following comments :

Matth. 3. "Heretics may be punished and suppressed, and may, and *ought*, by public authority, either spiritual or temporal, to be *chastized* or *executed*."

Gal. 1: 8. "Catholics should *not spare* their own parents, if they are heretics."

Heb. 5: 7. "The translators of the Protestant Bible ought to be abhorred to the depths of hell."

Rev. 17: 6. *Drunken with the blood of saints*. "Protestants (says the comment) foolishly expound this of Rome, for that there they put heretics to death, and allow of their punishment in other countries ; but their blood is not called the blood of saints, no more than *the blood of thieves, man-killers, and other malefac-*

tors, for the shedding of which, by order of justice, no commonwealth shall answer.”

No wonder, that in Roman Catholic countries, where the priests had full opportunity to inculcate this exterminating spirit on the people, the latter were willing to execute the horrid persecutions against Protestants, which stain the annals of Europe. Yet we do not believe that the mass of American Catholics have imbibed the inhuman, persecuting spirit breathed by *their* Bible. We believe they are more humane and charitable than the priests wish them to be, and than they would permit them to be, if Romanism had the ascendancy among us.

In full accordance with the above settled and avowed persecuting principles of popery, the infernal inquisition has been put and kept in operation, whenever the pope and priests could accomplish their ends. I know, the Jesuit bishop England, in his Sermon before

¹ Protest. vol. II. 752. II. 114.

Congress, repeated the usual evasion, that the inquisition is a civil and not an ecclesiastical tribunal. But this is all a piece of subterfuge. It is true that the horrors of the inquisition can be carried into full execution only where the civil government has become connected with the Romish church, and in such countries where the government sanctions the inquisition, it is, we believe, customary, that a civil officer is appointed to *execute* the sentence of the inquisition on the hapless victim of their power. But the whole trial is conducted, and sentence passed, by *ecclesiastical* officers. None but *priests* can be inquisitors, and the tortures in the inquisition itself are, in every sense, under their entire control, and applied *exclusively by their command, and in their presence*, and by their minions. As well might it be said that our county courts are not civil but religious tribunals, because the hangman who executes the sentence pronounced by them, is a Lutheran or Calvinist, a Methodist, or perchance a Romanist! No case, if we mistake not, has

ever occurred in the history of the inquisition, in the millions of victims sacrificed by this bloody tribunal, in which the civil officer has dared to refuse to execute the sentence of the inquisitors; for he well knew that his own bones would pay the price of his temerity! The inquisition therefore undoubtedly remains what it always has been, an ecclesiastical tribunal, the engine of an intolerant, persecuting church to inflict tortures the most inhuman and savage, on all who dare to exercise their natural and unalienable right, of judging for themselves in matters of religion, and obeying God rather than man! The inquisition gradually grew out of the duty enjoined on the bishops by Pope Lucius III. A. D. 1184, to visit each his diocese, at least once or twice a year, for the purpose of searching for heretics. Pope *Innocent* III, by his bull of 1207, sent his inquisitors against the Waldenses,¹ and the fourth

¹ Eisenschmidt's *Römisches Bullarium*, vol. I. p. 31.

Lateran council in 1215, in order that this bloody work might be prosecuted without any interruption, converted this inquisitorial power of the bishops into a *standing inquisition*, which establishment was further matured at the council of Toulouse, 1229. In the year 1232-3, pope Gregory IX. appointed the Dominicans perpetual inquisitors in the *name of the pope*.¹ In 1261, pope Urban IV. issued a brief, ordering that in all cases where bishops had commenced process against any persons accused before the inquisition, the decisions of the inquisitors should have precedence, and the execution of the punishments denounced by them not be hindered. In 1325 pope John XXII. forbade the formation of treaties with heretics, pronounced those already made not binding, and directed the inquisitors to arrest all persons charged with favoring or harboring heretical persons.² Pope Paul III, in 1542, issued

¹ See Grieseler's Hist. vol. II. p. 388. Note 18.
 "Ad iudicium insuper," &c.

² Eisenschmidts Bullarium Romanum vol. I. p. 164.

a bull for the express purpose of fortifying and giving increased efficacy to this infernal tribunal. He, amongst other things, decreed, that no persons, of any rank or pursuit, shall be exempt from this tribunal, on pretence of having received any such license or privilege of exemption from the papal chair. He says expressly "that the powers of the inquisitors shall now and hereafter extend to all persons suspected of heresy, &c.—That no civil authorities shall dare to prevent the inquisitors from executing their functions, &c.¹ In another bull issued A. D. 1542, this pontiff established a *General Congregation of the Inquisition*, with power to arrest, and even imprison (*carceribus mancipandi*) suspected persons of any and of every rank, to prosecute their trial to a final decision, when the canonical punishments shall be inflicted, and the property of those condemned to death, be disposed of.²—And

¹ Id. vol. II. p. 1. 2. 3. and B. Magnum T. I. p. 751. const. 80. ed. Lux. ² Idem. vol. II. p. 4.

finally he, in advance, pronounces all their decisions valid, demands inviolable obedience to them, and pronounces every attempt of the civil authorities to interfere with the powers of the inquisitors null and void.”¹

And the Council of Trent, the last general council of the Romish church, four members of which had themselves been inquisitors,² expressed great interest in behalf of the inquisition.³ In view of all these facts, the ecclesiastical character of the inquisition ought never again to be denied. The popes and Romish church have continued⁴ to this day to favor and preserve this tribunal wherever they could and even in these United States, Bishop England attempted, in a lecture at Baltimore, to vindicate and eulogize this satanic institution

¹ Id. p. 5. and Bull. m. Tom. I. p. 762.

² Mendham's council of Trent, p. 190.

³ Mendham's Council of Trent, pp. 189, 190.

⁴ Dr. Brownlee, Popery an Enemy, &c. p. 105 &c.

⁵ See Smith's Synopsis of St. Ligori, p. 313. 315

According to Llorente, this fearful tribunal cost Spain alone 2,000,000 of lives, and the amount of torments suffered by these, and the other victims of papal persecution, was probably greater than that of all the generations that ever lived and died in God's appointed way, by natural death. A glance at the nature of these tortures will illustrate our idea. One mode of torture is by the *pendulum*. "The condemned," says Llorente, "is fastened in a groove upon a table upon his back ; suspended above him is a pendulum, the lower edge of which is sharp, and it is so constructed as to become longer at every stroke. The wretch sees this implement of destruction swinging to and fro above him, and every moment the keen edge approaching nearer and nearer : at length it cuts the skin of his nose, and gradually cuts deeper and deeper, till life is extinct." This punishment is yet in use in this secret tribunal ; for one of the prisoners released when the Cortes of Madrid threw

open the inquisition in 1820, had actually been condemned to it, and was to have been executed on the ensuing day! *Another mode* of torture consists in hoisting the victim to the ceiling by several thin cords tied to his wrists upon his back, whilst a weight of 100 lb. is attached to his feet. He is then suddenly suffered to drop, yet not so low as to let the weight touch the floor. His fall is so sudden and the shock so great as to dislocate his shoulders and often to break his bones!! A *third* torture "consisted of an instrument something like a smith's anvil, fixed in the middle of the floor, with a spike on the top. Ropes are attached to each corner of the room, to which the criminal's legs and arms are tied, and he is drawn up a little and then let down with his back bone exactly on the spike of iron, upon which his whole weight rests. A *fourth* torture, being what is termed a slight one, they apply only to women. Matches of tow and pitch are wrapped round their hands, and then set on fire and suffered

to burn until the flesh is consumed.¹ A *fifth* is the torture by fire. "The prisoner is placed with his naked legs in the stocks. The soles of his feet are then well greased with lard (or other penetrating and inflammable substances²) and a blazing chafingdish applied to them, by the heat of which they become perfectly fried. When his shrieks and lamentations were greatest, a board was placed between his feet and the fire for a while ; and then taken away again, if his tormentors were not satisfied. Another mode of torture was the *dry pan* ; in which the victim was literally roasted to death by a slow fire." Another method is thus described by McGavin, who had been a priest at Saragossa in Spain, as certified by Earl Stanhope, who had known him there. McGavin escaped from that country, renounced popery, received

¹ History of the Inquisition, with an Introduction by the Rev. Cyrus Mason, New-York, 1835.

² Stockkale's History of Inquisition, p. 191, of the London 4to. ed. 1810.

orders in the Protestant Episcopal church in London, and published his *Masterkey to Popery*, in which we find the following statement : “ In a large room she (the guide) showed me (the witness) a thick wheel covered on both sides with thick boards, and opening a little window in the centre of it, desired me to look with a candle on the inside, and I saw all the circumference of the wheel set with sharp razors.—This instrument is designed for those that speak against the pope and the holy fathers. They are put within the wheel, and the door being locked, the executioner turns the wheel till the person is dead.”¹ A very frequent mode of torture is by *water*. The sufferer is tied down on a bench, so tightly that the cords cut his arms and legs to the bones. His nostrils are closed, and a filter inserted into his mouth, through which a large quantity of water is gradually poured. The wretched vic-

¹ McGavin's *Masterkey to Popery*, p. 235, Hagerstown ed.

tim is compelled at every breath to swallow a mouthful of water, until at length his stomach and breast are intensely swelled, and he at last either expires amid his indescribable sufferings, or a short reprieve is given, only to enable him to endure another torturing !¹ And the last torture we shall mention is by an infernal engine in the form of a female, the virgin Mary. When the inquisition was thrown open in Spain by Napoleon, such an instrument was found in the cell. The familiar was ordered to *manœuvre* it. He did so. It raised its arms, beneath its robes was a metal breastplate filled with needles, spikes and lancets ! A knapsack was thrown into its arms, it gradually closed them and pierced the knapsack with a hundred deep cuts, all of which would have pierced, and often did pierce the living victim !! But it is enough. Humanity sickens at the thought, that man could ever be so estranged from his broth-

¹ Dr. Brownlee's Letters in the Roman Catholic controversy, p. 337.

er, as thus to become his "darkest, deadliest foe."

"When (says Stockdale) the accused was condemned to the torture, they conducted him to the place destined for its application, which was called the place of torment. It was a *subterraneous* vault, the descent to which was by a great number of winding passages, *in order that the shrieks of the unhappy sufferers should not be heard*. In this place there were no seats, but such as were destined for the inquisitors, who were always present at the infliction of the torture. It was lighted only by two gloomy lamps, whose dim and mournful light served but to show to the criminal the instruments of his torment. Here it was, unseen by any eye save that of God, that these fiends in human shape inflicted on their defenceless victims tortures which humanity shudders to contemplate, and which, if ought on earth can do

¹ History of Inquisition, pp. 191, 192.

so, present not an unapt emblem of the torments of hell !

In addition to this regular, systematic process, the Romish church has been guilty of numerous, extensive and sometimes national persecutions, in which hundreds of thousands of our Protestant brethren were butchered in cold blood. Need I point you to the bloody tragedy of St. Bartholemew's massacre, when at the nod of the Pope a hundred thousand of the best people of France were massacred in cold blood by order of their own priest-ridden king Charles IX. Need I direct your attention to the millions of Waldenses and Albigenses who were butchered in cold blood by the minions of the pope ? Need I speak to you of the thirty years' war in Germany, which was instigated by the Jesuits, in order to deprive the Protestants of the right of free religious worship, secured to them by the treaty of Augsburg ? Or of the Irish rebellion,¹ of the inhuman butchery of

¹ The celebrated historian Hume, gives the fol-

the capitol of Bohemia, not more than about seventy miles from Wittenberg, Conrad Stickna,¹ and John Milicz,² had publicly inveighed against the corruption of both priests and people, and especially against the mendicant friars a century and a half before the Reformation of Luther ; and Matthias von Janow, the confessor of Charles IV. had even gone so far in several instances, as to administer the holy supper in both kinds, although he was soon compelled to recant. Wickliffe in England, and Peter d' Ailly, Chancellor of the University at Paris, bore similar testimony against Romish corruption.

In the century immediately preceding the Reformation, Huss and Jerome arose as witnesses for the truth under very favorable circumstances. They dwelt in the same city where Sticka and Milicz had taught before them. And the University of Prague, in which they were professors, was at that time the most

¹ Obiit, A. D. 1369. ² A. D. 1374 obiit.

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about fifteen millions of Indians in South America, Mexico and Cuba, by the Spanish papists? In short, it is calculated by authentic historians, that papal Rome has shed the blood of *sixty-eight millions of the human race* in order to establish her unfounded claims to religious dominion.

lowing description of the suffering Protestants in Ireland, in the great massacre which began in 1641, in the reign of Charles I.

“The rebellion which had been upwards of fourteen years threatened in Ireland, and which had been repressed only by the vigor of the earl of Stafford’s government, broke out at this time with incredible fury. On this fatal day, the Irish, everywhere intermingled with the English, needed but a hint from their leaders and priests to begin hostilities against a people whom they hated on account of their religion, and envied for their riches and prosperity. The houses, cattle, and goods of the unwary English were first seized. Those who heard of the commotions in their neighborhood, instead of deserting their habitations, and assembling together for mutual protection, remained at home,

¹ Dr. Brownlee’s *Popery an enemy to civil Liberty*, p. 105.

What language then can express the gratitude due from protestants to the Reformation,

in hopes of defending their property, and fell thus separately into the hands of their enemies. After rapacity had fully exerted itself, cruelty, and that the most barbarous that ever in any nation was known or heard of, began its operations. A universal massacre commenced of the English, (Protestants) now defenceless, and passively resigned to their inhuman foes ; no age, no sex, no condition was spared. The wife, weeping for her butchered husband, and embracing her helpless children, was pierced with them, and perished by the same stroke ; the old, the young, the vigorous, the infirm, underwent the like fate, and were confounded in one common ruin. In vain did flight save from the first assault ; destruction was everywhere let loose, and met the hunted victims at every turn. In vain was recourse had to relations, to companions, to friends ; all connexions were dissolved, and death was dealt by that hand from which protection was implored and expected. Without provocation, without opposition, the astonished English, (Protestants) being in profound peace, and full security, were massacred by their nearest neighbors, with whom they had long upheld a continued intercourse of kindness and good offices. But death was the lightest punishment inflicted by those enraged rebels ; all the tortures which wanton cruelty could devise, all the

which has secured them the privilege of worshipping God according to the dictates of their own conscience without danger of being roasted at the fire, or having their bones broken on the rack! The first principle which guided the reformers was, that no authority on earth could justly require them to act contrary to the dictates of their conscience, and they did not hesitate to tell the Emperor to his face, in the XVIth Article of the Confession presented to him at Augsburg, that if ever their civil rulers commanded them to do aught contrary to their convictions of duty, they were bound "to obey God rather than men." Luther himself, the very earliest of the Reformers, denounced religious persecution in the most decided terms. "Do you say, the civil govern-

lingering pains of body, and anguish of mind, the agonies of despair, could not satiate revenge excited without injury, and cruelty derived from no cause. To enter into particulars would shock the least delicate humanity; such enormities, though attested by undoubted evidence, would appear almost incredible.

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should indeed not force men to believe, nor only interfere, in order that the people be not led astray by false doctrine? and how could heretics otherwise be put down? I answer, to counteract heresy is the business of ministers, not of the civil rulers. Here a different course must be pursued, and other weapons than the sword must fight these battles. The word of God must here contend; if this proves unavailing, neither can civil governments remedy the evil, though they should deluge the earth with blood. Heresy is an intellectual thing, that cannot be hewn by the sword, nor burned with fire, nor drowned with water. The word of God alone can subdue it, as Paul says, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of the strong holds, &c." 2 Cor. 10: 4, 5. It is indeed true, that even the protestant churches did not at once throw off every vestige of popish intolerance, but the cases of persecution by them were few and comparatively light, and soon passed away. Protestant

church ever embraced the Romish doctrine, that it is a duty by fire and sword to compel others to adopt our views. When protestants did persecute, it was in opposition to their own principles; but when Romanists put protestants to death, they only do what their creed requires, what their books distinctly tell us they believe it their duty to do, whenever they have the predominant power in their hands.

V. * The last feature of the Reformation to which we shall advert is, that *it has delivered the civil government of the countries which embraced it, from papal tyranny, and has given a new impulse to civil liberty, which has been felt in every kingdom of Europe.*

Since the relative tendencies of protestantism and popery have been fully developed and attentively studied, no fact in the philosophy of history is more fully established than that the former is intimately allied to civil liberty; and

* This entire part of the discourse was omitted in the delivery for want of time.

the latter to civil despotism. Ecclesiastical government, like that which pertains to the state, may be divided into government of the will or authority, and government of law or reason. The several protestant churches are confessedly governed by fixed principles of reason and scripture. They have adopted the word of God as their ultimate book of facts and principles in morals, by which they profess to be guided, to which they refer in all doubtful or disputed cases. This book they freely circulate among the community, that all may study the subject, become qualified to judge for themselves, and exercise their civil influence in defence of their rights. Romanism demands absolute, unconditional submission to the decisions of mother church, discourages all effort in the community to judge for themselves, yea prohibits the general reading of God's word, interdicts altogether the writings of those who impugn the positions of the church, and condemns as mortal sins every attempt to vindicate the unalienable rights of the people. Nay

it even conceals from its own laymen those decrees of councils and bulls of popes, which are most dangerous to their own liberties and those of their protestant brethren, although it requires them all from Sabbath to Sabbath to repeat their belief in them. Thus creating a habit of instinctive submission to certain unknown doctrines or principles of their church, and preparing at least the less enlightened eventually to execute purposes of cruelty and injustice, from which, if honestly dealt with, they would shrink with horror. To what flagrant violations of the civil rights of governments and people, these principles of popery led in the course of her history, is also but too indelibly impressed on the annals of Europe and South America and even Asia! How much, how incalculably much the Protestant nations have gained by the Reformation, is demonstrated by their manifest and striking superiority to their Catholic neighbors in every thing relating to civil rights and liberty, to internal improvements, to domestic purity

and happiness, to literary activity and enterprise and to scientific investigations. But that we may do no injustice to the Romish church, we shall let her own standard writings illustrate the facts in her history, and as her principles professedly change not, the investigation will be fairly applicable to prospective Romanism in our own country. The established principles of popery which have hitherto led to her encroachments on civil liberty, and must also do so in our country so soon as she prevails, are the following :

1. The popes actually do claim at this day *jurisdiction over the highest civil governments of the world.* Listen to language of pope Pius VII., in his bull of excommunication against Napoleon in 1809 : " Let them once and again understand, that by the law of Christ their sovereignty (the French empire) is **SUBJECT TO OUR THRONE** ; for we also exercise a sovereignty ; we add also, a *more noble sovereignty* ; unless it were just that the spirit should yield to

the flesh ; and celestial things to terrestrial."¹ Hear again the language of the present pope Gregory XVI. but three years ago. His priests in Portugal were in rebellion against the government, the government drove off the pope's nuncio, and confiscated the property of the rebellious priests. The pope denounces them "for rashly arrogating power over the church," and adds: "*We do explicitly declare, that we do absolutely reprobate all the decrees of the government of Lisbon made to the detriment of the church and her priests, and DECLARE THEM NULL AND OF NO EFFECT.*" Hear finally the claims of Pius VII, in 1808, to his agents in Poland, *the laws of the church do not recognize any civil privileges as belonging to persons not Catholic ; that their marriages are not valid, that they can live only in concubinage ; that their children being bastards are incapacitated to inherit ; that the Catholics themselves are*

¹ McGavin's Protestant, ch. 106, 107. Vol. II.

not validly married, unless they are united according to the rules prescribed by the court of Rome ; and that when they are married according to these rules, their marriage is valid even if they in other respects, infringed all the laws of their country.¹ Here then, if there is any meaning in language, the popes explicitly and honestly tell us, that they do claim authority over the existing, civil governments of the land, and claim and exercise the power of abrogating the civil laws, made by the government. They do not even rest their claim on the fact, that the French and Portuguese had professed the Romish religion ; because as Dens' Theology, the present popish text book in Maynooth College, where Bishop England and multitudes of our Irish priests were educated, informs us, "*Though they (the Protestants) are not of the (Romish) church, they (the Protestants) being baptized, ARE SUBJECT TO THE (Romish) CHURCH*" !!! So that the same claim

¹ Quarterly Register, Vol. 3, p. 89, and Beecher's Plea, p. 173.

to the control of our government may be expected to be asserted by the pope, so soon as he finds his catholics strong enough to sustain him.

2. Again, the *popes undertake to depose civil rulers and to absolve the people from their allegiance to their own civil governments, even if they had formally pledged that allegiance by an OATH.*

The *third Lateran council*, prescribes to all good catholics, “*That oaths which contravene the utility of the church, and the constitutions of the holy fathers. are not to be called oaths, but rather PERJURIES.*”¹

The *fourth council of the Lateran* is still more explicit in its decrees. Having first commanded that “the secular powers, *whatever office* they execute, be admonished, persuaded, and if necessary *compelled* by ecclesiastical censure, that as they desire to be reputed and accounted faithful, so they would publicly take

¹ Labbei Concilia, tom. X. p. 1522.

an oath for the defence of the (Romish) faith; that they will endeavor in good faith, according to their power to *destroy all heretics marked by the church, out of the lands of their jurisdiction.*—The council then proceeds to prescribe the remedy of the church, in case any civil ruler should refuse to exterminate his subjects at the bidding of the papal minions. “But if the temporal prince, being admonished and required, shall neglect to purge his land from this heretical filthiness, **HE SHALL BE excommunicated** by the bishops of the province, and if he shall refuse to give satisfaction within a year, let it be signified to the pope, *that he may forthwith pronounce his vassals ABSOLVED FROM THEIR ALLEGIANCE* (for not murdering their Protestant neighbors!!!) and *expose his land to be possessed by Catholics*, who **HAVING DESTROYED THE HERETICS**, may possess it without contradiction, &c.”¹ To the decrees of these councils among others, every pope binds him-

¹ Labbei Concilia, Tom. XI. Part. I. p. 148, can. 3, and Horne on Romanism, p. 30.

self to adhere, in the following words: "I also without doubt receive and profess all other things, delivered, defined and declared by the *sacred canons and general councils*, and especially by the holy council of Trent; and all things contrary to them, with all heresies rejected and cursed by the church, I likewise condemn, reject and curse."¹ And even the late pope Pius VII. explicitly says: "It is a rule of canon law, that *the subjects of a prince manifestly heretical (Protestant) ARE RELEASED FROM ALL OBLIGATION to him, are dispensed from ALL ALLEGIANCE and all homage*"!!! This is the theory of the Romish church, set forth in terms too explicit to be misunderstood. The popes therefore down to the present incumbent, do evidently claim the right and avow it as their obligation to denounce Protestant rulers, and to absolve their subjects from all civil allegiance to them.

¹ That the popes have not been remiss in the

¹ Pope Pius' VIIth Creed.

discharge of the duty enjoined on them by the canons, whenever they possessed the requisite power, is testified only too abundantly by the history of papal countries.

Saint Gregory VII. twice anathematized and deposed the Emperor Henry IV. In 1116 the Emperor Henry V. was deposed by Paschal II.; John, King of England, by Innocent III. in 1210, and Raymond, Count of Thoulouse, by the same pontiff, in 1215; the Emperor Frederick II. by Innocent IV. in 1245; Peter, king of Arragon, by Martin IV. in 1283; Matthew, Duke of Milan, in 1322, and Lewis of Bavaria, in 1324, by John XXII.; Barnabas, Duke of Milan, by Urban V. in 1363; Alphonso, King of Arragon, in 1425, by Martin V.; the king of Navarre, by Julius II. in 1512; Henry VIII. king of England, by Paul III. in 1538; Henry III. of France, in 1583, by Sixtus V.; who, on hearing of this monarch's assassination by friar Jacques Clement, declared that the murderer's fervent zeal toward God surpassed that of Judith and Eleazar, and that

the assassination was effected by Providence ! In 1591, Gregory XIV. and in the following year the uncanonically elected Pope, Clement VII., issued bulls of deposition against Henry IV. king of France, whose life was first attempted by John Chastel, a Jesuit, then by a monk, and finally he was stabbed by Ravallac. In 1569 *Saint* Pius V. deposed Queen Elizabeth, whose Romanist subjects he stimulated to rebel against her, and furnished some of them with money to aid their nefarious attempts ; and bulls of deposition were fulminated against that illustrious queen, by Gregory XIII. in 1580, Sixtus V. in 1587, and Clement VIII. in 1600. Sixtus V. in his bull, styled her an usurper, a heretic, and an excommunicate ; gave her throne to Philip II. of Spain, and *commanded* the English to join the Spaniards in dethroning her. Clement VIII. in 1600, issued a bull to prevent James I. ascending the throne of England, declaring that “ when it should happen that that miserable woman [Queen Elizabeth] should die, they [her sub-

jects] should admit none to the crown, though ever so nearly allied to it by blood, except they would not only tolerate the [Roman] Catholic religion, but promote it to the utmost of their power, and would, according to ancient custom, undertake upon oath to perform the same." In 1643, Urban VIII. issued a bull of deposition against Charles I. in Ireland ; where two years before not fewer than 100,000 Protestants were massacred, and to those who had joined the rebellion of 1641, the same holy pontiff granted a *plenary indulgence*. In 1729 Benedict XIII. at the instance of the Romanist Irish prelates, issued a bull to dethrone George II. King of England, with an indulgence for raising money to support the Pretender. In 1768, Clement XIII. published a brief, on occasion of certain edicts issued by the Duke of Parma and Placentia, in *his own dominions* ; wherein the pontiff, in the plenitude of his usurped authority, abrogated, repealed, and annulled, as being prejudicial to the liberty, immunity, and jurisdiction of the church, whatever

the duke had ordered in his edicts, and *forbade his subjects to obey* their sovereign ; further depriving all, who had either published or obeyed the edicts, of all their privileges, and incapacitating them from receiving absolution, until they should fully and entirely have restored matters to their former condition, or should have made suitable satisfaction to the church, and to the holy see. In 1800, the late pope Pius VII. announced his election to the pontificate to Louis XVIII. as the lawful King of France ; and in the following year he exhibited a most edifying instance of *papal duplicity*, when it suited his interest, by entering into a concordat with Bonaparte, in which, besides suppressing 146 episcopal and metropolitan sees, and dismissing their bishops and metropolitans without any form of judicature, he *absolved all Frenchmen from their oaths of allegiance to their legitimate sovereign, and authorized an oath of allegiance to the First Consul*: and when Louis XVIII. sent his ambassador to Rome to present his credentials, the pontiffs

refused to receive him. With marvellous infallibility, however, not quite eight years after, the same pontiff issued a bull (in June, 1809,) excommunicating Bonaparte and all who adhered to him in his invasion of the papal states ; in which bull he makes the same extravagant pretensions to supreme power which had been put forth by *Saint Gregory VII.*, *Innocent III.* and other pontiffs.¹

But it may be asked, why have not the popes exercised this right against our own government, if they are in sober earnest in claiming its possession ? To this interrogation we will permit pope Pius himself to furnish a very satisfactory reply. "To be sure," (he says) we have fallen into such calamitous times, that it is *not possible* for the spouse of Jesus Christ to practise, nor *expedient* for her to recall her holy maxims of just rigor against the enemies of the faith. But although she cannot exercise her *RIGHT of deposing heretics* (Protestants)

¹ See Horne on Romanism, pp. 31, 32, 33.

from their principalities, and declaring them deprived of their property," &c. The reason, it seems, why the popes do not now dethrone protestant rulers as they formerly did, is not a change in their principles, but a want of power to execute their wishes, an unwillingness on the part of the protestant subjects to obey the lordly dictates of the pontiffs!! Hence the only course left for the holy father, is first to convert enough of these heretical subjects to the Romish church, and train them to implicit obedience to the priests, so that in due time they will be prepared to execute the pontifical mandate to "dethrone their heretical rulers," and extirpate their heretical fellow citizens.

3. The third principle of popery which has led to infringement of civil liberties of Protestants is, that *Romish ecclesiastics, priests, monks, and nuns claim exemption from the civil jurisdiction of the governments under which they live.*

The bull of Pope Paul V. termed "In cœna Domini," or "At the supper of the Lord," in its *fourteenth* section, "excommunicates all persons,

both ecclesiastical and secular, who appeal from the execution of the pontifical briefs, indulgences, or *any other* of their decrees—and all those who have recourse to secular courts for redress from Roman jurisdiction—and all those who hinder or forbid the publication and execution of those letters and decrees; and all those who molest, imprison, terrify or threaten those who execute the commands of the Roman court.¹

Section *sixteenth*, of the same bull, “curses all those who draw ecclesiastical persons, convents, &c., before their tribunal, against the rules of the canon law.”²

And section *twenty*, of the same instrument, completes the work. It anathematizes and excommunicates all and every the magistrates, judges, notaries, &c., who *intrude* themselves in capital or criminal causes against ecclesiastical persons, by processing, apprehending or banish-

¹ M'Gavin's Protestant, Vol. II. p. 690, 691.

² Id., Vol. II. p. 691.

ing them, or pronouncing or executing any sentences against them, without the special, particular and express license of this holy apostolic see : and also all those who extend such licenses to persons or cases not expressed, or any other way abuse them, although the offenders should be counsellors, senators, chancellors, or *entitled by any other "names."*¹ The twenty-eighth section enjoins it on all prelates, bishops, priests &c., absolutely to publish this arrogant bull at least once a year in their churches. Whether this bull is regularly published in this country we know not. Possibly the pope, who can and often has suited his religion to the times, has given a secret dispensation *for a season* in this republican country ; if not, it is now published, though probably in Latin, that it may not excite public attention. In Roman Catholic countries it is faithfully published and acted on : and even " though the Grand Duke Leopold, of Tuscany, frequently commanded the entire suppression

¹ McGavin's Protestant, Vol. II p. 691.

of it in his territories, that paper was, notwithstanding, affixed by the priests to the confessionals and sacristies; while others had the hardihood to publish it from the pulpit or the altar on the day specified by the pope."¹

4. The *fourth* principle which makes them dangerous to civil governments is, that *their priests, &c., are under such oaths to the pope and his kingdom, as render them necessarily unfaithful to the civil liberties of any country.*

The oath taken by priests is as follows: "Omnia a sacris canonibus," &c. "All things defined by canons and general councils, and especially by the Synod of Trent, I undoubtedly receive and profess. And all things contrary to them I reject and anathematize; and from my dependents and others who are under my care, as far as possible, I will withhold. And this Catholic faith I will teach and *enforce upon them.*" The canonical oath, which every prelate takes at his consecration, runs thus: "Ego

¹ M'Gavin's Protestant, Vol. II. p. 697.

ab hac hora," &c. "From this hour forward I will be faithful and obedient to my Lord the pope, and his successors. The counsels with which they trust me, I will not disclose to any man, to the injury of the pope and his successors. I will assist them to retain and defend the popedom and the *royalties* of Peter against all men. I will carefully conserve, defend and promote the rights, honors, privileges, and authority of the pope. I will not be in any council, pact or treaty, in which any thing prejudicial to the person, rights, or power of the pope is contrived; and if I shall know any such things, I will hinder them to the utmost of my power, and *with all possible speed I will signify them to the pope.* To the utmost of my power I will observe the pope's commands, *and make others observe them. I will impugn and PERSECUTE ALL HERETICS, (Protestants,) and rebels to my lord the pope.*"¹

¹ Pontifical. Romanor. de Consecrat. Elect. in Episcopum, p. 57, and M'Gavin, Vol. II. p. 694.

Now when it is recollected that the power claimed by the popes is as much political as religious, that he claims control over all civil governments, as has been already proved to you both by papal bulls and canons of councils, is it not difficult to evade the inference, that persons who have taken this oath to support all the power and "royalties" of the pope, cannot be true to the political interests of our own country and government, which are so diametrically opposed to those of popery ?

Of a character still more glaringly treasonable is the form of a " Jesuit's oath of secrecy, as it remains on record at Paris, among the Society of Jesus."¹ In order, it would seem, to keep the

¹ *The Oath of Secrecy.*—I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the archangel, the blessed St. John Baptist, the holy apostles St. Peter and St Paul, and the saints and sacred host of heaven, and to you my ghostly father, do declare from my heart, without mental reservation, that his holiness Pope Urban is Christ's vicar general, and is the true and only head of the catholic or universal church throughout

whole body of ecclesiastics detached from the interests of civil governments, to make them an ecclesiastical and civil standing army, true only to the interests of the popes, the 43d canon of

the earth ; and that by the virtue of the keys of binding and loosing given to his holiness by my Savior Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal, without his sacred confirmation, and that they may safely be destroyed : therefore to the utmost of my power I shall and will defend this doctrine, and his holiness's rights and customs against all usurpers of the heretical (or Protestant) authority whatsoever : especially against the now pretended authority and church of England, and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother church of Rome. I do renounce and disown any allegiance as due to any heretical king, prince, or state, named Protestants, or obedience to any of their inferior magistrates or officers. I do further declare, that the doctrine of the church of England, of the Calvinists, Huguenots, and of other of the name Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare, that I will help, assist, and advise all, or any of his holiness's agents in any place, wherever I shall be, *in England, Scotland, and Ireland, or in any other*

the Council of Lateran, under Innocent III., *actually forbids the Romish priests from taking the oath of allegiance to the civil government*: “*Sacri auctoritate Concilii prohibemus,*” &c.

territory or kingdom I shall come to; and do my utmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended powers regal or otherwise. I do further promise and declare, that notwithstanding I am dispensed with to assume any religion heretical for the propagating of the mother church's interest, to keep secret and private all her agents' counsels from time to time, as they intrust me, and not to divulge directly or indirectly, by word, writing, or circumstance whatsoever: but to execute all what shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or by any of this sacred convent. All which I, A. B., do swear by the blessed Trinity, and blessed sacrament, which I now am to receive, to perform, and on my part to keep inviolably: And do call all the heavenly and glorious host of heaven to witness these my real intentions to keep this my oath. In testimony hereof, I take this most holy and blessed sacrament of the eucharist; and witness the same further with my hand and seal in the face of this holy convent, this day of An. Dom., &c.—*M'Gavin's Protestant*, Vol. II. p. 256.

“By the sacred authority of this Council, we declare, ~~that it is unlawful for~~ *secular princes to require an oath of fidelity and allegiance of their clergy; and peremptorily forbid all priests from taking any such oath if it be required.*”

According to this canon, no Romish priest can be naturalized as a citizen of our republic. It is a curious topic of inquiry, whether Romish priests do generally become naturalized or not. Would it not be an interesting and important circumstance, if the inquiry should establish the fact, that of the whole mass of foreign priests, not one has become a naturalized citizen of our country? We do not assert the fact, yet we should not be surprised if it is found true. We have never ourselves heard of a case of such naturalization.

Thus have we presented to you some of the anti-republican principles of popery, derived not from doubtful sources, not from the fabrications of Protestants, but from the bulls and canons of the Romanists themselves, all which the priests are by oath bound to observe. Prior to the

Reformation these principles were fully acted out in 'Europe; and since that time they are still observed in all Catholic countries, except where the civil governments, even though Catholic, have not fully submitted. In our own country the priests can accomplish their objects only by degrees. Yet do we not perceive symptoms of their progress? Is it not a fact, that even at this day there are some popish nunneries, &c., in our country, into the interior of which no civil officer is ever admitted? Does not this look like a gradual assertion of the claim to exemption from civil control enjoined by their bulls and canons? The hostility of their leaders to our political institutions has even been openly *professed*, and therefore cannot well be denied by them, nor doubted by the most charitable Protestants. Bishop Flaget of Kentucky complains in his letters to his superiors in Europe, that the conversion of the Indians to Romanism is principally retarded by their intercourse with the whites, "which," he adds, "cannot be hindered *as long as this Republic*

shall subsist." Mr. Baraga, another Austrian Jesuit, laments "*the evils of a free government,*" and of "**THIS TOO FREE government!!**" When therefore we reflect, that republican institutions are alike hostile to the ecclesiastical despotism of Rome, and the civil despotism of Austria and Europe generally, nothing can be more evident than that the downfall of our government would advance the interests of both ecclesiastical and political monarchists, and is naturally desired by them, even if they had not themselves confessed the fact. The monarchists and statesmen of Europe well know the fruitlessness of an attempt to destroy our republic by open invasion. The only mode of reaching us is by indirect action. What pretext could be more specious than that of religion? And as popery, which is a system of *politico-religious despotism*, is well understood to be hostile to liberty in every form, the enemies of human rights must rejoice in its extension, however indifferent they may be to every thing like true religion. When, under these circumstances, we see hundreds of

societies organized in Catholic Europe, and patronized by the first *politicians* and *monarchists* of Austria, to propagate popery in America, their motive may be easily conjectured. When we learn, too, that this motive is the current topic of conversation in the higher circles of Europe, and that the few friends of human liberty there feel an anxious apprehension from the machinations of Roman priests; when even the venerable patriot Lafayette was constrained to exclaim to different American citizens, "If the liberties of your country are destroyed, it can only be by the *popish clergy*;" it becomes us to lend respectful attention to this subject, and in a suitable, Christian manner, endeavor to resist the encroachments of the enemy.

Here we are met by the objection, that papists, when interrogated, deny every intention hostile to our liberties, and ought they not to be believed? We answer, the mass of common papists we have already exonerated from the charge of being privy to such designs. The secret has not been confided to them.

They are only taught implicitly to obey the priest and pope and councils, at the hazard of eternal ruin, and thus in due time, as common soldiers to obey their commanders. But, some of their leading bishops and priests have denied all such design. True, but these are well acquainted with the decree of the council of Constance, that *no faith need be kept* with heretics, in virtue of which poor Huss, though in possession of a letter of safe conduct from Emperor Sigismund himself, was committed to the flames.—They well know also that this canon with respect to not keeping faith with heretics was distinctly recognized by the council of Trent, the last general council that has been held; and that it is therefore still in force.¹

¹ M'Gavin's Protestant, Vol. I. p. 203; 204. "History abundantly testifies how faithfully the decree of that Council has been observed. Not to insist upon the numerous plots and conspiracies against the reformed religion in Great Britain, from its establishment to the memorable gunpowder conspiracy, and the Irish conspiracy in 1729; witness the martyrdom of John Huss, who, though he had a safe con-

Now supposing these priests even to be conscientious men, as they believe and obey those


duct from the *emperor* Sigismund, guaranteeing his *free* access to the Council of Constance, and his free return from it, was nevertheless imprisoned there ; and, after a process on a charge of heresy, was condemned and burnt to death, in violation of every law, human and divine. Witness the massacre of St. Bartholomew, in 1572, when 500 Protestant gentlemen, and 10,000 of the lower classes, were assassinated at Paris, and not fewer than 40,000 in the provinces ; at which pious tidings, Gregory XIII. was so overjoyed that he commanded a discharge of artillery to be made, ordered the cardinals to return solemn thanks to Almighty God, and caused a medal to be struck in honor of the unprincipled transaction. Witness also the massacre of 1641, in Ireland, where (as in France, sixty-nine years before) no ties of nature or of friendship could prevent papists from embroiling their hands in the blood of their nearest Protestant relations. To these instances may be added the unprincipled revocation of the sacred and irrevocable edict of Nantes, by Louis XIV., against the faith of the most solemn treaties, in consequence of which the Protestant churches were destroyed throughout France ; the soldiers committed the most scandalous excesses ; and after the loss of innumerable lives, 50,000 of the most valuable and industrious of the citizens of France were forced into exile. Once more, in 1712, when by virtue of the treaty of

canons, they can state any thing, and deny any thing, even with an oath, as the papal bull declares, and their oath itself is not binding if the violation of it advances the interests of the church! So long therefore as these canons remain unaltered, and priests continue by an oath to bind themselves to obey them, they cannot reasonably expect intelligent Protestants to believe their disclaimer. At the time of the American revolution, the several Protestant

Alt-Rastadt certain places were to be surrendered to some Protestant princes, Pope Clement XI. in a letter to the Emperor Charles VI. denounced the Protestants as "an execrable sect," and in the plenitude of his pretended supremacy declared that every thing, which either was or could be construed or esteemed to be in any way obstructive of, or in the least degree prejudicial to, the Romish faith or worship, or to the authority, jurisdiction, or any rights of the church whatsoever, "to be, and to have been, and perpetually to remain hereafter null, unjust, reprobated, void, and evacuated of all force from the beginning; and that no person is bound to the observance of them, although the same have been repeated, ratified, or secured by oath."—*Digest of Evidence on the State of Ireland*, Part II. p. 243. *Horne on Romanism*, p. 35.

churches, whose creeds contained a profession of allegiance to kings, &c., or other principles inconsistent with our republican institutions, expunged the objectionable articles, and threw off all foreign allegiance. But Catholics have never done so. Let them do this; let them openly renounce allegiance to all foreign potentates, and reject those canons of councils and bulls of the popes, which are hostile to our liberties; and they will secure the confidence of their fellow citizens: we shall be among the first to do them justice. In the mean time we must regard as the special work of God, that glorious Reformation, which opened the eyes of Europe on the corruptions and arrogant claims of popery; which taught princes to vindicate their rights against the encroachments of the pretended vicar of Him who had "no kingdom of this world." Let us cherish the recollection of that wondrous work of God, which restored to the people the blessed Bible, that principal instrument of the Reformation, and rendered accessible to all the pure and unerring plan of salva-

tion taught by the Savior and his apostles. In view of all the facts of the case, let the patriot and the Christian seriously inquire, whether the subject of progressive Romanism amongst us is not worthy of their attention ; whether love to their wives and children does not call upon them to guard against even the distant dangers of papal cruelty and superstition ? Let them not regard with indifference the rapid increase of those foreign emissaries among us, who still retain their allegiance to a foreign power. Let them not regard as uncharitable those who re-echo the alarm which the apostle of liberty, Lafayette, first sounded in our ears. That order of men especially, now spreading over our land, the disciples of Loyola, who have proved so formidable to the strong arm of civil government in Europe, as to have been suppressed or banished at thirty different times, should not be regarded as a contemptible foe, or as unworthy of being attentively watched. Let civilians and statesmen investigate, not the religious doctrines, but the *POLITICAL principles and canons of po-*



pery, for popery is not less a POLITICAL¹ than a religious system. The priests and Jesuits form

¹ The writer would earnestly invite the attention of his fellow citizens to the following extract from a highly interesting recent work, entitled, "*Confessions of a French Catholic Priest; to which are added, Warnings to the People of the United States.*" This priest is now in New-York, and the translator, S. F. B. Morse, of the New-York University, vouches for the character of the author and credibility of his statements. The scenes here revealed by one who was himself an actor in them, but whose awakened conscience prompted him to abandon such a corrupt association, will enable politicians to appreciate the solemn prediction of the great *Lafayette*, that if *American liberty is destroyed it will be by Catholic priests.* In reference to our own country, we would merely say, What intelligent politician does not know that, in some places, the Romanists already hold the balance at our elections, and that whenever a papist is a candidate, or any thing can be gained to their cause, or either party is thought more favorable to the papists as such, they move in a body under the direction of the priest, with a unanimity utterly unknown in any Protestant sect? Their priesthood is a compactly organized legion, spread over the length and breadth of our land, each of whom can control almost every Catholic vote in his parish. All these priests are moved by eleven bishops, and by the archbishop and the pope's legate, Bishop England, the

a standing army of foreign allegiance in our midst. Unconnected with our population by

head of the Jesuitic order in this country. And all these, down to the lowest priest, are under an oath of allegiance to the pope, who is a *political* as well as religious prince, while, if we mistake not, few if any of them (the great majority of them are foreigners) have taken the oath of naturalization and sworn allegiance to our own government. Would it not be prudent, in the present circumstances of our country, to require by law all foreign priests and ministers of any and every denomination, Protestant and Catholic, before they can exercise their professional functions in this country, to become naturalized, and thus take the oath of allegiance to our own government? Let the reader peruse the following extract from the warning of the converted priest, and then answer my question :—

“ Americans of every age, of every rank, magistrates and citizens, rich and poor, clergy and laity, by all that is dearest to you, let a single feeling animate you ; unite your ranks as in the day of battle, and if your foe attempts to introduce himself here, to creep in among you, let him meet every where an impenetrable wall ; if he proposes to you to exchange the simple and pure faith of your fathers for his fanaticisms and superstitions, your liberty for his thralldom, answer as you would answer if any tyrant should propose to you to surrender your national flag and betray your country.

the ties of domestic life, they live subservient to the interests of their alien master, and fight his

“Such is the duty of every American, however you may be divided. Some ambitious men, I am informed, are to be found among you, hungry for power, who do not blush to make use of Catholics to compass their ends at the elections. Do those men belong to that American people whose fidelity, union, and devotion, sixty years ago, astonished Europe and commanded the admiration of the world? In the days of your immortal struggle you had but one Arnold to betray the noble cause, and his name is dishonored for ever; and now, Americans, forgetful of their origin, of their duty and country, forgetful of the patriotism of their fathers, of the blood which flows in their veins, buy and beg the very voices of their enemies, of Roman Catholic priests. This only fact is an awful symptom, and proves but too truly that my fears are well-founded.

“But perhaps those misguided, ambitious men do not know the enemy with whom they would join themselves. Let them open their eyes then, and learn what true Catholics, and especially what priests, have lately done in the elections of France. The history of past events is a lesson for the present day. When Louis XVIII. in 1819 granted his charter, which gave some rights to the French, all the true Catholics, and the clergy above all, chafed by this recognition of the *people's* rights, left no means untried to violate and distort it, till they de-

battles. They are servants of the state as well as of the altar. Above all, let politicians, states-

stroyed it by the ordinances of July, 1830. During this long struggle of fifteen years, between Absolutism and Liberalism, my fellow priests used all their power to revive their party, especially on the great day of elections. Then our bishops, (creatures of the king,) sent us their circulars, in order to warm our zeal and ardor.

“ And we, the faithful slaves of our spiritual Superiors, used all our influence—made public prayers for *good elections*; we preached in the pulpit to our parishioners, in the catechism to the boys, in the confessional to every body, that *Liberalism* (or the party of Liberty) was a *guilty heresy*; it was a mortal sin to give one’s voice for this party, and we tried by every means to dishonor and tarnish its adherents.* *The throne and the altar* was the watch-word, was the enjoined text of all our discourses. We required in confession rigorously, from the electors, the name and opinion of their candidates, obliged them to vote according to our direction, under pain of refusal of absolution.† If electors themselves did not come to

* A singular proof of the natural hatred of the clergy for liberty, is, that Lafayette is represented by them as a very bad man. In order to judge of this hero’s character, it was necessary for me to come to America.

† In 1833, the author assisted at the administration of the last sacraments to a dying country gentleman. The origin of his fortune was questionable, and he was a member of the

men, and Christians of every denomination unite in circulating the unadulterated word of God,

the confession, we had their wives and daughters ; and we recommended to them that they should employ all their influence to make their fathers and husbands of our party.

The government, which relied upon our zeal, which knew that its interests were ours, instituted many societies of itinerant missionaries. They went from city to city, from village to village, to revive the ashes of Catholicism and preach servitude. They formed brotherhoods and associations of both sexes, in which they enlisted the most devoted knights of their religion and royalism, the most ardent foes of liberty. And (striking circumstance, the best proof of the truth of my observations) all the deputies named by the country electors were enemies of liberty and of the press, because those country electors were under the influence of curates ; while in the cities the electors, more free and learned, chose deputies who were friends of freedom.

But when our party* saw that all its exertions were vain and useless, it introduced into the court

Liberal party. His priest enjoined him, in order to legitimate his riches, to make some donations to the church ; but as for his vote, the priest compelled him to call in his family, to beg pardon, for the scandal of having given in his vote to a Liberal man, and to beseech his eldest son not to follow his example.

* As I was only a secondary wheel of this infernal machinery, I knew not all its secrets ; but these few revelations are true to the letter.

without note or comment either Papal or Protestant, among our Catholic fellow citizens, and

of Charles X., about 1826, a secret ecclesiastic council, composed of the cardinals De la Fare and De Latil, archbishops of Rouen and Rheims, the archbishop of Paris, M. De Guclen, and some pious laymen, worthy of their holy society. This council, called the *Camarilla*, directed all the acts of government, forced the public functionaries to go to confession, required from all the candidates to public situations an attestation of Catholic and Royalist principles delivered by the curate, pressed the unhappy Charles X. to name his stupid ministry of the 8th of August, 1829; and at length, to issue the fatal ordinances of July, 1830. Thus has the Popish clergy lengthened the struggle of liberty, and compromised the well-being of thirty-three millions of Frenchmen; thus it has divided them into two camps of mortal enemies; thus, at last, has it ingloriously crowned the long story of its cruelty and oppression in my unfortunate country.

“Since the accession of Louis Philip, the priests have kindled again the flames of civil war. They have sprinkled again with holy water the guns and pick-axes of the poor and slavish peasants of La Vendee* and Brittany, to raise them against the

* Every body knows that La Vendee has been devastated by sword and flames, and unpeopled, in its wars excited by its priests against the republic in 1793-4. They attempted in 1830 to renew the same horrors, but Philip has employed the most rigorous and oppressive measures to prevent it.

in persuading them to search the Scriptures and think for themselves. Let efforts be made to bring their children under the influence of Sabbath school instruction. Let all, both young and old, be treated in the spirit of true Christian benevolence, and we doubt not that under God much can be accomplished for the preservation of our liberties, and the glory of our Divine Master.

popular throne. But this new crime has ended, after some bloody fights, in bringing on La Vendee an army of thirty thousand soldiers, who, at the present time, crush this province, the tool of its priests; and the clergy, seeing that Philip becomes from day to day as despotic as his predecessors, rallies itself round him, and unites once more the *throne and the altar*. Such as these are the men with whom you ally yourselves, Americans; whose suffrages you beg, whose assistance you ask, in your elections: these are the men with whom you would divide the future destinies of your country. I wish you would but look at the history of Popery, and examine and see *if ever a Catholic country has been happy.*"

See also, on the political bearings of Popery, Dr. Breckenridge's Discussion with Mr. Hughes, *passim*.

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