

## [“A Very Wealthy Church-State” – By Darryl Eberhart](#)



The Roman Catholic Church is the biggest financial power, wealth accumulator and property owner in existence. She is a greater possessor of material riches than any other single institution, corporation, bank, giant trust, GOVERNMENT or STATE of the whole globe.

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## [Forefathers of the Faith Exposed the REAL Antichrist](#)

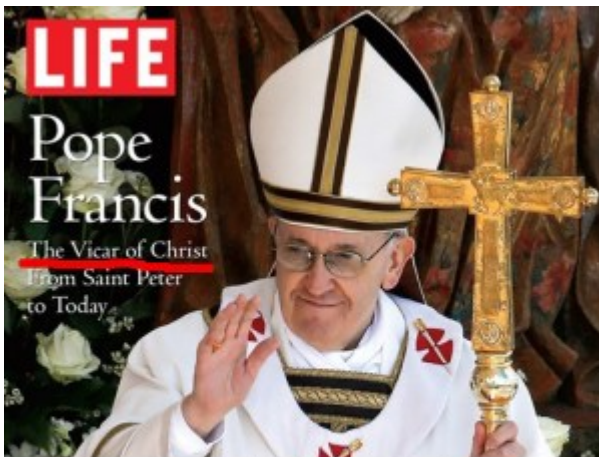


God's people of the past correctly identified the Antichrist. Most of God's people today don't have a clue and are only speculating who it could be.

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## [The Ten Commandments in the Language](#)

## of the Pope



Vicar: (From Latin) vicarius, **a substitute**,  
Anti: (From Greek) against, opposite, **instead of**,  
Vicar of Christ = Anti Christ

I think that most Protestant Christians today have been deceived as to who the Pope of Rome really is. This post may offend some people, but perhaps it may help wake up the sleepers. It was taken from "The Pope – Chief of White Slavers, High Priest of Intrigue" – By Jeremiah J. Crowley, a Roman Catholic priest for 21 years. He wrote it in 1913. Do you think the Roman Catholic hierarchy is any different today? I once met a young Irishman who told me he is ashamed of the fact he was raised Catholic because of the scandals of pedophile priests.

The following is taken from [LETTER TO ALL CIVILIZED PEOPLES. Subject: THE POPE-FOE OF MANKIND. Part I](#)

Yes, it expresses extreme sarcasm. But I think a man such as Jeremiah J. Crowley could well afford to be sarcastic considering the way the agents of the Vatican dealt with him.

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The Ten Commandments of God translated into papal language are thus rendered:

1. One Lord and one God shalt thou adore, in the "Supreme Pontiff" at Rome, "Vicar of Christ," and like unto Christ, sinless and infallible.
2. Bless every day of thy life the holy name of pope and pontiff, proving thy sincerity by daily offerings to "Peter's Pence."
3. Keep holy the feast days of "Holy Church," especially those of the Blessed Booze and the cherished St. Boodle.
4. Honor the "Holy Fathers" of thy Church and reverence the "Holy Mothers" of White Slavery, toiling so steadily for "Holy Fathers" comfort.
5. Kill thou shalt not, save "Heretics", "Schismatics" and other enemies of the blessed White Slavery of the Vatican.
6. Commit not adultery, unless thou faithfully pay the price set by "Holy Church" for many masses for "souls in Purgatory."
7. Steal not, unless to hand over proceeds to "Holy Fathers" for saloon, red light, and other agents of needed priestly refreshment and

recuperation.

8. Do not lie, save and except when duty to "Holy Church" and the interests of its White Slave and Wine Room activities demand.
9. Covet not thy neighbor's wife, unless thou art prelate, priest, or monk.
10. Covet not any of thy neighbor's goods that thou couldst not turn readily into coin of the realm, for the benefit of White Slave Institutions and Temples of Sodom, under control of "Holy Fathers" for the spiritual upliftment of men and women.

In the beginning of this chapter, Jeremiah J. Crowley writes:

David, King and Prophet, filled with a genuine and grateful exaltation of spirit, at all the benefits received from his God, exclaimed:

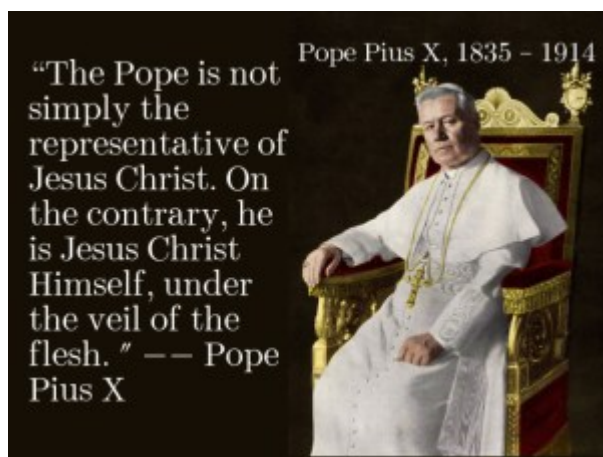
O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord.

For this sublime invocation of the Royal Prophet papal eulogists of today may invite us to sing:

O praise the pope, all ye humankind: praise him, all ye nations. For his goodness is ever at command of highest bidder, and his favor endureth as long as suppliant's gold holds out.

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## What a former Roman Catholic Priest has to say about the Papal System



No professing Roman Catholic, believing in the doctrines of papal supremacy

and infallibility, can be loyal to any form of government but the papal only.

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## [The Pope – Chief of White Slavers, High Priest of Intrigue](#)



Former Catholic priest Jeremiah J. Crowley exposes the Popes of Rome as evil tyrants whose interest is only money and power over as much of the world as possible

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## [Babylon the Mother Church – By Henry Grattan Guinness](#)



Did not Rome Christian became a harlot? Did not Papal Rome ally herself with the kings of the earth? Did it not glorify itself to be as a queen, and call

itself the Mistress of the World?

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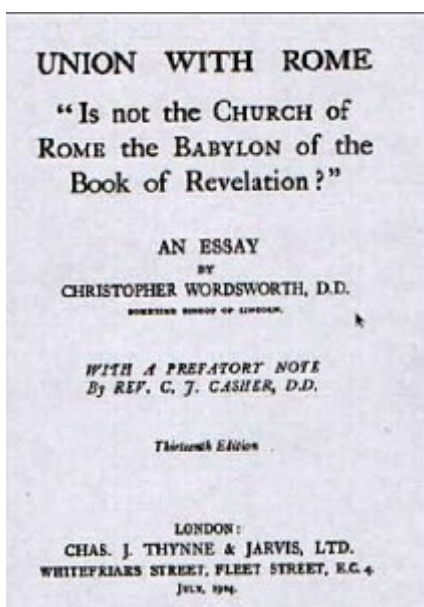
## In His Estate He shall Honor the God of Forces



The “God of forces: and a god whom his fathers knew not” – the wafer god of Roman Catholic Mass, the Eucharist!

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## Union with Rome – Christopher Wordsworth



Is not the Church of Rome the Babylon of the Book of Revelation? 19th-century Bible scholar Christopher Wordsworth offers infallible proof from Holy



Scripture and secular history.

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## [John Todd, the Illuminati and Witchcraft](#)



John Todd's testimonial of his membership in the Illuminati and his involvement in witchcraft and its influence on world leaders today who worship Lucifer as their god.

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## [Popery! As it Was and as it Is – By William Hogan](#)



William Hogan

**popery**

'pəʊp(ə)ri/

noun *derogatory, archaic*

noun: popery

the doctrines, practices, and ceremonies associated with the Pope or the papal system; Roman Catholicism.

“the Anglicans campaigned against popery”

Why has the word “popery” become archaic? It was a term well used by American Protestants in the 19th century. By the 20th century, Jesuit infiltration had become so great in American Protestant churches that most Protestants no longer considered the Pope or the Roman Catholic Church to be a threat to American democratic institutions.

**William Hogan** was born in Ireland educated at Maynooth College and became a Catholic priest before emigrating to America around 1810. Assigned to St. Mary's parish in Philadelphia, he proved himself a popular priest. But he soon ran afoul of Bishop Henry Conwell, who resented his popularity and disapproved of his vigorous social life. When Hogan resisted Conwell's attempts to rein him in, Conwell suspended him. The trustees of St. Mary's rushed to Hogan's defense and Conwell soon had a full-blown schism on his hands. He eventually excommunicated Hogan in 1821 and then, like many American bishops in the 1820s, wrested control of the parish from the lay trustees.

Following his excommunication, Hogan managed a circus, studied law, and married twice, before reemerging in the 1840s as a leading voice of anti-Catholicism. He went on the lecture circuit, wrote belligerent essays in popular journals, and **published in 1851 a book entitled, Popery as It Was and as It Is**. The general tone of

the latter is conveyed in the following statement: "I am sorry to say, from my knowledge of Roman Catholic priests ... that there is not a more corrupt, licentious body of men in the world." (Source: [https://en.wikipedia.org/wiki/William\\_Hogan\\_%28priest%29](https://en.wikipedia.org/wiki/William_Hogan_%28priest%29))

I consider former Roman Catholic priests my best sources of information. They were insiders of a highly secretive and insidious organization. Most people do not think of the Roman Catholic Church as a secret society such as the Freemasons or Skull and Bones. Catholicism appears to be an innocuous branch of Christianity to many, but those who think so are woefully lacking in a basic knowledge of world history. In any nation where the Catholic Church is a minority, they seek equal rights. But when they are the majority power, they want to rule in every way, religiously, spiritually and especially, *politically*. It is for this very reason that the Japanese Tokugawa government expelled all Roman Catholic (Jesuit) missionaries in the 17th century! They knew that the Catholic Church was seeking military and political control of Japan and was therefore a threat to their government and nation. For more information about this, please see [History of Catholic Aggressiveness in Japan](#)

The last section called "POPISH BISHOPS AND PRIESTS ABSOLVE ALLEGIANCE TO PROTESTANT GOVERNMENTS" was so long that I had to divide it up further with titles that are not in the original book.



Joe Biden

Americans who read this work may think, "This is all very interesting history of the Catholic church in America in the first half of the 19th century, but it is not like that today." While it's true that modern American Catholics have a more tolerant attitude toward non-Catholics, what do the priests and bishops think about it? They are still seeking domination of America. Just look at the Supreme Court today (2015). Six out of nine of the judges are Roman Catholic! Look at the President's cabinet and see a prominent number of Catholics. And of course Vice President Joe Biden is Catholic and quite proud of it seeing how shows the mark of ashes he got from his priest! Could this be one of the Marks of the Beast?

This book was found on <https://www.gutenberg.org/ebooks/37705>

**POPERY!**

**AS IT WAS AND AS IT IS.**

BY WILLIAM HOGAN, ESQ.,

**FORMERLY A ROMAN CATHOLIC PRIEST. WITH SEVERAL ILLUSTRATIONS 1854. THE FOLLOWING PAGES RESPECTFULLY DEDICATED TO AMERICAN REPUBLICANS, THE AUTHOR.**



## PREFACE.

In submitting the following pages to the public, I can say, with truth, that I am actuated by no other motive than a sincere desire to promote the interest, and contribute all in my power to perpetuate the free institutions, of this, my adopted country.

It is many years since I have had any intercourse or connection with the church or priests of Rome; and I vainly imagined that, after the first outbreak of their animosity, for repudiating their doctrines, it would succeed into a calm indifference. I was aware of the custom, in that church, to defame and calumniate all who "went out from her;" but especially those who have held any distinguished position.

Against such, appeals are immediately made to the people by their priests, until, finally, maddened by sophistry, fanaticism, and falsehoods, they look upon the seceder as one whom it is their duty to destroy; and in whose word, honor, and virtue, no confidence is to be reposed. The object of the Romish church, in this, cannot be mistaken. it is too plain to escape even the least observant eye. A lawyer who can render legally valueless the testimony of opposing witnesses, seldom fails in establishing his case; and hence it is that the Romish church never fails to destroy, if she can, the credibility of all who break loose from her, knowing them to be the best witnesses of her iniquities. But for some years back, and until recently, the violence of Popish priests against myself seemed to slumber. This was natural. In the body ecclesiastic, as well as in the natural body, a morbid excitement often succeeds a stupor; and recently these gentlemen have assailed me again. To apparent indifference succeeded a frantic zeal; and from one end of this continent to the other, they have tried to injure me, by appeals to the public through their presses, and especially through the confessional. All this I would have disregarded, as usual, but I find that these priests have become politicians, and that every blow aimed at me, for the free exercise of my judgment as to the best mode of worshipping God, is aimed at the constitution of my adopted country, which grants this blessing, without let or hindrance, to all the children of men.

Well aware that Americans are not acquainted with the designs of Popery against their country and its institutions, I feel it my duty to lay before them the following pages. The perusal of them will satisfy every American that our country is in danger, not so much from enemies abroad as from foes within. They will find that Papists have reduced political, as well as religious corruption, to a system, and are, at this moment, practising it amongst us, upon a great and gigantic scale.

When this country renounced its allegiance to the British crown, and proclaimed itself independent Popery was on the wane in Europe; it was there getting more sickly, more languid and feeble, until it had little more than a mere nominal existence; but while its blossoms were fading, its thorns retained their vitality, inflicting pains and wounds on all who came in contact with them. The Jesuits, one of the most influential orders of friars

belonging to the Roman church, continued still active as ever in their fiendish avocations; they roamed about, like so many gnomes, from country to country, and from people to people, carrying with them, and strewing on their paths, the seeds of moral death on all that was precious and valuable in the social system. Whatever they touched was blighted; whatever they said or preached breathed treachery; wherever they went, vice, crime, and duplicity marked their track. But dark as the times were then, enshrouded as they had been in ignorance, and idolatrous as the people were, they began to manifest some dissatisfaction at the machinations of Jesuits in their efforts to acquire temporal power. They began to feel it in the loss of their property, out of which they too late saw themselves gradually swindled; they felt it in the loss of their liberty and civil rights, out of which they had been persuaded, all for the good of the church. Endurance became intolerable, and those unhallowed agents had to be partially suppressed.

The Popish church, at this time, seeing the influence of her most active agents gradually diminishing, her ancient glories fading, and her power vanishing from her grasp; and scarcely able to breathe any longer in the putrid atmosphere which her own corruption and impurities had created, very naturally turned her eyes towards this brilliant new world. It was then young and beautiful; it abounded in all the luxuries of nature; it promised all that was desirable to man. The holy church, seeing these irresistible temptations, thirsting with avarice, and yearning for the reestablishment of her falling greatness, soon commenced pouring in among its unsuspecting people hordes of Jesuits and other friars, with a view of forming among them institutions which were already found to be destructive to the peace and morals of all social and religious principles in Europe. We now see Popish colleges, and nunneries, and monastic institutions, springing up in our hitherto happy republic; and, if similar causes continue, as they have ever done, to produce similar effects, it needs no prophet's eye to see, nor inspired tongue to tell, what the consequences must be to posterity. Many suppose that Popery has been modified; that it is different now from what it was in ancient times; that the spirit which actuated Papists in those dark days ceases to influence them now that the faggot, the rack, and various other modes of torture, are not still in use in the Roman church, and that it has long ceased to lay claim, by divine right, to temporal sovereignty, or to any other of those prerogatives which they formerly insisted upon. There are some so fastidiously liberal as to grant them all immunities which may be with safety granted to other sects; others there are, so patriotic as to hold at defiance all their power; and others so self-conceited as to fancy themselves an over-match even for Jesuits, in religious chicanery and political intrigue.

All this arises, not from want of true zeal in American Protestants, but because they are unacquainted with the canons of the Romish church. These canons are inaccessible to the majority of the American people, even of theologians, and with the purport and meaning of them none but those who have been educated Roman Catholic priests have much or any acquaintance. I hesitate not to say—although I do so with the utmost respect and deference—that there are but few American theologians who have much acquaintance with the doctrines or canons of the Romish church. They form no

part of their studies; a knowledge of them is not necessary in the legitimate discharge of their pastoral duties; and hence it is, that in many of their controversies with Romish priests, they are not unfrequently browbeaten, bullied, and often almost ignominiously driven from the arena of controversy by men who, in point of general information, virtue, piety, zeal, and scriptural knowledge, are greatly their inferiors. He who argues with Catholic priests must have had his education with them; he must be of them and from among them. He must know, from experience, that they will stop at no falsehood where the good of the church is concerned; he must know that they will scruple at no forgery when they desire to establish any point of doctrine, fundamental or not fundamental, which is taught by their church; he must be aware that it is a standing rule with Popish priests, in all their controversies with Protestants, to admit nothing and deny every thing, and that, if still driven into difficulty, they will still have recourse to the archives of the church, where they keep piles of decretals, canons, rescripts, bulls, excommunications, interdicts, &c, ready for all such emergencies; some of them dated from three hundred to a thousand years before they were written or even thought of; showing more clearly, perhaps, than anything else, the extreme ignorance of mankind between the third and ninth centuries, when most of these forgeries were palmed upon the world. With the aid of these miserable forgeries, they attempt to prove, among other things, that the divine right of the Pope to the sovereignty of this world was acknowledged by the fathers of the church, in the earliest days of Christianity.

There are to be found now, in the Vatican at Rome, canons and decretals which go to show that the Pope was considered "equal to God," as early as the third century. More of these impious forgeries attempt to show that some of the most pious fathers of the church, in the days of her unquestioned sanctity and piety, acknowledged "Mary, the mother of Jesus, to be equal to God the Son, and deserved supreme adoration." With these forged instruments, they attempt to show that the primitive Christians believed in the real and actual presence of the whole body and blood of Christ, in the wafer which they call the Eucharist.

Monstrous, horrible, and impious, as these absurdities are, I once believed them myself. So much for the prejudices of education.

The object of the following pages is to show, first, the origin of Papal power; secondly, to call the attention of Americans to its rapid growth in many of the nations of the earth; and, thirdly, to put my fellow citizens on their guard against giving it any countenance or support within the limits of the United States.

We have no authentic evidence that the bishops or presbyters of the primitive Christian church laid claims to temporal power, much less to universal sovereignty, such as Popes have arrogated to themselves, in subsequent times, even down to the present day. Constantine, as we are informed by the best authorities, was the first to unite civil and ecclesiastical power. He introduced Christianity among the Romans by civil authority. This occurred between the years 272 and 337; but never during his reign, nor before it, was

there an instance of a bishop or presbyter of the church aspiring to temporal jurisdiction. They were poor and persecuted; they were meek and humble; they were well content with the privilege of worshipping God in peace. The instructions of their divine Master were fresh in their minds—they almost still rung in their ears. They felt that they were sent into the world with special instructions to “preach the gospel to every creature.” Their heavenly Master told them that his “kingdom was not of this world.” They felt the full force of that high and holy admonition, “Render to Cæsar the things that are Cæsar’s, and to God the things that are God’s.” They cheerfully submitted to the civil authorities. They claimed not the right of giving away kingdoms, crowning emperors, deposing princes, and absolving their subjects from their oaths of allegiance. These pure Christians and devout men asked for no distinctions, but those of virtue and zeal in the cause of Christ; they sought for no wealth but that of Heaven; they desired no crown but that of glory; they sought no tiara save that of martyrdom; they were surrounded by no court but that of the poor; no college of cardinals waited on their pleasure; there were no nuncios sent from their court; no foreign ambassadors passed between them and the powers of this earth. The only court with which they had business to transact, and in which their treasures were laid up, was the court of Heaven; and their only ambassadors at that court were the angels of heaven, sent forth to minister unto them. But this state of things did not last long. As a modern writer beautifully expresses it, “the trail of the serpent is over us all.” The Emperor Constantine, seeing the poverty of the primitive church,—her vast and progressive increase in numbers and the consequent demand upon her charities,—granted to her bishops permission to hold property, real and personal. This concession on the part of Constantine, simple and trifling as it seemed to be; this commingling of the things of heaven and earth, was unnatural. It contained within itself the principles of dissolution, or rather of entire destruction; and became, in time, the source from which have sprung most of the wars, massacres, and bloody strifes, that have desolated and divided into fragmentary sections, the richest, the fairest, and the finest portions of the globe, during the last fifteen hundred years; and will continue to do so, unto the end of time, unless the advance of civilization, and the great progress which the human mind has made in ethics, morals, and metaphysics, on this continent, puts an immediate check to Popish interference with the policy of our country.

Could we suppose an individual, who knew nothing of ancient times; who was an entire stranger to the darkness which pervaded Europe during the middle ages; who had no acquaintance with the pretensions, arrogance and insolence of Roman pontiffs; who knew no other constitution and no other laws but those of our own country; he could not but feel surprised at being first told, that there now lived in Rome, an upstart ecclesiastic, called a Pope, who has the hardihood to assert that he is Sovereign Lord, and that too by divine right, of these United States, as well as of all other kingdoms of this world. He goes even further, and contends that his predecessors had similar divine rights, and that all the citizens and inhabitants of this country owed allegiance to him personally, and to no one else, unless delegated by him to receive it. But strange as this may appear, it is no less true, as I will show from authorities, which cannot be questioned, by those who claim such extravagant immunities.

The Pope of Rome predicates his claim to universal sovereignty upon the power of loosing and binding on earth and in heaven; which, in the exuberance of their fancy, Roman Catholic writers contend was given to St. Peter. Their next step is to prove, that this supremacy was acknowledged by the primitive fathers of the church, and consequently their rights and claims are beyond dispute. But before I proceed to give any of the authorities, upon which Roman Catholic writers rest the antiquity of the recognition of their Pope's temporal power, it may not be amiss to inform the reader that the very first on which they rely is one of the most unblushing forgeries on record; and is dated about six hundred years previous to the time at which it purports to have been written. It is taken from the words of a conveyance of certain temporal concessions, said to be made by the Emperor Constantine to Pope Sylvester, some time between the second and third centuries. It is in the following words:

"We attribute to the chair of St. Peter all imperial dignity, glory, and power. We give to Pope Sylvester, and to his successors, our palace of Lateran, one of the finest palaces on earth; we give him our crown, our mitre, our diadem, and all our imperial vestments; we resign to him all our imperial dignity. We give the Holy Pontiff, as a free gift, the city of Rome, and all the western cities of Italy, as well as the western cities of other countries. To make room for him, we abdicate our sovereignty over all these provinces, and we withdraw from Rome, transferring the seat of our empire to Byzantium; since it is not just that a terrestrial emperor shall retain any power where God has placed the head of the church."

It would be a waste of time to show that no such donation as the above ever existed. No mention is made of it in any history of the Popes that has ever been written, or in any other document which had reference to them during the reign of Constantine. It is a forgery so shallow, unreal, and unsubstantial, that there is no well-educated historian, and never has been one, who gave it any credence. The historian Fleury pronounces it a falsehood; and he, being a Roman Catholic, must be considered good authority upon all matters relating to the holy church. The quotation, however, from this supposed deed of concession, by Constantine to Pope Sylvester, is not without instruction to the citizens of this country. It should arouse them to a sense of the dangers which are hovering over them. It should remind them that every thing is perishable. The fairest flower must fade; the loveliest lily must wither; the laughing rose must droop; even our fair republic may lose its bloom, and pass away. A state of things may arise in this country, when its executive may be a Papist, its judiciary Papists, and a majority of its population may be Papists. These things are not beyond the range of possibility; and are you sure that your own descendants, and those of the pilgrim fathers, may not, one day or other, give this republic as a free gift to the head of the Papal church? You are now strong—so was Rome. Your power is now irresistible—so was that of Rome and other countries. Your arms are invincible—so were those of Rome. You are now distinguished all over the world, for your progress in the arts and sciences; the world looks to you as models of patriotism and pure republicanism—so did the world once look to Rome. But what is Rome now, and what drove her from the high position she once occupied? I will tell you;—the intrigues of the Popish church. And a similar fate awaits you, unless you cut

off all connection, of whatever name, between the citizens of the United States and the church of Rome. While this sink of iniquity breathes, it will carry with it destruction and death wherever it goeth.

We have had several histories of the Popes, and the first mention made of donations to them, at least of any comparative value, is by Anastasius, who wrote about the beginning of the tenth century, or a little before the close of the ninth. He informs us that Charlemagne conferred upon the Holy See (as that hotbed of iniquity is impiously, even at the present day, called) whole provinces, and acknowledged that they belonged to the Pope by divine right; though it is well understood, and denied by no competent historian, that Charlemagne never even owned these provinces. It is well known to the readers of history, that there existed no empire of any extent, but that of the East, until the beginning of the eighth century. Charlemagne assumed the title of King of Italy, in the year eight hundred. He received homage from the Pope, and so far from being subject to him, he acknowledged no divine right in him; but on the contrary, he held the Pope in strict subjection to himself. He even went so far as to prohibit the Holy See from receiving donations of any kind, when given without the consent or to the prejudice of those who had just and equitable claims to them.

This, if there were no other proof, is sufficient to show that neither the Popes nor the Holy See had any pretensions to universal supremacy, or to supremacy of any kind, as far down as the eighth century. It will not be denied that the civil authorities of Rome were liberally disposed towards the Popes or fathers of the church in the early days of Christianity. The Emperor Theodosius the Great, who died in the year three hundred and ninety five, recommended to all his subjects to pay "a due respect to the See of Rome." Valentinian III. commanded his subjects "not to depart from the faith and customs of the Holy See." It will however be borne in mind, that this Valentinian was acknowledged emperor at the age of six, and his affairs were managed principally by his mother. So dissipated were his habits, that he finally fell a victim to them. But up to this period there is no evidence whatever that the Popes either claimed or exercised temporal authority.

About this time several councils met for the purpose of adjusting disputes that arose between the sons of the successor of Charlemagne, who unwisely, as historians suppose, divided his empire into three equal parts among them. It was at one of these councils, that the doctrine of the divine right of Popes to temporal authority was first broached by the production of some of those forged documents to which I have heretofore alluded. Pope Gregory the Fourth took an active part in fomenting the dissensions which necessarily arose from the division which the successor of Charlemagne had made of his empire among his sons. The Pope, with that craft peculiar to all ecclesiastics of the Roman Catholic denominations, was active in widening the breach between father and sons, and having effected this to his content, his next move was to sow further dissensions between the sons themselves, and finally to create such a general confusion and dissatisfaction among all parties, as to render a mediator necessary. Having attained his object, he offered his services to the Imperial Father, and it was accepted. He presented himself at his camp, obtained an entrance, and what were the consequences? History tells the



tale—it was a tale of treachery.

Americans will bear in mind that Roman Catholics believe their church to be infallible; that she never changes; that what was deemed right by her in the days of Gregory and those of his immediate successors, is right now, and, vice versa, what she deems right now was right then. In a word, the church of Rome is infallible. This is believed by every one of her members at the present day. It is taught by every Popish bishop and priest in the United States.

The following curse is contained in the Roman Catholic Breviary, in which, every Romish priest reads his prayers three times every day. "Qui dicit ecclesiam catholicam Romanam non esse infallibilem, anathema sit—Whoever says that the Roman Catholic church is not infallible, let him be accursed." Such is the belief of every Roman Catholic. Will not Protestant Americans pause and reflect for a moment? The population of the United States is about twenty millions, and about two millions are Papists. Consequently, seventeen millions and a half of our people are accursed and damned, according to the doctrine of the Romish ritual; and yet we Protestants are called upon to extend the hand of friendship to these Papists, and our legislators are asked to grant them charters to build colleges, churches, nunneries, and monk-houses, not for the purpose of teaching the growing generation the revealed will of God, as read in the Scriptures, but to persuade them that all other religions, except that of Rome, are erroneous; that their parents, brothers, and sisters, are heretics, accursed forever, and by implication entitled to no allegiance from them.

The Pope is now setting on foot a movement which is intended to embrace the whole world, and of which he desires Rome to be the sole representative, centre, and circumference. The powers of the Pope have met with several severe shocks since the Reformation. His forces have been broken, his armies of Jesuits, his friars of all orders, Dominicans, Franciscans, and Capuchins, have been scattered and enfeebled. He determined to arm himself afresh, and this new world appeared to him as the safest ground on which he could unite his scattered forces in Europe. This he well knows cannot be done, without throwing some fire-brand of dissension among our people, which at this moment he is trying to effect; and which nothing but the resistance offered to him by American Republicans can check or prevent.

On the continuance, strength, and union of this party, depends the stability of our government. This the Romish priests and bishops well know, and are beginning to feel; and hence they are denouncing them from their pulpits, and in all their presses. But no Protestant opposes this party. Why call it a party? It is no party. It is but the spontaneous move of the good and the virtuous of all parties who love their God, their Bibles, and their country, and upon whose strong arm and bold hearts rests the question whether Americans shall be free or the slaves of his royal holiness the Pope of Rome. Often have I lifted my voice, a feeble one, indeed, in favor of American Republicans. I believe their cause is the cause of God and freedom, and upon them every American and every Protestant foreigner must rely for protection against the merciless spirit of Popery.

It requires no stretch of imagination to fancy a difference of opinion, or even of interest, between the citizens of this country. Suppose, for instance, that the North and South were at variance; suppose them actually at war with each other; what would be the course of the Pope's emissaries, hundreds of whom are now roaming through this land? The safest course and the surest mode of ascertaining what they would do in such an event, is to look back and ascertain what they have invariably done under similar circumstances. It is seldom wrong, and as a general principle it is safe, to judge of the future from the past; and if so, there can be no doubt of the course which Jesuits and Roman Catholics would pursue in the event of any difficulties or collisions between the people of the different sections of this country. Would they try to reconcile them? Did they ever do so in a like case? What was the conduct of the Jesuits and Popes as early as the eleventh century, when the Roman people differed in opinion as to their form of government, and some points of religious faith? The Pope laid an interdict upon the whole people; the weaker party was overpowered by the Papal authorities; and their leader, as Flewry informs us, was burned alive by order of the Pope Adrian. Frederick, called Barbarossa, who was the tool of the Pope on this occasion, became the next victim to his barbarity. And why? what had he done? what crime did he commit against the state? His only crime was,—he refused to hold the Pope's stirrup. For this he incurred the displeasure of Adrian, nor did he ever enjoy a day's peace until the Pope seduced him into an expedition against Saladin; where, together with thousands of others, who were persuaded to undertake that religious crusade, he died after several hard fought victories.

The history of the Popes, in all ages, shows that they never abandon any temporal or spiritual authority to which they lay claim; and had they the power of enforcing it now, they would exact from this country the same obedience which they did in the most benighted days of the middle ages. Should a separation of these States take place; should the chain that has bound us together for the last half century, in links of love and social happiness, be unfortunately broken, by any untoward circumstances; think you, fellow citizens, that foreign Papists in this country would try to re weld it? Far from it. They would unite in breaking it, link by link, Until not a particle of it remained. This they have done in every country where they obtained a footing; this they are doing now, under various pretences, all over Europe; and should this country escape the fate of others, where Jesuits and Popes dare to exercise their supposed authorities, it will stand prominent and proudly, though solitary and alone, amid the records of ages, and ruins of time. I have no such hope. The efforts which are now making to check the progress of Popery, may, perhaps, retard the day of our downfall; but come it must, unless the allegiance, which is now demanded by the Pope of Rome from his subjects in the United States, is unqualifiedly forbidden. The Pope is a temporal prince. Like other kings and princes, he should never be permitted to meddle, directly or indirectly, temporally or spiritually, with this country. He should not be permitted to appoint bishop or priest to any church, diocese, living, or office in the United States. The Pope's bulls, rescripts, letters, &c., &c., should not be published or read from any pulpit this side of the Atlantic; and, though Roman Catholics should not be prevented from the free exercise of their religion, they should be compelled

to do so without reference to foreign dictation. If they must have a Pope, let him be an American, and sworn to support our constitution. Let him, and all Roman Catholics, be denied the right of voting, or of holding any office of honor, profit, or trust, under the government of the United States, until they forswear all allegiance, in spiritual as well as temporal affairs, to all foreign potentates and Popes. Until this is done, an oath of allegiance to this government, by a Roman Catholic, is entitled to no credit, and should not be received. This will appear evident to Americans, if they will turn their attention for a moment to the following oath, which is taken by every Romish bishop, before he is permitted to officiate, as such, in any of these United States:— "I do solemnly swear, on the holy evangelist, and before Almighty God, to defend the domains of St. Peter against every aggressor; to preserve, augment, and extend, the rights, honors, privileges, and powers of the Lord Pope, and his successors; to observe, and with all my might to enforce, his decrees, ordinances, reservations, provisions, and all dispositions whatever, emanating from the court of Rome; to persecute and combat, to the last extremity, heretics, schismatics, and all who will not pay to the sovereign pontiff all the obedience which the sovereign shall require."

While this oath is obligatory upon Romish bishops, they are not to be trusted. They should not be permitted to interfere, directly nor indirectly, with the institutions, laws, or ordinances of any Protestant country. Their oaths should not be taken in courts of justice; their followers, every one of whom is bound by a similar oath of allegiance, should be excluded from our grand juries, from our petit juries, but more especially, from our halls of legislation; for wherever and whenever the supposed interest of the Pope clashes with that of the civil authority, or even with the administration of reciprocal justice, a Papist, under the control of his bishop, will not hesitate to sacrifice the good of the country, the interest, life, and prosperity of his fellow-being, for the good of the church. Of the truth of this, history abounds with examples, and Popish writers are replete with authorities.

Thomas Aquinas, whose authority no Roman Catholic questions, says in his work *de Regem.*, "The Pope, as supreme king of all the world, may impose taxes and destroy towns and castles for the preservation of Christianity." The American reader will bear in mind, that by Christianity, St. Thomas means Popery. Pope Gregory the Seventh, about the year one thousand and fifty, has made use of the following language, and proclaimed it as the doctrine of the Romish Church. "The Pope ought to be called Universal Bishop. He alone ought to wear the tokens of imperial dignity; all princes ought to kiss his feet; he has power to depose emperors and kings, and is to be judged by none." Pope John the Twelfth, in the year nine hundred and fifty-six, announced the following to be the universal belief, that "Whosoever shall venture to maintain that our lord the Pope cannot decree what he pleases, let him be accursed." Pope Boniface the Eighth, in 1294, declares, *ex cathedra*, "that God has set Popes over kings and kingdoms, and whoever thinks otherwise declares him accursed." The same Pope, in another place, says, "We therefore declare, say, define, and pronounce it to be necessary to salvation, that every human creature should be obedient to the Roman pontiff." The Pope of the present day, as

every Roman Catholic writer maintains and teaches the laity to believe, has the same power now that the Popes had at any period of church history.

The council of Trent, the last held in the Popish church, declares that Pius the Fifth, who was then Pope of Rome, "was prince over all nations and kingdoms, having power to pluck up, destroy, scatter, ruin, plant, and build." Cardinal Zeba, a sound theologian according to Popish belief, maintains, with much ingenuity, "that the Pope can do all things which he wishes, and is empowered by God to do many things which he himself cannot do." All writers upon canon law compliment the Pope by calling him our Lord the Pope, and this title was confirmed to him by the council of Lateran. In the fourth session of that council, it is maintained "that all mortals are to be judged by the Pope, and the Pope by nobody at all." Massonius, who wrote the life of Pope John the Ninth, tells us that a bishop of Rome, namely, a Pope, cannot commit even sin without praise.

Were there no other reproach upon the Romish church but the bare utterance of such blasphemy as this, it would be enough to disgust mankind; it should raise every voice in her condemnation, and every hand to pull down this masterpiece of satanic ingenuity. But strange as it may appear, the present Pope maintains similar claims, and enforces obedience; nay, more;—in this year of our Lord, 1845, insists upon the right of deposing all in power, and of absolving their subjects from further allegiance.

But, extravagant as Papal pretensions were between the ninth and tenth centuries, it was only about the middle of the eleventh that they began to show themselves in the full blaze of their hideous deformity. Hildebrand, whom we have had occasion to mention as Gregory the Seventh, shook off all civil restraint, and proclaimed the universal and unbounded empire of the Popes over the rest of the world.

As Shoberl expresses it, "he caused to be drawn up a declaration of independence in all things, temporal and spiritual, expressly specifying the Pope's divine right of deposing all princes, giving away all kingdoms, abrogating existing laws, and substituting in their place such as the holy Pope for the time being may approve of." This declaration, or bill of rights, is correctly translated by Shoberl, and published in his work, entitled, "The Rise and Progress of the Papal Power." Many, probably, may read this volume, who have had no opportunity of seeing Shoberl's work; and others there are, who may refuse giving his statement that credence which circumstances compel them to give the writer.

Having been educated a Roman Catholic priest, and the fact being well known that admission cannot be had into her priesthood without being well versed, at least in her own doctrines, it is fairly to be presumed that my statements are entitled to full credit, when those of Protestants may be denied by Romish priests, who, while united with that church, are compelled, under pain of being cursed, to subscribe to any falsehood, however gross, provided it subserves the interest of the Pope; and deny any truth, however plain, rather than contradict or weaken the authorities by which the impious follies and wicked pretensions of the church of Rome are supported. I will give this bill of rights to my readers. It should be in the hands of every American. It

should find a place in every primary school in the United States. It should be among the first lessons of infancy, so that every child, when he grows up and sees a Roman Catholic bishop or priest, should pause and ask himself, Does that man believe those things? Are we called on to pass laws for the support and protection of churches, where such doctrines, as this bill contains, are promulgated? Can we trust the man who promulgates them, or those who subscribe to them? Is it safe to live in the same community with them? Do they not endanger our civil institutions? Do they not jeopardize the morals of our children? Will it not, at some future day, be a blot upon the page of our history, and a foul stain upon our character for intelligence, that we have ever sanctioned such doctrines, or that we had ever allowed men who professed them, any participation in our civil rights? But let Pope Gregory's declaration of Papal divine rights speak for itself.

"The Romish church is the only one that God has founded.

"The title of universal belongs to the Roman pontiff alone.

"He alone can depose and absolve bishops.

"His legate presides over all the bishops in every council, and may pronounce sentence of deposition against them.

"The Pope can depose absent persons.

"It is not lawful to live with such as have been excommunicated.

"He has the power, according to circumstances, to make new laws, to create new churches, to transform a chapter into an abbey, and to divide a rich bishopric into two, or to unite two poor bishoprics.

"He alone has a right to assume the attributes of empire.

"All princes must kiss his feet.

"His name is the only one to be uttered in the churches.

"It is the only name in the world.

"He has a right to depose emperors.

"He has a right to remove bishops from one see to another.

"He has a right to appoint a clerk [priest] in every church.

"He, whom he has appointed, may govern another church, and cannot receive a higher benefice from any private bishop.

"No council can call itself general without the order of the Pope.

"No chapter, no book, can be reputed canonical without his authority.

"No one can invalidate his sentences; he can abrogate those of all other persons.

"He cannot be judged by any one.

"All persons whatsoever are forbidden to presume to condemn him who is called to the apostolical chair.

"To this chair must be brought the more important causes of all the churches.

"The Roman church is never wrong, and will never fall into error.

"Every Roman pontiff, canonically ordained, becomes holy.

"It is lawful to accuse when he permits, or when he commands.

"He may, without synod, depose and absolve bishops.

"He is no Catholic who is not united to the Romish church.

"The Pope can release the subjects of bad princes from all oaths of allegiance."

Those who have not been educated Roman Catholics, or who have not lived in Catholic countries, will find it difficult to suppose that such pretensions

as the above should ever have been entertained or submitted to: extravagant, absurd, wild, and wicked as they are, they have been acquiesced in by the court of Rome; and are, at this day, contended for, and would be enforced, in this country, had that church the power to do so. She has never resigned the rights claimed in the above declaration; and there is not a Roman Catholic who dares assert the contrary, without a dispensation from his bishop or his priest to tell a deliberate falsehood, with a view of deceiving Americans for the good of the church, This, however, they can always obtain and grant to each other, as circumstances may require.

While a Roman Catholic priest, I have often received and given such indulgences myself; and there is not a period in the Christian world, since the days of Pope Gregory, when all the powers and prerogatives, enumerated in the above Papal bill of rights, were not claimed and acted upon by Popes of Rome, down to the hour at which I write. Let us test the truth of this assertion by the unerring rule of history, although it may seem unnecessary, as no Roman Catholic will deny it; at any rate, it will not be questioned by those who have any acquaintance with the history of their own church. I am well aware that the majority of Roman Catholics in this country know nothing of the religion which they profess, and for which they are willing to fight, contend, and shed the blood of their fellow beings. I am not even hazarding an assertion, when I say there is not one of them who has read the gospels through, or who knows any more about the religion he professes, than he does about the Koran of Mohammed. He is told by the priest, "that Christ established a church on earth; that it is infallible; and that they must submit implicitly to what its popes, priests, and bishops teach, under pain of eternal damnation." This is all the great mass of Roman Catholics know of religion; this is all they are required to learn; and hence it is that these people are unacquainted with the pretensions of the Pope, the intrigues of Jesuits, or the impositions practised upon them by their bishops and priests.

But to the history of Papal pretensions. As early as the year 1066, Gregory, who was then Pope, summoned William the Conqueror, king of England, to repair to Rome, prostrate himself upon his knees, and do homage to his holiness. This William refused; but his holiness deemed it expedient to compromise the matter, though he did not yield a jot of his very modest pretensions. This humble follower of the Redeemer looked upon Sardinia and Russia as a portion of his dominions. The following extract of a letter of his, to the sovereign of Russia, is a fair sample of the insolence of this man Pope, or rather this God Pope, as his subjects considered him. "We have given you a crown to your son, who is to come and to receive it at our hands on taking an oath of allegiance to us." He also commanded the emperor of Greece "to abdicate his crown," and he also deposed the king of Poland. This modest Pope wrote to the different princes of Spain, "that it would be much better to give up their country to the Saracens, than not pay homage to the See of Rome." He excommunicated Philip the First of France, because he refused to "pay homage to him." Writing to the French bishops, he says, "Separate yourselves from the communion of Philip; let the celebration of the holy mass be interdicted throughout all France; and know that, with the assistance of God, we will deliver that kingdom from such an oppressor." This same Pope excommunicated Henry the Fourth, "because he refused to acknowledge him as his superior,"



and absolved his subjects from their oath of allegiance to him: and what was the result? Henry was obliged to submit. Having repaired to the Pope's court, he was stopped at the entrance, and before he was permitted to appear in the presence of this ruffian Pope, who was then shut up with Matilda, countess of Tuscany, one of the numerous women with whom he lived on terms of intimacy, he was compelled to undress and put on a hair shirt. The Pope then condescended to say, "that Henry should fast three days, before he could be permitted to kiss his holiness's toe; and he would then absolve him upon promise of good behavior."

Alexander the Third, about the year 1160, deposed Frederic First, king of Denmark; and placing his foot upon his neck, he impiously exclaimed, "Thou shalt tread upon the lion and the adder." This practice and these pretensions to sovereign power, continued down to the days of Elizabeth; and from thence down to the present moment. Pope Pius V. excommunicated Elizabeth, and absolved her subjects from their oath of allegiance; and while doing so, addressed to himself the following words from the Psalmist: "See, I have this day set thee over the nations, and over the kingdoms, to root out and to pull down, to destroy, to build up, and to throw down." More of this hereafter.

Such were the doctrines of the Romish church in 1558. Such were the practices of that church for centuries previous; nor is there one single instance on record of her having modified or abridged the extent or magnitude of her claims, unless when compelled to do so by coercion; and even then she did not abandon her claim, but only ceased to exercise it in obedience to the law of force. The Romish church, in this country, as I shall show, claims the same temporal powers now which she has always claimed and exercised for so many centuries. She would now depose the executive of this country, as she did Philip of France, if she dared do so. The Pope would absolve our citizens from their oath of allegiance, had he the power of carrying his dispensation into effect; and what is the duty of Americans under such circumstances? Are you to submit passively? Is it your duty to wait and witness the growth of Popery among you, to nourish and feed it with the life blood of your existence as a nation, until the monster outgrows your own strength and strangles you, to satiate its inordinate appetite? I lay it down as a sound principle in political as well as moral ethics, that if a government finds, within the limits of its jurisdiction, any sect or party, of whatever doctrine, creed, or denomination, professing principles incompatible with its permanency, or subversive of the unalienable right of self government, and worshipping God, according to the dictates of each and every man's conscience, that sect or party should be removed beyond its limits, or at least excluded from any participation in the formation or administration of its laws.

Would it, for instance, be wise in our government to encourage the Mormons to introduce among us, as the law of the land, the ravings and prophecies of Joe Smith? Suppose that sect maintained that Joe Smith was their Lord God; that the kingdoms of this world were his; that he claimed and did actually exercise the right of dethroning kings, and was endeavoring, by every means in his power, to place himself in a position to exercise, at no-distant period, the right of deposing our presidents, state governors, and absolving

our people from their oaths of allegiance. Should not that sect, as such, be instantly crushed? Should it not, at least, be forbidden to interfere, directly or indirectly, with our civil institutions? Let us suppose the prophet Joe Smith to hold the seat of his government in Europe, and that Europe was full to overflowing with Mormons; we may further suppose this great high priest to have thousands and millions of subordinate officers, sworn and bound together by oaths cemented in blood, to sustain him as their sovereign ruler, by every means which human ingenuity could devise, and at every sacrifice of truth and honor. Suppose, further, that this high priest was annually sending thousands of his subjects to this country, with no other view but to possess your fertile lands and overthrow your government, and substituting in its place that of this foreign priest and tyrant; would you permit them to land upon your shores? Would you allow them to pollute the purity of your soil? Would you allow their unclean hands to touch the altars of your liberty? Would you not first insist that they should purge themselves from the sins and slime of Mormonism, and free themselves from all further connection with this monster man, and would-be God, who impiously demanded blind obedience and unqualified homage? I could answer for you, but I will not; the history of your republic answers for you; the movements, which are now going forth from one end of your country to the other, are answering for you, in tones too solemn and too loud to be drowned by the roaring of Popish bulls. But it is much to be feared that Americans do not yet fully understand the dangers to be apprehended from the existence of Popery in the United States. It is difficult to persuade a single-hearted and single-minded republican, whose lungs were first inflated by the breath of freedom, whose first thoughts were, that all men had a natural right to worship God as they pleased—that any man could be found, so lost to reason, interest, and principle, as to desire to barter those high, privileges, which he may enjoy in this country, for oppression and blind submission to the dictates of a Pope, or even any body of men, civil or ecclesiastic; still less can an American believe, without difficulty, that he who sees the excellence and practical operation of our form of government, will try to overthrow it, by submitting to any creed, to any king or Pope, who requires from him allegiance, incompatible with that which he has already sworn to maintain. Nor, generally speaking, will men do those things.

While man believes in the moral obligations of an oath, he will not easily violate it. While he believes that there is an all-seeing Providence, to whom alone he is accountable for his actions, he will be cautious in committing offences; but once satisfy a man, that there is, within his reach, a power which can pardon his sins, even those of perjury; which can change abstract evil into good, and he will stop at nothing. While the pardon of offences is a marketable article, it never will want for a purchaser, so prone are we to the commission of crime. Let man have an adviser, in whom he is taught to place unlimited confidence, on whom he looks as the representative of his God on earth, and he soon becomes his ready tool for good or for evil. Such precisely is the position in which ninety-nine out of a hundred Roman Catholics are placed. They are told by their priests, that, as members of society, the first allegiance they owe is to the head of their church, the Pope of Rome, and the next to the government, de facto, under which they live; but these well-practised ecclesiastical impostors never forget to add,

that the first allegiance, being of a spiritual character, absorbs and supersedes the latter; thus annulling, and rendering the oath of allegiance, which they take to our government, something worse than even mere mockery; and hence it is, that very few Catholics, particularly the Irish, ever read the constitution of the United States, nor do they require it to be read for them. They know not, they care not what it is. It is enough for them to believe that the oath, which they take to support it, is not obligatory. Of this they are assured by their priests. Yet strange, these very priests tell them they commit mortal sin by becoming Freemasons, or uniting themselves with that excellent and benevolent association, the Odd Fellows. And why, reader, do they do this? Why prevent them from uniting with Odd Fellows or Freemasons? Why has the Pope recently cursed all Odd Fellows? Why has he sent a bull to this country, cautioning Catholics against having any thing to do with them? Why have the Romish priests, from one end of this country to the other, echoed these curses? Did the Pope discover any bad thing in the constitution or rules of action of Freemasons or Odd Fellows? Are these institutions aiming at the overthrow of any fixed principles in morals, in religion, or in virtue? No such allegation is made. Why then do Popes and priests forbid Roman Catholics from uniting with them? It is expressly because the Pope knows nothing about those excellent institutions. It is because he is aware he can make no use of them; but let those societies beware, if they wish to keep their secrets. They should not allow any man to join them until he first swears that he is not a Roman Catholic; otherwise some Jesuits will get among them, and the next packet will convey their doings to his royal holiness the Pope.

I cannot illustrate more clearly the value which foreign Roman priests and their followers put upon an oath of allegiance to this government, than by stating a conversation which occurred between myself and a Jesuit, the Rev. Dr. De Barth, then vicar-general of the diocese of Pennsylvania, and residing in Philadelphia. It took place some years ago, and his opinion of the validity of an oath of allegiance to this government, is the same now that is held by all Papists. I will give it by way of question and answer, just as it occurred.

Question by Mr. De Barth. Do you intend becoming a citizen of the United States?

Answer. I believe not, sir. I don't think I could conscientiously take an oath of allegiance to this government, without violating that which I have taken at my ordination.

Mr. De B. You are entirely mistaken. Any part of your oath of allegiance to this country, which may be incompatible with your first and greater allegiance to the head of your church, cannot be binding on you.

Ans. I have doubts upon that subject.

Mr. De B. What! doubt your superior, sir? This looks badly. It threatens heresy. Have you been conversing with any heretics of this country? Declare your intentions, sir, to become a citizen. Take the oath; it is necessary you should be empowered to hold real estate for the good of the church. The

church must have her property out of the hands of trustees; in this country they are all heretics; we must get rid of them in St. Mary's church.

This led me into an examination of the allegiance which I swore to the Pope at my ordination. I found that I owed him none; that I was the dupe of an early education; that I owed allegiance only to my God and the country which protected my life, my liberty, and my freedom of conscience; and without further conversation with this intriguing and debauched Jesuit—as I subsequently found him—I became a citizen of the United States as soon as possible; renouncing all allegiance, temporal and spiritual, to his holiness the Pope; and firmly resolved to induce all others, who, like myself, had been the dupes of Popish intrigue, to cut loose from them. I determined to support no civil constitution but that of the United States, and to have no one for my guidance in spiritual matters but my own conscience and the word of God.

I am aware of the difficulty there is in persuading Protestant Americans, that Roman Catholic bishops and priests teach their people to believe, that they, the priests, possess the power of absolving them, either from their oath of allegiance or any other crime. It is, however, time to speak plainly to Americans. It is time to let them know that there exists in the midst of them a body of people, amounting in number to about two millions, who believe in this doctrine, so corrupt in itself, and so well calculated to disturb the peace and harmony of society. There is not a priest or bishop in the United States who dares deny this; they act upon it every day. It is customary with the priests to confess weekly, and to forgive each other's sins; and I am sorry to say, from my knowledge of them, since my infancy to the present moment, that there is not a more corrupt, licentious body of men in the world. But I will not be judge, accuser, and witness, in this case. I know well that Americans will take the ipse dixit of no man. They are not in the habit of lightly judging any individual or body of men, in any case. I will, therefore, lay before them the Roman Catholic doctrine on the subject of penance and confession, as taught by the council of Trent, and now believed and practised by Roman Catholics in the United States. I will only add, that I have taught these doctrines myself, when a Roman Catholic priest, and while groping my way through the darkness of Popery. There are many now living who heard and received them from me, and to whom I have no apology to make for the errors into which I led them, except that, like themselves, I was the dupe of early education. The following are some of the canons of the council of Trent concerning penance or confession.

"Whoever shall say, that those words of the Lord and Saviour: Receive the Holy Ghost; whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained; are not to be understood of the power of remitting and retaining sins in the sacrament of penance, as the Catholic church has always understood, from the beginning; but shall falsely apply them against the institution of this sacrament, to the authority of preaching the gospel; let him be accursed!

"Whoever shall deny that sacramental confession has either been instituted by divine command, or is necessary to salvation; or shall say that the mode of

secretly confessing to a priest alone, which the Catholic church always has observed from the beginning, and still observes, is foreign from the institution and command of Christ, and is a human invention; let him be accursed!

"Whoever shall affirm, that in the sacrament of penance, it is not necessary by divine command, for the remission of sins, to confess all and every mortal sin, of which recollection may be had, with due and diligent premeditation, including secret offences, and those which are against the two last precepts of the decalogue, and the circumstances which change the species of sin: but that this confession is useful only for the instruction and consolation of the penitent, and was anciently observed, only as a canonical satisfaction imposed upon him; or shall say, that they who endeavor to confess all their sins, wish to leave nothing for the divine mercy to pardon; or finally, that it is not proper to confess venial sins; let him be accursed!

"Whoever shall say, that the confession of all sins, such as the church observes, is impossible, and that it is a human tradition, to be abolished by the pious; or that all and every one of Christ's faithful, of both sexes, are not bound to observe it once in the year, according to the constitution of the great Lateran council, and that for this reason, Christ's faithful should be advised not to confess in the time of Lent; let him be accursed!

"Whoever shall say, that the sacramental absolution of the priest is not a judicial act, but a mere ministry to pronounce and declare, that sins are remitted to the person making confession, provided that he only believes that he is absolved, even though the priest should not absolve seriously, but in joke; or shall say, that the confession of a penitent is not requisite in order that the priest may absolve him; let him be accursed!

"Whoever shall say, that priests who are living in mortal sin do not possess the power of binding and loosing; or that the priests are not the only ministers of absolution, but that it was said to all and every one of Christ's faithful: Whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven; and whose sins you shall forgive, they are forgiven, and whose sins you shall retain, they are retained: by virtue of which words, any one may forgive sin; public sins, by reproof only, if the offender shall acquiesce; and private sins, by voluntary confession; let him be accursed!

"Whoever shall say, that bishops have not the right of reserving cases to themselves, except such as relate to the external polity of the church, and therefore that the reservation of cases does not hinder the priest from truly absolving from reserved cases; let him be accursed!

"Whoever shall say, that the whole penalty, together with the guilt, is always remitted by God, and that the satisfaction of penitents is nothing else than the faith by which they apprehend that Christ has satisfied for them; let him be accursed!

"Whoever shall say, that satisfaction is by no means made to God, through Christ's merits, for sins as to their temporal penalty, by punishments

inflicted by him, and patiently borne, or enjoined by the priests, though not undergone voluntarily, as fastings, prayers, alms, or also other works of piety, and therefore that the best penance is nothing more than a new life; let him be accursed!

"Whoever shall say, that the satisfactions by which penitents redeem themselves from sin through Jesus Christ, are no part of the service of God, but traditions of men, obscuring the doctrine concerning grace, and the true worship of God, and the actual benefit of Christ's death; let him be accursed!

"Whoever shall say, that the keys of the church were given only for loosing, not also for binding, and that therefore the priests, when they impose punishments upon those who confess, act against the design of the keys, and contrary to the institution of Christ; and that it is a fiction, that when by virtue of the keys the eternal penalty has been removed, the temporal punishment may still often remain to be suffered; let him be accursed!"

I must be permitted here to remind Americans, that all Roman Catholics are taught to believe, and distinctly to understand, that whatever they confess to their priests, is not to be revealed; nor is the individual, who confesses, permitted to reveal whatever the priest says or does to him or her, except to another priest. For instance, should a priest insult or attempt to seduce a woman, and succeed in doing so, she dare not reveal it under pain of damnation, except to another priest in confession, who is bound also to secrecy; and thus, priests, bishops, popes, and all females of that denomination, may be guilty of licentiousness,—the bare mention of which would pollute the pages of this or any other work,—with impunity. The priests can first pardon the woman, and then themselves, according to the doctrines of the infallible church of Rome. This is not all. It is not enough that the sanction of the church should be given to these enormities; but priests also claim the right of concealing, from the civil authorities, any knowledge which they may have of crimes against the state as well as the power of forgiving them. The following is the language of the church upon that subject. Attend to it, fellow citizens, and tremble at the dangers that threaten the destruction of your republic, from the introduction of Popery among you.

"Although the life or salvation of a man, or the ruin of the state, should depend upon it, what is discovered in confession cannot be revealed. The secret of the seal—confession—is more binding than the obligation of an oath." If a confessor is asked, what he knows of a fact communicated to him, he must answer that he does not know it; and, if necessary, confirm it by an oath; and "this is no perjury," says the Popish church, "because he knows it not as man, but as GOD." There is Popery for you, in its naked beauty! If a man wishes to murder, or to rob you, he may go to his priest, apprise him of his intention, confess to him that he will assuredly murder and rob you, or that he has done so already, and yet this priest may be your next door neighbor, and he will not make it known; and why, reader? Because he knows it as God, and as God he tells the murderer to come to him and he will forgive him. It is not at all impossible but the day may come when this country may be at war with Europe. We can easily fancy the despots of Europe forming



another holy alliance, for the laudable purpose of suppressing democracy. France, Austria, Spain, Italy, and a large portion of Germany and Switzerland, together with the holy see, would necessarily constitute that holy junto; and if so, and war were declared by them against this country, what would be the consequence? Inevitable ruin; certain defeat; not caused by foes abroad, but by foes within, leagued by the most solemn ties, and bound by the most fearful oaths to sacrifice our country, and all we value, for the advancement of the Roman church.

That there is a foe in the midst of us, capable of doing so, no man acquainted with the doctrines and statistics of the Roman Catholic church in this country can deny.

It has now:—Dioceses, 21; apostolic vicarate, 1; number of bishops, 17; bishops elect, 8; priests, 634; churches, 611; other stations, 461; ecclesiastical seminaries, 19; clerical students, 261; literary institutions for young men, 16; female academies, 48; elementary schools, passim, throughout most of the dioceses; periodicals, 15; population, 1,300,000. Late accounts carry the population up to 2,000,000.

The increase of the Romish church, in this country, since 1836, amounts to 12 bishops, 293 priests, 772 churches and other stations, 1,400,000 individuals, and other things in proportion.

Should the said church go on increasing for the next thirty years as she has done for the last eight years, the Papists would be a majority of the population of the United States, and the Pope our supreme temporal ruler.

I have stated to you before what the doctrines of these two millions are in relation to the power of the Pope; and I repeat it now, and most solemnly assure you, that there is not a Roman Catholic in Europe or the United States who does not believe that the Pope has as good a right to govern this country as he has to govern Italy; and that he is, and of right ought to be, our king. Pope Gregory VII. has declared, "that the Pope alone ought to wear the tokens of imperial dignity, and that all princes ought to kiss his feet." There is not a Roman Catholic clergyman, whether bishop or priest, who does not believe that it is the duty of our president, our governors, and magistrates, to do the same.

Bellarmino, one of the best authorities among Catholic writers, says, "The supremacy of the Pope over all persons and things is the main substance of Christianity." Mark that, fellow-citizens! That is the belief of Bishop Hughes, of New York; that is the belief of Bishop Fenwick, of Boston, and of every other Roman Catholic bishop in the United States, as I will soon show.

Pope Boniface VIII. says, "It is necessary to salvation that all Christians be subject to the Pope." Bzovius, an orthodox Roman Catholic writer, whose authority no bishop or priest will venture to question, says of the Pope—"He is judge in heaven, and in all earthly jurisdiction supreme; he is the arbiter of the world." Moscovius, another eminent Popish writer, informs us that "God's tribunal and the Pope's tribunal are the same." Pope Paul IV., in one of his bulls, published in the year 1557, declares, that "all

Protestants, be they kings or subjects, are cursed;" and this doctrine is an integral portion of the law of the Roman Catholic church, as may be seen in the fifth book of the decretals of the council of Trent. This is not all. We find in the forty-third canon of the council of Lateran, that "all bishops and priests are forbidden from taking any oath of allegiance," except to the Pope.

We find in another part of the decrees of the council of Lateran, held under Pope Innocent III., the following denunciation:—"All magistrates who interpose against priests in any criminal case, whether it be for murder or high treason, let him be excommunicated." Bear that in mind, American Protestants! If a priest murder one of you, if he commit high treason against your government, your magistrates dare not interfere, under pain of being damned. So says the infallible Roman church; and so will she act, should she ever acquire the power of doing so, in this country.

It is said by Lessius, an eminent Jesuit writer, and professor of divinity in the Roman Catholic college of Louvaine, who wrote about the year 1620, and whose authority no Roman Catholic dare doubt, under pain of eternal damnation, that "the Pope can annul and cancel every possible obligation arising from an oath." This he taught to his students in the college of Louvaine. This same doctrine has been taught in the college of Maynooth, Ireland, where I was educated myself. It is taught there at the present day. See the works of De La Hogue.

Judge you, Americans, what safety there is for your republic, while you support and sustain among you a sect numbering two millions, who are sworn to uphold such doctrines as the foregoing. The very domestics in your houses are spies for the priests. Nothing transpires under your own roofs which is not immediately known to the bishop or priest to whom your servants confess. But you may say, "The confessor will not reveal it." Here you are partly right, and partly, mistaken; and it is proper to explain the course adopted by priests in such matters as confession.

If it be the interest of the church, that what is confessed should be made public, the priest tells the party to make it known to him, "out of the confessional," and then he uses it to suit his own views; perhaps for the destruction of the reputation, or fortune, of the very man, or family, employing domestic. But it may be replied that Roman Catholics are good-natured people; that they are generous and industrious. Admitted: I will even go further; there is not a people in the world moreso. Nature has done much for them, especially those of them who are natives of Ireland; but the lack of a correct education has corrupted their hearts and embittered their feelings; they are not to be trusted with the care or management of the animals of Protestant families.

It is not generally known, nor perhaps suspected by Protestant parents, who employ Roman Catholic domestics, in nursing and taking care of their children, that these nurses are in the habit of taking their children privately to the houses of the priests, and bishops, and there getting them baptized according to the Roman Catholic ritual: I know this as a fact, within my own knowledge. When I officiated as a Roman Catholic priest, in

Philadelphia, I baptized hundreds, I may say thousands of Protestant children, without the knowledge or consent of their parents, brought to me secretly by their Roman Catholic nurses; and I should have continued to do so till this day, had not the Lord in his mercy, been pleased to visit me, and show me the wiles, treachery, infamy, corruption, and intrigue of the church, of which the circumstance of birth and education caused me to be a member. It was usual with me in Philadelphia, in St. Margaret church, of which I was pastor, to have services every morning at seven o'clock; and often when I returned home, between eight and eleven, have I found three, four, and sometimes six and eight children, whose parents were Protestants, waiting for me, in the arms of their Roman Catholic nurses to be baptized. This is a common practice in every Protestant country, where there are Roman Catholic priests; but as far as my experience goes, it prevails to a greater extent in the United States than elsewhere; and I should not be in the least surprised, if at this time, in the city of Boston, nearly all the infants, nursed by Roman Catholic women, are baptized by their priests and bishops. Roman Catholic women are unwilling to come in contact, even with heretic infants. They believe them damned, unless baptized by a Romish priest. There is another fact, indirectly connected with this subject, which is not generally known. It is believed by Roman Catholics, that all mothers, after their confinement, are to be churched by some Romish priest or bishop. This churching is performed by the repetition of a few prayers, in Latin, a sprinkling of holy water, and the woman who does not submit to this mummary, is believed by any Roman Catholic nurse whom she may employ, to be eternally damned, together with her child. They go so far as to say, that the very ground upon which the unchurched mother walks is accursed; that the very house in which she lives is accursed; and that all she says and does is accursed.

So firmly have the Romish priests and bishops fastened this belief upon the minds of their dupes, that at this moment in Ireland, and I may venture to say in this city of Boston, no Catholic woman will leave her bed after confinement, without being churched, lest the ground on which she walks may be accursed. Until this ceremony is performed, none of her Catholic neighbors will hold any intercourse with her. How then can Protestant mothers expect otherwise, than that Catholic nurses will have their children baptized by priests! or what security can they have that they will not, under the direction of priests, try to turn the minds of their children from the contemplation of truth, and pure gospel light, to the foul sources of Popery and superstition! Look to this, American mothers.

It may not be amiss in this connection, to lay before American Protestants, the doctrine of the Romish church upon baptism; and, lest I may be accused of setting down aught in malice, I shall do so in the words of the council of Trent.

Canons of the Council of Trent concerning Baptism.

"1. Whoever shall say that the baptism of John, had the same virtue as the baptism of Christ; let him be accursed!

"2. Whoever shall say that true and natural water is not absolutely necessary

for baptism, and therefore wrests those words of our Lord Jesus Christ, as though they had been a kind of metaphor: 'Except a man be born of water, and the Holy Spirit;' let him be accursed!

"3. Whoever shall say that in the Roman church, which is the mother and mistress of all churches, the doctrine concerning the sacrament of baptism is not true; let him be accursed!

"4. Whoever shall say that the baptism which is also given by heretics, in the name of the Father, and of the Son and of the Holy Ghost, with the intention of doing what the church does, is not true baptism; let him be accursed!

[Here is another of those rules, by which the holy Romish church leaves herself room to impose upon the public. Can any man believe, can any one even suppose a case, where a heretic acts, or intends to act, according to the intention of the church of Rome; The very act of heresy was against that church and her doctrines; and the truth is, if the church would speak honestly, or her priests and bishops do so for her, all who are not baptized in the Romish church, and who are baptized, are eternally damned. So thinks, and so teaches, the Popish church.]

"5. Whoever shall say that baptism is optional, that is, not necessary to salvation; let him be accursed!

"6. Whoever shall say that a baptized person cannot, even if he would, lose grace, how much soever he may sin, unless he is unwilling to believe; let him be accursed!

"7. Whoever shall say that baptized persons, by baptism itself, become debtors to preserve faith alone, and not the whole law of Christ; let him be accursed!

"8. Whoever shall say that baptized persons are free from all precepts of holy church, which are either written or traditional, so that they are not bound to observe them, unless they choose to submit themselves to them of their own accord; let him be accursed!

"9. Whoever shall say that men are so to be recalled to the memory of the baptism which they have received, that they may regard all the vows which are made after baptism as null and void, by virtue of the promise already made in baptism itself, as if by it they detract from the faith which they have professed, and from the baptism itself; let him be accursed!

"10. Whoever shall say that all the sins which we committed after baptism, by the mere remembrance and faith of the baptism received, are either dismissed or become venial; let him be accursed!

"11. Whoever shall say that a baptism, truly and with due ceremony conferred, is to be repeated on him who has denied the faith of Christ among infidels, when he is converted to repentance; let him be accursed!

"12. Whoever shall say that no one is to be baptized, except at that age at

which Christ was baptized, or in the article of death; let him be accursed!

"13. Whoever shall say that infants, because they have not the act of faith, are not to be reckoned among believers after having received baptism, and on this account are to be re-baptized when they arrive at years of discretion; or that it is better that their baptism be omitted, than that they should be baptized in the faith only of the church, when they do not believe by their own act; let him be accursed!

"14. Whoever shall say that baptized children of this kind, when they have grown up, are to be asked whether they wish to have that ratified which their sponsors promised in their name when they were baptized; and that when they reply that they are unwilling, they are to be left to their own choice; and that they are not in the meantime to be compelled by any other punishment, to a Christian life, except that they be prohibited the enjoyment of the Eucharist, and the other sacraments, until they repent; let him be accursed!"

This last canon, as the reader perceives, explains fully why Roman Catholics are so anxious for the baptism of Protestant children by their priests. It gives them the power of compelling those children, should they deem it expedient to do so, to profess the Catholic faith, and thereby strengthening her power. They try to alienate the children from the parents; or calculating upon that natural affection with which a parent clings to a child, they hope to bring over the parent also to the Catholic faith; or, failing in this, they hope to break up those alliances of blood which nature has established, and that community of interest and feeling, which society has sanctioned, and religion and nature have blessed, between parent and child.

A true Papist will stop at nothing to advance the power of the Pope, or the interest of the holy church. Heretics, by which the reader will understand all who do not belong to the Roman Catholic church, are to be destroyed, cost what it will. Death, and the destruction of heretics, is the watchword of Popery. Down with Protestant governments, kings, presidents, governors, judges, and all other civil and religious authorities, is the war-cry in Popish countries. They desire neither to live nor die with us. They refuse to be laid down in the same common earth with us. Need this be proved to Americans? One would suppose not. Our intercourse with Roman Catholic countries is such, at present, that there can be no longer any doubt of this fact.

Our commercial transactions with Spain, Portugal, South America, Mexico, and the neighboring Island of Cuba, enables many of our people to judge for themselves, and say what is now the condition of Protestants in those countries where Popery predominates. Can a Protestant worship God in those countries, according to the dictates of his own conscience? He cannot. They are all told by their priests, that a Protestant is a thing too unclean to worship God until he is first baptised and then shrived or confessed by their priests. A Protestant cannot even carry his Bible with him, into these countries. Many of my fellow-citizens, who may see this statement, will bear testimony to its truth. When a Protestant arrives at any port in a purely Catholic country, his trunks and his person are examined; and if a bible is found in them, or about him, it is taken from him. The ministers of his

religion dare not accompany him, or if he does, his lips are sealed, under pain of a lingering death. Should sickness lay its heavy hand upon him, there is no minister to attend him, no Bible allowed him, from which he may quench his thirst for the waters of life. Should death visit him, there is no one to close the eyes of the lonely Protestant stranger. A good Roman Catholic would not touch the accursed heretic, and when dead he is not allowed the rights of Christian interment; he must be cast by the wayside, as suitable food for the hog, the dog, and the buzzard. How many a worthy American have I seen myself, in Cuba, cast away when dead, as you would a carrion, not even a coffin to cover him; and why all this? Because he was a heretic; because he did not believe in the supremacy of the Pope, and the infallibility of the Romish church; and yet those inhuman wretches, those libels upon religion and humanity, come among us, ask you for lands on which to build churches and pulpits, from which they curse you and your children; become citizens of your republic, inmates in your families, with smiles on their faces and curses in their hearts for you. Let not this language be deemed exaggeration. I have heard it, I have witnessed it, I have seen it. And yet Americans, heedlessly fancying themselves and their institutions secure, refuse these, their sworn enemies, and foes of their religion, nothing they ask for. Such is the listlessness and apathy of our people upon this subject, that, as far as I am acquainted, no appeal has ever been made to our government, to ask even for a modification of those barbarities, with which our Protestant citizens are treated, in Roman Catholic countries; nor has there been any effort made to alter our free constitution, so as to enable us to retaliate upon those Popish monsters, and obtain from the bloodthirsty cowards, at the point of the bayonet, those common privileges, which are almost among the necessary appurtenances of humanity, and which even a Pagan would scarcely deny to a fellow-being.

I hold it as undeniable, that even as Protestants, we are, at least by implication, entitled by our treaties of alliance with Popish countries, to far different treatment from that which we receive; and had the question been considered by our people, either in their primary meetings, or through their representatives, they would have long since, insisted upon due protection and respect for the natural rights of their citizens abroad. These natural rights can neither be sold nor exchanged; their free exercise is guaranteed by implication in every treaty we make with foreign nations, and cannot be violated by them without giving just cause of war.

Let political casuists say what they please, there is no principle better established in political ethics, than that all international treaties of amity and commerce, should be formed, and if formed, should be kept, upon principles of justice and reciprocity. The same national amity and courtesy, which our Protestant country extends to Popish nations and their people, should be extended by them to us. By national friendship and comity, is not, I apprehend, and should not, be meant or understood, the privilege of selling a bale of cotton here or a bag of coffee there. It includes the free exercise of the rights of the parties thereto, so far, at least, as they are not incompatible with each other, or with the general principles of natural or national law. The Spaniard, the Portuguese, the Italian, the Mexican, or Cuban, may worship his God, the Virgin Mary, or any saint he pleases, and no



American will disturb him; no American will forbid him. If he dies, his priests may have him buried where he will. This is as it should be. Man has a natural right to worship God; it is a right implanted in his very nature. As well may we say to a man, thou shalt not breathe the air of our country, as say, thou shalt not worship the God that gave thee birth; and as well also may we say, thou shalt not worship that God except according to the mode which we prescribe, as forbid him doing so at all. The natural right of worshipping God, or a first cause, implies the right of doing so according to the dictates of each man's conscience, provided, in doing it, we interfere with none of those laws, which civilized nations should reverence. This is the principle on which we act with Popish countries and people, and upon the principle of reciprocal justice, we ought to demand similar treatment from them.

We have friendly treaties with these people. Friendly, forsooth! Can that man or that nation be friendly, who forbids us to read our Bibles within their territories, or to bury our dead among their dead, or to worship God according to the usages of our forefathers, or the dictates of our own conscience? Such treaties should rather be termed treaties for the abrogation of natural rights of Americans within Popish dominions. We enjoy no rights there; and if we have any by implication, under our treaties, they are impiously wrested from us by a wicked rabble of priests and bishops, distinguished only for their ignorance, rapacity, and licentiousness.

I solemnly call upon every American citizen, who reveres his God, respects his fellow-citizens, or values the happiness of his country, to submit no longer to Popish insolence abroad, and to allow them no rights in this country, which they are not willing to reciprocate. If our existing treaties of amity with Popish powers are not sufficient to protect us in the free exercise of our religion, when among them, let us break them, let us tear them asunder, and scatter them as chaff before the wind. They were never binding upon us. They were made in violation of natural rights, which God alone could give, and man cannot take away. Call upon your government to protect you; choose no man as your representative who will allow Popery to flourish in this free soil, and witness the religion of your forefathers trampled upon, with impunity, by Papists in a neighboring country; and if you cannot obtain your rights by law, you will show the world that you have, at least, moral and physical courage enough to redress your wrongs.

Let not Papists, who, at the distance of a few days' sail from your ports, would deny your brother the rights of Christian interment, or the consolation of dying with his Bible in his hand, dare call upon your aid, to propagate a religion, which inculcates principles worse and more dangerous than were ever practised in Pagan lands.

Much sympathy is felt and expressed, particularly in this state of Massachusetts, where I write for some of her colored population, because it is deemed necessary, in slave states, to prevent them from commingling with their slaves, lest they may excite them to dissatisfaction with their condition, and ultimately to insurrection. It is deemed a matter of such magnitude that Massachusetts, in the plenitude of its sympathy, felt herself called upon to send an ambassador to South Carolina, to protect her citizens,

and demand redress for this supposed outrage upon her rights. It is not my intention to enter into the merits or demerits of the question at issue between the states of Massachusetts and South Carolina. I will merely state, that the former consists in this, viz: by a law of the state of South Carolina, every free person of color, entering that state, is liable to be imprisoned till he leaves the state. This is done by South Carolina and some other slave states, as a necessary measure of precaution; but the prisoner is kindly treated; at least, we hear nothing to the contrary; no such complaint is made by Massachusetts. The prisoner is allowed the free exercise of his religion; his friends may visit him almost at any hour; his spiritual instructor is never denied access to him; he may have his Bible with him, or any other books he may think proper. But this will not satisfy the sympathizing people of Massachusetts. They call public meetings of their citizens; threaten to dissolve the union; and declare they will raise a sufficient military force to invade South Carolina, and redress this outrage upon a citizen's rights, at the point of the bayonet.

Man is truly a strange being, and various indeed are the currents of his sympathies, but still more various and unaccountable are the causes which often set them in motion. It is comparatively but seldom, that a colored citizen of the North goes to slave states; but if there should be the least infraction of his civil rights, the whole North flies into a passion; and yet this very people of the North can see the citizens of their own country, kindred, and blood, in a neighboring Popish port of Havana, for instance, deprived of all their rights, both conventional and natural, without a murmur. Not a complaint is heard in New England, from the son, whose father is confined in the dungeons of Cuba, not because he is suspected of any intention to create insurrection, but simply because he refused to kneel to some wooden image, which a parcel of debauched priests are lugging about the streets; or because he expresses his belief that such processions and mummeries are worse than Pagan idolatry.

The American Protestant, who will dare worship his God publicly, or even in private, within the walls of his own house, unless with closed doors, and without the knowledge of the Popish spies of the Inquisition, is liable to imprisonment, from which, in all probability, he is never to be released. If a Bible be found in his house, it is burned, and he and his family are cast into jail. This is the case in every country where the Popish church has power enough to make its religion that of the state; and yet we have treaties of amity, with these countries. What a burlesque upon amity! what a mockery of friendly relations, with a people who deny us the exercise of the natural right which every man has, to worship God as he pleases! who compel our fathers, brothers, and our sons, to bow the knee, in idolatrous worship, to wooden images, and particles of bread, which are paraded as Gods, through the streets, in Roman Catholic countries. Friendly relations, forsooth, with a people who consider us damned, and already consigned to perdition! And yet we hear no complaint in Massachusetts, of cruelties to our citizens; nothing is said of the violation of those friendly relations, secured to us by treaty, and annually declared by our presidents, in their messages, to exist and to be maintained between our people and those Popish countries. When we hear of an American citizen in Cuba, when we hear of his natural rights being

trampled under foot, by Catholic governors, bishops, and priests, no complaint is made of a violation of friendly alliance; no meeting is called to express sympathy for the individual sufferer, or indignation against the treacherous government of Popery; no act of our legislature has been passed, making appropriations to send ambassadors to these neighboring nations, for injuries done to our citizens; and yet it is a well-known fact, that where one colored citizen of New England is imprisoned, for a few days, in South Carolina, there are a thousand of our enterprising seamen and merchants, confined in the dungeons of Spain, Italy, Portugal, Mexico, and Cuba, at our very door. How long will these outrages be tolerated? A Popish captain comes here; the hands before the mast are Papists; the ship may have her chaplain, or may have as many little gods, and saints, indulgences, scapulas, beads, and rosaries, as they please; they may land, captain, crew, saints, and all, and no one molests them; but if an American ship arrives at the very port from which the other sailed, her captain and crew are forbidden even to carry their Bible on shore; but should the ship have a Protestant chaplain, and that chaplain venture on shore, with his congregation of sailors—all American freemen—he dare not take his Bible with him, or hold religious worship on this Popish soil; and should this captain, chaplain, or any of the crew die, he is not allowed Christian burial, unless he can buy the privilege from, profligate priests, at an enormous sacrifice of money, and after certain purifications effected by holy water, and smoking, which they call incense. This is what our government calls friendly relations.

How long shall we be amused by the executive messages, annually informing us of receiving “assurances of friendship from Popish countries?” Let the people take this subject into their own hands; let them have no alliance, no treaty, no commerce with a people, who will deny them the right of worshipping God peaceably and respectfully, or who will refuse them the right of burying their dead decently and with due solemnity. The treaties which are made with Papists begin, on their part, with the most solemn avowal of good faith, in the name of the Father, Son, and Holy Ghost. They assure us of their friendly sentiments towards us under this solemn and awful sanction; but no sooner is this promise made—no sooner have they pledged their honor, their faith, and all that is holy, to support it—than they disregard all those obligations, feeling and believing that they are already dispensed with by their church, which teaches them to hold no faith with heretics. The priests, however, and bishops, more crafty than the mass of their people, plead state necessity for withholding from us privileges which we give them. This is a shallow pretext, and worthy only of the source from which it comes. Can any case be supposed, or any necessity arise, to violate the eternal principles of right and wrong, of justice and truth? Are moral and national obligations anything more than mere dead letters and leaden rules, which can be bent by hands strong enough to do so, and to suit their own purposes and designs?

Suppose a man in private life—suppose further that man to be a Papist—he enters into a treaty of alliance and friendship with a Protestant; he calls God the Father, Son, and Holy Ghost to witness that he will fulfil his engagement; we can easily fancy the Protestant, within the jurisdiction of that Papist, reading his Bible, without interfering or any way molesting the individual within whose jurisdiction he is. Let us imagine this Protestant

seized by the Papist, thrown into prison by him, while alive, and if dead, thrown away as food for the birds of prey. Would you call this fulfilling the obligations of friendship or friendly alliance? Would the Protestant ever enter into such a treaty of alliance again? Would not every Protestant who witnessed this transaction look upon the Papist who committed it, even though he be but a private individual, as a bad man, with whom no further intercourse ought to be had? Assuredly, he would. But let it be borne in mind, that actions do not change their nature; immutable principles are always the same; they do not change with the paucity or number of actors; what is bad in an individual will be wrong in a nation, and in every individual of that nation. The only difference is, that an act of perfidy and bad faith in a nation is, if possible, worse in itself, and infinitely more mischievous, than if committed by an individual.

Our political sophists may deny this, and gloss over the conduct of Popish governments towards our citizens while among them; but they cannot long hide from our people that the eternal laws of truth cannot be violated; nor can their meaning be frittered away by the technicalities of treaties. Truth, whether moral or political, is like the sun of heaven; it is but one—it is the same every where. It is sometimes clouded, it is true, but these clouds are momentary; they pass away, and it shines again in its native brilliancy. The day is fast coming, and I trust it has even arrived, when Americans will see, that by a treaty of amity is not meant the right of shipping our commodities to Popish countries, and receiving theirs in exchange; reserving to one party the privilege of denying to the other a right dearer to him than all earthly considerations; and which is guaranteed to him by the eternal laws of God, while the other party is under no restraint as to the full and free enjoyment of those natural rights. And here, I beg leave to say to our legislators, that Protestant Americans, upon due reflection, will not long give their assent to any treaty, nor form an alliance with any country, which shall deny them the free exercise of their religion.

The American, who will enter into an alliance with the Pope, or a Popish country, explicitly agrees to deny his God, and forswear the religion of his forefathers. He virtually consents that the party with which he makes the agreement shall be privileged to curse and damn him, his country, his religion, and his rights. This needs no proof. Look around you, and see your citizens in Mexico denying their God by submitting to Popish laws, which forbid their worship according to the dictates of their conscience. Were your puritan forefathers to witness this, would they not exclaim, "Shame upon our degenerate sons, who will barter their religion and their birthright for the petty advantages of commerce!" No wonder that Popish priests and Popish presses should call Americans cowards and the sons of cowards. Who but a coward, and what but a nation of cowards, would surrender that liberty of conscience which their forefathers purchased at the price of blood? This Americans do by assenting to a treaty with any country which does not guarantee to them the right of worshipping God without hindrance. Americans will not forget, though they cannot too often be reminded of the fact, that those countries where their feelings are thus outraged are, de facto, governed by the Pope and his vicegerents, whose actions for centuries back have proved them to have been no other than conspirators against the

improvement and happiness of the human race. What were the means by which they conducted their governments? The very same that they are now in every Roman Catholic country, all over the globe; craft, dissimulation, oppression, extortion, and above all, fire, faggot, and the sword. There is not an article of their faith, nor a sacrament of their church, which is not enforced by curses, as I shall show in the sequel. These vicegerents of the humble Redeemer have the insolence to ape the very thunders of heaven. History informs us, that their robes have been crimsoned in blood. Their images of saints, some of which I have seen in Mexico, made of solid gold, and many of them six feet high and well-proportioned, were wrung from the poor.

Many of those countries, which they now possess, and where God and nature have scattered plenty, have been made barren by Popish avarice and the licentiousness of its priests. The fields, which laughed with plenty, they have watered with hunger and distress. They found the world gay with flowers, and with roses: they dyed it with blood. They and their doctrines acted upon it like the blast of an east wind. Popery, since the eighth century in particular, has been what a pestilence or conflagration is to a city.

Come with me, in imagination, to Italy, and judge for yourselves. Pass on with me, to Spain, Portugal, South America, and you will see that I am not exaggerating. You will find that I have only told truth, but not the whole truth. No tongue can tell it. We have no language to express it. I will give you a few instances of the fruits of Popery in the neighboring island of Cuba. What I am about stating has come under my own observation; and is, besides, a matter of record, and accessible to many. The natives of Cuba pay fifteen millions per annum to her most Christian Majesty, the queen of Spain. They support an army of sixteen thousand men, every one of whom is a native of old Spain, kept there for the sole purpose of extorting this enormous annual tribute. The number of priests there is immense. They, too, must be supported at the point of the bayonet. These priests are known to be the most profligate vagabonds in creation. And why, it will naturally be asked, should such men be tolerated? Why supply them with money to gamble at the faro table, at cock-fights and bull-fights? The reason is plain; they act as spies for the Pope, who, in reality, manages the government of old Spain, and contrives to draw, from that already impoverished and distracted country, the last dollar of a people whom God has endowed with every virtue, and a capacity of cultivating them, had not the curse of Popery fallen upon them.

Such is the avarice of the Popish church and Popish tyrants, that, if a farmer in Cuba kills even a beef for his own use, he must pay the government ten per cent, upon its value. When I was in Cuba, the farmer must pay ten and a half dollars duty upon every barrel of flour imported into the island; when he might raise, in the field, before his own door, the finest wheat in the world, if the government would let him. Such are but a few of the blessings of Popish governments. Do Americans desire this republic reduced to such a state of vassalage as this? or will you profit by these lessons, which experience is daily teaching you? Wherever you turn your eyes, and see Popery in the ascendant, you will find it the Pandora's box, out of which every curse has issued, without even leaving hope behind. It should, therefore, be

suppressed on its appearance in any country. It should be the duty of every good man to extirpate it, and sweep it, if possible, from the face of the globe. It is nothing better than a political machine, cunningly devised, for the propagation of despotism. It is the masterpiece of satanic wickedness. Execrated and exploded be this infernal machine! and thanks forever be to that God, who has shown me its intricacies, in time to save me from becoming what, I know of my own knowledge, Roman Catholic priests are—hypocrites, infidels, and licentious debauchees, under the mask of sanctity and holiness. Their religion is supported by curses, as I have before stated, and will now prove from the doctrines of their own church. The reader has already been told, that the Popish church maintains the doctrines that a belief in seven sacraments is necessary to salvation. These sacraments are designated as follows: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony. And she enforces this by curses. I have already enumerated the curses with which she enforces her belief in baptism. The next sacrament is Confirmation, enforced by the following eloquent curses, pronounced by the infallible council of Trent:!!!!

“1. Whoever shall say that the confirmation of baptized persons is a needless ceremony, and not rather a true and proper sacrament: or that anciently it was nothing else than a kind of catechizing, by-which the youth expressed the reason of their faith before the church; let him be accursed!

“2. Whoever shall say that they do despite to the Holy Spirit who attributes any virtue to the holy chrism of confirmation; let him be accursed!

“3. Whoever shall say, the ordinary minister of holy confirmation is not the bishop alone, but any mere priest whatsoever; let him be accursed!”

The next sacrament is the Eucharist. The following is the doctrine of the Romish church in relation to this:!!!!

Decree of the Council of Florence for the Instruction of the Armenians,

“The third is the sacrament of the Eucharist, the matter of which is wheaten bread, and wine from the vine; with which, before the consecration, a very small quantity of water should be mixed. But water is thus mixed, since it is believed that the Lord himself instituted this sacrament in wine, mixed with water: besides, because this agrees with the representation of our Lords passion: because it is recorded that blood and water flowed forth from the side of Christ: and also because this is proper to signify the effect of this sacrament, which is the union of Christian people with Christ: for water signifies the people, according to Rev. xvii. 15. And he said to me, the waters, which thou sawest, where the harlot sitteth, are peoples, and nations, and tongues.

“The form of this sacrament are the words of the Saviour, by which this sacrament is performed: for the priest, speaking in the person of Christ, performs this sacrament: for, by virtue of the words themselves, the substance of the bread is converted into the body, and the substance of the wine into the blood, of Christ; yet so that Christ is contained entire under the form of bread, and entire under the form of wine: Christ is entire also

under every part of the consecrated host, and of the consecrated wine, after a separation has been made. The effect of this sacrament, which it produces in the soul of a worthy partaker, is the union of the person to Christ," &c.

Canons of the Council of Trent, concerning the Most Holy Sacrament of the Eucharist.

"1. Whoever shall deny that, in the sacrament of the most holy Eucharist are contained truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ, and therefore the entire Christ, but shall say that he is in it only as in a sign, or figure, or virtue, let him be accursed!

"2 Whoever shall say that in the most holy sacrament of the Eucharist, the substance of bread and wine remains together with the body and blood of our Lord Jesus Christ, and shall deny that wonderful and singular conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, only the forms of bread and wine remaining, which conversion indeed the Catholic church most aptly calls tran-substantiation; let him be accursed!

"3 Whoever shall deny that in the adorable sacrament of the Eucharist, the entire Christ is contained under each kind, and under the single parts of each kind, when a separation is made; let him be accursed!

"4. Whoever shall say that the body and blood of our Lord Jesus Christ are not present in the admirable Eucharist so soon as the consecration is performed, but only in the use when it is received, and neither before nor after, and that the true body of our Lord does not remain in the hosts, or consecrated morsels, which are reserved or left after the communion; let him be accursed!

"5. Whoever shall say either that remission of sins is the principal fruit of the most holy Eucharist, or that no other effects proceed from it; let him be accursed!

"6. Whoever shall affirm that in the holy sacrament of the Eucharist, Christ, the only-begotten Son of God, is not to be adored, even with the external worship of latria, and therefore that the Eucharist is to be honored neither with peculiar festive celebration, nor to be solemnly carried about in processions according to the laudable and universal rite and custom of the church, or that it is not to be held up publicly before the people that it may be adored, and that its worshippers are idolaters; let him be accursed!

"7. Whoever shall say that it is not lawful that the holy Eucharist be reserved in the sacristy, but that it must necessarily be distributed to those who are present immediately after the consecration; that it is not proper that it be carried in procession to the sick; let him be accursed!

"8. Whoever shall say that Christ, as exhibited in the Eucharist, is eaten only spiritually, and not also sacramentally and really; let him be accursed.

"9. Whoever shall deny that each and every one of Christ's faithful, of both

sexes, when they have attained to years of discretion, are obliged, least once every year, at Easter, to commune according to the precept of holy mother church; let him be accursed!

"10. Whoever shall say that it is not lawful in the officiating priest to administer the communion to himself; let him be accursed!

"11. Whoever shall affirm that faith alone is sufficient preparation for taking the sacrament of the most holy Eucharist; let him be accursed And lest so great a sacrament be taken unworthily and therefore to death and condemnation, the sacred holy synod doth decree and declare, that sacramental confession must necessarily precede in the case of those whom conscience accuses of mortal sin, if a confessor is at hand, however contrite they may suppose themselves to be. But if any one shall presume to teach, preach, or pertinacious assert, or in publicly disputing, to defend the contrary, let him by this very act be excommunicated."

Canons of the same Council concerning the Communion of Children, and in both Kinds.

"1. Whoever shall say that each and every of Christ's faithful ought to take both kinds of the most holy sacrament of the Eucharist, by the command of God, or because necessary to salvation let him be accursed!

"2. Whoever shall say that the holy Catholic church has not been induced, by just causes and reasons, to administer the communion to the laity, and also to the clergy not officiating, only under the form of bread; or that she has erred in this; Let him be accursed!

"3. Whoever shall deny that the whole and entire Christ, the fountain and author of all graces, is received under the one form of bread, because, as some falsely assert, he is not received under both kinds, according to the institution of Christ; let him be accursed!

"4 Whoever shall say that the communion of the Eucharist is necessary for little children before they have attained to years of discretion; let him be accursed!" &c.

The next in order is Extreme Unction,

Canons of the Council of Trent concerning Extreme Unction.

"1. Whoever shall say that extreme unction is not truly and properly a sacrament instituted by Christ our Lord, and promulgated by the blessed apostle James, but only a rite received from, the fathers, or human invention; let turn be accursed!

"2. Whoever shall say that the sacred anointing of the sick does not confer grace, nor remit sins, nor raise up the sick, but that it has now ceased, as if the gift of healing existed only in past ages; let him be accursed!

"3. Whoever shall say that the ceremony of extreme unction in the practice which the holy Roman church observes, are repugnant to the meaning of the



blessed apostle James, and that, therefore, they are to be changed; let him be accursed!"

The sixth sacrament is that of Orders.

Canons of the Council of Trent concerning Orders

"1. Whoever shall say that in the New Testament, there is not a visible and external priesthood: or that there is not any power of consecrating and offering the true body and blood of the Lord, and of remitting and retaining sins: but only the office and naked ministry of preaching the gospel; or that they who do not preach are surely not priests; Let him be accursed!

"2. Whoever shall say that besides the priesthood there are not other orders in the Catholic church, both greater and inferior, by which as by certain steps, the priesthood may be attained; let him be accursed!

"3. Whoever shall say that orders, or sacred ordination, is not truly and properly a sacrament instituted by Christ the Lord; or that it is a certain human invention, devised by men ignorant of ecclesiastical things, or that it is only a certain ceremony of choosing the ministers of the word of God and of the sacraments; let him be accursed!

"4. Whoever shall say that by sacred ordination the Holy Spirit is not given, and that therefore the bishops say in vain, Receive the Holy Ghost: or that by it character is not impressed: or that he who has once been a priest may again become a layman; let him be accursed!

"5. Whoever shall say that the sacred unction which the church uses in holy ordination is not only not required, but is contemptible and pernicious; likewise also the other ceremonies of orders; let him be accursed!

"6. Whoever shall say that in the Catholic church there is not a hierarchy instituted by divine appointment, which consists of bishops, priests, and ministers; let him be accursed!

"7. Whoever shall say that bishops are not superior to priests, or that they have not the power of confirming and ordaining; or that which they have is common to them with the priests; or that orders conferred by them without the consent or call of the people or the secular power, are null and void; or that they who have been neither duly ordained nor sent by ecclesiastical and canonical power, but come from some other source, are lawful ministers of the word and sacraments; let him be accursed!

"8. Whoever shall say that the bishops, who are appointed by the authority of the Roman pontiff, are not lawful and true bishops, but a human invention; let him be accursed!"

Canons of the Council of Trent concerning Marriage.

1. Whoever shall say that marriage is not truly and properly one of the seven sacraments of the evangelical laws instituted by Christ the Lord, but that it is invented by men in the church and does not confer grace; let him be

accursed!

"2. Whoever shall say that it is lawful for Christians to Have several wives at once, and that this is forbidden by no divine law; let him be accursed!

"3. Whoever shall say that only those degrees of relationship and affinity, which are expressed in Leviticus, can hinder marriage from being contracted, and annul the contract; and that the church cannot dispense in any of them, or appoint that more may hinder and annul; let him be accursed!

"4. Whoever shall say that the Church could not constitute impediments annulling marriage, or that in constituting them, she has erred; let him be accursed!

"5. Whoever shall say that the bond of marriage may be dissolved on account of heresy, or mutual dislike, or voluntary absence from the husband or wife; let him be accursed!

"6. Whoever shall say that a marriage solemnized, but not consummated, is not annulled by the solemn profession of a religious order by one of the parties; let him be accursed!

"7. Whoever shall say that the church errs, when she has taught and teaches that according to the evangelical and apostolical doctrine, the bond of marriage cannot be dissolved on account of the adultery of one or the other of the parties, and that neither of them, not even the innocent party who has given no cause for the adultery, may contract another marriage, whilst the party is living, and that he commits adultery, who marries another after putting away his adulterous wife, or she, who marries another, after putting away her adulterous husband; let him be accursed!

"8. Whoever shall say that the church is in error when, for many reasons, she decrees that a separation may be made between married persons, as to the bed, or as to intercourse, either for a certain, or an uncertain time; let him be accursed.

"9. Whoever shall say that the clergy, constituted in sacred order, or regulars, who have solemnly professed chastity, may contract marriage, and that the contract is valid, notwithstanding ecclesiastical law, or vow, and that to maintain the opposite, is nothing else than to condemn marriage; and that all may contract marriage, who do not think that they have the gift of chastity, even though they have vowed it; let him be accursed: as God does not deny this to those who seek it aright, nor does he suffer us to be tempted above what we are able to bear.

"10. Whoever shall say that the married state is to be preferred to a state of virginity, or celibacy, and that it is not better and more blessed to remain in virginity, or celibacy, than to be joined in marriage; let him be accursed!

"11. Whoever shall affirm that the prohibition of the solemnization of marriage, at certain times of the year, is a tyrannical superstition, borrowed from the superstitions of the Pagans, or shall condemn the

benedictions, and other ceremonies, which the church uses at those times; let him be accursed! u 12. Whoever shall affirm that matrimonial causes do not belong to the ecclesiastical judges; let him be accursed!"

The atrocity of the above doctrines, is evident to every reflecting mind. Protestants can now see for themselves, whether they can safely hold any communion with them, or have any confidence in Roman Catholics. There is not a Protestant Christian in the United States, nor in the world, who is not publicly and solemnly denounced, as an accursed being, by the Roman Catholic church, and by each and every one of its members; but in addition to those curses, which I have enumerated, there is another more solemn; one which is annually pronounced against them, by the Pope of Rome, and by every bishop and priest in this country. It is known by the title of Bulla in cena Domini. The curse contained in this bull, is pronounced annually at Rome, by the Pope, on Thursday before Good Friday. It includes every living being who is not a Roman Catholic. All our president, congress, governors, magistrates, municipal authorities, officers of our navy and army, all our Protestant clergymen, whether Unitarians, Presbyterians, Episcopalians, Baptists, or Methodists; and upon all these, without distinction, the Pope of Rome, dressed in his royal robes, invokes the curse of Heaven, once at least every year. Every priest in the Roman church is bound to do the same. It was a part of my own duty, and one which I never failed to discharge, until I protested against the doctrines of the Romish church. The Popish priests never deemed it prudent to pronounce this curse publicly?-in the United States, but while I was among them, we never omitted to do so privately, on the morning of Thursday before Good Friday. It commences with the following words on the part of the Pope:!!!!

"We, therefore, following the ancient custom of our predecessors, of holy memory, do firstly-excommunicate and curse, in the name of Almighty God, Father, Son, and Holy Ghost, and by the authority of St. Peter and St. Paul, and by our own authority, all Heretics, Hussites, Wiekliiffites, Lutherans. Calvinists, Huguenots, Anabaptists, Trinitarians, and all apostates from the faith, and all who read their books," &c, &c. This curse includes every soul in the United States, who is not a Roman Catholic. Will you, Americans give these men and their doctrines footing among you? Will they longer dare to curse you and your children with impunity?

In the 6th section of the above bull, the Pope and his priests curse all civil powers, who impose taxes without the consent of the Roman court.

In the 12th section, they curse all who maltreat cardinals, bishops, or priests. You are, therefore, to take heed and not quarrel with priests, though they insult your wives, or debauch your families. In the 15th section, all are cursed, who take away jurisdiction from the court of Rome, and prefer leaving pauses of difference between them and priests, to our civil tribunals.

In the 17th section, all are cursed, who in any case appeal to civil tribunals, when the difficulty is between Romish priests and citizens.

In the 18th section, the Pope curses all who take away church property.

In the 19th section, the Pope curses all who, without express license from him, impose taxes on priests, monasteries, nunneries, or churches. Our legislature is sitting while I write. Take heed, gentlemen, lest you tax the Roman Catholic bishop Fenwick, or any of his priests. Be sure you do not tax his real estate, his nunneries, or other property. If you do, you are doubly damned.

In the 20th section, the church curses all judges, and magistrates, who shall sit in judgment on a bishop or priest, without license from the holy see.

In the 22d section, this bull is declared to be binding forever, and it is brought to a conclusion by a solemn assurance that if any priest shall violate it, he shall incur the wrath of Almighty God, and of St. Peter and Paul.

I would again ask Americans whether Roman Catholic priests, or bishop, or the two millions of followers which they have in this country, are any longer to be trusted. I tell Americans, and I proclaim it to the world, that they are spies upon our republic; they are the sworn foes of our laws, of our principles, and of our government; and they are united by the most fearful oath never to rest while our religious liberty lasts, and to use every means which ingenuity can devise, and treachery and perjury accomplish, to effect its overthrow, and substitute in its place, the religion of the Pope; a religion, if such a name can be given to a most infamous system of policy, which for sixteen hundred years has deluged Europe in blood.

I make these assertions, not at random, not upon hearsay, not upon the authority of Protestant writers, but upon that of Roman Catholic theologians, and upon my own personal knowledge. I solemnly declare it to be my deliberate opinion, that it is the duty of all civil governments on the face of the earth, to unite in excluding, from their territories, all Roman Catholic priests and bishops, as their deadly enemies, and the sworn transgressors of all national law; and for us in this country to countenance them, while they have any connection with the Pope of Rome, or profess to owe him any allegiance, is nothing short of a species of insanity. The bull of which I have spoken, is taught in every Roman Catholic college in the United States. The students in those institutions are educated in the belief that their church, which is infallible, requires of them to be unfaithful to this heretical government, and not only that, but to betray it, whenever the interest of the church demands it.

Every Irish Roman Catholic priest, who comes to this country, is instructed by his bishop, to pull down, if possible, the standard of heresy, which he is told he will find waving over the United States, and erect in its place that of the Pope, which he swears to defend.

These are the principles of priests and their followers, who are coming amongst you in thousands; whom you have encouraged for the last fifty years, until at last, you have emboldened them, by your mistaken sensibility and mock philanthropy, to say and proclaim to the universe, Americans shan't rule us. This was their motto, during the last presidential election; a motto devised and blessed by those turbulent demagogues and pensioned agents of the

Pope, in New York. But they are not the only Papists who have proclaimed that Americans shall not rule them. The same has been done in Philadelphia and Boston! These men are at the bottom of all the riots, tumults, and popular commotions, which have occurred in this country for several years back. Witness the disturbances in Philadelphia, in 1821 and 1822, by an Irish bishop, in trying to get possession, in the name of the Pope, of church property, estimated to be worth over a million of dollars. (I shall refer to this hereafter.) Witness the riots in the same city last May, where several Americans have been sacrificed to the fury of a Popish mob. Witness the proceeding in this city of Boston, on the occasion of a nun having made her escape from the convent in Charlestown, to avoid, I have no doubt, what delicacy forbade her to mention. Other causes were assigned for her escape, and some were weak enough to deem them sufficient; but from my own knowledge of convents, there can be no doubt of the real cause of the escape, of the virtuous young lady, of whom mention is made.

Here is another instance of the morbid and mistaken sensibility of many of our people. A certain number of Popish agents have applied to our legislature to build a jail, which they call a convent, in our very midst. To this jail, they attach a school, for the education of young ladies, and for this ostensible purpose, numbers of older ones are kept in the jail or convent, by the Pope's agents.

The young ladies, who are sent to this school, are treated with kindness and attention; every thing is done to please, to flatter them, and even to cultivate their minds. The interior of the jail or nunnery is depicted in the most delightful colors. The happiness of the inmates is said to be equal to the saints in paradise. No opportunity is lost to impress on the minds of their pupils, the temporal as well as eternal beatitudes of this convent, until, finally, the young minds of the scholars become perfectly enchanted, and, in the full glow of their youthful imagination, they determine to become nuns. This step, too, they are taught to take with apparent caution; they must serve a noviciate, go through all the ceremony of wearing a white veil; the old nuns representing to them the happiness they are about to enjoy, when they are about to assume the black veil. But when this is done, the poor innocent victims soon feel the horrors of their condition. They are confined to solitary cells, to which no one has access but the priests, and thus, in our very midst, a free born American citizen is seduced from her parents, from her guardians, and fellow-citizens, and no one is permitted to go and ask her freely how she likes her condition. She is confined there with more severity, and watched more closely, than any female in a Turkish Seraglio; and as we all recollect, a few years ago, a Popish bishop, with his priests, and some thousands of their subjects, viz., Irish Papists, threatened to sack the city of Boston, because the people deemed it necessary to pull down that synagogue of satan, the Charlestown nunnery. I am not an advocate of mobs or riots: I would observe the law of the land, and see it enforced at every risk; but there is a point at which no man would support even the civil law.

There are laws founded upon necessity, and the eternal laws of morality, which have a paramount claim upon one. Allegiance. Suppose some hoary-headed profligate should obtain a charter to build a house on Mount Benedict;

suppose further, he attaches a school to it, to be governed by the faded victims of his former dissipation, with a view of making money for himself; suppose he and they had the address to gather around them some of the most innocent, lovely, and respectable females in the country; let us even suppose that ninety-nine in a hundred of those young ladies left that school with unblemished reputation and high accomplishments; and we had that evidence that only one in a hundred fell victims to the designs of the founders of this corrupt institution: who would hesitate to determine what should be done with this institution, or this nunnery, as Roman Catholic priests would call it? An answer is not necessary. But suppose the hoary-headed gentleman should apply to the legislature to rebuild it, would they do so? There was a time when their acquaintance with Popery might have induced them to say aye, if such a resolution were introduced; but now that they have seen Popery in its native colors, withered should be the tongue of him who would advance such a proposition; and paralyzed should be the arm of the American who would support it. But it may be replied, that the Roman Catholic church is different now from what it was in ancient times; that it has essentially changed in its doctrine and in its discipline.

Others may say that Protestants, too, have been intolerant, and guilty of many cruelties, in the propagation of their religion. This is freely admitted: but there is this wide difference between the two religions. The Popish creed inculcates persecution and utter extermination of all who do not believe in its doctrines; while on the contrary, the creed of the latter has never, and does not now, inculcate any other doctrine, than Jesus Christ, and him crucified. In plain English, the Romish church curses all who differ from her; while the Protestant church blesses all, though they may be in error, and sincerely prays for their conversion. The spirit of the latter breathes nothing but love, joy, peace, and good will to mankind; that of the former, malice, hatred, ill will, and persecution. This has been her uniform theory from the middle of the third century; and as I will now show you, from the lips of her own divines, and cannonized saints, her members have never ceased to reduce it to practice. Cyril, who is to this day invoked, and prayed to as a saint, taught and practised the above Romish doctrine. He was bishop of Alexandria, in the year four hundred and twelve. There is not a Roman Catholic, who is not taught to pray to him; and, of course, they can have no objection to my giving him as authority. Whatever St. Cyril believed, is believed by Papists now. Whatever he did was right, and according to sound doctrine consequently as Holy Mother, the church, never errs, and never can err, it must be right now. Let us see what this saint has done and believed, in his time. Socrates, a native of Constantinople, gives the following account of a portion of the life of St. Cyril, and other bishops of Alexandria. I take it from his ecclesiastical history.

The bishops of Alexandria had begun, says Socrates, to exceed the limits of ecclesiastical power, and to intermeddle with civil affairs, imitating, thereby, the bishop of Rome, whose sacred authority had, long since, been changed into dominion and empire.

The governors of Alexandria, looking upon the increase of the Romish episcopal power as a diminution of the civil, watched the bishops, in order

to restrain them within the limits of the spiritual, and prevent their encroaching on the temporal jurisdiction. But Cyril, from the very beginning of his episcopacy, bade defiance to civil power, acting in such manner as showed but too plainly that he would be kept within no bounds. Soon after his installation, he caused, by his own authority, the churches, which the Novitians were allowed to have in Alexandria, to be shut up, seized on the sacred utensils, and plundering the house of their bishop, Theapemptus, drove him out of the city, stripped of every thing he possessed. Not long after this, Cyril put himself at the head of a Christian mob, and, without the knowledge of the governor, took possession of the Jewish synagogue, drove the Jews out of Alexandria, pillaged their houses, and allowed the Christians—all Papists—who were concerned with him in the riot, to appropriate to themselves all their effects. This the governor highly resented, and not only rebuked Cyril very severely, for thus encroaching on his jurisdiction, and usurping a power that did not belong to him, but wrote to the emperor, complaining of him for snatching the sword of justice from him, to put it into the hands of the undeserving multitude.

This occasioned a misunderstanding, or rather an avowed enmity between St. Cyril and the governor. With the saint sided the clergy, the greater part of the mob, and the monks; with the governor, the soldiery and the better class of citizens. As the two parties were strangely animated against each other, there happened daily skirmishes in the streets of Alexandria. The friends of the governor, generally speaking, made their party good, having the soldiery on their side. But one day, as the governor was going out in his chariot, attended by his guards, he found himself, very unexpectedly, surrounded by no fewer than five hundred monks. The monks were, in those days, the standing army of the bishops, but are now of the Pope's alone. The monks in the service of St. Cyril, having surrounded the governor's chariot, dispersed the small guard that attended it, fell upon him, dangerously wounded him, and determined to put an end to the quarrel between him and St. Cyril, by taking his life.

The citizens, alarmed at his danger, flew to his rescue, put the cowardly monks to flight, and having seized on the monk by whom the governor was wounded, delivered him into his hands. The governor, to deter others, caused the monk to be put to death. But St. Cyril, partly to reward the zeal which the monk had exerted in attempting to assassinate his antagonist, caused him to be honored as a holy martyr. The partizans of St. Cyril, enraged at the death of the monk, and under the advice of this Romish saint, determined to revenge it; and the person they singled out among the friends of the governor to wreak their rage and revenge on, was one who, of all the inhabitants of Alexandria, deserved it the least. This was the famous and celebrated Hypatia, the wonder of her age for beauty, for virtue, and knowledge. She kept a public school of philosophy in Alexandria; where she was born, and her reputation was so great, that not only disciples flocked from all parts to hear her, but the greatest philosophers used to consult her as an oracle, with respect to the most abstruse points of astronomy, geometry, and the Platonic philosophy, which she was particularly well versed in. Though she was very beautiful, and freely conversed with men of all ranks, yet they were so awed by her known virtue and modesty, that none ever presumed to show, in

her presence, the least symptom of passion. The governor entertained the highest opinion of her abilities, often consulted her, and in all perplexed cases governed himself by her advice. As she was the person in Alexandria whom he most valued, St. Cyril and his friends, to wound him the more effectually, entered into a conspiracy to destroy this beautiful and innocent lady.

This barbarous resolution being taken, as she was one day returning home in her chariot, a band of the dregs of the people, encouraged and headed by one of St. Cyril's priests, attacked her in her chariot, pulled her out of it, and throwing her on the ground, dragged her to the great church called Cæsareum; there they stripped, her naked, and with sharp tiles, either brought with them or found there, continued cutting, tearing, and mangling her flesh, till nature, yielding to pain, she expired under their hands. Her death did not satisfy their rage and fury. They tore her body in pieces, dragged her mangled limbs through all the streets of Alexandria, and then gathering them together, burned them. Such was the end of the famous Hypatia, the most learned person of the age she lived in; but she was not a Roman Catholic. Can you, Americans, believe that this very Cyril is now a saint in the Roman Catholic church; that he is daily prayed to, honored, and worshipped by Papists? Can you believe that the Catholics whom you employ in your houses, the nuns to whom you intrust the education of your children, daily invoke the intercession of this murderous Cyril?

And think you, fellow-citizens, that the spirit of the Popish bishop, Cyril, has died with him, or that the church, which approved of his conduct, would refuse to sanction a similar act at this day? If you do, you are mistaken. Was the conduct of Cyril ever censured by the church? Were the murders and atrocities which he committed, and caused to be committed, even disapproved by the holy mother? If they were, I would ask at what council was it done? Where and when was such a council held? Who was the presiding Pope? The fact is, so far from incurring the displeasure of the Romish church, this notorious Popish murderer of Jews and heretics was canonized and sainted; and similar distinctions would be now awarded to him who would commit similar crimes, if his holiness the Pope deemed it prudent to have such crimes committed.

We saw an instance of the spirit which actuated Cyril, some years ago, in this city, when, in the case of the Ursuline Convent, to which I have already referred, every Papist within fifty miles of Boston, who was able to bear arms, volunteered his aid to his bishop, in taking vengeance upon our citizens, merely because they would not sanction among them the existence of a house, called a nunnery, and used as a jail, for the confinement of some of our most virtuous females, against their will. Had Miss Reed, who escaped from that den of profligacy, been caught by her Popish pursuers, and without the knowledge of our citizens, what would have been her fate? She might not have been torn to pieces, as Hypatia was, but her torments would not have been less cruel. She would have been kept upon her bare knees, perhaps ten hours in the twenty-four, for months.

She would be obliged to pray to the same St. Cyril, and a string of such vagabonds, for the remission of her sins. She would be compelled to kiss the



ground and lick it with her tongue, at stated intervals, and bread and water her diet, until the zeal of her holy confessors was perfectly satisfied. And if those who aided her escape were detected, what would have been their fate? Thanks to our republican government, they could not be punished in this country; but had they committed the deed under a purely Catholic government, the infallible church would consign them to the inquisition, and have broken them upon the rack.

This is the church, and her members are the men, whom you are countenancing amongst you. The Romish church never surrendered the right which she once claimed of destroying heretics. She only suspends it for the moment, until her strength and numbers shall enable her to enforce it. But there are some who will not believe this, especially when Catholic priests and bishops deny it. Many Protestants, who are natives of this country, and unacquainted with Roman Catholic doctrines, will not believe it. Many, even, of our Protestant clergymen will scarcely believe it; such is the craft and consummate falsehood of priests and bishops, that I have never met with one Protestant who entertained the most remote idea that keeping no faith with heretics, and persecuting them to death, formed any portion of the doctrine of the church of Rome.

This is owing to the fact of their being born in a free country, at a distance from the seat of Romish power, and their having little access and no acquaintance with the standard works of Popery.

Many, even, of the native born Americans, who have become Roman Catholics, know little or nothing of the doctrines of the church into which they have permitted themselves to be seduced. I will hazard the assertion, that there are not ten lay members amongst them, in the United States, who have read the works of Belarmine, the canons, or decrees of the various councils that have been held in the Popish church, or even the corpus juris canonici, containing the decrees of the council of Trent.

If the writings of De La Hogue, used in the college of Maynooth, Ireland, or the works of Antoine or Den, taught in that college when I was a student there, were thoroughly read, and the doctrines contained in those standard works of Popery understood, there is not a moral man living who would not shun the church of Rome, as a thing too unclean, too impure, too licentious, too wicked, too corrupt, and of too persecuting a character to be allowed to exist at all. This their priests well know; and, having recently discovered that a few copies of Den's "Theology" had found their way into this country, they have the unblushing effrontery to deny that his work was ever approved of by the church, or was ever received as such in any college in Ireland. I studied in the college of Maynooth, and have read speculative theology under Dr. De La Hogue, and moral theology under Dr. Antoine, in the same class with several priests now in this country, and among other works which we read in that class was the "Moral Theology" of the Rev Peter Den; especially his treatise de Peccatis.

I have the pleasure of an acquaintance with some native Americans who are become Roman Catholics. They are men of honor, moral worth, and possess highly cultivated minds. They were religious men; and deeming a connection

with some church to be necessary, and seeing nothing of the Romish church but its seductive and imposing ceremonies, they united themselves with it, or, if they happened to hesitate in joining it, and deemed it necessary to consult with Catholic priests and bishops, these crafty Jesuits soon furnished them with Catholic works manufactured for such occasions, and unobjectionable to the most pious Christian; taking good care, at the same time, to keep out of their way such works as I have alluded to, from which they may learn that there is no religion in the Popish church, and that it is no more than a political machine, devised for the suppression of republicanism, knowledge, and the liberties of man.

Let us pass over the time which intervened between the fourth and twelfth centuries. The history of the Popes and the Romish church, during that period, is replete with crimes committed by Popes, and atrocities sanctioned by the church, the bare mention of which humanity shudders. The very earth is almost saturated with the blood which Popish despots caused to be shed under the mask of religion, but, in reality, for the advancement of their own temporal power.

I will now show that the spirit of Cyril had not died with him. During the reign of Pope Innocent III., that holy pontiff discovered that there was, in the province of Narbonne and in several other provinces of the south of France, a religious sect, called the Albigenses, who presumed to differ from the Romish church, and had the audacity to believe that the Bible was the only rule of faith. They rejected the external rites of the Romish church, except baptism and the Lord's supper.

They had no faith in images, indulgences, and other such semi-pagan mummeries. Auricular confession and the forgiveness of sins by man they rejected as impious. They looked upon nunneries as places of sin, instituted by priests, as a sort of substitute for the marriage of the clergy. They demolished such of them as were in existence among them, and declared the marriage of the clergy as lawful and honorable. They scouted at the idea of the temporal jurisdiction of the Pope over the nations of the earth, and looked upon him as emphatically the Man of Sin.

These crimes, of course, were not long overlooked by the infallible church! They were heresies. These people were heretics, and the holy mother, in the plenitude of her affection for her strayed children, determined that they should be exterminated. But how was this to be done? The holy father, Pope Innocent III., was not long in determining. He sent two spies amongst them, of the names of Guy and Regnier. These were Monks, whose hands were already stained with blood. They were empowered by the Pope, to use their own discretion in checking the heresy of the Albigenses by fire, sword, faggot, or the inquisition, which employed all those means upon such occasions.

The Albigenses however, were so numerous their lives so pure, so chaste and correct, that this was not easily accomplished; and his holiness had to preach a crusade against them, and published a bull addressed to all the authorities of southern France, declaring them accursed and excommunicated, and giving absolution to all who should murder them and take possession of

their property. Here are the words of the bull, "According to the canonical sanctions of the holy fathers, no faith ought to be kept with those who do not keep faith with God, or are separated from the communion of the faithful"—Papists. "We release, by our apostolical authority, all those who deem themselves bound to them by any oath, either of alliance or fealty; we permit every Catholic man to seize their persons, to take their lands, and keep them for the purpose of extirpating heresy."

Here, Americans, is a specimen of true, genuine Popery, as Innocent Expresses it, "sanctioned by the canons and holy fathers of the Romish church." People of New England, what think you of it? Bear in mind that this is not the act of a few fanatics; it is not the belief of a few zealots. If it were, it would be wrong to charge it to the Romish church. All denominations have had among them fanatics; but the extravagances of a few individuals are not chargeable to the body to which they might have belonged. Even our New England Presbyterian forefathers had among them persecutors; but who, in his sound mind, could charge this to the Presbyterian church? There is nothing in their creed or doctrines which sanctions the persecution of those who differ from them and there the Romish church differs from all others. The persecution and destruction of heretics, and the confiscation of their property, is an integral part of the Roman Catholic faith, and the watchword of Papists.

The crusade against these unfortunate Albigen-ses commenced its march about the year 1209. Indulgences were offered to all who would unite in the war, and history informs us that the Pope and his vassals in the church raised an army of between three and five thousand men, who were to serve for forty days; at the termination of which, the Pope, in one of his heavenly transports, saw that "every one of the sect of the Albigerises should be massacred." To this army his holiness caused to be added, by an offer of indulgences, multitudes of peasants, with scythes and clubs, who were to be under the command of monks, and whose peculiar duty it was, to slaughter the wives and children of these heretics, while their husbands and fathers were engaged in the field with their adversaries. Horrible! Yet this is a true picture of what has been, and what will be in this country, at some future day, should Popery gain the ascendancy.

It is much to be lamented that the Christian League, as it is termed, had not looked to this, in place of going abroad in search of objects worthy of their philanthropy. They seem to me to have acted like a man who, while his own house is in a blaze, runs out to see if there be any of his neighbors' houses on fire, and leaves his own to smoulder into ruins. Assuredly, such a man would not be deemed prudent, nor should he even be considered sane.

Far be it from me to think or speak disrespectfully of the pious and reverend gentlemen who compose that league; but their solicitude for the welfare of a foreign country and a foreign people appears to me strange, when all their charities are much more needed at home. They desire the suppression of Popery, especially in Italy, where it is kept alive by Austrian bayonets and Popish bulls, and where it will live until those bayonets are broken and those bulls are burned. They can no more suppress Popery in Italy, than they could confine a fire with a flaxen band.

The continuance of Popery depends upon this country alone. Extinguish it in the United States, and it dies every where. The old world is sick of it; it has cursed it long enough. It is for us alone to say whether it shall live or die. Americans alone can sound the death knell of Popery; and, if this Christian League will unite their energies and bring them all to bear, in excluding Popery from the United States, they will be conferring a blessing, not only upon this, but upon the old world.

But to return to our subject. Cruel, beyond measure, were the sufferings of the Albigenses, a few instances of which I beg to lay before my readers, as specimens of Popish charity and their mode of fulfilling that holy commandment, "Thou shalt love thy neighbor as thyself." When the Pope's army arrived at a place called Beziers, the citizens were, of course, alarmed. The Pope's legate sent many messengers among them, advising them to give up such heretics, with their wives and children, as continued obstinate among them. They replied in the following words—"Rather than be base enough to do what is required of us, and abandon our religious principles, we will eat our children first, and our wives will die with us." On receiving this answer, the Pope's army, or rather incarnate devils, rushed upon them so suddenly, and in such numbers, that they had to surrender, after little or no resistance.

There were many among them who were not heretics, but, seeing the injustice done to their fellow-citizens, and knowing the purity of their lives, united with them in resisting oppression. Some of the most merciful of the Pope's army, entertaining scruples as to what should be done to those who were not heretics and happened to fall into their hands, deemed it a duty which they owed to holy mother, to consult the Pope's legate upon this occasion; and what, Christian reader, think you was the reply of this representative of the Roman Catholic church? What was the answer of this embodiment of Popery? It was what it would be this day, under similar circumstances.—"Kill them all; the Lord will know his own!" At this answer, the bells rung, by order of this legate. and never ceased to toll, until fifteen thousand were butchered upon the spot, according to the account given by the legate himself; although a contemporary historian, named Bernard Itier, and much better authority than this blood-thirsty legate, informs us that thirty-eight thousand were slaughtered in cold blood.

During this time, Pope Innocent and the infallible church were not idle in other parts of France. Wherever heresy existed, or heretical blood was to be shed, there were to be found the representatives of the holy church, until not a vestige of the Protestant doctrines of the Albigenses was to be seen. Nearly all its ministers and its followers suffered the most cruel deaths, and their church was drowned in the blood of its defenders. But the man of sin being still apprehensive that some vestige of Protestantism might remain, or that the life of some unfortunate member of the Albigenses might have escaped, the Popish murderers established, in those countries, that accursed tribunal, the Inquisition; some of whose members appeared in the guise and occupation of farmers, to act as spies among that class of people; others as merchants, others as mechanics, &c. To these were added female Jesuits, some of whom were shop-keepers, milliners, servant-maids, &c.; and, suitably

educated, whenever necessary, were ready to act their parts well.

Thus no man was safe. No family, no lady, was safe. They dreaded the very air they breathed. They knew not when the officers of the inquisition would call them from their homes, their children, their husbands, and their wives, to be cast into the dungeon of the inquisition, without knowing their offence, or who accused them.

This was Popery in the twelfth century; this was Popery in the fourth century; and this is Popery in the nineteenth century. Americans, are-you aware that there are Jesuit nuns now in this country? Are you aware of the reasons why they are so anxious to get Protestant rather than Catholic scholars into their schools? The reason is this; they are in this country spies upon your actions. Your thoughts, your designs, your influence, the probable amount of your wealth, and your political opinions, are known to your children. These Jesuit nuns worm themselves into your confidence; the young hearts of their pupils are soon laid bare to these artful hypocrites; and before you scarcely notice the absence of your children, your domestic secrets are known to some Popish agent, who makes such use of them as the holy church may direct. This is done daily. I make this statement of my own knowledge, and I warn you, if you value your domestic happiness, or the peace and harmony of your children, never permit one of them, male or female, to enter a school kept by nuns or Jesuits.

From these observations, the reader must have seen that Popery, in its teachings and actions, is, and has been, the same always. What, then, becomes of the assertions, so frequently made by Roman Catholic priests and bishops, that the doctrines of the church, in relation to heretics, have been relaxed? Certain it is, at all events, that there has been no mitigation in the treatment of heretics down to the thirteenth century. Let us come down a little farther, and see if any had taken place during the thirteenth century. We discover none whatever.

It was during this century, that the "Greater Excommunication," as it is called, was pronounced by the Pope, and the whole church, against all who should interfere with the clergy in the exercise of their temporal or spiritual rights. The curse was pronounced, by every parish priest, throughout the Papal world, four times a year,—Christmas, Easter, Pentecost, and All-Hallows day. The curse is in the following words, and is now repeated on the same days, by the Pope and all the priests and bishops of the Romish church, not publicly,—that they dare not do,—but in private. "Let them be accursed, eating and drinking, walking and sitting, speaking, and holding their peace, waking and sleeping, rowing and riding, laughing and weeping, in house and in field, in water and on land, in all places; cursed be their heads and their thoughts, their eyes and their ears, their tongues and their lips, their teeth and their throats, their shoulders and their breasts, their feet and their legs their thighs and their inward parts; let them remain accursed, from the sole of their foot to the crown of their heads; and just as this candle (the curser has a lighted candle in his hand, which he extinguishes) is deprived of us present light, so let them be deprived of their souls in hell."

Such is the curse which the Pope pronounced against all heretics in the thirteenth century! and however surprised you may be, a similar one is pronounced once a year against all Protestants. There are many Americans who cannot believe that such a curse as the above, has ever been pronounced against a fellow-being. I have conversed with some intelligent Protestants in this city, who doubted whether such an anathema was ever uttered, and seemed struck with horror, as well as surprise, when I informed them that it was pronounced against myself in Philadelphia in presence of, at least, three thousand people. The reader must know, by this, that I am a heretic, and look upon the introduction of Popery into the United States, as the greatest evil which Providence has permitted to fall upon us. Arise, fellow-citizens, in the fulness of your power,—every Protestant in this country is a heretic, as well as myself. We are all annually cursed and damned by a set of Popish agents, bishops, and priests; men who, from my own personal acquaintance with them, I know to be unworthy of your friendship or your support; who walk your streets with apparent sanctimoniousness, but whose lives in private are such as delicacy forbids me to mention.

These men, under pretence of being democrats are attacking your liberties with the club of Hercules. They are acquiring gigantic force. You have recently witnessed the truth of this assertion; they fancied they had strength enough to cut you down as the legate of Pope Innocent did the Albigenses in the twelfth century. They bid defiance to reason, argument, and the law of your land; and it grieves me to see every thing yielding to their power, as chaff before the wind. But Providence interposed, and these miserable dupes of Romish priests received a check, which, if followed up, will have a salutary effect in future. But, I pray you, be on your guard; watch the movements of Papists among you: have no confidence in them; have as little as possible to do with them. Trust them in nothing which may either directly or indirectly involve their religion. I most solemnly appeal to our national and state legislatures, to exclude them from every office of honor, profit, or trust, while they have any connection whatever, spiritual or temporal, with the Pope of Rome. Believe them not, when they tell you that their allegiance to the Pope is only spiritual. I understand what they mean by spiritual allegiance.

From what has been stated, it is clear that no modification had taken place in Popish pretensions during the thirteenth century, neither had the church relaxed one iota in her persecutions of heretics. On the contrary, her cruelties increased—the declarations of Popish priests to the contrary notwithstanding.

Let us now see what has been the conduct of the Popish church towards heretics, from the latter end of the thirteenth century to the conclusion of the fourteenth.

How was the illustrious John Wickliffe, professor of divinity in Oxford, treated by the church of Rome, during the reign of Boniface IX. But let us first see what the crimes of Wickliffe were, for which he had been so severely punished by the holy Roman church. The illustrious and good Wickliffe, the founder of the Reformation, whose very name every Christian venerates, maintained, 1st, That the Scriptures contain all truths necessary

to salvation; 2d, That in the Scriptures only, is to be found, a perfect rule of Christian practice; 3d, He denied the authority of the Pope in temporal matters; 4th, He maintained that the Pope was the Man of Sin, the son of perdition, to which St. Paul alluded, "sitting as God in the temple of God." As soon as the opinions of Wickliffe were ascertained, Gregory XL, the ruling Pope, addressed a Bull to the primate of England, ordering him to have Wickliffe arrested and imprisoned, until he received further instructions.

The popularity of Wickliffe was such, that this step was considered dangerous; and we find that nothing further was done to this eminently pious man, than banishing him from the university of Oxford into private life, where he died in peace, and went to his grave with the blessings of the good and the virtuous. But this did not satisfy the Pope, nor the infallible church. O, no. The holy mother never forgives a heretic, dead or alive. As soon as Wickliffe departed this life, in the sixty-first year of his age, the church and Papists exhibited the wildest symptoms of joy. One of their writers, in giving an account of his death, uses the following language: "On the day of St. Thomas, the martyr, that limb of the devil, enemy of the church, deceiver of the people, idol of heretics, mirror of hypocrites, author of schism, sower of hatred, and inventor of lies, John Wickliffe, was, by the immediate judgment of God, suddenly struck with a palsy, which seized all the members of his body, when he was ready to vomit forth his blasphemies against the blessed St. Thomas, in a sermon which he had prepared to preach that day!"

But holy mother was not yet satisfied. She had not the felicity of hanging Wickliffe; her ears were not delighted with his groans upon the rack; she did not hear his flesh hissing amid the flames of the faggot, nor his bones breaking upon the wheel; she must, however, have all the revenge left to satiate her malice. Thirty years after the death of Wickliffe, the infallible council of Constance, at which the Pope presided, passed an order that the body and bones of John Wickliffe, if they might be known and discerned from the bodies of faithful people—Papists—should be taken from the ground and thrown far away from the burial of any church, according to the canon laws and decrees.

This decree was not put in execution for thirteen years afterwards. His grave was then opened and his body disinterred with great solemnity, and in the presence of the Catholic bishop of Lincoln, it was publicly burned, and the ashes thrown into a neighboring rivulet. But the indignities offered to Wickliffe, while living, and after his death, were not sufficient to appease the malice of Papists. Blood, and blood alone, could satiate their thirst for revenge. His followers were hunted up and mercilessly put to death. Among the first of his followers, who suffered, was Lord Cobham, a nobleman, distinguished for his valor, devotion to his country, and true piety. His character was without blemish, and his morals and patriotism undoubted; but he was a heretic; he was among the followers of Wickliffe; he believed in the Holy Scriptures. This was crime enough, and for this he was excommunicated. Cobham appealed to the Pope, but the appeal was refused: he was cited again; he was offered absolution, if he would sue for it, and submit to the Popish church. This he refused; the consequence was, he was thrown into prison, from

which he escaped and was not retaken for nearly four years, he was, however, finally captured after a most heroic resistance.

He might have escaped again, being an overmatch for his captor, had not a pious Roman Catholic woman, while he was nobly defending himself, taken up a stool, and with a desperate blow, broken both his legs. In this condition he was recommitted to prison until he was sentenced to death for his heresy. The sentence was, "that he should be drawn from his place of confinement through the city of London, to Temple Bar, there to be hanged, and burned hanging." The historian Bale gives a most affecting account of his execution.

"On the day appointed," says Bale, "he was brought out of the Tower with his arms bound behind him, having a very cheerful countenance. Then he was laid upon a hurdle as though he had been a most heinous traitor to the crown, and so drawn forth into St. Giles's field, where they had set up a new gallows. When he arrived at the place of execution, and taken from the hurdle, he fell down devoutly on his knees, and prayed God to forgive his enemies. Then he stood up and beheld the multitude, exhorting them, in the most godly manner, to follow the laws of God, written in the Scriptures, and to beware of such teachers as they see contrary to Christ, in their conversation and living, with many other special councils. Then was he hanged up there, by the middle, in chains of iron, and so consumed alive in the fire, praising the name of the Lord, so long as life lasted. In the end he commended his soul into the hands of God, and so, most Christianly, departed home, his body being resolved to ashes."

Thus was a nobleman, and a noble Christian, most barbarously put to death for believing that the Bible contained God's truth; and therein differing from the Roman church, which teaches that the traditions of the fathers, and dreams of monks, are of equal authority.

Followers of Wickliffe,—and there are many of you in this country, who are an honor to his name,—have you ever reflected that there are nearly two millions of Papists in these United States, who entertain the same belief that the murderers of Cobham did; who believe that you are all excommunicated, as he was, and who, if they had the power, would consign yourselves, your wives, and children, to the same fate? and who are taught by their church, that, in so doing, they would be serving God? Romish priests may deny this. They do well. Otherwise, an indignant populace would tear them to pieces, or at least banish them from this land of freedom.

But I tell the priest or bishop, who dares deny it, that they are liars,—wilful and deliberate liars. I too have been a priest, and I solemnly declare to the world, and to my fellow-citizens of the United States in particular, that to keep no faith with heretics, but to destroy them, is one of the most solemn duties of a Catholic; and I go further, and state to you, that if a bishop or priest denies this, upon oath, you are not to believe him; his church requires from him to keep no faith with heretics, but to destroy and extirpate them. It allows him also to deny, under oath, the existence of such an obligation.

Do you, followers of Wickliffe, require any proof of this? It is a serious



charge, and should not be lightly made. I therefore refer you to the letters of Martin II., who was Pope in the-year 1417, and considered one of the best Popes the Romish church ever had. This Pope, in one of his letters to the Duke of Lithuania, makes use of the following strong and emphatic language. "Be assured, thou sinnest mortally, if thou keep thy faith with heretics." St. Thomas Aquinas teaches the same doctrine. Innocent VIII., who was Pope in 1484, declares "that all persons who are bound by any contract whatever to heretics are at liberty to break it, even though they had sworn an oath to fulfil it." You here see, that I have done no injustice to Roman Catholics, in putting you on your guard against them, and charging them with a willingness to destroy yourselves, your wives and children, as heretics, had they power and opportunity of doing so. I am supported by the authority of Pope Martin V., and Pope Innocent VIII.; and though in your estimation, those blood-thirsty vagabonds may give no weight to my testimony, still it cannot fail to be highly satisfactory to Papists. Some of the Catholics may tell you, that the followers of Wickliffe were a seditious people; that they threatened to overthrow the civil institutions of the country; that all law and order were set at defiance by them; and that this was the cause of their persecution. This is false in fact—it is historically false.

If the followers of Wickliffe, or Lollards, as they were called, were disturbers of the peace; if their lives were seditious, disorderly, and rebellious, why were they not indicted, under some statute of the realm, made and provided to take cognizance of such crimes? Why were they not even accused of such crimes? Was the meek, mild, and learned John Wickliffe, accused or indicted for disturbing the peace? Was it for disturbing the peace, that his venerable bones were disinterred thirty years after being deposited in the cold grave? Was it for disturbing the peace, and for riotous proceedings, his bones were subsequently burned, and their ashes thrown into the next river? Was it for disturbing the peace, the learned and brave Cobham was hung in iron chains, by the middle.

No such accusation has ever been brought against these great and good men, or against thousands who suffered with them. They were accused only of heresy. Papists were their accusers; Papists were their judges; and Papists were their executioners.

But the malice of those blood-thirsty Catholics was not even then satiated. It is as fresh now, as it was then. Papists are not content, that hundreds of years ago, Wickliffe and his followers should be persecuted, and the greater portion of them massacred and burned. Their memories, also, are objects of Popish hatred, even to this day on which I write. They represent them as enemies of the human race. As despisers of chastity and morality. You will probably see these charges advanced against them in the Popish presses throughout the United States. But recollect, Americans, that age does not improve the piety of Papists. The older holy mother gets, the harder becomes her heart, and the more bitter her virulence. I might satisfy you, if necessary, on the testimony of the most respectable Protestant writers, that there lived not in the world, a people more simple, more pious, or virtuous than the Waldenses, or Wickliffites. It may be said of them, with truth, "qualis pater tales filii." But I will not refer to Protestant authority;

knave, lying, Popish priests may question it! I refer you, for the character of this persecuted people, to an early Popish historian, Florimond—. History of Heresy, book vii. ch. 7.

"They"—the Waldenses—says this writer, "have nothing in their mouths but Christ the Saviour—they know nothing else than Jesus Christ. These people read the Bible continually, in such a manner that they know all the books of it by heart." Horrid people these Wickliffites must be, to read the Bible until they know it by heart! And as these Bible-reading and Bible-loving people now constitute a vast majority of our citizens, I call upon them to rise in the full force of their moral power, and ward off from themselves and their children, the curse of Popery, or the fate of Wickliffe and his followers will assuredly be theirs. Many of you, Americans, are followers of Wickliffe. You believe as he believed! You live as he lived! You love peace as he loved it. Do you wish to continue as you are now? Or will you permit a flood of vile priests, monks, and nuns, to overrun your country, and seduce your children from the paths of virtue, in which your own example and the perusal of their Bibles have taught them to walk?

I now call your attention to the belief and practice of the Romish church in the fifteenth century, and you will find that heresy and heretics were still persecuted by her. Witness the conduct of Pope Innocent VIII. toward the Vaudois. He sent one of his Jesuit legates amongst them, with instructions to prevail on Louis XII. to extirpate them from his dominions, without even hearing any deputies which they might send him. The answer of Louis did him much credit—"Though I were at war with a Turk or the devil, I would hear what he had to say for himself." They accordingly made their defence; and, upon this, the good King Louis sent commissioners to examine the state of things among them. The following was their report, as history informs us: "Having made a strict inquiry into their mode of living, we cannot discover the least shadow of the crimes imputed to them. On the contrary, it appears that they piously observe the Sabbath, baptize their children after the manner of the primitive church, and are thoroughly instructed in the doctrine of the apostles' creed, and in the law of God." On hearing this report, the king exclaimed, in a passion, addressing himself to the Pope's legate—"By the holy mother of God, these heretics, whom you and the Pope urge me to destroy, are better men than you or myself." He, however, soon departed this life, and every man acquainted with history knows what their sufferings were from the time of his death down to the days of Cromwell, who, whatever his faults may have been, fired with indignation at the barbarities committed by the Romish church, interposed in behalf of those persecuted people, and called upon Protestant princes and sovereigns to aid him in protecting them.

I will not burden the reader with a history of the sufferings of these people. It is familiar even to our schoolboys. I must, however, repeat the fact, that they were persecuted for no other reason than because they believed the Bible contained all the truths necessary to salvation, and because they did not believe in all the mummeries of Popery. Will Catholic bishops and priests still continue to assert that their church does not teach them to persecute heretics, and to hold no faith with them? Will they continue to assert, that the Pope of Rome does not claim temporal as well as

spiritual jurisdiction over the kingdoms of the earth? or if they do, are we compelled to listen to them?

There is scarcely any one who does not recollect the conduct of the holy see, as it is nicknamed, towards Queen Elizabeth, on her ascension to the throne of England. The queen sent a messenger to the court of Rome, to inform the Pope of the event. This was an act of state courtesy; but his holiness had the insolence to reply to the messenger who represented his sovereign: "Tell your mistress that England was held in fief of the apostolic see; that she could not succeed, being illegitimate; nor could she contradict the declarations made in that matter by his predecessors, Clement VII. and Paul III. Tell your mistress," said this insolent ecclesiastic, "that it was great boldness in her to assume the crown without my consent, for which, in reason, she deserves no favor at my hands; yet if she will renounce her pretensions and refer herself wholly to me, I would show a fatherly affection to her, and do every thing for her that could consist with the dignity of the Roman see."

Fellow-citizens, do you want any other proof to satisfy you that the Pope of Rome claims universal jurisdiction over kings, queens, nations, kingdoms, and all mankind? It is only about three hundred years since this occurred; and is there evidence on record that the Pope has resigned the prerogative of universal dominion which he then claimed? You may laugh at the idea of his claiming it over this country; but, mark what I tell you, some successor of the present Pope will not only claim, but exercise it in less than half the time that has elapsed since the days of Elizabeth. Other objects may divert your attention from this subject; you may sleep on in fancied security, but your sleep may be fatal.

"America," as a talented writer (Giustiniani) expresses it, "is the promised land, the land of the Jesuits' operations. To obtain the ascendancy, they have no need of a mercenary Swiss guard, or the assistance of the holy alliance, but a majority of votes, which can easily be obtained by an importation of Roman Catholics from Ireland, Bavaria, and Austria. Rome, viewed at a distance, is a colossus; near at hand, its grandeur diminishes, its charm is lost. But the Jesuits are every where the same—cunning, immoral, and sneaking intriguers, until they have obtained the ascendancy. Rome feels her weakness at home; she knows herself to be a mere political institution, dressed in the garment of Christianity. She takes good care to uphold that holy militia, the Jesuits, in order to appear what she is not. It is a strife for existence. I am not a politician," says this writer, "but knowing the active spirit of Jesuitism, and the indifference of the generality of Protestants, I have no doubt whatever, that in ten years the Jesuits will have a mighty influence over the ballot-box, and in twenty they will direct it according to their own pleasure. Now they fawn, in ten years they will menace, and in twenty command."

In this city they not only "fawn," but they have proceeded to "menace." Some of the knowing ones among the Catholics now boast that they have the power to govern this city, and they intend to exercise it. This is no idle threat. Even now, though they are actually less in numerical strength in the aggregate, than the Protestants, and pay far less for the support of our free schools, they, nevertheless, have succeeded in depriving Protestant children

of the privilege of using the Bible for a school-book, as they have been wont to do. Protestants may sleep on if they will, but they may be assured that they are sleeping on the sides of a burning volcano, and that ere long they will be awakened, but too late, we fear, by the angry thunders of the upheaving fires within, which shall scathe and desolate the fair heritage they now enjoy.

I entreat you, fellow-citizens, never to forget the solemn declaration of the father of your country: "Against the insidious wiles of foreign influence, (I conjure you to believe me, fellow-citizens,) the jealousy of a free people ought to be constantly awake; since history and experience prove, that foreign influence is one of the most baneful foes of a republican government." This is the warning of the immortal Washington, and should not pass unheeded. To the same effect spoke other revolutionary patriots. Jefferson says, "I hope we may find some means in future of shielding ourselves from foreign influence, political, commercial, or in whatever form it may be attempted. I can scarcely withhold myself from joining in the wish of Silas Deane—that there were an ocean of fire between this and the old world." And Madison said, "Foreign influence is truly a Grecian horse to the republic. We cannot be too careful to exclude its entrance."

The cruelty of Papists, the intrigue and craft of Popes, the hypocrisy of Jesuits, the dynasties which they have overthrown, the devastations and carnage which they had occasioned, for centuries back, were matters of historical notoriety, and were well known to our pure-minded and clear-headed forefathers. They dreaded similar occurrences in this happy republic, which they have bequeathed to us as their trustees, to be handed down to posterity; and hence arose their warnings to be on our guard against all foreign interference with our institutions or our country.

Ponder upon those warnings, and let each and every Protestant in the Union pledge himself to guard our liberties, as the apple of his eye. I speak from experience. I am myself a foreigner by birth, though a resident of this country for thirty years. My life has been a checkered one. Born a Roman Catholic in the south of Ireland, educated a Roman Catholic priest, officiating in that capacity for some years, here, as well as in my native country, and for many years a member of the bar in South Carolina and Georgia, I could not fail to acquire a correct knowledge of the doctrines and practices of the Romish church. The result of my experience is, that the doctrines of the Roman Catholic church are fatal to the morals of any people; at variance with sound national policy and pure religion. It is a rank and poisonous weed, which will flourish even in the soil of liberty. Would that I could eradicate it! Would that you would enable me to tear up this Upas, which is spreading its poison, from one end of our land to the other! Would that you could aid me in muzzling those Popish bloodhounds, who are freely coursing over our eastern mountains and western valleys! Already have they scented blood, and I warn you to be on your guard or they will scent more.

I am no sectarian; I am not the tool of any party, either in church or state. I have never asked the countenance or support of any religious denomination, nor has any ever been tendered to me. I have stood alone in my opposition to that hydra-headed monster, Popery. There is no abuse which I have not

received; no calumny which has not been heaped upon me; no crime which they have not accused me of; no scurrilous epithet which they have not applied to me. All this I have met single-handed; but I would bear it again, rather than submit to the iniquitous doctrines of Popery. I would bear it again, rather than submit, as native Americans have done, and are doing, to be publicly denounced, as cowards and sons of cowards and pirates.

But, fellow-citizens, they do not consider you cowards and pirates alone; they will, by-and-by, apply to you a term, which you will better deserve. It is sweet, it is a euphonious name, and I trust you will bear it with as much Christian philanthropy, as you have that of cowards, and pirates—Fools. It is the only ignominious term, in the English language, which they have not applied to myself, and I assure my fellow-citizens, natives of this country, that if you are willing to be governed by the Pope of Rome, and his priests, and bishops, I shall never question your paramount claim to this preeminent distinction. Can you bear the following opprobrious language applied to you by the Jesuit, now the Boston Pilot, the organ of the bishop of that city. "How in the name of conscience," says this Popish organ, "can a man have the impudence to find fault with honest emigrants, whose own fathers were emigrant pirates?" You are also complimented by the Literary and Catholic Sentinel, another Popish press, in Philadelphia. That blessed organ of Popery, the Sentinel, in its comments upon a sermon delivered by that eloquent Presbyterian divine, McCalla, thus eulogizes New England. He, Mr. McCalla, knew the character of his New England audience, that their minds were warped by fanaticism, darkened by bigotry, and vitiated by the abhorred, and atrocious principles inculcated by the vile and sanguinary wretches, called the Pilgrim Fathers. He well knew that the mental capacity of the generality of his hearers were chained down by ignorance.

Very flattering this, especially to Bostonians, and their puritan fathers. Their fathers were sanguinary wretches, if we believe Papists, and the people of Boston are an ignorant set of boobies. You, Americans, may bear all this; you know not the designs of Popery, but I do; and while I have liberty to write, I will write for liberty, and in opposition to Popery. Truth may be unpalatable to Papists, but it is my duty to record it.

Among the instructions which I received from my bishop in Ireland, when he sent me out to this country as a Catholic priest, was one to which I beg to call your attention. The same is given to every priest in the United States. "Let it be your first duty to extirpate heretics, but be cautious as to the manner of doing it. Do nothing without consulting the bishop of the diocese, in which you may be located; and if there be no bishop there, advise with the metropolitan bishop. He has his instructions from Rome, and he understands the character of the people. Be sure not to permit the members of our holy church, who may be under your charge, to read the Bible. It is the source of all heresies. Whenever you see an opportunity of building a church, make it known to your bishop. Let the land be purchased for the Pope, and his successors in office. Never yield or give up the divine right, which the head of the church has, by virtue of the Keys, to the government of North America, as well as every other country. The confessional will enable you to know the people by degrees; with the aid of that holy tribunal, and our bishops, who

are guided by the spirit of God, we may expect, at no distant day, to bring over North America to the bosom of our holy church."

This needs some explanation. By extirpating heresy, he meant the conversion of heretics to the Romish church, without violence, if possible, if not, by such means as the Romish church has adopted in all ages. You have already seen what these means were—I need not now repeat them; but you shall see them more plainly, when I lay before you, as I intend to do hereafter; the ways and means which the church has adopted, to bring over the Huguenots from the darkness of Protestant error, to the glorious light of Popish truth.

The Bible, as you are aware, is a forbidden book in the Romish church. I remember when acting as Popish priest, in Philadelphia, having ventured to suggest to the very Rev. Mr. De Barth, then acting as vicar-general of that diocese, the advantages of educating the poor, and circulating the Bible among them. He scouted at the idea, as heretical, and lodged a written complaint against me, before the archbishop of Baltimore, then Romish metropolitan. I was reprimanded verbally, through the aforesaid De Barth. He was too crafty to send it in writing; the Papists were not then strong enough to forbid, openly, the reading of the Bible. It was then too soon to seal up the fountain of eternal life in this free country. The most sympathizing Protestants could scarcely believe then, that in less than thirty years, Papists would not only dare forbid it to be read, by their own people, and in their own schools, but cast it out of Protestant schools, as they did the other day in New York. What are we coming to, Americans? Your ancestors have come to this country, with no recommendations but holy lives; with no fortune but their pious hearts and strong arms; with no treasure but the word of God.

Will you now permit Papists to cast those Bibles out of your schools, to burn them on the public streets, as they have done in the state of New York, under the inspection of Popish priests, as proved on the oath of several respectable witnesses? That priest, however, did no more than every priest and bishop would do, did he deem it expedient; and here, fellow-citizens, let me assure you, that same power which authorizes that priest, or any other priest, to burn your Bibles, also authorizes him to burn every heretic or Protestant in the country.

The same power which authorizes them to officiate as priests, empowers them to destroy heretics, whenever it is expedient; and is ready to absolve them from the commission of this foul deed. Saint Thomas Aquinas, in his second book, chapter the 3d, page 58, says: "Heretics, may justly be killed." But you will answer, there is no danger of this. They can never acquire the power to enact any laws in this country which would sanction such a doctrine. How sadly mistaken you are! How lamentably unacquainted with the secret springs or machinery of Popery! I regret that circumstances oblige me so often to introduce my own name, but it cannot be well avoided, for the purpose of explaining certain Popish transactions in the United States. While I was a Romish priest in Philadelphia, and soon after my difference with the archbishop of Baltimore, in relation to the introduction of the Bible, a consultation was held between the Popish priests in the diocese of Philadelphia, and it was secretly resolved by them, that the best mode of checking Hogan's heresy, as they were pleased to term my advocating the

reading of the Bible, was to take possession of the church in which I officiated, in the name of the Pope. They accordingly wrote to his holiness, humbly praying this man-god to send them out a bishop, and to give him, and his successors in office, a lease of St. Mary's church, in Philadelphia, and all the appurtenances thereunto belonging. Accordingly his royal holiness the Pope sent them a bishop with the aforesaid lease. I was immediately ordered out of the church; and having refused to depart, unless the trustees thought proper to remove me, this emissary of the Pope, only a few days or weeks in this country, had me indited and imprisoned for disturbing public worship, or in other words, officiating in St. Mary's church, even with the full and undivided consent of the trustees.

But the bishop's legal right was questioned; the case was brought before the supreme court of Pennsylvania, Chief Justice Tighlman presiding. I was discharged from bail and custody, and the rights of the trustees, under their charter from the state, sustained. But the priests and bishops were not content with this decision. They put their heads once more together, and fancied that they discovered another mode by which they could rob the people of their rights, and defeat the intentions of the donors of the property of St. Mary's church; and what was their plan, think you, fellow-citizens?

The bishop called a meeting of all the priests and leading Catholics in the diocese. Every lay member was ordered to bring with him a hickory stick. The meeting was held in the church of St. Joseph; and at the hour of twelve at night, the Romish bishop of the diocese of Pennsylvania, an Irishman, not more than a few months in the country, attended in his pontificals, told the multitude who were there assembled to lay down their sticks in one pile, in order that he might bless them for their use. This was done as a matter of course.



The Bishop of Pennsylvania blessing the sticks

The bishop said mass, sprinkled holy water upon the sticks, blessed them, and this done, the whole party bound themselves by a solemn vow never to cease until they elected a legislature in Pennsylvania that would annul the charter of St. Mary's church; and, as an American citizen, I blush to state the fact, they succeeded. The charter was annulled by an act of the legislature, and property, worth over a million of dollars, would have passed into the hands of the Pope and his agents, were there not a provision in the constitution of that state empowering the supreme court to decide upon the constitutionality of the acts of the legislature.

We brought the question of the constitutionality of the act, which annulled the charter, before the court, Justice Tighlman still presiding. The court decided in the negative, otherwise the trustees and myself would have been defeated; I should have been fined and imprisoned, and they ousted out of their trust.

This, I believe, was the first attempt the Pope has made to establish his

temporal power in this country; and it is a source of consolation to me, dearer almost than existence itself, to be the first to meet this holy bull. If I have not strangled him, and trampled him to death, I have, at least, the comfort of seeing his horn so blunted, that his bellowings have been, ever since, comparatively harmless. But there seems a recuperative power in the beast. He is again attempting to plant his foot upon our soil, and establish his temporal power amongst us; and how is he trying to accomplish this, fellow-citizens? The Papists have united themselves together as a body, headed by their priests, and resolved to carry, through the ballot box, what they cannot otherwise accomplish, at least for the present. Popish priests have all become politicians; they publicly preach peace, good order, and obedience to the "powers that be," but they tell the people in the confessional, to disregard those instructions, and stop at nothing which may promote the interests of the church.

They have now, what they call "religious newspapers," under the supervision of their bishops, but in which, not a word of pure religion, or Christian charity, is to be found. They are political presses, whose object is to overthrow our laws, our government, and introduce, in their stead, anarchy and confusion. These people—and here I allude to Irish Catholics and their priests in particular—have no regard for the obligations of an oath. Let the priest only tell them that it is for the good of the church, and they will stop at no crime; no, not even at murder; and they are daily becoming more audacious in consequence of the support which they receive from unprincipled politicians, and the morbid indifference of Protestants.

I have shown you, in a former page, that the increase of Catholics, in this country, will soon give them a majority of voters: and who, think you, will they vote for? A Protestant is it? Any man distinguished for virtue, and for love of republican principles? Assuredly not.

Will they select such a man as the virtuous and pious Frelinghuysen, of New Jersey? Will they choose such a man as the upright and honorable Archer, of Virginia? Will they cast their votes for such a man as the honest John C. Calhoun, of South Carolina; than whom, whatever may be his politics, there is not a greater or a better man of the age.

I might name hundreds, equally good and great men, who are disqualified, by their virtues, from receiving the votes of Popish vassals. None but mercenary demagogues, such as the Pope's tool, Daniel O'Connell, who generously sacrifices five thousand pounds a year to obtain fifty-six thousand, the sum which he received last year in order to ameliorate the condition of the poor Irish. Give the power, and they will elect such a political desperado as this restless O'Connell, a Jesuit by education, an intriguer by nature, and as great a coward as ever drew breath. This is the champion, and his followers—the Irish—are the people, who call Americans cowards, and their "pilgrim fathers," pirates and sanguinary wretches. These are the men, with Daniel O'Connell at their head, numbering nine millions of the "bravest men in the world," who have been for centuries, and are now, on their knees, begging favors from the British government. Americans, too, once asked for favors, or rather their just rights, from that government, but not having obtained them, they drew their swords, threw away their scabbards, and,



though the whole population of the United States did not, at that time, amount to two and a half millions, they fought for their rights, and they won them. Yet these Popish braggarts, but wretched slaves, call you cowards, and your fathers pirates. How long will you suffer this?

We know, from history, that Popery and liberty cannot coexist in the same country. A Popish government has never advanced human happiness. It never promotes any object truly great or philanthropic. How deplorable would it be, did this country fall a prey to those who are trying to establish it amongst us. The truth is, Popish glory, the trappings of its court, have been always the silly objects of the Roman church, while the mass of her people has ever been left in the recesses of want, obscurity, and ignorance.

Americans, at present, seem sunk in a sort of political lethargy; and this is taken advantage of, by foreign priests and Jesuits; but I would tell those disturbers of our peace, not to trust too much to this apparent sluggishness; a calm often precedes a storm: the continued insolence, abuses, and threats of Papists, may arouse our young lion, and, if I mistake not—although, appearances are at present against it—his holiness and his minions, who are trying to set up a power in this country unknown to our constitution, and not enumerated in our bill of rights, may have occasion to tremble.

To effect this, however, without the shedding of blood, it is necessary—indispensably necessary—that no Papist should hold office, or even vote, until he ceases to have any connection, or hold any alliance with the Pope, who is a foreign potentate, as well as head of the church. Let them come amongst us, if they will, but let it be with healing on their wings, and not to disturb our peace and tranquillity. Let them prove themselves the friends of liberty, religion, and mankind, and Americans will receive them with open arms, admit them to a full participation in all their own privileges, and extend to them the hand of friendship; but never let this be done, until they forswear expressly and without mental reservation, all allegiance, of whatever kind, and under whatever name, to the Pope of Rome, who is a foreign potentate, and acknowledged as such by the powers of Europe. When a Papist refuses to do this, trust him not. I repeat it, trust him not, Americans. He is a spy amongst you, a traitor to your country, and the sworn enemy of your religion and your liberties.

This, however, they do not. They come amongst you with different motives and far different characters. Though I know them well, it would be impossible for me to express to you the designs which mark their entrance into this country. They cross the Atlantic, under instructions from their priests, and bring nothing with them but their bigotry, intolerance, and ignorance. Their tastes, their passions, and their native hatred of Protestants are wafted over to us, and are already corrupting the morals of our people. In their native country they feel, or pretend to feel, oppressed by British laws and British government. They are taught by their priests to despise their government, at home; that its laws are all penal, and that there is no crime in evading them.

There is not an Irish Catholic, who leaves that country, but feels it his duty to resist the laws of Protestant England, and evade, by perjury or

otherwise, their execution. "In no country in the world," says a modern writer, "are the rights of property so recklessly violated: amongst no people on the face of the earth are the obligations of an oath, or the discharge of the moral duties, so utterly disregarded. Any man, the greatest culprit, can find persons to prove an alibi; the most atrocious assassin has but to seek protection, to obtain it. And why is this so? Because the religious instruction of the people has been totally neglected; because their priests have become politicians; because their bishops, pitchforked from the potatoe-basket to the palace, have become drunk with the incense offered to their vanity; and the patronage granted in return for their unprincipled support, instead of checking the misconduct of the subordinates, stimulate them to still further violence, and stop at nothing which can forward their objects. Because the opinions of the people are formed on the statements and advice of mendicant agitators, who have but one object in view—their own aggrandizement. Because a rabid and revolutionary press, concealing its ultimate designs under the motive of affording protection to the weak, seeks to overthrow all law and order, pandering to the worst passions of an ignorant and ferocious populace."

Irish priests and Irish bishops complain of poverty and grievances at home. They complain that men of property leave their homes and spend their incomes abroad; but as this writer, to whom I have alluded expresses it, "What encouragement do they give to such as return from their residences abroad?" Allow me, fellow-citizens, to give you an instance of the treatment which Protestants of fortune receive from Irish Roman priests, when they do return to reside upon their estates in Ireland. I quote from the same author:!!!!

"The Marquis of Waterford, a sportsman boundless in his charities, frank and cordial in his manners, not obnoxious on account of his politics, and admitted on all hands to be one of the best landlords in Ireland, comes to reside, and spend his eighty thousand sterling per annum, in the country. He gets up a splendid establishment in the county of Tipperary; and how is he treated? His hounds and horses were twice poisoned. There are scarcely any Protestants in the county of Tipperary. His offices were fired, and his servants, with difficulty, saved their lives. Compelled to abandon Tipperary—that sink of Popish iniquity, every nook and corner of which I am acquainted with—this generous and fine-hearted young nobleman retires to his family mansion, in Waterford; and how is he received there? I will not tell you; let his parish priest tell the story. 'Men of Portlan,' says this holy Romish priest, addressing the tenants and neighbors of the Marquis of Waterford, 'you were the leading men who put down Beresford, in '26 (the marquis's father); I call on you now, having put down one set of tyrants, to put down another set of tyrants, the marquis himself.'"

Many of the Romish priests, which we have in this country, are from that very county of Tipperary, and thousands of the poor Irish amongst us have had their education, such as it is, from such worthy apostolic successors as the parish priest of the Marquis of Waterford.

Such are the people to whom you are yielding the destinies of this happy republic, by allowing them to vote at your elections, or to hold any office of honor or trust, while they have any connection with the head of their

church, the Pope of Rome. Let the reader pass on from Popish Tipperary to Protestant Ulster, and he will see that the crimes of the Irish, and the miseries which many of them suffer, are to be attributed almost solely to their religion and their priests.

Mr. Kohl, a fair and very impartial writer, at least, upon Ireland, and who is often quoted by the great agitator, O'Connell, says,—in passing from that part of the country, where the majority of the inhabitants profess the Roman Catholic religion to that in which the great bulk of the population are Protestants or Presbyterians,—“On the other side of these miserable hills, whose inhabitants are years before they can afford to get the holes mended in their potatoe kettles, (the most important article of furniture in an Irish cabin,) the territory of Leinster and that of Munster begins. The coach rattled over the boundary line, and all at once we seemed to have entered a new world. I am not in the slightest degree exaggerating when I say, that everything was as suddenly changed as if by an enchanter's wand. The dirty cabins by the road side were succeeded by neat, pretty cottages; well cultivated fields and shady trees met the eye on every side. At first I could scarcely believe my own eyes, and thought the change must be merely local, caused by particular management of that particular state, but the improvement lasted, and continued to show me that I was among a totally different people, the Scottish settlers, and the industrious Presbyterians.”

We see, in this country, the same difference of character and habits, between the Irish Protestants and the Irish Catholics. The Irish Protestant, wherever you find him, laboring on his loom in the north of Ireland, working in a factory in New England, keeping a shop in New York, or cultivating a plantation in Carolina, values his home and integrity, as pearls of great price. He is generally temperate, frugal, and industrious. We seldom, or never, hear him accused of disturbing the peace, or fraudulently voting at elections; on the whole, he arrives amongst us a worthy man, and, in time, becomes a useful citizen; and to what is this owing? It is owing to his education. He has been taught the Bible in his youth; from this he learned to love his God, above all things, and his neighbor as himself.

But how is it with the Roman Catholic, who comes amongst you? Scarce does he land on your shores, when he becomes more turbulent, more noisy, and more presumptuous, than when he left his native bogs. As soon as he confesses to his priest, he hurrahs for democracy, by which he means anarchy, confusion, and the downfall of heretics. He must vote; if he cannot do so fairly, his priest tells him how to evade the obligations of an oath. He will swear to support a constitution, which he never read, and never was read to him; he goes again to the confessional, and leaves that sacred tribunal with an oath upon his lips, that “Americans shall not rule him.” He soon hears the words, “Pilgrim Fathers;” he goes to his priest, and asks what these words mean; he is told that they were vile wretches, pirates, who came to this country many years ago, and whose sons were all cowards, and thus we see that, as far as it is in their power, they are trying to reduce this country, and its native inhabitants, to a level with that in which their vile religion—Popery—has placed themselves. If we could cast our eyes over the history of the world, we should be struck with horror at the fatal consequences of Popery.

Wherever its followers have had an ascendancy, or wherever they have it now, they appear to be conspirators against the happiness of the human race. What were the means by which Popish kings, emperors, and princes, conducted their governments—with the advice and consent, of the Pope of Rome, the vicegerent of heaven? Craft, extortion, fire, and sword. What are the means by which those governments, which at this day are under the Pope and his priests, are conducted?

The Pope apes the very thunders of heaven, and such are the “imitative powers” of his priests and bishops, that they are equally as destructive as the original. I have alluded to the contrast between the Catholic and Protestant people of Ireland. The one prosperous and happy; the other poor, miserable, and degraded. Heaven’s vicegerent, as the bishops call the Pope, and the Papists call the bishops, seldom bestow a thought upon their subjects, except to gull and inveigle them for the aggrandizement of their church; and we now see Ireland, one of the fairest countries upon earth, a country over which God has scattered plenty, and to which nature is peculiarly bountiful, reduced to want by insolent, haughty bishops, and vile, profligate priests.

That beautiful land which nature taught to smile with abundance, they have watered with tears, and with blood, all the result of Popery; and this has been its effect everywhere. It operates like the east wind, causing blasting, barrenness, and desolation, wherever it goes, and nothing but the herculean arm of this young and vigorous republic can check its progress among ourselves.

But I may be told that nothing is to be dreaded in this country from Papists; that they have neither numbers, nor means, to accomplish their designs upon our institutions. Let us see whether this is so. I have stated, in a former page, the number of bishops, priests, seminaries, and Papists, in this country. I have also shown you, to a demonstration, that if the number of emigrant Papists should continue to increase for the next thirty years, as they have for the last eight, they will be a majority of the population of the United States, and the Pope our supreme temporal ruler.

Permit me, now, to give you some idea of what their means are, at least such portion of them as they derive from Europe, and you can judge for yourselves what they are in the United States. I will give you the amount sent from Europe, during the years 1841, 1842, and 1843. I quote from their own books and receipts.



With such an amount of funds annually, from abroad, in the hands of a body of men, who understand how to manage and appropriate them, perhaps better than any other association in the world, with the majority of the population of these United States, and having but one single object in view, namely, the supremacy of their Pope and their church; what have Americans not to fear? They will avail themselves of a corrupt state of representation; they will procure a majority in your national legislature, and then, I say, woe be to

your liberties.

Your school-houses, which now ring, at stated hours, with the praises and glories of God on high, wherein children are given to drink of the waters of life, will be converted into monk-houses, and lying-in-hospitals; prayers to God will no longer be heard in them; vagabond saints and wooden images will be the only objects of adoration; ignorance and vice will take the place of intelligence and virtue; idleness will take the place of industry; and the free American who, heretofore, was taught to walk erect before God and man, will shrivel and dwindle into a thing fit only to crouch before a tyrant Pope, and become a hewer of wood and drawer of water, for lazy and gluttonous priests, who, for centuries, have been trying to extinguish the light of reason and science, and who, even at the present moment, aye, at our very doors, are trying to abolish some of the finest productions of genius.

Witness the prohibition, recently, in France, of the publication of the Wandering Jew. Witness the prohibition of its circulation in Cuba; and why is it prohibited? Because it exposes some of the trickery of Jesuitism—because it lays bare some of the intrigues of that hellish association—and because holy mother church knows full well, that no honest or honorable man could see her in her native deformity, without a shudder of disgust—because she knows that herself and her priests are but whited sepulchres, filled not with dead men's bones, but with the living fires of despotism, avarice, lust, and treachery—because she knows that Eugene Sue, who has written the Wandering Jew, is a Roman Catholic, well acquainted with the practices of Jesuits, sanctioned by the church. A continuation of the Wandering Jew, and its circulation, might show the world, even if there were no better authority, that monasteries and nunneries, under the control of Jesuits, were but vast Sodoms and prisons, full of crime and pollution.

Eugene Sue could, and I believe would, show the world, if his health had not failed him, that Roman Catholic priests and bishops, though forbidden, under pain of excommunication, to marry, were allowed to keep concubines. I refer the reader to the memoirs of the Romish bishop, Scipio de Ricci, for the truth of this assertion. I also refer you to another valuable work, Binnii Concillia, first volume, page 737. You will find the same in a work called Corpus Juris Canonici, page 47, to be had in the Philadelphia Library. You will find the same permission sanctioned by the council of Toledo, at which Pope Leo presided. The only restriction put upon the licentiousness of priests, by the council of Toledo, was to forbid them from "keeping more than one concubine at a time, at least in public."

Cardinal Campeggio expressly says, "that a priest who marries commits a more grievous sin than if he kept many concubines." St. Bernard, who died about the beginning of the twelfth century, and who must have been a very charitable man, as all Catholics now pray to him, tells the world that "bishops and priests commit acts in secret, which it would be scandalous to express."

Pope John XII., was convicted by a general council, of fornication, murder, adultery, and incest, but these were not sufficient to depose him. He still believed in holy mother, the church, and his own infallibility. There is not

an individual who reads these statements, and is at all acquainted with history, who does not know that Pope Paul III., who convened the council of Trent, had made large sums of money from licenses given to houses of ill fame in that city.

The holy church to this day, in the city of Mexico, to my own knowledge, receives large sums from the same sources, and these are supported principally by monks, friars and priests. No wonder, then, that the publication of the Wandering Jew should be prevented in Catholic countries. The writer, Mr. Sue, is a man of the world, he has read the book of nature with as much attention as he has those in his library. He is a well-read historian, and possesses an admirable faculty of communicating his ideas. He clothes them with a simplicity and beauty, almost peculiar to himself. The man that could depict Rodin, the sanctimonious Jesuit, in his true character, as Mr. Sue has done, must necessarily be silenced in a Catholic country. It must not be known that Jesuits may come among us in the garb of merchants, or in any other disguise which they may please to assume; no intimation must be given, that the poisoned cup, the assassin's dagger, the desperate sea-captain, or the valiant soldier, could be concealed under a Jesuit's cowl, or that he may throw off that cowl, at his pleasure, and exchange it for a pea-jacket, a dancing pump, the violin, the fencing foil, or even the costume of a barber, or tamer of wild beasts.

It will not answer the purposes of the holy church, that a man should live and write, who is capable of raising the curtain which hides its do-signs, and conceals the instruments, which she has ever used, and is now using, for the destruction of liberty. Such a man is the author of the Wandering Jew.

No man can look at the picture which he has drawn of Ignatius Morok, without recognizing, in its every feature, those of a Jesuit and a villain. He travelled about, in the assumed character of a "tamer of wild beasts," but in reality, he was a Jesuit missionary, and sent by that order, with full power to accomplish, by any means within his power, one of the most infamous acts of fraud that ever was committed by man.

He was accompanied, (as the reader of Eugene Sue will find,) by a lay Jesuit, named Karl, and I cannot give my readers a better idea of Jesuitism, as it ever has been, and is now, than by requesting of them to observe the course adopted by those two villains in accomplishing the object of their errand. Look at their treatment of the honest and faithful Dagobert. Look at the cruelties which they inflicted on the two innocent orphans, committed to his charge. See the schemes, by which they have made even the wife of Dagobert subservient to their designs. See the arts by which Jesuit priests crept into families, under various disguises, sowing amongst them discord, hatred, and domestic strife. They have put the father against the son, and the son against the father; husband against wife, and wife against husband; brother against sister, and sister against brother. See how they have contrived to filch from the poor and almost starving, the last sou they possessed, to have masses said for the repose of the souls of those who were actually living, to the knowledge of the priest, though represented by him at the confessional, to have been long since dead!

See how one of those vagabond Jesuits, in the assumed character of a physician, aided by one of the sisters of that order, Madam de St. Dizier, imposed upon the heiress, Mademoiselle de Cardoville. He offered his services to accompany her to visit a friend of hers, but had a private understanding with a lay Jesuit in the 'disguise of a hack-driver, to take them to a lunatic asylum, where he deposited the heiress. I will not quote from the "Wandering Jew," it would be depriving my readers of much pleasure; but I would recommend the perusal of it, in order to become acquainted with some of the prominent features of Jesuitism. The work appears as a romance, but it contains many sad and serious facts. It is a compendium of Jesuitism, and should be looked upon as a warning to the citizens of this new world. Americans will scarcely believe that we have any such Jesuits in this country, as are described in the Wandering Jew. I tell them they are mistaken; we have them in every state in the Union, but especially in New York, Maryland, District of Columbia, Pennsylvania, and Massachusetts. I speak from my own knowledge.

"Bred in the harem, all its ways I know."

A word to those who have daughters, and fortunes to give them; and also to those young ladies, who have fortunes in their own right.

Jesuits will leave nothing undone, to form acquaintance with the children of such as are supposed to be wealthy. The Catholic bishops of the United States, in their annual and semiannual despatches to Rome, boast that they are peculiarly fortunate in gaining converts from such families, and I trust a word of caution from me will not prove useless.

The mode which Jesuits have adopted, in approaching such families, are various: but the most general, and hitherto the most successful is, to induce their children to go to their colleges and schools. In these, every male and female teacher is to bend the minds of their scholars towards Popery, and to report progress twice a week to their superiors. But when parents do not send their children to Jesuit schools, the next expedient is to get Roman Catholic servants into the family, who are instructed in the confessional by the priests how to proceed, especially with their young daughters, in prepossessing their minds in favor of the Romish church, and the great beatitudes of a single life.

I have known cases myself, where it was not deemed prudent to go so far as to say one word in favor of the Catholic church, or of a single life. The young ladies may be engaged, and their young hearts pledged. A different course must now be pursued, and the Popish domestic has her instructions accordingly. She must find out to whom the lady is, or is likely to be, engaged; and it must be broken off, not abruptly—that is not the way Jesuits do things—it is to be done gradually. Their young minds must be poisoned, but the poison must be given in small quantities, until finally it produces the desired effect; and then the happiness and the glories of a nun's life are to be the theme of conversation, more or less, according to the instructions received in the confessional.

It is not long since I met with a Protestant friend of mine, and in the

course of conversation, some allusion was made to the subject of nunneries. He observed that their schools were excellent; that his daughter had just finished her education there, and had returned home in perfect ecstasy with her school, with the lady abbess who presided over it, and with all the nuns by whom she had been educated. "It is said," observed this gentleman to me, "that nuns try to tamper with the religious opinions of their pupils, and endeavor to make 'nuns of them,' but there is no truth in this; they never interfered with my daughter's religious opinions, nor did they insinuate to her the most remote idea of taking the veil, or becoming a nun."

I made no reply—courtesy forbade it. I might easily have answered my friend, but I feared the answer, which truth compelled me to give, would hurt his feelings. I might have said to him, Sir, your daughter had not a dollar in her own right, neither had you one to give her, and you must know that Jesuits seldom covet penniless applicants for the black or white veil. You should have also known that, although your daughter may have seemed very beautiful in your eyes, she was probably devoid of those external charms which would attract the libidinous eye of a Jesuit. When ladies are taken into a convent by Jesuits, they must be possessed of something more than ordinary attractions. These reverend Jesuits, having the liberty of choosing, are rather fastidious. Verbum sat.

Truly, and from my heart, I pity the female, who risks herself in the school of Jesuit nuns. She hazards all that is dear to her. Though she may leave it, single-minded and innocent as she entered,—as I believe they all do who do not become nuns,—still the peril of going there at all is eminently hazardous and dangerous. But woe be to those who become nuns. I have been chaplain to one of those nunneries; and I assure my readers, on the honor of a man, who is entirely disinterested, and whose circumstances place him in an independent position, who wants neither favors nor patronage from any individual, that the very air we breathe, or the very ground upon which we walk, is not made more obedient or more subservient to our use, than a nun, who takes the black veil, is to the use of Popish priests and Jesuits.

The internal economy and abominations of a convent are horrible in the extreme. I dare not mention them, otherwise my book would, and ought to be, thrown out of every respectable house in the city. I will only call my reader's attention to the fact, that, in all Catholic countries, nunneries have foundling hospitals attached to them. This any man can see who goes to France, Spain, Portugal, or Mexico.

It will be seen, even in this country, that they have their private burying places and secret vaults. It is not more than five or six years, since a number of Jesuits, in Baltimore, petitioned the legislature of Maryland for leave to run a subterraneous passage from one of their chapels to a nunnery, distant only about five hundred yards. The object of the petitioners was too plain. It was the most daring outrage ever offered any deliberative body of men; but, much to the credit of the legislature of Maryland, they rejected the petition with undisguised marks of indignant scorn.

These statements will be rather unpalatable to Jesuits, but my only regret is, that decency forbids a full development of the crimes committed, with



perfect impunity, in Popish convents. In New York, every effort seems to be making, by the present legislature of that state, to suppress immorality. A bill is now before that body, making adultery a penitentiary offence; yet Popish priests are building nunneries there, and if Roman Catholic ladies think it proper to hold a fair to collect money for the building of those nunneries, these very New Yorkers will contribute their money freely; and thus, this ill-placed liberality, which Americans bestow, not only there but elsewhere, becomes the cause of evils which they seem desirous to crush.

How is it with us in Massachusetts? Look at our statute book, and if we are to judge from that, of the utter detestation with which our people look upon immorality of every kind, we deserve to be considered paragons of propriety. Should there be amongst us a house, even of equivocal fame, our guardians of the night and civil officers are allowed to demand entrance into it at any hour, and if refused, they may use force. Yet we have convents amongst us, nunneries and nuns too. Poor helpless females are confined in them, but not an officer in the state will presume to enter. If admission is asked, it may or may not be given by the mother abbess or one of the reverend bullies of the institution; but no force must be used. The poor imprisoned victims, whether content or not with her station, must bear it without a groan or a murmur.

This should not be in any civilized country; and I will venture the assertion, that it could not continue one hour, at least among the moral and charitable people of Boston, were they not utterly unacquainted with the iniquities of the Romish church.

This fully explains the opposition to the circulation of the Wandering Jew by the infallible church.

I have given the reader but a faint view of the persecutions of Popery, down to the close of the fifteenth century, and revolting as they are, there is no record to be found from which we can even infer, that the church has ever altered her doctrine or practice, on the subject of exterminating heretics, namely, all who are not Roman Catholics. If there were any such record, it could not have escaped my notice. Some Pope or some council would, long since, have given it to the world.

I was, as has been stated, born a Roman Catholic, and educated a priest in that church. I solemnly declare to you, fellow-citizens of my adopted country, that nothing has been more forcibly impressed upon my mind, by my teachers, when a boy—by the priest to whom I confessed when young—by the professors under whom I read Popish theology—or by the bishop who ordained me, and with whom I lived subsequently as chaplain—than the obligation I was under of extirpating heresy, by argument, if possible; and, if not, by any other means, even to the shedding of blood. And there is not now, in this country, an Irish priest nor an Irish Roman Catholic, and true son of the church, who does not believe that, if he could collect all the heretics in the United States, and form them into one pile, he would be serving God in applying a torch to it. And, incredible as it may appear to you, their church teaches them that, in doing so, they would be serving you.

The doctrine is taught now, as it was in past by their priests, that the body must be destroyed, for the good of the soul. "It is a benefit." say the pious Popish priests, "to heretics to be killed; the fewer will be his sins, and the shorter will be his hell!" You naturally shudder at this doctrine, but it is not many years since Leo XII. in one of his bulls of jubilee, or indulgence to the faithful, announces publicly, and without shame, or sorrow, proclaims to Catholics, his beloved subjects, that in order to obtain the indulgence granted by that bull of jubilee, there are two conditions, without which, they can derive no benefit from it, namely, the exaltation of the holy mother church, and the extirpation of heresy. This "blessed bull" was published in 1825, and directed to the archbishop of Baltimore, and all other Popish bishops in the United States, to be made such use of as their lordships may think proper!

Will you believe it, Americans, that this doctrine is taught, this very day, in the college of Maynooth, Ireland. You will find it in De LaHogue's Tract. Theolog. ch. viii. p. 404, of the Dublin edition. No priest or bishop will question the authority of Dr. De La Hogue. He has been professor in that college for nearly half a century. I must, however, add here, for the information of all who are unacquainted with the doctrine of the pious frauds practised by Romish, priests, that their respective bishops, or in his absence, the vicar-general, can give any of them a dispensation to deny any truth or to tell any falsehood for the "exaltation of holy mother church." I have received such dispensations myself, but, not having the fear of the Pope before my eyes, I took the liberty of disregarding them.

Many will ask me, Why have you not made these things known before now? There were many reasons why I suppressed them.

I knew my motives, however disinterested, might then be questioned; secondly, the public mind was not prepared for the developments which I have made. Thirdly, my love of peace and quietness induced me to withdraw to a part of the country, distant from the scene of my controversy, hoping that the miscreant priests and bishops of the Romish church would permit me to pursue my new profession of the law, without interruption. But in this, as I ought to have known, I was disappointed. Although I have not, since I left Philadelphia, until very recently, even replied to the calumnies which vagabond Irish priests who infest this country, and the still greater vagabond bishops who govern them, together with the tools which they keep in their employment, have heaped upon me; still they have, in the true spirit of their vocation, never ceased to pursue me with their vengeance.

No sooner had I abjured the Pope, disregarded his-bulls, and thereby become a heretic, than they had me burnt in effigy! But much more gratified would they be, had they my person in the place of the effigy. I still remained unmoved. Soon after this, Bishop England, of Charleston, South Carolina, established a press, called the "Catholic Miscellany," whose columns teemed, for months,—almost for years,—with the grossest and vilest abuse against me; yet while this restless demagogue, who is now in his grave, was spewing forth his filthy abuse, I was prospering in my profession, and partially recovering my health, which I thought was radically destroyed by the persecutions I suffered in Philadelphia; and thus, while the Pope in Rome, and the Romish

bishops and priests of this country, were cursing me, Heaven was blessing my efforts and gaining me the confidence of the virtuous and good, whom I had the pleasure of meeting in my intercourse with the world.

Strange indeed are the practices of Papists! Previous to my heresy in Philadelphia, there was not in that city a more popular man—not another more respected; I may almost say, that there was no man, of any pursuit or calling, whose friendship was more courted. Yet the moment I committed the unpardonable sin of differing with the Pope of Rome, every one of his faithful children, not only there but throughout the world, was bound by his oath of allegiance to persecute me in every possible way.

Never forget, Americans, that the same oath of allegiance, which binds them to persecute me, is also binding on them to persecute and destroy you. Some of you will say, this cannot be. A church, numbering among her priests such men as Massillon, Fenelon, Chevereux, and Taylor of Boston, cannot entertain, much less command, a spirit of persecution. True, as far as we can judge, these were godly men. They would be an honor to any religion. But in the Popish church, they were like stars that strayed from their homes, and losing their way, fell, by accident, upon the dark firmament of sin and Popery; but even there, their native light could not be obscured; on the contrary, the darker the clouds around them, the more beautiful and brilliant did their light appear. Poor Taylor,—“Peace be to thy memory,—we have been friends together.” Methinks I can, even now, feel the warm pressure of thy hand, see the charities of thy soul beaming in thy speaking eye and gentle countenance, yet thou too had been considered almost a heretic in the city of New York, and would have been denounced as such by the rude and vulgar bishop of that diocese, had not the amiable Chevereux interfered.

Often have I regretted that this Mr. Taylor, who was my classmate, and companion of my youth, had not, in addition to his private virtues, more fortitude and decision of character. He was the Erasmus of his day, in the United States. He was born and educated a gentleman; so was the amiable but timid Erasmus. He was educated a Roman Catholic; so was Erasmus. He was a chaste and elegant classical scholar; so was Erasmus. Taylor, knowing full well the corruptions of the Romish church, went from New York to Rome, about the year 1822, in order to induce the Pope to modify such of its doctrines as were objectionable in this country. But he wanted courage, and hastily retreated back, lest he should be consigned to the inquisition. Erasmus, too, wanted courage, a quality as necessary for a reformer as it is to a general in storming a city and hence it is; that those two amiable men, similar in character and disposition, though living in ages widely apart, have lived ostensibly members of a church, whose doctrines they loathed from the very bottom of their souls.

This might have been the temper, the character, and the cause, why such men as Massillon and Fenelon have lived and died Roman Catholics. They felt, probably, as Erasmus did, when he said, “It is dangerous to speak, and dangerous to be silent.” “I fear,” said he, in another place, “that if a tumult arose, I should be like Peter in his fall.” It is not at all strange, that such men as we have spoken of, should have contented themselves with having inculcated virtue, and denounced vice. There were such men in all

ages, and, as a modern writer expresses it, "in all great religious movements there are undecided characters." But let it be borne in mind, that even great and good as they seemed to be, and eloquent and pious as they appeared, still they are only exceptions in the great body of the advocates of Popery.

No wonder Americans look back to those lights in the dark and bloody wilderness of Popery. It is refreshing to see them. They are green spots in the deserts made barren and desolate, by Popish iniquities; and long may their memories shine in unclouded lustre.

It is pleasant to the historian, who is wearied and disgusted with contemplating the past and present horrors of Popery, to turn for a moment from the frightful spectacle, and rest in devout contemplation on the lives of those comparatively excellent men. How mistaken are those would-be philanthropists, who, at the present time, teach Americans to infer, that, because those were good and holy men, possessing a pious and forgiving spirit, it follows that the Papist church, her bishops and priests, entertain a similar spirit. This is equivalent to telling them that all history, past and present, is false, a mere romance, the dream of madmen. It is equivalent to telling them that the very history and records of the lives of Fenelon, and Massillon, &c., were entitled to no credit. Who can read, and not see that Rome has spilt oceans of blood to enforce her cruel creed! Who can read, and not see that she has squandered treasures enough to relieve the poor of civilized Europe, in establishing and keeping up a despotism inimical to man and hateful to God!

The Papists, even in this country, do not deny that they intend to eradicate heresy, and to use every means which their church considers legitimate to effect that purpose. This the priests preach from their pulpits; this they tell you to your beards. They admit their determination to bring these United States, if possible, under the spiritual control of the court of Rome. They use the word spiritual, in utter contempt of your understanding, to deceive you, and while using it, they laugh at your credulity. Popish spiritual control, spiritual allegiance! It is almost incredible that any body of men should have the impudence to come forward, in the nineteenth century, and talk of spiritual allegiance to his royal holiness the King of Rome.

They admit their determination to possess this country, and have the modesty to ask you to give them lands and churches, and means to accomplish their object, and effectuate your destruction. Their next step will be to quarter upon you an army of friars, Jesuits, or monks, who will carry at the point of the bayonet what is left undone by duplicity, treachery, and intrigue. This has been the fate of every country where Popery has found a resting place, and America is the only nation which, for the last three centuries, has given them such a footing. They tried what they could do in China. They succeeded in establishing several bishoprics, Jesuit convents, nunneries, monk-houses and churches, among the peaceable and quiet Chinese; but happening to differ among themselves on the subject of their respective temporal rights, they, as in duty bound, referred their differences to the Pope. This movement came to the ears of the emperor of China, whom they had so long and so successfully deceived by the cant words, spiritual allegiance to the Pope. The parties were summoned before his commissioner to ascertain what was meant by

spiritual allegiance. They tried to explain it, but all their ingenuity, all their subtilty, could not satisfy the commissioner that spiritual allegiance meant anything else than what it fairly expressed, and as soon as he found that it meant, in the eyes of the Pope and the Romish church, things real and tangible, such as real estate, the conveying it from the rightful owner under the laws of the land, to another under the laws of the Pope, who lived in Rome, he satisfied himself, that the spiritual supremacy of the Pope meant, among other things, the power to govern the kingdoms of the earth; to give away, and take them away, to whom and from whom, his royal holiness pleased. The emperor instantly issued an order, directing that every Roman Catholic bishop, priest, friar, Jesuit, monk, and nun, within his empire, should quit, within a given time, on pain of losing their heads. Many of them disobeyed the order and were executed, and their churches levelled to the ground.

The Chinese had no objection to Papists worshipping God, according to the dictates of their own conscience; but as soon as it was discovered that they owed spiritual allegiance to a foreign power, they deemed it prudent to remove them from the country. But the Chinese are barbarians, and it seems reserved for this new world of ours, to interpret properly the meaning of spiritual allegiance, and in all differences, between our citizens and the agents of the Pope, as to the temporalities of the Romish church, to lay the subject before his royal holiness, and be governed by his decision.

Witness the difference between Bishop Hughes of New York, and the trustees of a Roman Catholic church in Buffalo, only a few weeks ago. Witness that in New Orleans, between the bishop and the trustees of the Roman Catholic church. All these were referred to the Pope, who decided the matter, without any respect or regard to the laws of this government. Call you this spiritual allegiance? Call you this an exercise of spiritual power, on the part of his royal holiness the Pope? Yes, you do; and it would not much surprise me, if the Papists of this very city of Boston should recommend to its legislature, to lay the difficulties between themselves and the state of South Carolina, before the Pope of Rome for adjudication.

Should the day ever arrive, when the Papists have a majority in your legislature, and a difference should occur between these states, the Pope will be called in to decide it. I am at a loss to know how, even in these days of transcendentalism, any other meaning can be given to spiritual allegiance, than that which the Roman Catholic gives it in practice. They consider the Pope, as the spiritual head of the church, has, a fortiori, a divine right to be the head and sovereign of the world. This is the sense in which Catholics understand and act upon it, and swear to support the Pope, as the supreme arbiter of the destinies of the world. The Chinese understood this. The emperor of Russia understands it at the present day; and though a Catholic himself, no priest or bishop, within his vast dominions, dare avow any allegiance, spiritual or temporal, to the king or Pope of Rome.

The holy synod of St. Petersburg, Russia, have notified the Catholic missionaries, who have incited rebellion, and interfered with the civil authorities in Georgia, to renounce their intercourse with the see of Rome, or quit the country. But Americans, in the alembic of their fertile brains, have manufactured a definition for spiritual allegiance, peculiarly their

own, for which the Papists are so much obliged to them, that whenever an opportunity of knocking out the aforesaid brains occurs, they will do so. Witness in the Philadelphia riots, &c, &c, strong proofs of the spirituality of that allegiance which Catholics owe to the Pope.

Permit me to give you another evidence of the nature of that allegiance to the Pope of Rome, to which I have heretofore alluded. It is to be found in the massacre of the Huguenots, by Roman Catholics. There is no event in the history of France, with which the world is more familiar, than this. Several historians have related it with great minuteness and much elegance. To these I can add nothing of my own, and the reader is more indebted to them, for the following statement, than to myself.

This bloody massacre took place immediately after the conclusion of the treaty of St. Germain, at which the hostilities which had so long existed between the Catholics and Protestants in France, were suspended, or, as the Protestants believed, were entirely terminated. The sufferings of the Protestants, up to the conclusion of that treaty, were truly great. Their property was wasted; their beautiful chateaus were burned and levelled to the ground; their flourishing vineyards were destroyed, and they themselves were left, reduced in property and numbers; but great as were their calamities, the spirit which lived within them was not quenched. Their hearts, though oppressed, were not broken. The love of God bore them up against all their trials and privations. Among those who suffered most in the Protestant cause, was the brave and pious Admiral Coligny, who, after the treaty of St. Germain, and the destruction of his beautiful estates by order of the Popish and bloody Catharine, retired to Rochelle. Even here there was no safety for him. The licentious queen, and her paramours, consisting of priests, determined on his destruction. It is said of this woman, that she occupied twelve years of her life in instructing her son Charles to swear, to blaspheme, to break his word, and to disguise his thoughts as well as face. We are told by contemporary historians, that this blessed daughter of the holy church supplied him with small animals, when a child, and a sharp sword to cut off their heads, and shed their blood by stabbing them; all this to familiarize him with the shedding of blood, and that at some future day he might indulge in the same amusement upon a larger scale, in cutting off the heads and stabbing heretics and Protestants. The persecutions of the Huguenots are known almost to all readers; few there are, who are not familiar with them. The illustrious characters, who headed the Protestant cause in those days, are known to all Protestant Americans, but none of them, perhaps, more intimately than the great Coligny, who was one of the first martyrs to that wretched Popish thing, in the shape of a woman, Catharine de Medicis, regent of France. I trust, therefore, the reader will pardon me for giving a few incidents in the life of this nobleman and martyr, during one of the regencies of this Popish queen Catharine. After the marriage of Henry of Navarre, Coligny, as we are told, suddenly retired from the banquet given upon the occasion at the Louvre. It was remarked that he seemed sad and dejected. He retired to his hotel, which he would have gladly left and returned home, but dreading that he might alarm his wife, he preferred writing to her, explaining matters as far as he could, under existing

circumstances. The letter is so interesting, so affectionate, and altogether so worthy of the good man, that I cannot refrain from laying it before my readers. It was as follows:!!!!

"My very dear and much beloved wife:

"This day, was performed the ceremony of marriage between the king's sister and the king of Navarre. The ensuing three or four days will be spent in amusements, banquets, masks, and sham-fights. The king has assured me that, immediately afterwards, he will give me some days to hear the complaints, made in divers parts of the kingdom, touching the edict of pacification, which is violated there. It is with good reason that I attend to this matter as much as possible; for, though I have a strong wish to see you, still you would be angry with me (as I think) if I were remiss in such an affair, and harm came of it from my neglect to do my duty. At any rate, this delay will not retard my departure from this place so long but that I shall have leave to quit it next week. If I had regard to myself alone, I had much rather be with you than stay longer here, for reasons which I will tell you. But we ought to consider the public welfare as far more important than our private benefit. I have some other things to tell you, as soon as I shall have the means to see you—which I desire, day and night. As for the news that I have to tell you, they are these: This day, at four in the afternoon, the bells were rung, when the mass of the bride was chanted. The king of Navarre walked about the while in an open place near the church, with some gentlemen of our religion who had accompanied him. There are other little particulars which I omit, intending to tell you them when I see you. Whereupon I pray God, my most dear and beloved wife, to have you in his holy keeping. From Paris, this 18th of August, 1572.

"Three days back I was tormented with colic and pain in the loins. But this complaint lasted only eight or ten hours, thanks be to God, through whose goodness I am now delivered from those pains. Be assured on my part, that amidst these festivities and pastimes, I will not give offence to any one. Adieu, once more,

"Your loving husband,

"Chastillon."

After having despatched the above letter, Coligny deemed it his duty to see the king before he left Paris. His sole object in so doing was to obtain, if possible, some concessions, or at least some guarantee for the future protection of the persecuted Protestants, of whom he was a member. The king received him well, promised him all he asked; but the king consulted the Pope's nuncio, who was then in the city, and that holy man advised him to keep no faith with that Protestant Coligny, but on the contrary, to make all the use he could of him, in order the more effectually to accomplish the destruction of the heretical band to which he belonged. After receiving this Christian advice, the king became apparently more friendly to Coligny, and went so far as to promise him a safe escort on his way home. "If you approve of it," said the king to Coligny, "I will send for the guard of my Arquebusiers for the greater safety of all, for fear they might unawares do

you a mischief; and they shall come under officers who are known to you." The generous and unsuspecting Christian, Coligny, accepted the offer of the guards, and twelve hundred of them were ordered into the city. There were many of the Protestants in the city, who on seeing this array of troops, felt alarmed for the safety of their friend Coligny; they whispered their fears to the brave warrior, who until then did not even dream of treachery. But now, fearing that something might be wrong, he resolved to see the queen mother. She expected this, and granted him an interview with great apparent pleasure. As soon as he commenced to suggest any fears or apprehensions of treachery, this holy daughter of the church, suddenly interrupting him, exclaiming, "Good God, sir admiral," said she, "let us enjoy ourselves while these festivities continue. I promise you on the faith of a queen, that in four days I will make you contented, and those of your religion." Coligny had now the word of a king, and the honor of a queen, as a guarantee for his own safety, and that of the Protestants in France. Who could any longer doubt that they were safe? Who could believe that a king would violate a solemn promise freely given? Who could question the honor of a lady and the promise of a queen? Who would venture to assert that a mother would not use her best effort to redeem the honor and plighted faith of a son, and that son a king? No one but a Roman Catholic could doubt it. Charles was a Roman Catholic king. His church taught him, that no faith was to be kept with heretics. Coligny was a heretic. Catharine, the queen mother, was a Roman Catholic; her church taught her to keep no faith with heretics, but to "destroy them, root and branch, under pain of eternal damnation." Heritici destruendi is the doctrine of the Roman Catholic church; and accordingly, on the evening of that very day on which Coligny had an audience with the queen, these distinguished and pious children of the holy Roman Catholic church appointed an interview with the Pope's nuncio, and after that holy man sung the Veni Creator Spiritus, (a hymn which they invariably sing, when laying any plan for the destruction of heretics,) these three worthy children of the infallible church resolved to send for the "king's assassin," a man named Maureval, and ordered him to assassinate Coligny. It must be observed here, that the Pope's legate allowed Charles and his mother to keep an assassin, to cut down such thistles or tares as the devil may plant in the vineyard of the holy see. Soon after this, Coligny had occasion to go out on some business. The Popish assassin pursued him at a distance, secreted himself in a house where he knew he could deliberately shoot at him; he did so, but the wound, though severe in the extreme, did not prove mortal. Among the first who visited him were the king and his mother; and such was the apparent grief of Catharine, that she shed tears for the sufferings of the warrior. The good son of this good mother mingled his tears with hers, promising that the assassin, whoever he was, should be brought to condign punishment; but need I now tell you, Americans, that the tears of this Popish queen, for the sufferings of this Protestant, were like those of the hyena, that moans in the most piteous strains, while sucking the life-blood of its victim? Need I tell you they were like those of the crocodile, which sheds them in abundance while devouring its prey? Need I inform you that by her promises of future protection, she resembled the filthy buzzard, which spreads its wings over the body or carcass of its prey, while plunging its beak into its very entrails? And such I tell you now, as I have told you before, Americans, and shall tell you while I live, is the sympathy, and such the protection which



every good mother and son of the holy Roman Catholic church would extend to you, your Protestant religion and its followers, in these United States.

We will now pass over the various meetings held by the king, his mother, queen Catharine, and the Pope's nuncio, for the purpose of devising ways and means, not for the death of Coligny, but for the destruction of all the Protestants in France. To detail these would be a tedious undertaking; and not more tedious than revolting to the best feelings of humanity. Depravity was reduced to a science in the court of Catharine, and her son Charles. She employed even her ladies of honor for the seduction of her young nobility. They were ladies—I should say human things—selected for their beauty, and trained up by this royal mother in the Romish church, in habits of utter abandonment to seduction and lasciviousness. Young men of honor, virtue, and patriotism, were introduced to them, by Catharine, especially those who were at all suspected of being favorable to Protestantism. These maids were required to ascertain from these young noblemen who, and how many of their young friends were friendly to the cause of Protestantism, with a view of marking them for extermination, as soon as herself and the Pope's legate should deem it expedient to do so. The hour at last arrived, when the holy trio deemed it expedient to order a general massacre of the Protestants. The order was issued. The bells of the Roman Catholic churches were rung, and the royal order "Kill! kill! kill!" all, was issued by the king, and repeated by his Roman Catholic mother. I could not if I would, nor would I if I could, describe the scene that followed. Suffice it to say, that particular orders were given not to spare Admiral Coligny. Blameless as was his life, and devoted as he was to his king and government, yet he was a Protestant, and must die, and that by the hand of a Popish assassin. The holy church reserved to herself the glory of murdering this heretic. As soon as the order to murder was given, a rush was made towards the residence of Coligny. They entered his chamber, and to use the language of another, they found him sitting in an armchair, his arms folded, his eyes half upturned with angelic serenity towards heaven, looking the image of a righteous man falling asleep in the Lord. One of the murderers, a pious Catholic, called Besma, fixing his fiendish eye upon the admiral, asked him, 'Art thou the admiral?' pointing his sword at him at the same time. 'I am the admiral,' replied Coligny. 'Young man, thou shouldst have regard for my age and infirmities;' but the murderer plunged his sword into the Christian hero's breast, pulled it out, and thrust it in again. Thus died this noble Protestant! Thus died the veteran Coligny, by the hands of a Popish boy! And for what? He believed in the Bible—he was a Protestant. And thus, fellow Protestants of the United States, will your posterity be sacrificed, for similar crimes, unless God in his mercy drive from your land, and mine by adoption, every vestige of the Popish religion. No sooner was Coligny put to death, than his head was cut off and presented to Queen Catharine, who sent for her perfumer, and ordered it to be embalmed and forwarded to the Pope, as a mark of her devotion to the holy see. But even this did not satisfy the queen. Her Popish bloodhounds, on hearing of Coligny's murder, rushed through the streets to his apartments, searching every where for his mangled body, and having found it, a general cry was raised, "The admiral! the admiral!" They tied his legs and his arms together, and dragged them through the streets shouting, "Here he comes, the admiral!" One cut off his ears, another his legs, another his nose, hands,

&c. They abandoned the body, to let the boys amuse themselves by inspecting it, and then tumbled it into the river. But the zealous Catharine was not satisfied yet. This good daughter of the Pope ordered the river to be dragged, until what remained of Coligny was found, and then ordered it to be hung in chains on a gibbet at a place called Mountfaçon. A contemporary writer, a Roman Catholic, speaking of this, says: "the road to Mountfaçon was a scene of incessant bustle, created by the gentlemen of Catharine's court, who, in splendid dresses and perfumed with essences, went to insult the relics of Coligny. Catharine also went with her numerous retinue. Charles accompanied his mother. On arriving before the gallows, the courtiers turned away their heads, and held their noses on account of the stench arising from the half putrefied remains. 'Poh!' said Charles and his mother, to their courtiers, 'the dead body of a heretic always smells well.' On returning home she consulted with her confessor, who advised her, now that the devil had the heretic's body, it would be well to have a solemn high mass for the occasion, to be said at the church of St. Germain, at which Charles and his mother attended, and a Te Deum was sung in honor of the glorious victory gained by the church, by the destruction of so many heretics.

As soon as the Pope heard this news, his holiness despatched a special messenger to France, to congratulate the king on having "caught so many heretics in one net." So joyous and elated did his royal holiness appear, that he offered a high reward for the best engraving of the massacre; having, on one side, as a motto, "the triumph of the church;" and on the other, "the pontiff approves of the murder of coligny." This engraving is now to be seen in the Vatican of Rome.

The number of those who were massacred on St. Bartholomew's day is variously stated. Mazary makes it thirty thousand; others over sixty: but the Pope's nuncio, who was on the spot during the massacre, in a letter to the Pope, tells him, "the number was so great it was impossible to estimate it."

Recollect, American Protestants, that this massacre, and others to which I have alluded, was not the work of a few fanatics. It was the work of a nation, by their representative, the king, empowered to do so by the head of the Roman Catholic church. In vain is it for Papists to tell us that all this blood-shedding and destruction of human life was the work of a few, with which the church was neither chargeable nor accountable. Americans may believe them if they will. Let them believe. "There are none so blind as those who will not see." If neither the testimony of history, nor a statement of facts, bearing all the necessary evidence of truth, will convince them, vain indeed are my efforts to do so. But there is no impropriety in my earnestly and solemnly appealing to Americans, and suggesting one or two questions, which they should put to any Roman Catholic who may deny that the church ever sanctioned those evil deeds of which I have spoken. Have you any record of the fact, that the church ever discountenanced the destruction of heretics? Did the Popish authorities ever deliver up those whom they knew to have murdered heretics to the civil tribunals? Were there ever any heretics murdered, as such, except by the advice, counsel, and connivance of the Popish church and her priests? If there were, in what country, in what age, and in what reign? Until these questions can be truly answered, you are not

to be satisfied. But why will Americans, for a moment, entertain a doubt upon the subject? Popish historians never deny it. The actions of Papists all over the world proclaim it. The church of Rome has ever thirsted for the blood of heretics. She now yearns for an opportunity of shedding it again; all for the purpose of "purifying the earth of heresy." Do you not see that her conduct, in all ages and all places where she had opportunities, confirms this? Do you not even see, that in this country, the members of that church can scarcely keep their hands off you; and so bloody are the sentiments which they inherit, that, for want of other subjects, they will sometimes shed that of each other? What would they not have done, a few weeks ago, in Philadelphia, had they the power? What in New York? What in Boston, or any where else in the United States? Do you not see, in all your intercourse with them, the ill-concealed hatred which they, bear you? If you have any charitable institutions for the support of Protestants, will they aid you? If you hold a fair for the purpose of building a church, or for any other Protestant purpose, will they attend it and purchase from you? They will not. If they do, they commit a sin against the church, and the power of absolving from that sin is reserved for the bishop of the diocese. It is a reserved case, as the church terms it. It is only by virtue of a dispensation, granted by the Pope to this country, that a Roman Catholic is even allowed to attend the funeral of a Protestant; and should he go into one of your churches, even though there was no service at the time, if he is a true son of the church, he will hasten to his priest and obtain absolution for that special crime. Yet, if they want churches built, you will furnish them with money. If they want land to build them upon, you will give it to them. Is this wise in you? You are denounced in those churches as heretics; your religion ridiculed, and yourselves laughed at. Your motives are undoubtedly good. You believe, because you do not know to the contrary, that, by your contributions, you are advancing the cause of morality. You do not reflect—and perhaps the idea never occurred to you—that there is a wide difference between the religion of a Protestant and that of a Papist. That of the Protestant teaches him to be a moral and virtuous man; whereas, that of the Papist has not the remotest connection with virtue. A Catholic need not dream of virtue, and yet be a member of that church.

The most atrocious villain, as an eminent writer expresses it, may be rigidly devout, and without any shock to public sentiment in Catholic countries, or even among Roman Catholics in the United States, Religion, as the same writer says, and as we all know, at least as many of us as have been in those countries, and who are acquainted with Catholics in this, is a passion, an excuse, a refuge, but never a check. It is called by Papists themselves *refugium peccatorum*. Hence it is, that priests may be drunkards, and their flocks never think the worse of them. I have known some of them, whose private rooms where they heard confessions, were sinks of debaucheries, which a regard for public decency prevents me from mentioning. I have known females, who have been seduced by them, and who afterwards regularly went to confession, under the impression which every Catholic is taught to feel, that no matter what a priest does, provided he speaks the language of the church. Don't mind what he does, but mind what he speaks, is a proverb among the poor Irish Papists. None of them dare look me in the face and deny this, and yet these wretches talk of morals. But what think you, Protestants, of this kind

of morality or of the church which does not even forbid it, and only requires to have it "concealed from heretics?" Do you desire it propagated amongst you? Do you wish your children to learn it? No virtuous daughter or decent woman should ever venture under the same roof with those men.

Paganism, in its worst stages, was a stronger check to the passions than Popery. I will give you one instance of the abominations of Popery. Papists believe in the doctrine of the real presence of Christ, in the sacrament of the Eucharist. It is the duty of every priest in that church to administer this sacrament to the dying, and for this purpose, they consecrate a number, of small wafers, made of flour and water, each of which, they pretend to believe, contains the body and blood, soul and divinity of our Lord and Saviour Jesus Christ, or in other words, the Lord God himself. The priests carry with them, in a small box called pixis, a number of them to be given to the sick and dying. There are but few of them in the United States, in whose breeches' pockets may not be found, at any hour of the day, at least a dozen of those gods. Can there be religion here? Can there be morality among those men or their followers? I would go further, and ask, Is there any thing in Paganism equally impious or more revolting to God or man? They know full well that such a creed cannot be sustained either by reason or Scripture, and hence it is, they want all power concentrated in the Pope of Rome, in order to extirpate their opponents, Protestant heretics. Papists understand the character of Americans, and are well aware, that if sufficiently satisfied of the existence among them, of a sect who believed in a doctrine so absurd, and so impiously profane, as that of the real bodily presence of Christ in the Eucharist, they could not countenance them. My own impression is, that if the people of Boston, where I write, knew that Catholic priests taught their followers to believe, that they (the priests) could make gods by the dozen, carry them in their pockets, take them out when and where they pleased, and there kneel to them, in adoration, they would have them indicted under the statute against blasphemy. The Rev. Abner Kneeland was indicted because he denied the procession of the Holy Ghost, and found guilty of blasphemy. But what was his crime, when compared with that of Romish bishops and priests! It was bad enough, to be sure, in the eyes of all Christian men, and few questioned the righteousness of the verdict of his guilt. If a Pagan priest should arrive amongst us, bringing with him his gods, and worshipping them in our midst, should we sanction him? I know not that our constitution forbids such a thing, but the reverence which we have for the one true God, our love of morality and good order, would forbid it. We would accuse and indict them for blasphemy. But is their blasphemy more horrid than that of the Romish church?

The Pagan priest hews his god out of wood; the Popish priest makes his out of flour and water. The Pagan priests convey their gods in some vehicle, from place to place, and stop to worship them, wherever their inclination or devotion prompts them. The Romish priests carry theirs in their pockets, or otherwise, as occasion or love of pomp may suggest.

Where, Americans, is the difference? Which is the greater blasphemer? Which is the bolder and more reckless violator of that great commandment, "I am the Lord thy God." "Thou shalt have none other gods before me"? You will not

hesitate to decide. The Pagan may be honest in his belief; he may worship according to the light that is in him, or the knowledge that has reached him. He may never have seen the Gospel. The Day Star from on high may never have arisen over him, or illumined his path! "The morning upon the mountains" may perhaps never have gladdened his vision; he may, to us at least, be excusable, and as far as we can see, without offence before God. But is the Romish priest, who makes his god out of flour and water, and worships it, sinless? Is he not an idolater? What can be more blasphemous than to believe that a wafer, made of flour and water, can be changed, by the incantations of a Romish priest, into the God of heaven and earth!

The Popish church teaches that the flour, of which the wafer is made, loses its substance, and all its natural properties, and is changed by the words of consecration into the Almighty God; that is, it is no longer flour and water; it is changed,—not spiritually, as Protestants believe,—but actually and really becomes the body and blood, soul and divinity of Jesus Christ, such as it was when nailed to the cross, and as such they worship the wafer. If this is not idolatry, I cannot understand what idolatry is. If this is not blasphemy, I wish some New England gentleman of the ministry, or the bar, would explain it, and tell me what they mean by their statute against blasphemy.

Does blasphemy, in their estimation, mean nothing? or is it something introduced into our laws, only for the purpose of exercising the ingenuity of legal and ecclesiastical casuists? Surely, if the word has any meaning whatever, in law or morals, in church or state; if it can be enforced at all, and there is such a crime as blasphemy, it should be enforced against the Romish priest or bishop, who bows and teaches his followers to bow, in adoration, to a piece of bread and water, and thus blasphemously insult, as far as poor mortals can, the great and living God. Surely, the state authority, which would institute a criminal prosecution for blasphemy against Kneeland, because he did not believe the Holy Ghost to proceed "from the Father and the Son," and does not prosecute for blasphemy Popish priests, who believe, and teach their followers to believe, that they can create, or rather manufacture as many gods as they please, out of flour and water, either neglects his duty, or his knowledge of it is very equivocal.

Either this is the case, or the treatment of Kneeland originated in some cruel persecution. The latter I am far from believing.

As a citizen of this state, I would ask respectfully, why proceedings, under the statute against blasphemy, are not immediately commenced against Popish priests? Is it because Kneeland was friendless and alone, that he was selected as a proper victim? and is it because Popish priests are supported by a large party, equally criminal with themselves, that they are spared? Not at all, say the sympathizers with Papery. Kneeland made a noise in his meetings; they were troublesome in the neighborhood where they were held. Be it so. I will not deny this, nor do I wish to be considered as the apologist of Kneeland, his blasphemies, or his meetings; but I would ask the prosecuting officer of the state, whether Kneeland's meetings were more noisy than Popish repealers? Were they even half so turbulent or uproarious? Let those whose duty it is answer the question, and tell us why priests are not

prosecuted for blasphemy. I contend that if there is one blasphemy under the sun more revolting than another, it is that of believing and teaching that a wafer can be changed from what God made it, into that same Almighty God, by mumbling over it a few Latin words. It makes me shudder at the weakness of man, and the unaccountable influence of early education, to think that I myself once believed in this horribly blasphemous doctrine.

The doctrine of Popish priests in adoring a wafer made of bread and water, and their mode of manufacturing the wafer into God, is not only blasphemous, but extremely ludicrous.

Has the reader ever seen a Popish priest in the act of making, or metamorphosing bread and water into flesh and blood? If he has not, it would be well, if not profane, to witness it; for never before has he seen such mountebank tricks. The priest, this great creator of flesh and blood out of flour and water, appears decked out in as many gewgaws as would adorn a Pagan priestess, and about twice as many as would be necessary for a Jewish rabbi. Amid the ringing of small bells, dazzling lights, genuflections, crossings, incense, and a variety of other such "tricks before high Heaven," this clerical mountebank metamorphoses this wafer into God, and exhibits it to his followers, whom he calls upon to go on their knees and adore it. This horrible practice should induce our philanthropists, who are sending vast sums abroad for the conversion of the Pagan, to pause and ask themselves, whether there is, in the whole moral wilderness of Paganism, any thing worse, or half so bad, as that idolatry which we have at our own doors!

If a being from some unknown world, and to whom this world of ours was as little known as the one from which he came was to us, should, by accident or otherwise, arrive among us, and we were to take him into a Roman Catholic church during the celebration of mass, and there tell him, that the great actor in the service was making flesh and blood out of bread and water, and could actually accomplish that feat, he would unhesitatingly award to these United States the credit of having among them some of the most accomplished jugglers in the world.

What are your Eastern fire-eaters, sword-swallowers, and dervishes, to a Popish priest? Why, it would be easier to swallow a rapier, ten feet long, or a ball of fire as large as the mountain Orizaba, than to metamorphose flour and water into the "great and holy God, who created the heavens and the earth, and all that is therein."

Let me not be accused of levity, or want of reverence to that Almighty Being, to whom I am indebted for my creation and preservation, and on whom alone, through the merits of the Saviour, my hopes of salvation are placed. My only object is, to call the attention of my fellow-citizens to the absurd and profane doctrines of Popery; and that having seen them, in their true colors, it is to be hoped they will find little favor from a thinking and reflecting people.

It is extremely unpleasant to my feelings, thus to expose the profanity of a religion which I once professed, and inculcated upon the minds of others; but the best atonement I can make for my unconscious offence to my God and my

fellow-beings is, to acknowledge my error, and caution others against falling into the snares which an early education, received from priests and Jesuits, had precipitated me. The reader will therefore pardon me if I lay before him a few more Popish extravagances.

It is generally known, that Papists believe in the doctrines of miracles. So do I, and so do all Christians. But it is not so well known that the miracles, in which Protestants believe, differ widely from those which the Romish church teaches her followers. We believe the miracles recorded in the Holy Scriptures; to these, however, the infallible church pays little or no attention, but hands us down a catalogue of miracles, for the truth of which she herself vouches, and calls upon all to receive them as the "genuine article." It may be edifying, and if not, it can not fail to be amusing to American Protestants, to see a specimen or two of Popish miracles. I assure the reader, they are very fair ones, to my own personal knowledge, and considered as such by every true Roman Catholic in this city of Boston as well as elsewhere.

St. Hieronymus, better known by the name Jerome, who died early in the fifth century, relates the following miracle:—"After St. Hilary was banished from France to Phrygia, he met in the wilderness a huge Bactrian camel, and having seen, in a vision, that his camelship was possessed of the devil, he exorcised him, and the devil sprang out from him, running wild through the wilderness, leaving behind him a strong smell of brimstone." He tells us another miracle, with much gravity. "Paul the Hermit," says this saint, "happening to die in the wilderness, his body remained unburied, until discovered by St. Anthony. The saint being alone, and not having the means of digging a grave, nor strength enough to place in it the body of the hermit, prayed to the Virgin Mary to aid him in his difficulties. The result was, two lions, of the largest species, walked up to him, licked his hands, and told him that they would dig the grave themselves with their feet, and place the body of Paul in it. They did so; and having finished their business, went on their knees, asked the saint's blessing, and vanished in the woods."

Palladus, who lived in the fifth century, and was greatly distinguished in the Romish church, tells us of a hyena, which, in a certain wood in Greece, killed a sheep. The next day, a pious hermit, who happened to live in the neighborhood, was surprised at seeing this hyena at the-door of his cave; and on asking it what was the matter, the hyena addressed him in the following language: "Holy father, the odor of thy sanctity reached me; I killed a sheep last night, and I came to ask your absolution." The saint granted it, and the hyena departed in peace. We find in Butler's Lives of the Saints, which is for sale in almost all Roman Catholic bookstores, an account of some most extraordinary miracles, for the truth of which, the infallible church pledges her veracity. For instance; when heretics cut off the head of St. Dennis, the saint took it up, put it under his arm, and marched off some miles with it. Butler relates another extraordinary miracle, and if American Protestants presume to doubt it, they may expect a bull from the Pope of Rome.

A certain lady in Wales, named Winnefride, was addressed by a young prince, named Caradoc. But she, being a nun, could not listen to his addresses. The young prince got impatient, and finally, in a fit of rage and disappointment,

he pursued her in one of her walks, and cut off her head. A saint, by the name of Beuno, hearing of this outrage, went in pursuit of Caradoc, and having come up with him, he caused the earth to open and swallow him. Upon his returning where the nun's head fell, he found that a well had opened, emitting a stream of the purest water, the drinking of which, to this day, is believed to cast out devils. When the holy St. Beuno looked at the head of the nun, he took it up and kissed it, placed it on a stump, and said mass. No sooner was the mass finished, than the beheaded nun jumped up, with her head on, as if nothing had happened.

Come forward, Americans, if you dare, and deny this miracle. The holy church vouches for its truth. St. Patrick, the great patron of Daniel O'Connell, whom his holiness the Pope calls the greatest layman living, performed some very extraordinary miracles, as we are told; among them was the following: A poor boy strayed from home, and died of starvation, or something else, and the body was nearly devoured by hogs, when St. Patrick, chancing to pass that way, discovered it in this mutilated condition. The holy saint touched it, and it instantly sprang into life, resuming its former shape and proportions. On another occasion, as we read in the Lives of the Saints, St. Patrick fed fourteen hundred people with the flesh of one cow, two wild boars, and two stags; and what is more strange than all, the same old cow was seen, on the following morning, brisk and merrily grazing on the very same field where she was killed, cooked, and eaten by the multitude.

We read of another very great miracle, which no Roman Catholic can doubt, without running the risk of being considered a heretic. St. Xavier, who is considered one of the most distinguished saints in the Romish church, had a valuable crucifix. On one of his journeys at sea, it fell overboard, much to his regret. When he arrived at his place of destination, he took a walk along shore, meditating on the power, grandeur, and infallibility of the mother of saints, and what was the first object that caught his eye? Lo, and behold, he saw a crab moving towards him, bearing in its mouth the saint's crucifix, and continued to advance until he reverently laid it at his feet. No Roman Catholic writer, since the days of St. Xavier, questions the truth of this miracle.

The Popish biographers of St. Xavier tell us of another great miracle performed by him, the truth of which is attested by the infallible church. The devil tempted Xavier, and the "old boy" assumed the shape of a lovely female; the saint ordered her off, but she refused, and attacked him again on the same day; but the saint, unwilling to be annoyed any longer, spit in the devil's face, and he instantly fled.

I cannot dismiss, this subject without relating a few more of those miracles which Roman Catholics believe. They may be seen in Belarmine's Treatise on the Holy Eucharist, book iii. ch. 8. St. Anthony, of Padua, got into an argument with a heretic, concerning the doctrine of transubstantiation or the changing of bread and water, by Romish priests, into the flesh and blood of Jesus Christ. After arguing the question for a long time, the heretic proposed to St. Anthony to settle their controversy in the following manner: "I have a horse," said the heretic, "which I will keep fasting for three days; at the expiration of that time, come with your host (an image) and I



will meet you with my horse. I will pour out some grain to my horse, and you will hold the host before him; if he leave the grain, and adores the host, I shall believe." They met, and St. Anthony addressed the horse in the following words. I translate, literally, from that illustrious writer in the Roman church, Belarmine.

"In virtue, and in the name of thy creator, whom I truly hold in my hand, I command and enjoin thee, O horse, to come, and with humility, adore him." The horse, instantaneously, left his corn, advanced towards the host in the priest's hand, and, devoutly kneeling, adored it as his God.

St. Andrew, as we read in Romish history, was a man of great eminence and sanctity. Papists pray for his intercession daily. The infallible church informs us, that he performed some very great miracles I beg to give my readers one, as a sample of the many which he performed.

The devil, armed with an axe, and accompanied by several minor devils, with clubs in their hands, made an attack upon the saint, whereupon he called upon St. John, the apostle, to rescue him. St. John lost no time in making his appearance, and summoning some holy angels to aid him, with chains in their hands, he rescued St. Andrew from these devils, and chained every one of them to the spot; whereupon, as we are informed in the Acts of the Saints, St. Andrew burst into laughter, and the devils fell to screaming and crying mercy.

In the year 1796, a work, entitled Official Memoirs, was published in Ireland, under the authority of Dr. Bray, archbishop of Cushel, and Dr. Troy, archbishop of Dublin. In this work it is stated—and to doubt the fact in Ireland, would be heresy—that in the month of May, 1796, at Toricedi, tears were seen to flow from the eyes of a wooden image of the Virgin Mary. Impious as such doctrines are, they are now believed by Roman Catholics.

I was myself personally acquainted with archbishop Troy, and I remember, when young, that he and the priests by whom I was instructed, took much more pains in impressing upon my mind the truth of such miracles, as that of the wooden Virgin Mary, than they did the truths of the Gospel; and, in fact, every Catholic is taught to rest his salvation, almost entirely, upon the intercession of the virgin. Ninety-nine in a hundred of Irish Catholics rest all their hopes of salvation on the Virgin Mary. They adore her, they worship her, and what is worse, Popish bishops and priests teach them to do so. They even compel them to adore the virgin, though the miserable beings have the hardihood to deny it before Americans. But will they dare do it before me? When a poor, ignorant Catholic goes to confession, the usual penance imposed by the priest, for minor offences, is the repetition of the following address to the Virgin Mary, two or three times a day, for a week or more, according to the heinousness of the sin committed:!!!!

"Holy Mary, Holy mother of God, Holy virgin of virgins, Mother of Christ, Mother of divine grace, Mother most pure, Mother most chaste, Mother undefiled, Mother untouched, Mother most amiable, Mother most admirable, Mother of our Creator, Mother of our Redeemer, Virgin most prudent, Virgin most venerable, Virgin most renowned, Virgin most powerful, Virgin most

merciful, Virgin most faithful, Mirror of justice, Seat of wisdom, Cause of our joy, Spiritual vessel, Vessel of honor, Vessel of singular devo-Mystical rose, Tower of David, Tower of ivory, House of gold, Ark of the covenant, Gate of heaven, Morning star, Health of the weak, Refuge of sinners, Comfort of the afflicted, Help of Christians, Queen of angels, Queen of patriarchs, Queen of prophets, Queen of apostles, Queen of martyrs, Queen of confessors, Queen of virgins, Queen of all saints."

The above tissue of blasphemy is daily, nay, several times in a day, repeated by Catholic priests and their penitents; and I am much mistaken, if there is upon the face of the globe, whether in Pagan, Mahometan,<sup>1</sup> or Heathen countries or creeds, to be found any thing equally blasphemous, or more disgusting to the mind of any individual who believes in the pardon of sin through the atonement of Christ; and I hesitate not to say, that the Christian, who countenances such a doctrine, or contributes, in any way, to its propagation, denies his Saviour, and shows himself unworthy of the name he bears.

To the professed infidel I have nothing to say. To him, who mocks and scoffs at the Triune God, I will attach no blame; with him I have nothing in common, further than brotherhood of the same species; but I must appeal to the Christian, and seriously ask him, Why do you encourage such blasphemy as this address to the Virgin Mary? Why do you encourage its propagation amongst your brethren? Why do you hold communion with those who utter it? Would the primitive Christians, if they now lived, hold any communion with idolaters? Would they contribute their money to build temples for Isis and Dagon? Would they basely bend the knee to the golden calf of old? No. Sooner—much sooner—would they lay their heads upon the block. They would look upon it as a denial of their God, and a recantation of their faith in him. Would your Puritan forefathers give the right hand of fellowship to the worshippers of a wooden image? Would they give their money to a priest, to build churches, and teach his followers that they could hew out for them images of wood, possessing power to work miracles, or in other words, to change the laws of nature, which the Eternal Law-Maker alone can change or suspend?

Custom, the point of the bayonet, or even that cruel tyrant, early education, may enforce such idolatry on the Old World; but the free-born American, unbiassed by education—unawed by tyrants—has no apology. His submission to such doctrines is an unqualified surrender of his reason, his religion, and the liberties of his country.

When the star of our independence first arose, it was hailed by the Christian philosophers of the old world, as a foreshadowing of the downfall of tyranny, superstition, and idolatry. They looked upon it as fatal to the bastard Paganism, taught in the Popish church; but what must be their astonishment, if permitted at the present day to look down upon our country, and see our people practising that same Paganism, nicknamed Christianity, and asking from our government protection—a privilege which the framers of our constitution never intended should be extended to tyrants or idolaters!

Here I would stop, and never more put pen to paper, for or against Popery, did I not see many of my fellow-citizens, possessing the finest minds and

precious souls, falling victims to the sophistry, ingenuity, and quibbling casuistry of Popish priests and bishops.

It is not long since I saw a letter from the Roman Catholic bishop Fenwick, of the diocese of Massachusetts, in which he informs the authorities of Rome that he is making converts from some of the first families in his diocese. This, I presume, is correct, and these are the very individuals most easily imposed upon. They know nothing of Popery. They are not aware that Papists have two sides to the picture, which they exhibit of their church. One is fair, brilliant, dazzling, and seductive. Nothing is seen in their external forms of worship but showy vestments, dazzling tights, and the appearance of great devotion. Nothing is heard but the softest and most melting strains of music. No wonder these should captivate minds which are strangers to guilt; nor is it strange that they should bring into their church those who are most guilty, in the full assurance that their guilt shall be forgiven, and their crimes effaced from the records of heaven, by only confessing them to one of their priests.

Will the heads of those respectable families, to whom Bishop Fenwick alludes, and from whom he is making so many converts, permit me to ask them, whether they have ever reflected upon what they were doing, in permitting Romish priests to come among them? I have myself been a Catholic priest, as I have more than once stated; I am without any prejudice whatever. If I know myself, I would do an injustice to no man; but I hesitate not to tell those heads of families, whether they are the parents or guardians of those converts to the Romish church, of whom mention is made, that if they have not used all their authority with which the laws of nature and of the land invests them, to prevent these conversions, they are highly culpable. If they are parents, they have become the moral assassins of their own children, and perhaps their own wives. Do any of those fathers know the questions which a Romish priest puts to those children, at confession? Do husbands know the questions which priests put to their wives, at confession? Though a married man, I would blush to mention the least of them.

Though not so fastidious as others, I cannot even think of them, much less name them, without a downcast eye and crimsoned cheek, and particularly those which are put to young and unmarried ladies.

Fathers, mothers, guardians, and husbands of these converts, fancy to yourselves the most indelicate, immodest, and libidinous questions which the most immoral and profligate mind can conceive!!!!!! fancy those ideas put into plain English, and that by way of question and answer—and you will then have a faint conception of the conversation which takes place between a pampered Romish priest and your hitherto pure-minded daughters. If, after two or three of these examinations, in that sacred tribunal, they still continue virtuous, they are rare exceptions. After an experience of some years in that church, sooner—far sooner—would I see my daughters consigned to the grave, than see them go to confession to a Romish priest or bishop. One is not a whit better than the other. They mutually confess to each other.

It was not my intention, when I commenced this work, to enter into any thing like a discussion of the doctrines maintained by the Romish church. My sole

object was to call the attention of American Republicans to the dangers which were to be apprehended, and would inevitably follow, from the encouragement which they are giving to Popery amongst them. I have, however, deviated a little from my first intention, in more than one instance; but I trust, not without some advantage to many of my readers. I am aware that I have exposed myself to the charge of carelessness and indifference to public opinion, in not paying more attention to the construction and order of my sentences. Did I write for fame, or the applause of this world, I would have been more careful; but, as my object is only to state facts, in language so plain that none can misunderstand it, I have no doubt the reader will pardon any defects which he may find in the language, or want of consecutiveness in the statements, which these pages contain.

I will now ask the attention of the reader, for a few moments, to the Popish doctrine of Indulgences; and I do so because priests and bishops deny that such things as indulgences are now either taught or granted to Catholics. They say from their pulpits and altars that indulgences are neither \* bought nor sold by Catholics, and never were.

It is an axiom in our courts of law—and should be one in every well-regulated court of conscience—that falsus in uno, falsus in omnibus. The meaning of this axiom is, that he who tells a falsehood in one case will do so in every other. If this be true—and it is as true as that two and two make four—I pronounce all Roman Catholic priests, bishops, Popes, monks, friars, and nuns, to be the most deliberate and wilful set of liars that ever infested this or any other country, or disgraced the name of religion. I assert, and defy contradiction, that there is not a Roman Catholic church, chapel, or house of worship in any Catholic country, where indulgences are not sold. I will even go further, and say, that there is not a Roman Catholic priest in the United States, who has denied the fact, that does not sell indulgences himself; and yet these priests, and these bishops—these men of sin, falsehood, impiety, impurity, and immorality—talk of morals, and preach morals, while in their sleeves, and in their practices, they laugh at such ideas as moral obligations. Here I would appeal even to Irish Catholics who are in this country. I would ask all, or any of them, if ever they have heard mass in any Catholic chapel in Dublin, or any other city in Ireland, without hearing published from the altar, a notice in the following words, or words of similar import.

“Take notice, that there will be an indulgence on—day, in——church. Confessions will be heard on—day, to prepare those who wish to partake of the indulgence.” I have published hundreds of such notices myself; and any American, who may visit Ireland, or any Catholic country, and has the curiosity to enter any of the Romish chapels, can hear these notices read; but when he returns to the United States, he will hear the Roman priests say that “there are no indulgences sold by the Romish Church.” Beware, Americans! How long will you be the dupes of Popish priests?

Will the reader permit me to take him back a few years, and show him in what light indulgences were viewed in the 16th century, under the immediate eye of the Pope and full sanction of the infallible church!

The name Tetzels, is familiar to every reader. He was an authorized agent for the sale of indulgences. I will give you one of his speeches, as recorded on the authority of Roman Catholic writers, and recently published in this country in D'Aubigne's History of the Reformation.

Indulgences—says this reverend delegate of the Pope—are the most precious and sublime of God's gifts.

Draw near, and I will give you letters duly sealed, by which even the sins you shall hereafter desire to commit shall be all forgiven you.

I would not exchange my privileges for those of St. Peter in heaven; for I have saved more souls by my indulgences, than he by his sermons.

There is no sin so great, that the indulgence cannot remit it, and even if any one should—which is impossible—ravish the holy Mother of God, let him pay, let him only pay largely, and it shall be forgiven him. The very moment the money goes into the Pope's box, that moment even the condemned soul of the sinner flies to heaven.

Examine the history of Paganism, and you will not find in its darkest pages any thing more infamously blasphemous than the above extract, taken from a speech delivered by one of the Pope's auctioneers for the sale of indulgences. But even this would be almost pardonable, if priests did not try to persuade Americans that those sales have long since ceased.

It is not more than twelve months since I was in the city of Principe Cuba; and I beg permission to relate to my readers what I have there personally witnessed; or, as we would express it in our most homely language, seen with my own eyes.

At an early hour in the morning, I was aroused from my slumbers by a simultaneous ringing of all the bells in the city. On looking out, I witnessed the marching of troops, firing of cannons, field-officers in their full uniforms, all the city authorities wearing their official robes, with innumerable priests and friars bustling about from one end of the city to the other. My first impression was, that a destructive fire must have broken out somewhere, or that some frightful insurrection had taken place: but, on inquiry, what think you, reader, caused this simultaneous movement of the whole population of Principe, amounting in all to about sixty thousand? "Tell it not in Gath; publish it not in the streets of Askelon:" A huge bull of indulgences had arrived from the Pope of Rome, and they turned out—troops and all—to pay it due homage, and hear it read in the cathedral of Principe.

A day was appointed for the sale of the indulgences contained in the aforesaid bull! Accompanied by a Scotch gentleman, with whom I had the pleasure of forming an acquaintance, we went, with others, to the house of the spiritual auctioneer, and I there purchased of the priest, for two dollars and fifty cents, an indulgence for any sin I might commit, except four, which I will not mention. These, I was told, could only be forgiven by the Pope, and would cost me a considerable sum of money.

Many of our citizens are in the habit of visiting Havana, and can purchase those indulgences at any sum from twelve and a half cents to five hundred dollars. Will you still listen to Popish priests, who tell you that indulgences are neither sold nor bought now in the Romish church?

From Cuba I immediately proceeded in the United States' ship Vandalia, to Vera Cruz, and from thence to the city of Mexico. I felt desirous of ascertaining the state of Popery in that exclusively Popish country, and availed myself of every opportunity to do so. Accordingly, soon after my arrival in Mexico, I strolled into the cathedral, and saw in the centre aisle a large table, about forty feet long and four wide, covered with papers, resembling, at a distance, some of our bank checks. Curiosity induced me to examine them, and, instead of bank checks, I found checks on Heaven; or, in other words, indulgences for sins of all descriptions.

I resolved upon purchasing; but, knowing full well that Americans, though the most intelligent people in the world, but long the dupes of Roman Catholics, would scarcely believe me if I told them that I bought an indulgence in Mexico. I went back and requested of our consul there, Mr. Black, to come with me to the cathedral and witness the purchase of, and payment by me for an indulgence. Will Catholic priests tell you there is no truth in this? If they do, be not hasty in making up your minds on the question. There are two or three lines of packets running from New York to Vera Cruz, and you can easily ascertain, from Mr. Black, whether I am telling truth, or whether Papists are humbugging you, as they have been for the last half century.

But why go abroad for evidence to fix upon Romish priests the indelible stigma of falsehood on the subject of indulgences? I have sold them myself, in Philadelphia and in Europe! The first year I officiated in Philadelphia as a Roman Catholic priest, I sold nearly three thousand of these indulgences, as the agent of holy mother, the infallible church; and though several years have elapsed since, many of those who bought them are still living in that city.

Some explanation is necessary here, as I cannot presume that Americans are yet acquainted with a doctrine called Pious Frauds, held and acted upon by the infallible church.

The Pope of Rome and the Propaganda, taking into consideration the savage ignorance of Americans, deemed it prudent to substitute some other name for the usual name indulgences, and something else for the usual document specifying the nature of the indulgence which was given to pious sinners in "the New World:" they thought it possible that Yankees might have the curiosity to read the written indulgences. This, said they in their wisdom, must be prevented; and here is a case where our doctrine of pious frauds comes beautifully into play. After singing the "Veni Creator spiritus"—as usual in such cases—they resolved that indulgences should be in future called Scapulas, and thus piously enable all Roman Catholic priests and bishops to swear on the Holy Evangelists that no indulgences were ever sold in the United States. This is what holy mother calls pious fraud.

All the indulgences which I sold in Philadelphia were called scapulas. They

are made of small pieces of cloth, with the letters I. H. S. written on the outside, and are worn on the breast. I will give you an idea of the revenue arising from the sale of those scapulas in the United States, by stating to you the price at which I sold them.

The scapula costs the purchaser one dollar. The priest who sells it tells him that to make it thoroughly efficacious, it is necessary that he should cause some masses to be said, and the poor dupe gives one, five, ten, or twenty dollars, according to his or her means, for those masses. I may safely say, that, on an average, every scapula or indulgence sold in the United States costs at least five dollars. What think you now of the word, the honor, or the oath of a Popish priest? Are you not ashamed to be so long their dupes? Do you not blush at the reflection, that you have given so much of your money, your sympathy, and hospitality, to such arrant knaves? Sad is the reflection to me, and dark are the thoughts, that I should have ever belonged to a church, which embodies in its doctrines all that is degrading to humanity, and reduces man, from being "little lower than the angels," to a thing, such as a Papist priest, in full communion with the Pope, having nothing in common with his fellow-beings but the form of humanity.

You, Americans, who have thoughtlessly united yourselves with these priests in their church, come out, I beseech you, from among them. Entail not upon your children the curse of Popery. Flee from them as Lot did from Sodom. To err is the lot of man. To fall and to trip in his passage through life, is the lot of even the best of men. You have erred in joining the Romish church, but you will doubly err by continuing in membership with her. The country which gave you birth is a glorious one; it has all the advantages of nature; it is fertilized by salubrious seas, and its own beautiful lakes. There is nothing you want which the God of nature has not given, and blessed for your use. There is but one dark speck upon the horizon of your national prosperity and greatness, but that is a deep one. It is a sad one, and may be a bloody one. Popery hovers over it, like some ill-omened bird, waiting only a favorable opportunity to pounce upon its prey; or some foul exhalation, which, being checked in its soaring, turns to a fog, causing darkness and scattering disease, wherever it falls. Alas, fellow-citizens, it has already fallen amongst us, and is growing with fearful rapidity; like the more noxious weed, it loves a rich soil; it cannot fail to flourish in ours.

Take heed, Americans, lest you allow this weed to come to maturity. Eradicate it in time; let it not ripen amongst you; allow not its capsule to fill, blossom, and ripen; if you do, mark what I tell you: it will burst, scattering its noxious, sickening, and poisonous odors amid the pure breezes of that religious and political freedom, which have so long, so gracefully and sweetly played over this beloved "land of the free and home of the brave."

If you will look around you, and visit our courts of law; if you extend your visits to your prisons, your houses of industry and reformation; if you go farther, and examine your penitentiaries, what will you find? Permit me to show you what you will behold in one single city, the city of New York. This, of itself, were there no other cause of alarm, should be sufficient to arouse

your patriotism, for you must not forget that nearly all the foreigners, enumerated in the document which I here subjoin, are Roman Catholics, or reduced to their present condition while living in Catholic countries. But let the document speak for itself. It is official, and may be relied on.. It came from a committee of the Board of Aldermen of the city of New York upon the subject of alien passengers. Taking this as your data, you may be able to form some idea of what you suffer in money, in virtue, and in your morals, from the introduction of foreign Papists among you.

"The Foreign Poor in our Alms-Houses, and the Foreign Criminals in our Penitentiaries.—We hasten to lay before our readers a highly interesting document, from a committee in the Board of Aldermen, upon the subject of bonding alien passengers in New York. From the document, it appears that the bonds of nine firms in this city exhibit the enormous liabilities of \$16,000,000: that of the 602 children supported by the city, at the Farm Schools, 457 are the children, (many, if not the most of them, illegitimate) of foreign parents; that of the latest-born infants at nurse, at the city's expense, 32 are foreign, and only two American, and that of the whole number of children, 626 have foreign parentage, and 195 American; exhibiting the average of more than three foreigners to one native, and an alarming increase of the ratio of foreigners in the more recent births.'

"The whole number of inmates in our penitentiary is 1419, showing an increase of 400 since July last; of these 333 are Americans, and 1198 foreigners. The number of prisoners and paupers, to support whom we all pay taxes, is 4344, showing an increase, since July last, of nearly 1000.

"In view of these alarming facts, and remembering that over 60,000 immigrants were commuted and bonded here the last year, the committee make some forcible appeals to the country, which cannot be without their effect. The enormous taxation to which we are subject, in order to support foreign paupers and criminals, is a great and growing evil, which presses heavily upon industry, as well as upon the character, morals, and politics of the country."

This is a frightful picture of things, especially in a country abounding and almost overflowing with the means of sustaining and abundantly supplying fifty times the population it contains.

Examine well the results of Popery, in a religious, moral, and political point of view, especially during the last thirty years, and you will find that there is no vice, no crime, no folly or absurdity, which time has brought into the old world, as Milton expresses it, "in its huge drag-net," that Papists are not introducing among you; and there is no consequence which followed it there which we shall not see here, unless you are to a man "up and doing," until this noxious weed is rooted from amongst you. I wish these unfortunate Papists no evil; far be such a sentiment from my mind. I would be their best friend; but who can befriend them, while they permit themselves to be controlled and deluded by their priests.

A Roman Catholic priest is, pro tanto, the worst enemy of man. He degrades his mind by rendering him the slave of his church. He debauches his morals,



and those of his wife and children, by withholding from them the word of God. He weakens his understanding, by filling his mind with absurd traditions. He evokes, and indirectly invites, the indulgence of his worst passions, by promising him the pardon of his sins. He checks the noblest aspirations and finest charities of his soul, by instilling into it the rankest hatred and animosity towards his fellow-being, whom God has commanded him to love as he loves himself, but whom the priest tells him to curse, hate, and exterminate. In a word, he almost degrades him to a level with the beast, by teaching him to lower that holy flag, on which should be written, Glory be to God on high,—and raising above it the bloodstained flag of Popery.

This American Protestants know full well. They feel it. It is known and felt in every Protestant land; but it seems as “if some strange spirit was passing over people’s dreams.” Though found to be unsound, and even bad policy; though destructive to agricultural, commercial, and every other interest, yet we see no efforts made to arrest its advance amongst us. Neither are there any means taken, as far as the writer knows, in other Protestant countries, to suppress this religious, political, and commercial nuisance; on the contrary, we find that even in Great Britain further stimulants are being applied to Popish insolence.

Sir Robert Peel, the premier of England, has, or is about introducing a bill into parliament, with a view of making further appropriations for the Romish college of Maynooth, in Ireland; and, much to my surprise, as well I believe as to that of every man who correctly understands the spirit of Popery, he has some supporters. Even some of the British reviewers give him high praise.

“The credit to which Sir Robert Peel is entitled,” says one of the British Quarterlies, “is greatly increased by reason of the prejudices of some of his supporters; but (continues the same Quarterly) his resolution is taken and his declaration made. This should read, in my humble apprehension his resolution is taken, and his infatuation complete.”

I have been a student in that college; I know what is taught and done in that institution. I am well acquainted with all the minutiae of its business and theological transactions; and I could tell Sir Robert Peel that he either knows not what he is doing, or is a traitor to his government! Does Sir Robert know that in that college are concocted all the plans and all the measures which O’Connell is proposing, and has been pursuing during the last thirty years, for emancipation, and now for the repeal of the Union? Does he know that Maynooth is the focus from which radiate all the treasons, assassinations, and murders of Protestants, in Ireland? Is he aware that this very Maynooth is the great Popish eccaleobion, in which most of those priests who infest Ireland, and are now infesting the United States, are hatched? Does he know that Daniel O’Connell and that college are the mutual tools of each other? O’Connell, riding on the backs of the priests into power and into wealth, and they alternately mounted upon Dan, advancing the glory of the infallible church!

It is not probably known to Mr. Peel that thirty years or more have elapsed since it was secretly resolved in Maynooth that none but a Catholic should wear the British crown, and that he should receive it as a fief from the Pope

of Rome. Every move and advance which O'Connell makes in remains a step gained towards this object, and upon this his ambitious eye rests with intense avarice. For this, Maynooth and its priests thirst with insatiable desire. It is not many years since O'Connell and Maynooth asked for emancipation, and they obtained it. Protestants of England were duped into the belief that Papists would now be satisfied, and unite in supporting the government; but, scarcely was this granted, when the great agitator, with the advice and consent of Maynooth, asked for—what, think you, reader? Nothing less than a dismemberment of the British government—nothing less than a repeal of the Union; or, in other words, to permit one of the most turbulent demagogues that ever lived, Daniel O'Connell, to become king of Ireland, and to receive his crown from the Pope of Rome.

This is now the avowed object of repeal; but there is another object, not yet seen nor dreamed of by those who are not Roman Catholics; and I beg the reader to keep it in his recollection. It is this. O'Connell, by agitating Ireland, and scattering firebrands throughout England, believes that he and the Catholics will ultimately succeed in dethroning the sovereign of England, and placing the crown on some Popish head. Were the college of Maynooth further endowed through the efforts or folly of Sir Robert Peel, does he believe, or can any man, acquainted with the genius of Popery believe, that this would satisfy O'Connell or the Pope's agents in Ireland? The very reverse would be the case. It would only imbolden them still further. It would only increase their insolence; it would only add a new impetus to their treasonable demands, and give an increased momentum to their disorganizing meetings.

Should the British Government grant all O'Connell asks, or should parliament pass a bill for the repeal of the Union, is it to be supposed that O'Connell and the Irish bishops—the sworn allies of the king of Rome—would be satisfied? Not they. The truth is—and I wish I could impress it upon the minds of every Protestant in England as well as in this country—nothing short of the total overthrow of the government of Great Britain and the Protestant religion will content the Popish church, whose cats-paw Daniel O'Connell is. Should Providence, in his inscrutable designs, grant them this, our experiment in the science of self-government is at an end. We shall become an easy prey to any alliance which should be formed against our republican institutions. The jackals of Popery are amongst us: they have discovered us; and Popish priests, the natural enemies of free institutions and of the Protestant religion, will soon destroy our republic and our religion.

It is useless to deny the fact. It cannot be denied. It were folly to conceal it. The extirpation of heresy, or, in other words, of the Protestant religion, is the grand object which O'Connell and the Pope have now in view; and, to effect this, they have judiciously divided and advantageously posted all their forces. These forces are well officered by Jesuits and priests, men without honor, principle, or religion; whose time is spent in advancing Popery and the grossest indulgence of their own passions. The Pope and O'Connell have, in this country, an army of nearly two millions of reckless desperadoes, who have given already strong evidences of their thirst for American Protestant blood. It is necessary to watch them well. Americans must

recollect that these men receive their orders from Rome, through O'Connell, who, I sincerely believe, is this moment the worst man living, though the Pope calls him the greatest layman living. He is upon earth what the pirate is upon the seas, inimicus humani generis—the enemy of mankind. During the last thirty years he has kept the poor of Ireland in a state of poverty and excitement bordering upon madness. He has filched from them the last farthing they possessed. He has withdrawn them by thousands from their ordinary pursuits of industry: he has sown amongst them mutual hatred and a general discontent with their situations in life. But that is not all. He has pursued the poor people even to this country. He robs them here of their little earnings. They make remittances to him of hundreds and thousands of dollars; and this, while many of them, to my own knowledge, and not a hundred yards from where I write, are shivering in the cold blasts of winter,—all for their good, while O'Connell himself is feasting in Ireland, and enjoying the sports of the chase, on about three hundred thousand dollars a year.

This is not all. The great agitator, this national beggar, Daniel O'Connell, has recently discovered that there were some little glimmerings of Protestantism in France; that Louis Phillippe was neither a Don Miguel, a Ferdinand, nor a very strong advocate of Popery, opens upon him a battery of abuse. This foul-mouthed brawler was not content with sowing discord among the poor Irish, and scattering treason among the people of Great Britain, he tries what he can do with the inflammable people of France, who are now in the enjoyment of more domestic happiness and national glory than they have had for the last century. But even this is not enough; the genius of the great national beggar, fertile in schemes, treasons, rebellions, scurrility, and Popery, must cross the Atlantic and denounce Americans, who, since the declaration of their independence, have been the best and warmest friends of his poor countrymen; they have received them, employed them, giving them bread and clothing in abundance. They permitted them to bring with them their priests and their religion; they shielded and protected them in their lives and liberties. This country was to the Irish, a land flowing with milk and honey, and they might have enjoyed it, and been happy, had it not been for their accursed religion and its priests.

The great Dan saw and felt this. A stop must be put to it. The holy church saw that this state of things, would not answer her purposes. The harmony, which existed for so long a time between the hospitable and generous Americans and the forlorn Irish, must be broken, lest Papists should become Protestants and forget their allegiance to the Pope; and accordingly, the great agitator, this enemy to order, to God, and to peace, commenced denouncing Americans, as usurers and infidels, who had not even a national law of their own. He calls upon the Irish to come out from among them, and have nothing to do with them.

Soon after this, the Pope sends over some bulls making similar demands upon the Irish and all other Catholics, under pain of excommunication; and what is the result? The name of an Irishman is now a by-word, in the United States, especially if he is a Roman Catholic. It is associated with every thing that is low, vulgar, and bigoted. No longer do the Americans receive the Irish with open arms: no longer do they welcome them to their shores; nor in fact

is it safe for them longer to do so. And what occasioned this? That demagogue, O'Connell, and the Pope of Rome.

Does Mr. Peel reflect, when he is moving in parliament for an additional appropriation for the college of Maynooth, in Ireland, that he is only adding fuel to the political fire, which these men are trying to enkindle, and have actually enkindled in a great part of Europe, and in the United States? Has the fact escaped his notice, that the Pope and the greatest layman living, as his royal holiness calls O'Connell, have no misunderstanding with Spain, Portugal, or any other government, strictly Popish?

They have no feeling of compassion for the degraded Italian, the ignorant and half-starved Spaniard or Portuguese, or the wretched Mexican slave. O, no! It is only for a Papist under a Protestant government, that their compassion is moved. Their condition must be ameliorated, or in plain English, these governments must be overthrown and Popery must reign supreme. Let Mr. Peel reflect upon this single fact, and he and his supporters cannot fail to see, that, in giving further aid to the Popish college of Maynooth, he is but "sowing dragons' teeth, from which armed men will spring up." He is only throwing an additional force into that Trojan horse, which his predecessors had introduced into unfortunate Ireland, and which Popes and priests have secretly stolen into these United States.

I know O'Connell well. I have had, in my younger days, some personal acquaintance with him; and I can tell Mr. Peel, that with the college of Maynooth to back him, he,—Mr. Peel and his party—are no match for him in craft and intrigue. All O'Connell's plans for the extirpation of Protestantism are devised in Rome. They are submitted to the Propaganda, and from thence sent to Maynooth to be there revised and corrected. As soon as this is done, a copy is forwarded to each of the metropolitan bishops of Ireland, who return it with such observations as they deem necessary, and all things being prepared, *secundum ordinem*, the usual *Veni, Creator* is sung; the project, whatever it may be, is sanctioned; every priest in Ireland is prepared to carry it into effect; and all that now remains to be done is, to give the great beggar his secret orders. What can Peel, or his few supporters, do against such a party as this? Nothing, unless the government changes its mode of proceeding against O'Connell, Maynooth, and the Irish bishops. But it is to be feared, that this will not be done while Peel is at the head of affairs.

England, once indomitable, and always brave; England, proud of her religion and of her laws, seems recently to forget her ancient glories. She is showing the white feather; she is dallying with Popery, and singing lullabies to quiet and put asleep Daniel O'Connell and his Irish bishops, whose treason and political treachery can only be stopped, and should have been stopped long since, by consigning the greatest layman that ever lived, and a few of his right reverend advisers, to transportation for life.

Americans may think this wrong, but though I have not the least pretension to the faculty of prophesying, I think I can safely tell them, that, in less than twenty years, they will have to enact much severer laws against Roman Catholics than any which are now recorded against them on the statute book of

Great Britain. It must be borne in mind, that Popery never bends, and therefore it should and must be broken. It was in this college of Maynooth, and from those bishops and priests, with whom Sir Robert Peel is dallying, I first learned that the king of England was an usurper. It was they, who first taught me that the Pope of Rome—virtute clavorum, by virtue of the keys—was the rightful sovereign of England, as well as of all the kingdoms of the earth. It was in the college of Maynooth, I was taught to keep no faith with heretics, and that it was my solemn duty to exterminate them; it was there I first learned, that any oath of allegiance, which I may take to a Protestant government, was null and void, and need not be kept.

It was at this same college of Maynooth, that nine tenths of the priests in this country received their education; and is it not deplorable to reflect, that such men as Sir Robert Peel, in England, and several equally distinguished in this country, should be so entirely blindfolded and unmindful of the interest of their respective countries, as to give any countenance, aid, or support to Popery, or Popish institutions among them? I trust, however, and fondly hope, that this imprudent, impolitic, and ill-advised scheme of Sir Robert Peel's, will be resisted and thrown out of parliament, with such marks of disapprobation as becomes every honest Protestant and true Briton. Will those who sympathize with Popery in the United States, look back to the page of history? and if they will not take instruction from me, let them take it from the past. Let them listen to the voice of the dead, and learn a lesson from them. Let them read the history of France. Who urged on all the oppositions that have been made, from time to time, to the government and constituted authorities of that country? What were the causes, remote or immediate, of all the blood that has been shed in France for centuries back? The Pope of Rome and his agents.

It is truly to be lamented, that Napoleon had not lived longer; he might, it is true, have caused some disturbance, and hastened the fall of some of the tottering thrones of Europe. Spain, Italy, Portugal, and even Austria and Prussia, might have ceased to have kings, by divine right; but a far better order of things could not fail soon to have arisen. The Pope would have been hurled from his throne; Napoleon would have stripped from him the trappings of royalty; he would have taught him to feel, and reduce to practice the heavenly declaration of his Divine Master, which his holiness now repeats in solemn mockery, *regnum meum non est de hoc mundo*. He would have confined him to his legitimate duty, in place of spending his time in dictating political despatches to foreign powers, and sending bulls of excommunication which are now become laughing-stocks to all intelligent men; he might be devoted to the advancement of true Christianity, and the world saved from those contentions and disturbances, occasioned by this man of sin and his agents.

Why will not our statesmen reflect upon these things, lest in some future contest with the powers of Europe the scales of victory may be turned against them by this man of sin, whose agents in this country, as I have heretofore remarked, amount to nearly two millions. The defeat or subversion of the government of Great Britain, by Popish power, is equivalent to a victory gained by it over the United States. I tell the Protestants of England and of the United States, that their respective governments are doomed to fall, if

Popery gains the ascendancy over either; and all those who try to foment or urge any difficulties between them, are not the friends of either, but the enemies of both. It is only by the combined efforts of Protestants, all over the world, that Popery can be crushed, and peace, and religion, and fraternal love, restored to mankind.

I have produced some facts that admit of no denial, and I put the question, confidently, to every honest and sensible Protestant in England or America, who is unwarpd by prejudice or interest, whether the cause of liberty is not in danger, and likely to decline, if we any longer submit to or acquiesce in the doctrines of Popery! And I ask every reflecting American in particular, whether the influence which Popery has now in this country, is not likely to create anarchy, or even despotism amongst us, though we may preserve the forms of a free constitution!

I have alluded to the struggles in England with Popery; I have mentioned the name of that demagogue, O'Connell, because he is the agent of the Pope for both countries, and because I believe it is the mutual interest of the two to unite, and stand shoulder to shoulder in opposition to Popish intrigues, evolved in the proceedings of this selfish and dangerous man, O'Connell. The designs of O'Connell and the Irish bishops, and those of the Pope and his Jesuit agents in the United States, are proved upon testimony which admits of no denial, viz: their own admissions. O'Connell, the mouthpiece of Popery in Ireland, avows publicly that Protestant England shall not govern Irish Papists, and the Pope's agents in the United States declare and swear, that Americans shall not rule them. How are the English and Americans to treat this common enemy? Let them go into the enemy's armory, divest themselves of their mawkish sympathy, buckle on the very armor which their enemy wears, and adopt the mode of warfare used by them. Give the common enemy no quarters, assail them from every point, and the subjects of his holiness the Pope, either in Great Britain or the United States, will not long remain insensible to the miseries, into which the great national rent beggar has plunged them. This, however, I find cannot be easily done in the United States. The difficulty with our people is this, they would find it much easier to assume the armor used by the common enemy, than to lay down that of sympathy and hospitality, which they have heretofore worn, and thus, although a moral and religious people, their zeal is but dim and sluggish, while that of their adversaries, the Pope and his agents, burns higher and clearer every day. This must not be. God and freedom forbid it.

The political contest, which has just ended, has tended greatly, at least for the moment, to im-bolden and encourage Popery. Each party courted the Papists, and they supported him from whom they expected most favors. They laid their meshes, nets, and traps for President Polk; but I believe they have been "caught in their own traps." That gentleman is said to be a moral and religious man, and one of the last in the world to countenance idolatry, blasphemy, or treason amongst us. But now that the contest is over, and no further avowal of distinct party principles is necessary or profitable, it is to be hoped that the good and virtuous of both parties will unite in passing such laws, as will shield our country and our people from any further Popish interference with our government or our institutions. He, who shall bring

about this desirable result, and those who aid him, will merit the gratitude of their country.

In the present position of parties, much is expected from the great "American Republican" association, which has recently been formed throughout the United States. Every eye is fixed upon its movements, and the hopes of all Protestants hang upon its success. Do not disappoint us, American Republicans. You alone can save the Protestant foreigner from the persecutions of Popery, and we call upon you, by the memory of your sires, to shield us from it.

You have a great part to act; you are young; but the purity of your principles, and the justice of your cause, abundantly supply what is wanting in age. You are the mediators between two great political parties, whose extremes cannot meet, of if they did, would only tend to render their respective centres still more corrupt, by their internal powers of contamination. Neither of those parties will ever consent to be governed by the other; nor has either of them the moral courage to come forth boldly and say to Popery, Stand off, thou unclean thing. Thou hast polluted all Europe for ages past; stand aloof from us; wash thy polluted hands and bloodstained garments; until then, thou art unfit to enter the temple of our liberties. Thou art, in thy very nature, impure, and hast already diffused amongst us too much of thy deadly poison before we took the alarm. Like an infected atmosphere, thou hast silently entered the abodes of moral health; thou hast penetrated the strong holds of our freedom, without giving us any warning! Avaunt, thou scarlet LADY of Babylon! recede to the Pontine marshes, whence thou earnest, and no longer infect the pure air of freedom! The foul stains of thy corruption shall no longer be permitted to spot the pure and unsullied insignia of independence! I am aware that the sympathizers with Popery will say that such language as the above is rather harsh. They will tell us it is cruel. They will assert, in their usual mawkish style, that it was never the intention of the framers of our constitution to treat those who come amongst us with unkindness. They themselves invited the oppressed of every land, creed, and people, to our shores. They extended the hand of friendship to all, without distinction of party, sect, or religion. So they did, and so do their descendants. Any and every man is welcome to this country. Whether he comes from the banks of the Euphrates, shores of the Ganges, or bogs of Ireland, he is sure to receive from Americans a warm and hospitable reception. His person, his liberty, and his property, are protected; but there is a condition under which this reception is given, and without which it never should be granted. The recipient of all these favors is required to yield obedience to the mild and equitable laws of the United States; forswearing at the same time, all allegiance to any other king, potentate, or power whatever. This condition, so just, so reasonable, and so politic, is generally complied with by all foreigners, who land in these United States, with the exception of Roman Catholics. All others come amongst us, and either refuse at once to become citizens, or honestly incorporate themselves with us. The Papist alone refuses incorporation with Americans. He alone comes amongst us the avowed enemy of our institutions, and the sworn subject of a foreign king, the Pope of Rome. Among all the foreigners who land upon the shores of this country, none but Papists avow any hostility to its

institutions. They alone would dare say, "Americans sha'n't rule us." On them alone have Americans just cause to look as traitors to their government, and foes to their religion; and they alone should be singled out as just objects of fear and jealousy.

I have, in the preceding pages, traced the origin of the Papal temporal power to its proper source; and endeavored to follow the course of its turbid and muddy stream, through many of its sinuosities and canonical—if I may use such a term—gyrations, down to the middle of the 16th century. I freely admit that I have made many "short cuts" and have been obliged to pass unnoticed several of its acute angles. Were I to proceed "pari passu" with its course, taking all its bearings and accompanying them with the necessary observations, it would require a volume at least ten times as large as that which I now respectfully present to the public. I shall, however, if Providence leaves me health, continue the subject of Popery as it was and as it is. I will dissect the Body Papal, so that every American, who honors me with the perusal of my observations, will see its inmost structure. I have studied its anatomy; I understand all its minutiae; and if any can view the skeleton without horror and shame for having so long contributed to feast and fatten the monster, it shall not be my fault. The performance of this operation will be, in every point of view, extremely unpleasant. Whichever way I look, the prospect must be disagreeable. Behind, I can only see an object in which I once felt an interest, and with which I was unfortunately connected: and before, nothing is to be seen but further persecutions and calumnies. But, most what it may, it shall not be said of me by friend or foe, that I have shrunk from the performance of a duty which I owe to the cause of morality, and to my adopted country.

I have merely touched upon the persecuting and treacherous spirit of the Popish church. The profligacy of its priests are scarcely noticed by me as yet. Its idolatries and blasphemies are barely alluded to. Indulgences, miracles, and the iniquities committed in nunneries, are scarcely glanced at. The twilight view, which I have given of these subjects, is only intended for a better observation of them, under the full light of some mid-day sun.

Before I conclude this volume, permit me to give you a brief view of Popery as it is at this very day on which I write. I have a double object in doing this. First, what I am about stating has perhaps escaped the notice of many of my fellow-citizens; and secondly, it will confirm one of the most serious charges which I have made against Papists; and thirdly it will prove to a demonstration, that Roman Catholic priests and bishops, who surround us and live amongst us, are a set of barefaced liars, whose entire disregard for truth fits them for no other society than that of brigands and felons.

The reader will bear in mind that Roman Catholics are the loudest advocates of religious freedom. He will also not forget that I have charged them with being its most inveterate enemies. The Papists and myself are now fairly at issue.

Either they are right and I am wrong, or vice versa. I have sustained my accusation against them by proofs derived from their own general councils, and from their uniform practice for centuries back. Still, these Catholics



will say and assert publicly, in their pulpits, and at their meetings religious and political, that they were always and are now the advocates of religious toleration. Let the past for a moment be forgotten. I presume no one will question what the practices of the Romish church have been in relation to religious toleration in former times. Let us rather see what it is now among our neighbors in Madeira; and as all Roman Catholics are a unit in faith and practice, we may judge from what we see in Madeira, of what may be seen, and if not seen, is felt, in the United States. I submit the following letter to my readers. It is from one of the most respectable men in Madeira.

"Religious Persecution in Madeira. We have just had a sort of miniature civil war. Dr. Rally, who has been converting the natives, is the original cause of it. He converted the woman they sentenced to death here not long since. Having been imprisoned for some time, the doctor was at last liberated, and resumed his habit of preaching to the people in his house; and it was not generally known, until within a short time, that he had made several hundred converts. On ascertaining this fact, the Governor, Don Oliva de Correa, at the request of the priests of the established church, who feared that the people might throw off their allegiance to the Roman Catholic church, appointed a country police to prevent the Protestants from assembling together. On Sunday week, the converts of St. Antonia de Sierra, while engaged in prayer, were assailed by the police, who broke in the door, knocked down the person who was officiating in the service, broke the benches, and dispersed the people, except four or five whom they took prisoners, and then proceeded to town. After going two miles, the police were overtaken by the populace, armed with pitchforks, rusty muskets, hoes, &c.

"The police were overpowered, and after being ducked in the river by the mob, they were tied together by the hands and feet and left on the road; the Protestants returning to the mountains with their rescued comrades. One of the police officers, who escaped from the mob, made his way to town and alarmed the government. Three hundred and fifty soldiers were immediately ordered out; the police were released from their confinement on the roadside, and the army marched to the villages of the 'Rallyites.' The dwellings were fired indiscriminately; several aged women, who could not fly to the mountains, were put to the torture, to make them reveal the places of concealment of the 'heretics.' The Catholic army then proceeded up the mountain to massacre the Protestants; but in passing the foot of the hill they were assailed by the Protestants above, who threw down stones and rocks upon them, killing eight soldiers and wounded forty others severely. As soon as the troops could be gathered after their fright and alarm, they opened a deadly fire upon the Protestants, chasing them five miles over the country, taking eighty or ninety prisoners, and killing and wounding several of the unfortunate wretches.

"The army marched their prisoners down to the sea-coast, to Machico, where they were put on board the Diana fifty gun frigate, and taken thence to Punchal. The vessel of war, Don Pedro, was left at anchor on Machico to awe the country, but another, the Vouga, which had been despatched to Lisbon with official accounts of the battle, ran aground and had to return for repairs.

The Don Pedro will therefore go to Lisbon. The captives will be sent to Lisbon, I suppose for trial, some time next week. Dr. Rally, the cause of the disturbance, remains at his house unmolested, which is singular. I don't think they will let him be quiet long. The Yorktown, American sloop-of-war, was here the other day. We have had a beautiful winter so far. About four hundred people have come here this year for the benefit of their health."

The above letter was received in New York a few weeks ago, and needs no comment. If any Papist doubts it, he can easily write to Madeira and ascertain its truth or falsehood. Until then he has no reason to be surprised if American Protestants shall refuse to hold any connection or communion with them.

There is one feature in the letter to which I would call the attention of the reader. It shows not only the persecuting spirit of Popery, but the uniformity and consistency of their mode of operation. Go back to the former persecutions of the Popish church against the followers of Wickliffe and the Huguenots. The Wickliffites had to fly to the mountains for shelter; but they were hotly pursued and cut down by the swords of their fiendish persecutors. They were massacred and butchered, even in the fissures and caves of their native rocks and mountains. The Protestants in Madeira, only a few weeks ago, had to fly to the mountains from a bloodthirsty, Popish soldiery, headed by their priests and monks. There, at our very doors, and in a country with which we have treaties of friendship and alliance, American Protestants are butchered and slaughtered by Popish savages, under the mask of religion; and when the news of this transaction reached our own shores, what action has been taken upon the subject? Was there any indignation meeting called? Were there any resolutions passed? Were there any ambassadors appointed in New England or elsewhere to ascertain the cause of this bloody tragedy? Did our government demand any explanation from the authorities at Madeira? The writer is not aware of any. Our government is too much occupied with affairs of more importance, viz., Who shall be Secretary of State, who shall be Secretary of War, &c. The interest of morality seems a matter of minor importance with the "powers that be." The blood of our Protestant fellow-citizens, the cries of their widows and orphans cannot reach the eye or ear of our grave law-makers. The question with them seems, not what our country may become, by the treachery and persecutions of Popery, which are witnessed along the whole line and circumference of our own coast—a question of far more importance to them seems to be, Who shall hold the fattest office, or whether Massachusetts or South Carolina is in the right on the subject of the imprisonment of a few citizens, belonging to the former, by the latter: while they witness all around, and in the very midst of them, Popish priests and bishops persecuting their fellow-citizens abroad, and gnawing at their very vitals at home. Fatal delusion this on the part of our government and people!

I have accused the Romish church and her priests of treachery, prevarication, and fraud, in all their dealings with Protestants. Their guilt has been established by proofs and evidences such as they cannot deny, viz., the canons of their church and their own admission. There is not a people in the world more anxious for correct information on all subjects than Americans; and it is, therefore, the more singular that they should be so indifferent to

the all-important subject of Popery.

This, however, may be accounted for, in some measure. The moral monstrosities—if I may use such language—of Popery, are such, that it requires something more than ordinary faith to believe them, and a greater power of vision than generally falls to the lot of man, even to look at them. There are objects on which the human eye cannot rest without blinking, and upon which nothing but force or fear can induce it to fix its gaze for any length of time. It will always gladly turn from them, and rest upon something else. This may account for the fact that my adopted countrymen and fellow Protestants pay so little attention to the subject of Popery, or the hideous crimes and revolting deeds which it has ever taught, and its priests have ever practised.

I cannot otherwise account for the apparent indifference and unconcern of our government and people on the subject of our relations with Catholic countries, and the encouragement given to Popish emissaries in the United States. I have myself seen so much of Popery, that my mind shrinks from the further contemplation of its iniquities. I can assure my Protestant friends, that nothing but an inherent love of liberty, and a desire, as far as in my power, to ward off that blow which I see Popery treacherously aiming at Protestants and the Protestant religion in the United States, could ever have induced me to publish these pages; and, although I feel that I have already drawn too heavily on the indulgence of my readers, I cannot dismiss the subject without laying before them another evidence of Popish treachery, which occurred only a few weeks ago, on the island of Tahiti.

It seems that in 1822, or thereabouts, an individual, named M. Moerenhout, representing himself a native of Belgium, arrived in Valparaiso, and obtained a situation as clerk from Mr. Duester, the Dutch consul in that city. After some time, he gains the confidence of his employer, on whom, together with two more merchants, he prevailed to charter a vessel and send a cargo by her to the Society Islands, with himself as supercargo. They did so accordingly in 1829, and the worthy supercargo appropriated to his own use the whole profits of the voyage, and continued for some time longer upon the island, selling whisky, brandy, and other liquors. In 1834, (says the Quarterly Review, from which, together with other sources, I derived my information,) this gentleman departed for Europe, with a view of communicating with the French government; or rather, as I am informed upon good authority, to confer with the order of Jesuits in that country. On his way to Europe, this Moerenhout came to the United States, obtained some letters of introduction in New York and Boston, with which he proceeded to Washington; and on the strength of them, was appointed United States' consul for Tahiti. With the title of consul-general of the United States, this diplomatist proceeds to France, and immediately—no doubt according to previous arrangement—entered into all the plans of the Jesuits for the extirpation of Protestantism in the Society Islands. He became the agent of the Propaganda in France, an institution placed under the patronage of St. Xavier. The duty of converting all the islands of the Pacific, from the South to the North Pole, is committed to this Propaganda, and a decretal to that effect was confirmed by the Pope on the 22d June, 1823. A bishop was appointed for Eastern Oceania,

and several priests preceded him to the islands. Among these priests was an Irish catechist, by the name of Murphy. The bishop, it seems, established himself at Valparaiso, while the priests proceeded to Tahiti.

I here give an instance of the manner in which those Popish missionaries discharge their duties. You will find it the October number of the Foreign Quarterly Review. You may rely upon the statement.

The Popish missionaries have acted in the case just as I should have done myself when a Romish priest, in obedience to the instructions given by the infallible church.

"I always bear about me," says the reverend Jesuit, Pataillon, "a flask of holy water and another of perfume. I pour a little of the latter upon the child, and then, whilst its mother holds it out without suspicion, I change the flasks and sprinkle the water that regenerates, unknown to any one but myself." This is what the holy church calls a pious fraud; and this is what the priests of Boston are doing, in a little different manner, to the children of Protestant mothers. In Tahiti, Popish priests make Christians by jugglery, under the very eye of the mother. In the United States they make Christians of Protestant children by ordering their Catholic nurses to bring them secretly to the priest's house to be baptized.

But let us resume the subject of the Jesuit missionaries from the Propaganda in France to Tahiti. The Jesuits, always wary and cautious, deemed it necessary, before they landed upon the island in a body, to send one of their number in advance, in order to ascertain "how the land lay," and what their prospects of success were; and accordingly, in 1836, the Irish Jesuit, Murphy, proceeded alone disguised as a carpenter, and landed safely at a place called Papeete. The unsuspecting inhabitants received the scoundrel among them just as Americans receive Jesuits in this country; and while he was acting the traitor, and clandestinely writing to Jesuits, they shared with him the hospitality of their tables—precisely as Americans have done, for the last fifty years, to other Murphies, in this country.

During this whole time that Murphy was on the island, working as a carpenter, he had secret interviews with the American consul, Moerenhout, until he succeeded in bringing into the island his brother missionaries. They could not, however, remain on the island without permission from the queen, and the payment of a certain sum of money. The queen refused them permission to remain, under any circumstances, fearing, as she well might, that some treason was contemplated against her government. The Jesuits called a meeting, and, under the patronage of the American consul, they urged their demand to remain, comparing themselves to St. Peter, and the Protestants to St. Simon, the magician. I use the language of the Quarterly.

I must here observe, in justice to our government, that the conduct of Moerenhout, United States' consul at Tahiti, was promptly disavowed, and he was immediately removed from office. But, notwithstanding the improper interference of the American consul, they were ordered to leave the island. It is due to the Protestant missionaries to state, that they took no part whatever in the expulsion of these Jesuits; nor could they, in justice to

themselves or to the cause of morality, interfere in preventing it. A French writer, speaking of the occupation of Tahiti, says: "The Catholic priests, instead of going to civilize barbarous nations and checking debauchery, seem, on the contrary, only desirous of becoming rivals to the Protestant ministers, and decoying away their proselytes." As soon as the expelled Jesuits arrived in France, one of them proceeded to Rome, to consult with his holiness the Pope; the result of which was, an immediate order to a French captain, named Dupetit Thouars, who was then stationed at Valparaiso, to proceed to Tahiti, and demand reparation for a supposed indignity to France.

Here we see the influence of the Pope, and an evidence of Jesuit intrigue. In what consisted the alleged indignity to France? Had not the queen of Tahiti the right to receive or refuse those Jesuit missionaries, if she had evidence that they were spies among her people? If it appeared clear to her that the object of those reverend intriguers' visit was only to overthrow her government, and to decoy away from the path of virtue and religion both herself and her subjects, what right had Louis Phillippe or the French government to look upon this as an indignity to the French nation? The fact is, if the whole truth were known, Louis Phillippe knew but little of this affair, and his minister for foreign affairs, or some other member of his cabinet, was either imposed upon or bribed by Jesuits.

A statement of the difficulties, into which the hitherto peaceful island of Tahiti has been thrown by Jesuits, could not fail to be interesting to my readers; but, as the whole affair is to be found in the Foreign Quarterly, I refer the public to that work. I cannot, however, dismiss the subject, without asking the reader's particular attention to the Irish Jesuit, Murphy, who figures so conspicuously in the transaction. A brief view of the conduct of this reverend spy cannot fail to have a good effect, and must tend greatly to remove that delusion under which the Protestants of the United States have so long labored.

I have been recently conversing with a very intelligent member of the Massachusetts legislature, on the subject of Jesuitical intrigue. I stated to him that it was a common practice among them, ever since the formation of that society, to keep spies in all Protestant countries, under various disguises and in different occupations. But though I had given him such proofs as could scarcely fail to satisfy any man, yet he replied, as American Protestants generally do, on all such occasions, "Those times are gone by. The Romish church is not at all now, what it was in the days you speak of." But, when the fact was made plain to him—when he learned from authority, admitting of no doubt, that only a few weeks ago, a Jesuit, and an Irishman too, crept into Tahiti in the disguise of a carpenter, and continued to work there, in that character, until he laid a proper foundation for the overthrow of the Protestant religion on that island, his incredulity seemed to vanish; the cloud, which so long darkened his vision, evaporated into thin air; and my impression is, that he no longer thinks our country safe, unless something is done to exclude forever all Papists, without distinction, from any participation in the making and administration of our laws.

This Murphy, to whom allusion is made, appeared in great distress when he arrived among the natives of Tahiti. He seemed entirely indifferent upon the

subject of religion; all he wanted, apparently, was employment. This was procured for him among the simple natives by the American consul, both of whom soon united themselves together, according to some previous arrangement; and, while they were "breaking bread" with the natives, they were laying plans for their destruction. A blow was aimed at their national and moral existence, and the death of both has nearly been the result. Thus we see a harmless and inoffensive people, only just rescued from a savage state by the laudable efforts of Protestant missionaries, partly thrown back again into their original condition by infidel Popish priests, whose "god is their belly," whose religion is allegiance to their king, the Pope, and whose sports and pastimes consist in debauching the good and virtuous of every country.

The flourishing condition of Tahiti, before the Jesuits found access to it, is well known in this country. Peace, plenty, and religion flourished among its people—all produced by the efforts of our Protestant missionaries. But what sad changes have Jesuits effected among them! By their intrigues they have caused a difficulty between Tahiti and France. The French government fancied itself insulted; false representations were made by the Jesuits; and, with the aid of their brethren in France, the government was deceived and the island blockaded, until reparation was made by the inoffensive queen, Pomare. I will quote an instance of the conduct of the French—all Roman Catholics, and under the advice of Jesuits—after they entered Tahiti. It is taken from the Foreign Quarterly Review of October, and not denied by the French themselves.

"After persuading four chiefs, who were authorized to act in the absence of the queen, to affix their names to a document, asking 'French protection,' a boat was sent by the French captain, Dupetit Thouars, to a place called Eimeo, with a peremptory order for queen Pomare to sign it within twenty-four hours.

"It was evening before the boat reached the place whither Pomare had retired with her family. Her situation was one in which it is the custom for women to receive the most anxious and respectful attention from all of the opposite sex, especially if they call themselves gentlemen. She was every moment expected to give birth to a child; and, according to custom, had come to lie-in at Eimeo, leaving Paraita, who basely betrayed his trust, regent in her absence. On learning the demand made by Thouars, the queen, surprised and alarmed, sent for Mr. Simpson, the missionary of the island, and a long and painful consultation ensued. Armed resistance was obviously impossible. The only alternative was between dethronement and protection. Pomare at first determined to choose the former, but her friends pressing round her, represented that Great Britain, the court of appeal whither all the grievances of the world are carried for redress, would certainly interfere; that subjection would be but temporary, and that she would ultimately triumph. Stretched on her couch, in the first pangs of labor, the unfortunate queen withstood all supplications until near morning. Mr. Simpson observes, that this was indeed 'a night of tears.' Many hours were passed in silence, interrupted only by the sobs of the suffering Pomare.

"Let us leave her for a while, and turn to consider in what manner the French

buccaneer and his crew passed the same night. We refer to no inimical statement. Our authority is a letter which went the round of all the Paris papers, written by an officer on board the Reine Blanche, who did not seem to perceive any thing at all immoral in what he related. His intention was merely to excite the envy of his fellow-countrymen by detailing the delights that, were to be found in the new Cythera of Bougainville. We dare not follow him into his details. It will be enough to state that more than a hundred women were enticed on board the ship, and there compelled to remain all night, under pretence that it would be dangerous to row them back in the dark. Some were taken to the officers' cabin, others were sent to the youthful midshipmen, the rest to the crew. When this account made its appearance, the government, alarmed at the effect it might produce, published an official declaration in the 'Moniteur,' (30 Mars,) addressed to 'French mothers,' denying the truth of the statement. But M. Guizot, or whoever directed this disavowal, merely argued from the silence of his own despatches—if they were silent—and not long before, in the voyage of Dumont d'Urville, published by royal 'ordon-nance,' a description of conduct, still more atrocious, had been given to the world.

"Towards morning, the sufferings of Pomare increasing, her resolution began to fail her, and at length she signed the fatal document. Then bursting into a flood of tears, she took her eldest son, aged six years, in her arms, and exclaimed, 'My child, my child, I have signed away your birthright!' In another hour, with almost indescribable pangs, she was delivered of her fourth child. Meanwhile the boat which carried the news of her yielding, sped for the port of Papeete. The sea was rough, and the wind threatened every moment to shift. The white sail was beheld afar off by the look-out on the mast of the Reine Blanche, and it was thought impossible she could reach by the appointed time. Thouars, however, troubled himself but little about all these things. He was fixed in his resolve, that if the answer did not arrive before twelve he would bombard Papeete. The guns were loaded, gun-boats stationed along the shore; and whilst the frightened inhabitants crowded down to the beach, beseeching, with uplifted hands, that their dwellings might be spared, the ruthless pirate, bearing the commission of the king of France, was giving his orders, and burning to emulate the exploits of Stopford and Napier at St. Jean d'Acre, by destroying a few white-washed cottages on the shore of a little island in the Pacific. Hero! worthy the grand cross of the legion of honor which was bestowed on him for this achievement! Worthy the sword raised by farthing subscriptions among 'haters of the English,' which was presented to him for so distinguished an exploit! What exultation must have filled his breast as he beheld the white sail of the boat scud for a moment past the entrance of the port; and what sorrow, when, by a skilful tack, it bore manfully along the very skirts of the breakers, and rushed through the hissing and boiling waters into the placid bay of Papeete, exactly one half hour before mid-day!

"We must pass rapidly over the arrangements which followed. The treaty of protection professed to secure the external sovereignty to the French, but to leave the internal to the queen. The former, however, were empowered 'to take whatever measures they might judge necessary for the preservation of harmony and peace.' When we learn that the ever recurring M. Moerenhout was appointed

royal commissioner to carry out this treaty, we at once perceive that Pomare had in reality ceased to reign. How this base person employed his power may be discovered from the fact, that it became his constant habit, when he desired to obtain the signature of the queen to any distasteful document, to vituperate her in the lowest language, and shake his fist in her face.

"It has been asserted, in this country and elsewhere, that the passive resistance of the queen and people to the proper establishment of the protectorate, did not begin until the arrival of Mr. Pritchard on the 25th of February, 1843. The object of this has been to attribute all the subsequent difficulties experienced by the French to him. But the fact is well known, that before he made his appearance the queen had written to the principal European powers, stating that she had been compelled against her will to accept the protectorate of France. On the 9th of February also, a great public meeting, presided at by the queen, was held, in which speeches of the most violent description were made. It was resolved, however, that by no overt act the French should be furnished with an excuse for further arbitrary proceedings. The determination come to, was to write for the opinion of Great Britain. The morning after this meeting Moerenhout went to the queen and acted in a manner so gross and insulting, that she determined to complain to Sir Thomas Thompson, of the Talbot frigate, who promised her protection. All this happened, as we have seen, before the arrival of Mr. Pritchard, who, in truth, instead of proving a firebrand, introduced moderation and caution into the councils of Pomare. Sir Toup Nicolas, it is true, commanding the *Tiudictive*, which brought our consul to Tahiti, did go so far, despising some of the forms which were perhaps necessary, as threaten that unless the French ceased to molest British subjects, he would use force to compel them. He is said even to have cleared for action. When we consider what was daily passing under his eyes, there was some excuse for this gallant captain's warmth. Setting aside the insults offered to our own countrymen, he was the spectator of constant tyrannical conduct towards the queen. Messrs. Reine and Vrignaud, under whose name all this was done, were but instruments in the hands of the sagacious Moerenhout. The following letter of queen Pomare, hitherto, we believe, unpublished, will throw some light on his conduct. It is addressed to Toup Nicolas, who took measures to fulfil the wishes it contains.

Pagfae, March 5, 1844.

'O Commodore, 'I make known unto you that I have oftentimes been troubled by the French consul, and on account of his threatening language I have left my house. His angry words to me have been very strong. I have hitherto only verbally told you of his ill-actions towards me; but now I clearly make these known to you, O Commodore, that the French consul may not trouble me again. I look to you to protect me now at the present time, and you will seek the way how to do it.

'This is my wish, that if M. Moerenhout, and all other foreigners, want to come to me, they must first make known to me their desire, that they may be informed whether it is, or is not, agreeable to me to see them.

'Health and peace to you,



'O servant of the Queen of Britain, (Signed)

'Pomare,

'Queen of Tahiti, Mourea, &c. &c.'

"During the time that elapsed between the establishment of the protectorate and the third visit of Dupetit Thouars to Tahiti, the only overt act which the French could complain of was the hoisting of a fancy flag by the queen over her house. Whatever difficulties existed at the outset, had been in reality overcome in spite of the 'intriguing Mr. Pritchard.' Even M. Guizot has declared in his place in the chamber of deputies: 'There existed on the admiral's arrival none of those difficulties which are not to be surmounted by good conduct, by prudence, by perseverance, by time, or which require the immediate application of force.' Nevertheless, on the first of November, 1843, our buccaneering admiral entered the harbor of Papeete, and wrote immediately to inform the queen that unless she pulled down the flag she had hoisted, he would do so for her, and at the same time depose her. In spite of his threats, however, she refused compliance; and Lieutenant D'Aubigny landed at the head of five hundred men, to occupy the island. The speech in which this person inaugurated French dominion in Tahiti was one of the richest specimens of bombast and braggadocia ever uttered.

"Much merriment might be excited by its repetition, but it has already caused the sides of Europe to ache, more than once. Suffice it to say, that the deposed queen fled on board the British ship of war, the Dublin, commanded by Capt. Tucker, and Papeete was, for many days, like a town taken by storm. Drunkenness, debauchery, rioting, filled its streets, and every means were taken to undo what the missionaries had, by half a century's labor, accomplished."

The above is another melancholy evidence of the spirit of Popery; and if any thing can open the eyes of our people to a sense of danger from it, this evidence cannot fail to do so. I lay it down as a truth—though I may be censured for the boldness of such an assertion—that there is not a man of common sense, or ordinary penetration, who does not see, at a glance, that our danger as a nation, and our morals as a people, are eminently perilled by the continuance of Popery amongst us. There are certain truths which need not be proved; they prove themselves. Like the sun, which is seen by its own light, they carry with them their own evidence; and, among those self-evident truths, I see none more clear or more lucid, than that Popery, which has taken root in this country, will—if not torn up and totally uprooted before long—dash to pieces the whole frame of our republic. Sympathizers, Puseyites, and all other such bastard Protestants, may think differently. Be it so. Valueless as my opinion may be, let it be herein recorded, that I entirely disagree with them.

It seems that another speck of Popery is just making its appearance on the north-west horizon of our national firmament. It appears, by accounts very recently received from Oregon, that the Propaganda in Rome has sent out a company of Jesuits and nuns to that territory. Popish priests and Jesuits seldom travel without being accompanied by nuns: they add greatly to their

comforts while on their pilgrimage for the advancement of morality and chastity. Hitherto the occupants of Oregon have advanced quietly. They have adopted a temporary form of government, established courts of law, and such municipal regulations as they deemed best calculated to forward their common interest. But the modern serpent, Jesuitism, has already entered their garden: the tree of Popery has been planted: it is now in blossom, and will soon be seen in full bearing. It is truly a melancholy reflection to think that this pest; Popery, should find access to all places and to all people. One year will not pass over us, before the aspect of things in Oregon will be entirely changed. These Jesuits who arrived there have been preceded by some Popish spy—some reverend Irish Murphy, in the capacity of carpenter, or perhaps horse-jockey, has gone before them, and has been laying plans for their reception. I venture to say, it will be discovered, at no distant day, that all the good which our Protestant missionaries have done there will soon be undone by Popish agents. They will commence, as they have done in Tahiti, by causing some panic among the resident settlers. They will find in Oregon, as well as in our United States, some functionary who may want their aid; and he, like many of the unprincipled functionaries among ourselves, will give them his patronage in exchange.

Liberty has, in reality, but few votaries among officeholders, in comparison with Popery; and this is one of the chief causes of the great advances which the latter is making, and has been making, especially for the last six or eight years. Look around you, fellow-citizens, and you will scarcely find an individual in office, from the President to the lowest office-holder, possessed of sufficient moral courage to raise his voice against Popery. But justice to Americans requires me to say, that in this the great mass of the people are without blame—for I cannot call certain leading, unprincipled politicians, the people. The first steps which foreign priests and Jesuits have taken, in disturbing the harmony of our republican system of government, might have been easily checked; but those who have represented the people, and who held offices of honor and emolument, were not, and will not be, disturbed by a moment's reflection on a proper sense of their duty. The whole responsibility of the gross outrages offered to our Protestant country, by Popish priests and Papal allies, rests upon our representatives in Congress. They could, if they would, have long since checked Popery; and it is now high time that the people should take this matter into their own hands, and so alter the constitutions of their respective states, as to exclude Papists from any positive or negative participation in the creation or execution of their laws.

Jesuits calculate with great accuracy upon the selfishness of man: they know that, generally speaking, it is paramount to all other considerations. Artful, intriguing, avaricious, and more licentious themselves than any other body of men in the world, they soon discover all that is vulnerable in the American character, and take advantage of it. They discover that popular applause is greatly coveted by Americans; and this is the reason why we see established among us so many repeal associations. The writer understands that several of those associations are now formed in Oregon; and it was at their request that the Pope had sent out Jesuits and nuns amongst them. Repeal is looked upon as the great lever by which the whole political world can be

turned upside down. Its members meet in large numbers, in order to show the gullible Americans the consequent extent of their power, and the great advantage which some office-hunter may gain by bringing them over to his views. The bait has taken well hitherto; but as we have—solemnly attested by the sign manual of the Pope himself—seen his object in causing to be established repeal societies, the American, who continues hereafter to encourage them, deserves the execration of every lover of freedom. The Pope tells Americans, through his agent, O'Connell, what the design and objects of all the movements of Papists in the United States are; and I trust, when Americans see them in their true colors, they will sink deeply into their hearts.

Hear, then, I entreat you, Americans, the language of O'Connell, as the Pope's agent, as uttered by him in the Loyal National Repeal Association in Dublin, Ireland. It is addressed to Irish Catholics in the United States. Where you have the electoral franchise, give your votes to none but those who will assist you in so holy a struggle. You should do all in your power to carry out the pious intentions of his holiness the Pope. This is plain language; there is no misunderstanding it. It is addressed to Papists, whether in Oregon or the United States, and what are the pious intentions of the Pope? I will tell you. I understand those matters probably better than you do. The object is, in the first place, to extirpate Protestantism; and, secondly, to overthrow this republican government, and place in our executive chair a Popish king. This is the sole design of all the ramifications of the various repeal clubs throughout the length and breadth of the United States and its territories. O'Connell—the greatest layman living—is the nuncio of the Pope for carrying this vast and holy design into execution. Will Americans submit to this? Will they again attend repeal associations? Does not every meeting of the repeal party impliedly make an assault upon our constitution? Is not this foreign demagogue endeavoring to pollute our ballot-box? and will you any longer trust an Irish Papist, who is the fettered slave of the Pope? Aye! a greater slave than the African, the Mussulman, or the Chinese. Never before was there such a combination formed for the destruction of American liberty, as that of Irish repealers, and never before was such an insidious attempt made to pollute the morals of the wives and daughters of Americans, as that which Jesuits have for years made, and are now making, by the introduction of priests and nunneries among them.

Repeal unchains the loud blasts of conspiracy, and opens the bloody gates of sedition; yet this Repeal lives in the very midst of us. I can almost hear, while I am writing these lines, the wild shouts of its lawless members; and to the shame and everlasting disgrace of Americans, the sons of free and noble sires, there are many of them, at the very repeal meetings to which I allude, aiding and abetting them in aiming their mad and wild blows at liberty, while she sleeps sweetly, perhaps dreaming that she was safe, with the spirits of Washington, Warren, and others, watching over her slumbers. Sleep on, fair goddess! Popish traitors cannot, shall not disturb thee. American Republicans will not let them; and to you, Protestant foreigners, I would most earnestly appeal. Let us stand by those noble patriots. We know what tyranny is! We felt many of its pains and penalties. We know what Popery is! It has desolated our native land 1 It has made barren our fairest fields!

It has sealed up from our parents, our brothers, sisters, and relatives, the eternal fountain of life! It is drunk with the blood of the saints! It has closed against us the gates of liberty! It has rendered us strangers to its blessings, and it was not until we landed upon these shores, that we were first permitted to inhale its fragrance or taste its fruits. But now that we enjoy all these blessings, let us thank God for them. Let us be grateful to Americans for receiving us among them, and prove by our deeds that we are not unworthy of the kind and hospitable reception which they gave us, by being foremost amongst them in resisting and warding off the blows which that enemy of mankind, the Pope, and his foul-mouthed nuncio, Daniel O'Connell, with his Irish repealers, are striking at American freedom! They shall not succeed. The slaves of a Pope cannot succeed.

"The sensual and the dark rebel in vain,  
Slaves by their own compulsion!  
In mad game They burst their manacles, and wear the name  
Of freedom, graven on a heavier chain  
O Liberty! with profitless endeavor  
Have I pursued thee many a weary hour;—  
But thou nor swell'st the victor's strain, nor ever  
Didst breathe thy soul in forms of human power.  
Alike from all, howe'er they praise thee—  
Nor prayer, nor boastful name delays thee—  
Alike from priestcraft's harpy minions,  
And factious blasphemy's obscener slaves,  
Thou speedest on thy subtle pinions,  
The guide of horseless winds, and playmate of the waves!  
And there I felt thee!—on that sea-cliffs verge,  
Whose pines, scarce travelled by the breeze above,  
Had made one murmur with the distant surge;—  
Yea, while I stood and gazed, my temples bare,  
And shot ray being through earth, sea, and air,  
Possessing all things with intensest love,  
O Liberty! my spirit felt thee there!"

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**New Order of Barbarians – Transcript  
of tapes I-III exposing the plans of  
the New World Order**



## The NWO Agenda

from a 1969 speech

as recalled by  
Dr. Lawrence Dunegan

The agenda of the New World Order that is now referred to as the Great Reset.

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## A Candid History Of The Jesuits – Joseph McCabe



AUTHOR OF "THE DECAY OF THE CHURCH OF ROME" ETC,  
LONDON  
EVELEIGH NASH  
1913

This is a work in progress. I am attempting to make this work more accessible on the Internet. You can download [the PDF file here](#) .

### **PREFACE**

It is the historic custom of the Church of Rome to enlist in its service monastic or quasi-monastic bodies in addition to the ordinary clergy. In Its hour of greatest need, at the very outbreak of the Reformation, the Society of Jesus was formed as one of these auxiliary regiments, and in the war which the Church of Rome has waged since that date the Jesuits have rendered the most spirited and conspicuous service. Yet the procedure of this Society has differed in many important respects from that of the other regiments of the Church and a vast and unceasing controversy has gathered about it. It is probable that a thousand times, or several thousand times, more books and pamphlets and articles have been written about the Jesuits than about even the oldest and most powerful or learned of the monastic bodies. Not a work of history can be opened in any language, but it will contain more references to

the Jesuits than to all the other religious orders collectively. But opinions differ as much today as they did a hundred or two hundred years ago about the character of the Jesuits, and the warmest eulogies are chilled by the most bitter and withering indictments.

What is a Jesuit? The question is asked still in every civilised land, and the answer is a confusing mass of contradictions. The most learned historians read the facts of their career so differently, that one comes to a verdict expressing deep and criminal guilt, and another acquits them with honour. Since the foundation of the Society these drastically opposed views of its action have been taken, and the praise and homage of admirers have been balanced by the intense hatred of an equal number of Catholic opponents. It would seem that some impenetrable veil lies over the history and present life of the Society, yet on both sides its judges refuse to recognise obscurity. Catholic monarchs and peoples have, time after time, driven the Jesuits ignominiously over their frontiers; Popes have sternly condemned them. But they are as active, and nearly as numerous, in the twentieth century as in the last days of the old political world.

No marshaling of historical facts will change the feeling of the pronounced admirers and opponents of the Jesuits, and it would be idle to suppose that, because the present writer is neither Roman Catholic nor Protestant, he will be awarded the virtue of impartiality. There seems, however, some need for an historical study of the Jesuits which will aim at impartiality and candour. On one side we have large and important works like Creineau-Joly's *Histoire religieuse, politique, et litteraire de la Compagnie de Jesus*, and a number of smaller works, written by Catholics of England or America, from the material, and in the spirit, of the French historian's work. Such works as these cannot for a moment be regarded as serious history. They are panegyrics or apologies: pleasant reading for the man or woman who wishes to admire, but mere untruth to the man or woman who wishes to know. Indeed, the work of M. Creineau-Joly written in conjunction with the Jesuits, which is at times recommended as the classical authority on the Society, has worse defects than the genial omission of unedifying episodes. He makes the most inflated general statements on the scantiest of material, is seriously and frequently inaccurate, makes a very generous use of the "mental reserve" which his friends advocate, and sometimes embodies notoriously forged documents without even intimating that they are questioned.

Such works naturally provoke an antagonistic class of volumes, in which the unflattering truths only are presented and a false picture is produced to the prejudice of the Jesuits. An entirely neutral volume on the Jesuits does not exist, and probably never will exist. The historian who surveys the whole of the facts of their remarkable and romantic career cannot remain neutral. Nor is it merely a question of whether the writer is a Roman Catholic or no. The work of M. Creineau-Joly was followed in France by one written by a zealous priest, the Abbe Guettee, which tore its predecessor to shreds, and represented the Society of Jesus as fitly condemned by Pope and kings.

It will be found, at least, that the present work contains an impartial account both of the virtue and heroism that are found in the chronicles of the Jesuits, and the scandals and misdeeds that may justly be attributed to

them. It is no less based on the original Jesuit documents, as far as they have been published, and the work of Cretineau-Joly, than on the antagonistic literature, as the reader will perceive. Whether or not it seems to some an indictment, it is a patient endeavor give all the facts, within the compass of the volume, enable the reader to form a balanced judgment on Society. It is an attempt to *understand* the Jesuits: understand the enthusiasm and fiery attachment of half of the Catholic world no less than the disdain detestation of the other, to employ the white and black, not blended into a monotonous grey but in the respective places and shades, so as to afford a truth picture of the dramatic fortunes of the Society during nearly four centuries, and some insight into the character of the men who won for it such ardent devotion and such intense hostility.

J. M.

In the early summer of the year 1521, some months after Martin Luther had burned the Pope's bull at Wittenberg and lit the fire of the Reformation, a young Basque soldier lay abed in his father's castle at the foot of the Pyrenees, contemplating the wreck of his ambition. Inigo of Loyola was the youngest son in a large family of ancient lineage and little wealth. He had lost his mother at an early date, and had been placed by a wealthy aunt at court, where he learned to love the flash of swords, the smile of princes, the softness of silk and of women's eyes, and all the hard deeds and rich rewards of the knight's career. From the court he had gone to the camp, and had set himself sternly to the task of cutting an honourable path back to court. Fearless in war, skillful in sport and in martial exercises, refined in person, cheerful in temper, and ardent in love, the young noble had seen before him a long avenue of knightly adventure and gracious recompense. He was, in 1521, in his thirtieth year of age, or near it – his birth-year is variously given as 1491 or 1493; a clean built, sinewy little man, with dark lustrous eyes flashing in his olive-tinted face, and thick black hair crowning his lofty forehead. And a French ball at the siege of Pampeluna had, at one stroke, broken his leg and shattered his ambition.

It took some time to realise the ruin of his ambition. The chivalrous conquerors at Pampeluna had treated their brave opponent with distinction, and had, after dressing his wounds, sent him to the Loyola castle in the Basque provinces, where his elder brother had brought the surgeons to make him fit for the field once more. The bone, they found, had been badly set; it must be broken again and re-set. He bore their operations without a moan, and then lay for weeks in pain and fever. He still trusted to return to the camp and win the favour of a certain great lady probably the daughter of the Dowager-Queen of Naples whose memory he secretly cherished. Indeed, on the feast of the Apostles Peter and Paul, he spoke of it with confidence; he told his brother that the elder apostle had entered the dark chamber and healed him on the eve of the festival. Unhappily he found, when the fever had gone, that the second setting of his leg had been so ill done that a piece of bone projected below the knee, and the right leg was shorter than the left. Again he summoned the mediaeval surgeons and their appalling armoury, and they sawed off the protruding piece of bone and stretched his leg on a rack they used for such purposes; and not a cry or curse came from the tense lips. But

the right leg still refused to meet its fellow, and shades gathered about Inigo's glorious prospect of life. A young man who limps can hardly hope to reach a place of honour in the camp, or the gardens of the palace, or the hearts of women. Talleyrand, later, would set out on his career with a limp; and Talleyrand would become a diplomatist.

Inigo lay in the stout square castle of rugged stone, which is now reverently enclosed, like a jewel, in a vast home of the Jesuits. It then stood alone in a beautiful valley, just at the foot of the last southern slopes of the Pyrenees, about a mile from the little town of Azpeitia. The mind of the young Basque heaved with confused and feverish dreams as he lay there, in the summer heat, beside the wreck of his ambition. He called for books of knight-errantry, to while away the dreary days, but there were none in the Loyola castle, and someone – a pious sister, perhaps brought him a *Life of Christ* and a *Flowers of the Saints*. For lack of anything better he read them: at first fingering the leaves with the nearest approach to disdain that a Christian soldier dare admit, then starting with interest, at length flushing with enthusiasm. What was this but another form of chivalry? Nay, when you reflected, it was the only chivalry worth so fierce a devotion as his. Here was a way of winning a fair lady, the Queen of Heaven, whose glances were worth more than the caresses of all the dames in Castile: here was a monarch to serve, whose court outshone the courts of France and Spain as the sun outshines the stars: here were adventures that called for a higher spirit than the bravado of the soldier.

The young Basque began to look upon a new world from the narrow windows of the old castle. Down the valley was Azpeitia, and even there one could find monsters and evil knights to slay in the cause of Mary. Southward were the broad provinces of Spain, full of half-converted Moors and Jews and ever-flourishing vices. Across the hills and the seas were other kingdoms, calling just as loudly for a new champion of God and Mary. One field, far away at the edge of the world, summoned him with peremptory voice; after all the Crusades the sites in the Holy Land were still trodden by the feet of blaspheming Turks. The blood began to course once more in the veins of the soldier.

During the winter that followed his friends noticed that he was making a wonderful chronicle of the lives of Christ and His saints. He was skilled in all courtly accomplishments – they did not include learning – and could write, and illuminate very prettily, sonnets to the secret lady of his inner shrine. Now he used his art to make a pious chronicle, with the words and deeds of Christ in vermilion and gold, the life of Mary in blue, and the stories of the saints in the less royal colours of the rainbow, and his dark pale face was lit by a strange light. There were times when this new light flickered or faded, and the fleshly queen of his heart seemed to place white arms about him, and the sunny earth fought with the faint vision of a far-off heaven. Then he prayed, and scourged himself, and vowed that he would be the knight of Christ and Mary; and so he told his followers long afterwards the heavy stone castle shook and rumbled with the angry passing of the demon. He told them also that he had at the time a notion of burying himself in the Carthusian monastery at Seville, and sent one to inquire concerning its way of life; but such a design is so little in accord with his knight-errant mood



that we cannot think he seriously entertained it

By the spring the struggle had ended and Ignatius – he exchanged his worldly name for that of a saint-model – set out in quest of spiritual adventure. The “sudden revolution,” as Cretineau-Joly calls his conversion, had occupied about nine months. Indeed, friends and foes of the Jesuits have conspired to obscure the development of his feelings: the friends in order that they may recognise a miracle in the conversion, the foes in order that they may make it out to have been no conversion at all, but a transfer of selfish ambition from the camp to the Church. Whatever be the truth about Inigo’s earlier morals, he had certainly received a careful religious education in boyhood, and he would just as certainly not learn scepticism at the court set up by Ferdinand and Isabella. His belief that he had a vision of St. Peter, a few weeks after receiving his wound and before he read the pious books, shows that he had kept a vivid religious faith in the camp. Some looseness of conduct would not be inconsistent with this, especially in Spain, but the darker descriptions of his adolescent ways which some writers give are not justified. “He was prone to quarrels and amatory folly” is all that the most candid of his biographers says. Let us grant the hot Basque blood a quick sense of honour and a few love-affairs. On the whole, Inigo seems to have been an officer of the stricter sort, and a thorough Catholic. Hence we can understand that, as earth grows dark and cheerless for him, and the casual reading brings before him in vivid colouring the vision of faith, his fervent imagination is gradually won, and he sincerely devotes his arms to the service of Christ and Mary.

Piously deceiving his brother as to his destination, he set out on a mule in the month of March. He would go to the shrine of Our Lady at Montserrat, to ask a blessing on his enterprise, and then cross the sea to convert the Mohammedans in Palestine. His temper is seen in an adventure by the way. He fell in with one of the Moors who had put on a thin mantle of Christian profession in order that they might be allowed to remain in Spain, and talked to him of Our Lady of Montserrat. Being far from the town and the ears of Inquisitors, the Moor spoke lightly of the Mother of Christ, and, when the convert showed heat, fled at a gallop. Ignatius wondered, with his hand on his sword, whether or no his new ideal demanded that he should follow and slay the man. He left the point to God, or to his mule, and was taken on the road to Montserrat.

At last he came to the steep mountain, with saw-like peaks, which rises out of the plain some twenty miles to the north-west of Barcelona, with the famous shrine of the Virgin on its flank. In the little town of Iguelada, at the foot of the mountain, he bought the rough outfit of a pilgrim a tunic of sackcloth, a rope-girdle, a pair of rough sandals, a staff, and a gourd and made his way up the wild slopes, among the sober cypresses, to the Benedictine monastery which guarded the shrine. For three days he knelt at the feet of one of the holiest of the monks, telling, with many tears, the story of his worldly life. Then he went again to the town, took aside a poor-clad beggar, as Francis of Assisi had done in his chronicle, and exchanged garments with him, putting the sackcloth tunic over his rags. It was the eve of the great festival of Mary, the Annunciation (March 25th), and he spent

the night kneeling before the altar, as he had read of good knights doing before they took the field. In the morning he hung his sword in the shrine and set forth. From that moment we shall do well to forget that Ignatius had been a soldier, and seek some other clue to his conduct.

The next step in his journey toward Rome is described at great length in lives of the saint, yet it is not wholly intelligible. Instead of going to Barcelona, where one took ship, he went to Manresa, and his pilgrimage was postponed for nearly a year. He did not take the high road to Barcelona, says his biographer, lest he should meet the people coming to the shrine: a theory which would not only require another theory to explain it, but which gives no explanation of the year's delay. Others think that he heard there was plague in the port; though the plague would not last a year, and one may question if Ignatius would flee it. The truth seems to be that the idea of spending his life in the East was already yielding in his mind to another design: the plan of forming a Society was dimly breaking on him. He had studied the monastic life in the Benedictine monastery at Montserrat, and had brought away with him a book, written by one of their abbots, over which he would brood to some purpose. He had a vague feeling that the appointed field of adventure might be Europe.

However that may be, he took a road that led away from Barcelona, and as he limped and suffered, for he had discarded the mule and would make his pilgrimage afoot, he asked where he could find a hospital (in those days a mixture of hostel and hospital). He was taken to Manresa, a picturesque little town in one of the valleys of the district, where he lodged in the hospital for a few days, and then, instead of going to Barcelona, found an apartment and became a local celebrity. The beggar to whom he had given his clothes had, naturally, been arrested, and Ignatius was forced to tell his strange story, in order to clear the man and himself. The story grew as it passed from mouth to mouth, and it was presently understood that the dirty, barefoot, ill-clad beggar, who asked a little coarse bread at the doors, and retired to pray and scourge himself, was one of the richest grandees of the eastern provinces. Children followed "Father Sackcloth" about the streets; men sneered at his uncut nails and his long, wild black locks and thin face; women wept, and asked his prayers.

After a few months he found a cavern outside the town, at the foot of the hills, and entered upon the period of endless prayer and wild austerity in which he wrote his book, the *Spiritual Exercises*. He scourged himself, until the blood came, three times a day: he ate so little, and lived so intense a life, that he was sometimes found unconscious on the floor of the cave, had to be removed and nursed; his deep black eyes seemed to gleam from the face of a corpse. Thus he lived for six months, and wrote his famous book. I need not analyse that passionate guide to the spiritual life, or consider the legend of its miraculous origin. We know from Benedictine writers that Ignatius had received at Montserrat a copy of the *Exercitatorium* of their abbot Cisneros, and anyone familiar with Catholic life will know that similar series of "meditations" are, and always have been, very common. There is an original plan in Ignatius's book, and the period during which the mind must successively brood over sin and hell, virtue and heaven, Christ and the

devil, is boldly extended to four weeks. These are technicalities;<sup>1</sup> the deeply original thing in the work is its intensity, and for the source of this we need only regard those six months of fierce inner life in the cave near Manresa.

In later years Ignatius claimed that the general design of his Society, and even the chief features of its constitution, were revealed to him in that cavern. "I saw it thus at Manresa," he used to say when he was asked why such or such a feature was included. In this he is clearly wrong. His Society was, in essence and details, a regiment enlisted to fight Protestantism, and Ignatius certainly knew nothing of Protestantism as a formidable menace to the Pope's rule in 1522; one may doubt if he was yet aware of the existence of Luther. We may conclude again that he had in mind a vague alternative to his mission to the Mohammedans. Those who are disposed to believe that the Society of Jesus was in any definite sense projected by him at Manresa will find it hard to explain why for five years afterwards he still insisted that his mission was to the Turks.

<sup>1</sup> A good study of the controversy as to the indebtedness of Ignatius to the Benedictines, and even the Mohammedans, from the point of view of an outsider, will be found in H. Muller's *Les origines de la Compagnie de Jesus* (1898).

In January 1523 he set out for Barcelona, trimming his nails, combing and clipping his hair, and exchanging his sack for clothes of coarse grey stuff. He did not wish to attract too much attention, he said. He was detained a few weeks at Barcelona, and begged his bread, and served the poor and the sick, in the way which was to become characteristic of the early Jesuits. On Palm Sunday he entered Rome, lost in a crowd of other pilgrims and beggars, and from there he walked on foot to Venice, whence he sailed in July. Within six months he was back in Venice. The Franciscan monks who controlled the Christian colony at Jerusalem had sent him home very quickly, fearing that his indiscreet fervour would lead to trouble with the Turks. The whole expedition was Quixotic, if it was really meant to be more than a pilgrimage, as Ignatius knew not a word of any language but Basque and Castilian. He returned to Venice in a thin ragged coat, his legs showing flagrantly through his tattered trousers, and in this guise he crossed on foot to Genoa, in hard wintry weather. By the end of February he was again in Barcelona.

For several years yet Ignatius will continue to speak of the conversion of the Turks as his chief mission, but his actions suggest that the alternative in his mind was growing larger. The year's experience had taught him that the knight of the Lord needed education, and he sat among the boys at Barcelona learning the Latin grammar and startling them by rising into literal ecstasies over the conjugation of the verb "to love." He now dressed in neat plain clothes, but begged his bread on the way to school and took every occasion to preach the gospel. Once, when he had converted a loose community of nuns, the fast young men of Barcelona, who were angry at this interference with their pleasures, sent their servants to waylay him. They nearly killed him with their staves. Many jeered at him as a hypocrite or a fanatic: many revered him, and a few youths became his first disciples. With three of these he went, after two years study in Barcelona, to the University of Alcala, and began his higher studies. But he was so eager to make an end of this

intellectual preparation, and so busy with saving souls and gaining proselytes, that he tried to take simultaneously the successive parts of the stately medieval curriculum, and learned very little.

His first attempt to found a Society also ended in disastrous failure. Opinion in Alcala was divided about "the sackcloth men." Some picturesque figures were known in the religious life of Spain, but no one had yet seen such a thing as this little band of youths, led by a pale and worn man of thirty-two, who went barefoot from house to house, begging their bread, and passed from the schools in the evening to the hospitals or the homes of the poor, or stood boldly in the public squares and told sinners to repent. It was an outrage on the dignity of ecclesiastical life, and so they were denounced to the Inquisition, and two learned priests were sent from Seville to examine them. Mystics were hardly less obnoxious to the Inquisition than secret Jews and Moors, and then there was this new device of Satan which was said to be spreading in Germany. Ignatius and his grey-coated young preachers were arrested and brought before the terrible tribunal. Their doctrine was found to be sound, but they were forbidden to wear a uniform dress and were ordered to put shoes on their feet. They dyed their coats different colours, and returned to their work; as Jesuits have often done since.

Four months afterwards, the officers of the Inquisition fell on them again and put them in prison. Among the women who sought the spiritual guidance of Ignatius were some ladies of wealth, who wished to follow his example. It is said that he did not consent, and they; set out, against his will, to beg their bread and tend the sick. This was too much for respectable folk in Alcala; and Ignatius was closely examined to see whether he was not a secret Jew, since Christians did not do these things. The inquiry ended in the companions being ordered to dress as other students did, and to forbear preaching for four years. It is important to notice how from the first Ignatius, relying on his inner visions, will not bend to any authority if he can help it. He and his youths walked to Salamanca, and resumed the ways, but the eye of the Inquisition was on them, and they were imprisoned again. The authorities now fastened on them a restriction which may puzzle layman: they were forbidden to attempt to distinguish between mortal and venial sin until their theological studies were completed. It meant, in practice, that they must not disturb the gay sinners of Spain with threats hell, and for the time it entirely destroyed the design Ignatius. His disciples fell away, and Ignatius fled to a land where there were no Inquisitors. He crossed the Pyrenees and went the whole length of France on foot

The seven years which he spent at Paris were the greatest importance in the life of Ignatius. Of studies little need be said. He now took the universal courses in proper succession, and won his degree 1534. But these studies were only a means to an end and he never became a scholar. He discarded books, wrote a very poor Latin, and took long to master Italian. For secular knowledge he had a pious disdain. His followers were to be learned just in so far as it was needed to capture and retain the control of youth and promote the authority of the Pope. The chief interest of the long stay in Paris is that he there founded his Society, and the manner of its foundation is of great importance.

He had not been long at the University before his strange ways set up the usual conflict of opinion. Was he a hypocrite, or a fool, or a saint? From the youths who took the more complimentary view of his ways he picked out a few to form the little band of disciples he was always eager to have, and put them through the Spiritual Exercises. They came out of this fiery ordeal in heroic temper, sold their little possessions, and began to beg their bread; to the extreme indignation of their friends in the Spanish colony. In order to save time for study, Ignatius used to go to the Low Countries in the holidays and beg funds for his "poor students" among the Spanish merchants. One year the year before Henry VIII set up the Church of England he went to London, but we know only that the city was very generous to him. On these alms Ignatius and his disciples maintained their life of prayer, austerity, and philanthropy, living in one of the colleges among the other students and angling prudently for souls. The irritation against Ignatius among the Spaniards became so great that the Rector was persuaded to inflict on him a public flogging, the last disgrace of an unpopular student. He was not flogged, however; nor is there anything really miraculous, as some think, in the Rector's change of mind. Ignatius feared the effect on his disciples and had a private talk with the Rector before the appointed hour. He had a marvellous power of persuasion and penetration.

These earlier followers seem in time to have fallen away, or never been admitted to his secret designs, and it was not until 1530 that he began to gather about him the men whose names have been inscribed in the history of Europe. In 1530 Ignatius shared his room with gentle and deeply religious youth from Savoy, Peter Favre, a peasant's son who had already won the doctor cap and priestly orders, as pious as he was clever. He had made a vow of chastity in his thirteenth year, and was now, in his twenty-fifth year, as eager to keep clean conscience as to advance in learning. He acted as a philosophical coach to Ignatius. From Aristotle and Aquinas they passed, in their nightly talk, to other matters, and Favre presently made the Exercises.

Francis Xavier, a Navarrese youth of high birth was a friend of Favre, and, like him, a brilliant student and keen hungerer for knowledge. He was a young man of great refinement, and his large soft blue eyes looked with disdain on the eccentricities of Ignatius. He was not a little vain of his learning, his handsome person, and his skill in running. Who but Ignatius could have seen the Francis Xavier of a later day wearing out his life in the conversion of savages, in the elegant and self-conscious scholar? Francis Thompson speaks with admiration of the "holy wiles" by which Ignatius secured this gifted and elusive pupil. He lay hold of him by his vanity. Xavier taught philosophy and was ambitious to have his lecture-room full. Ignatius sat at his feet, brought others to the lecture and gave them generous praise. After a time Xavier made the Exercises, and, in a secret conversation with Ignatius, was won to the plan of devoting his life to the conversion of the Mohammedans or to some other religious campaign.

One by one the early Jesuits were captured by the skillful fisher of men. To the first two were soon added Diego Lainez, a Castilian youth of great ability and quiet strength of character, a future General of the Society; Alfonso Salmeron, a fiery and eloquent youth from Toledo, then in his

twentieth year, who would become one of the most learned opponents of the Protestants; Nicholas Alfonso, from Valladolid, commonly known, from his native village, as Bobadilla, a fearless and impetuous fighter; and Simon Rodriguez, a handsome Spanish youth of noble birth, who would prove an admirable courtier when kings were to be won. Many others whom Ignatius sought refused to accept his stern ideal, and many were kept in the outer courts of his temple, as it were, and not admitted to share his secret design. The features of the coming Society were singularly foreshadowed. Only these six out of all the friends and companions of Ignatius knew anything of the great plan which filled his mind, and not one of the six knew which of the others were admitted, like himself, to the inner counsels of the master. Each was initiated in the strictest confidence, and forbidden to speak of it to his most intimate friend. It was wholly unlike the foundation of any other religious body.

At last, in July 1534, the six youths were permitted to know each other as comrades in arms. It was time to discuss what form their crusade should take, and Ignatius proposed that, after a week or two of increased austerity and prayer, they should make the vow of self-dedication and decide upon their future. There is the characteristic impress of Ignatius on every feature of the enterprise. The ceremony was not to be in one of the churches of Paris, but away across the meadows in the quiet little chapel of St. Denis on Montmartre; in fact, in the crypt underneath the chapel. And on August 15th they went out from the city gates in the early morning for what proved to be the historic foundation of the Society of Jesus. Paris was still, at that time, a comparatively narrow strip of town on either bank of the Seine centering upon the island which bore the cathedral and the palace. A mile or two of meadows and vineyards lay between it and the green hill of Montmartre, on the slope of which was the old chapel of St. Denis. Underneath the choir was a small vault-like chapel, and in this, on the Feast of the Assumption of the Virgin, the little band of fervent southerners gathered to hear Peter Favre, the only priest amongst them, say the Mass of the Virgin. At its close they knelt in turns before the altar, and each vowed that he would live in poverty and chastity, and either go out to convert the Turks or go wherever the Pope should direct. No rumbling of angry devils was heard on this occasion: the life of Paris flowed on its sparkling way; yet there was born in that dim vault on that August morning one of the most singular and formidable forces in the religious life of Europe.

The Society of Jesus was thus formed, though the seven men did not know it, or adopt any corporate name. They broke their fast and spent the day on the slope of the hill, elated with the joy of brotherhood and the promise of mighty enterprise, talking of the adventurous future. What should be the next step? Again we find the stamp of the peculiar genius of Ignatius on their decision: the features which would degenerate into what is called Jesuitry in the hearts and minds of less sincerely religious men. They were to return to their studies, their philanthropy, and their secrecy, for two years, and they would meet at Venice at the beginning of 1537. Ignatius never hurried. He lived as if he intended to quit the world very speedily; he acted as if he were assured of long life. He was founding a body whose supreme and distinctive aim should be to serve the Pope, yet he concealed his work from

the Pope's representatives as carefully as if he were really forming an auxiliary troop for Martin Luther. Let it be carefully noted, too, that they vowed either to go to Palestine or to serve the Pope in some other way appointed by him. It seems clear that, if Ignatius had not already abandoned the idea of a mission to the Turks, he held it lightly. In Paris he had learned that the spirit of the Reformation was spreading over Europe as fire spreads over a parched prairie. Men talked much of Luther and Calvin, little of Mohammad.

They returned to their colleges and their hospitals for two years, and were known to their companions only as monks who were too ascetic to enter a monastery. Ignatius practised fearful austerities, and his followers fasted and scourged themselves. Xavier looked back with such contrition on his former fame as a runner that he tied cords round his legs until they bit into the flesh and caused a dangerous malady. Probably the long delay was proposed by Ignatius in the hope that he might add to the number of his followers, but he found no more at Paris worthy or willing to be initiated; though three – Le Jay, Paschase Brouet, and Codure– were added after his departure. He had gone to Spain in the spring of 1535. Those of the youths who had property to sacrifice had talked of going to Spain to arrange their affairs, but Ignatius took the work on himself. His health was poor, he said, and he would try his native air; he was also eager to keep them from their native air and disapproving families. In March he walked afoot from Paris to Loyola, begging his bread by the way.

The report of his life had reached the quiet valley at the foot of the Pyrenees, and he found his brother and many admirers waiting in the last stage of his journey. He remained three months in Azpeitia, and, as no one could now interfere with his fiery preaching, he urged his townsmen to repent and startled the province. His sanctity was now beyond question, because a woman had recovered the use of a withered arm by washing his linen. Then he arranged the affairs of his disciples and went to Venice. Here Hozes and the Eguia brothers were added to the secret fraternity, and a year was spent in tending the sick and other work of edification. The year 1537 broke at last, and in its first week the six disciples, worn and ragged from the long journey, joined their master. Walking in demure pairs, a staff in one hand and a chaplet in the other, begging their bread and exhorting all they met to virtue and repentance, the six learned students of the Paris University had covered afoot, in the depth of winter, the hundreds of miles that lay between Paris and Venice; flying before the advances of bold women, beaming under the abuse of the new heretics, facing the Alps more bravely than a Hannibal or a Napoleon. Strong efforts had been made to keep them at Paris. Why abandon their precious work at the University for an unknown world? They had a secret vow, they said; though they probably had little more idea than Ignatius of going to Palestine. None of them learned Arabic or Turkish, or studied the Koran: what they did learn was the Catholic doctrine assailed by the followers of Luther.

For a month or two the strange missionaries mystified and edified Venice. It was known that some of them were nobles, and all brilliant scholars, yet they performed the most repulsive offices for the sick, and at times put their

mouths to festering wounds. Cardinal Caraffa, a stern Neapolitan reformer, asked Ignatius to join the new Theatine order which he had just founded, and Ignatius replied that they had vowed to go to Palestine. They would remember their refusal when Caraffa became Pope. At last, in the middle of Lent, Ignatius sent his followers to Rome to ask the Pope's blessing on their mission. He would not go himself, as he feared the enmity of Caraffa and of the Spanish envoy Ortiz, who had opposed them at Paris. There was, in fact, little danger of Ignatius going without the Pope's blessing, as a new war with the Turk had broken out, and it would not be unjust to conclude that the real object of Ignatius was to bring his little troop to the notice of Paul III. Ortiz himself procured them an audience, and they received the papal blessing to accompany them to Palestine if they could get there, the Pope lightly said. It is singular that Ignatius, after waiting so long, should choose a time for their departure when the seas were closed against them.

They were ordained priests at Venice, and then they scattered over Northern Italy, to allow a year's grace to the Palestinian mission and let other cities see their ways. Bologna, Ferrara, Siena, and Padua all university towns now witnessed the strange labours of the nameless knights of Christ. The years were not far distant when men would start with suspicion at the coming of a "Jesuit" and wonder what dark intrigue brought him amongst them, but in those early days they seemed the plainest and most guileless of ministers. Two soberly dressed, barefooted youths, their pale faces warmed by the smile which the master bade them wear under the eyes of men, would enter the gate one evening, covered with the dust of long roads, and mount some stone in the busy street or square; and, when men and women gathered round to see the tricks of these foreign jugglers or tumblers, they would be startled to hear such fiery preaching as had not been heard in Italy since the fresh spring-time of the followers of Francis and Dominic. Then the preachers would beg a crust of bread and a cup of water, and ask for the hospital, where they might serve the sick. They had no name, the inquirer learned, and belonged to no monastic body; they were simple knights-errant in the cause of Christ and the poor. The one feature by which they might, to some close observer, have given an inkling of the future was that they hung about the universities and impressed youths with their learning; or that, while they served the poor, they were pleased to direct the consciences of noble and wealthy women. Yet who would suppose that within twenty years these men would be intriguing for the control of the universities and shaping the counsels of kings?

Ignatius, Favre, and Lainez went to Vicenza, and found a lodging in a ruined monastery near the town. From this they went out daily to beg, and tend the sick, and startle townsfolk and villagers with explosive exhortations, in broken Italian, to lay aside their sins. Again the Inquisition summoned them, and dismissed them. At last, when it was clear that the road to the East was indefinitely closed, Ignatius called his followers from their several towns, and a council was held in the old convent. The events of these early days are known to us only from Jesuit writers of the next generation, and, discarding only the miracles with which they unnecessarily adorn the ways of their founders, we may follow them with little reserve. These men were, beyond question, in deadly earnest, though we shall see that some of them sheltered little human frailties under their hair-shirts. But it is quite plain that,



however high and pure their aim was, they formed and carried their plans with a diplomacy, almost an astuteness, of which you will not find a trace in the founding of other monastic body. One monastic virtue is conspicuously absent from the aureole of St. Ignatius – holy simplicity.

It was decided that Ignatius, Favre, and Lainez should go to Rome, and the others should return to work in their university cities until they were called to Rome. Before they parted, however, they gave themselves a name, since people demanded one. We are, said Ignatius, the "Compania de Jesu," the "Company of Jesus"; although the prose of a later generation has translated it the "Society of Jesus." Then Xavier and Bobadilla went to Bologna, Rodriguez and Le Jay to Ferrara, Salmeron and Brouet to Siena, Codure and Hozes to Padua, to tend the sick, and instruct the children, and angle for recruits; and Ignatius and his companions went on foot, in the depth of winter, to Rome.

Paul III occupied the papal throne in the year 1537, and looked with troubled eyes to the lands beyond the Alps, where the Reformation was now in full blast. He was by temperament a Pope of the Renaissance, a man of genial culture and artistic feeling, a man who owed his elevation to his sister's intimacy with a predecessor, and who might, if the age had not turned so sour, have carried even into the papal apartments the graceful vices of his youth. But there was now no mistaking the roll of the distant thunder; Rome was sobered and disposed to put its house in order. Paul, knowing that the appalling corruption of the Vatican, the clergy, and the monks must cease, or else the Vatican and clergy and monks would cease, had appointed a commission of the sterner cardinals to examine Luther's indictment of his Church, and one of the clearest points of agreement was that the unquestioned degradation of the monks throughout Christendom must be severely punished. The general feeling was that most, if not all, of the monastic orders should be suppressed. It was therefore a peculiarly inopportune time to propose the establishment of a new order. Was Ignatius more holy than Benedict, or Bruno, or Francis, or Dominic? And had not every order that had yet been founded fallen into evil ways within fifty years?

Ignatius was not more holy than Dominic and Francis, but he was shrewder and more alert to the circumstances. He did not propose to rush into the presence of Paul III. He and his companions settled at the Spanish hospital, and began to tend the sick and instruct the children. They began also to have influential admirers. "Let us," Ignatius had said, as they entered Rome, "avoid all relations with women, except those of the highest rank." In later years he said of their early work at Rome: "We sought in this way to gain men of learning and of position to our side or, to speak more correctly, to God's side." This identification of "our" side and God's is the clue to early Jesuitism. Men who were convinced of it might be intensely earnest and unworldly, yet act as if they were ambitious. In fact, they were ambitious to win the wealthy and powerful Ignatius says it repeatedly "for the greater glory of God." And the work went forward with great speed. They received a poor little house in a vineyard at the foot of the Pincian Hill, and went out daily to minister and to edify. One of their first friends was Codacio, a wealthy and important official of the papal court. The better disposition of

Ortiz, the Spanish envoy, was also encouraged. Ignatius put him through the Exercises in the old Monte Cassino Abbey, and, when the strain nearly drove him mad, entertained him by performing some of the old Basque dances: a subject for a painter, if ever there was. After a time the Pope received Ignatius very affably, encouraged him to preach, and found academic chairs for Favre and Lainez. Within a month or two Ignatius had made so much progress that Roman gossip marked him as an intriguer for the red hat, which he was not wealthy enough to buy.

Within four months, or at Easter 1538, Ignatius summoned the whole of his followers to Rome. The poor little house in a vineyard was now too small, and Codacio gave them a large house in the Piazza Margana. From this they went out daily to beg and teach and preach, and to visit "ladies of the highest rank." These eleven eloquent and learned preachers, these nobles who begged their bread and washed verminous invalids, soon divided the Roman world into ardent admirers and ardent critics. An Augustinian friar, in particular, opened fire on them from his pulpit. Ignatius was "a wolf in sheep's clothing," he insisted; let people inquire at Alcala, and Salamanca, and Paris, and Venice, and see whether he was not wanted by the Inquisition here and there. Friends at the Vatican were reminded that this sort of thing interfered with their good work, and the Pope was induced to inquire into the charges; but even the Pope's acquittal of them did not silence their critics, and for a time they bore much poverty and anxiety. Half of Rome, if not half of Catholicism, hated the Jesuits from their first year; and it would be absurd to think that this was due to their fervour in denouncing sin. It was due in a very large measure to the diplomatic character of the work of Ignatius, which we perceive so clearly even in the discreet narratives of the early Jesuit historians.

The infant Society was delivered from its perils by returning from the cultivation of the rich and powerful to service of the weak and powerless. We shall constantly find the fortunes of the early Jesuits vacillating according as they practise one or other of these incongruous activities, and we can quite understand that their critics came to see an element of calculation even in their philanthropy. **By their brave ministration to the poor they win the favour of the rich: by the favour of the rich they rise to political and educational work, and the poor are almost forgotten until some epidemic of criticism threatens their very existence.** It is quite useless to deny that there was calculation in their humbler ministration when we find Ignatius admitting it from the outset; yet it would be equally untrue to deny that they served the poor with a sincere and often heroic humanity, and that the favour and power they trusted to obtain by doing so were not sought for their personal profit, but for the better discharge of what they conceived to be a high mission.

So it was in the winter which closed the year 1538, in which their project ran some risk of being buried under the stones of their critics. The terrible cold of that winter led to a famine in Rome, and the followers of Ignatius spent day and night in relieving the sufferers and begging alms for them. Their house in the Piazza Margana was converted into a hospital, and no less than four hundred destitute men found a home in it. The sympathy of the pious

slowly returned to them. "So happy a diversion had to be put to account" says Cretineau-Joly, and Ignatius began to draw up the rules of his Society for presentation to the Pope. Night by night the eleven priests sat in council to determine the broad features of their association: to say, especially, in it they would add a vow of obedience to their vows of poverty and chastity and thus become a monastic body. In April they decided that they would have a Superior and vow obedience to him; in May they resolved to adopt that masterpiece of the "holy wiles" of Ignatius, the most distinctive and most serviceable feature of the Society the vow to put themselves at the direct disposal of the Pope. Naturally there was, and is, no religious body in the Catholic Church whose members would not leap with alacrity to obey any order of the Pope, and think it an honour to be selected for such a distinction; indeed, we shall see that no other religious ever ventured to defy or evade the commands of Popes as Jesuits have done. But we must observe how happily this parade of obedience fitted the circumstances. The Pope had entered upon a war against half of Christendom. Heresy was, like an appalling tide, invading even his southern dominions, and it was inevitable that he should be attracted by the proposal to put at his service a body of men of high culture and heroic purpose, who would be ready, at a word, to fly to a threatened point, to penetrate in disguise into the lands of the heretics, to whisper in the ears and fathom the counsels of kings, or to bear the gospel to the new countries beyond the seas.

This was the beginning of the famous Jesuit Constitutions, which were not completed and printed until 1558. A short summary of their proposals was handed by Ignatius, in September, to Cardinal Contarini, who would present it to the Pope. It was read and approved by one of the Pope's monk-advisers, and Contarini then read it himself to Paul III. "The finger of God is here," the Pope is reported to have said, and he appointed three cardinals to examine the document with care. Unfortunately for Ignatius, one of the three, Cardinal Guiddiccioni, was so disgusted with the state of the monastic orders that he would not even read the document. It seemed to him preposterous to add to their number at a time when their corruption was ruining the Church. In that sense he and his colleagues reported to the Pope, and Ignatius betook himself, by prayer and good works, to a strenuous assault upon the heavens, that some miracle might open the eyes of the cardinal. And about a year later, the Jesuit historians say, the hostility of Guiddiccioni was miraculously removed. He read the document, and was enchanted with it; and on 27th September 1540 the bull "Regimini militantis Ecclesiae" placed the Society of Jesus at the service of the Counter-Reformation.

It need hardly be added that the "miracle" is susceptible of a natural explanation. There is a curt statement in Orlandini, one of the first historians of the Society, that during the year 1540 letters came to Rome from all the towns where the followers of Ignatius had already worked, telling the marvellous results of their preaching. Ignatius had done much more than pray. Many a time in the course of the next few chapters we shall find a shower of testimonial-letters falling upon a town where there is opposition to the admittance of the Jesuits, and they were not "unsolicited testimonials." Contarini, too, would not lightly resign himself to defeat by his brother-cardinal. Codacio, Ortiz, and many another, would help the work,

under the discreet guidance of Ignatius. Long before the Society was authorised, the Pope was induced to employ the Jesuits for important missions. He had chosen Rodriguez and Xavier, at the pressing request of the King of Portugal, to carry the gospel to the Indies; he had sent Lainez and Favre, at the prayer of a distinguished cardinal, to fight the growth of Protestantism in Parma. Other members of the little group had gone to discharge special missions, and glowing reports of their success came to Rome. The Pope was won, and, when the Pope willed, it would hardly need a miracle to induce Cardinal Guiddiccioni to read a document which it was his office to read. Indeed, the statement that he refused for twelve months to read a paper which the Pope enjoined him to read is incredible; it was a good pretext for a change of mind, and for a miracle. The Society of Jesus was founded on diplomacy.

FROM this account of the influences which shaped the character of the Society of Jesus before and during its birth we may derive our first clue to the singular history of the Jesuits. They might not implausibly make a proud boast of the fact that they have always borne the intense hostility of heretics and unbelievers, but the very reason they assign for this their effective service to the Church prevents them from explaining why they have, from their foundation, incurred an almost equal enmity on the part of a very large proportion of the monks, priests, and laymen of their own Church. "Jealousy," they whisper; but since no other body in the Church, however learned or active, has experienced this peculiar critical concentration of its neighbours, we are bound to seek a deeper explanation. There are distinctive features of the Jesuit Society which irritate alike the pious and the impious, the Catholic and the non-Catholic.

We begin to perceive these features at the very birth of the Society. Its founder has the temper of a monk, but the times will not permit the establishment of a monastic order of the old type; a new regiment of soldiers of the Church must engage in active foreign service, not degenerate into fatness in domestic barracks. The success of Ignatius was due to the fact that he had other qualities than those of the monk, and he met the new conditions with remarkable shrewdness. It seems to me a mistake to conceive him as a soldier above all things. He was preeminently a diplomatist. He infused into the Society the energy and fearlessness of the soldier, but he also equipped it with the weapons of the diplomatist, or, one might say, of the secret-service man. He was a most sincerely and unselfishly religious man, but he used, and taught others to use, devices which the profoundly religious man commonly disdains. The Jesuits were Jesuits from the start. It is a truism, a fulfilment of the known command of Ignatius, that they sought the favour of the rich and powerful; it is a fact lying on the very surface of their history, as written by themselves, that they accommodated their ideals to circumstances as no other religious order had ever done in the first decades of its life; it is the boast of their admirers that they used "holy wiles" in the attainment of their ends. This stamp was impressed on them by inheritance from their sire and the pressure of their surroundings. These things were consecrated by the undoubted sincerity of the early Jesuit ideal; they wanted power only for the service of Christ and the salvation of

men. What happened later was that the inner fire, the glow of which sanctified these worldly maneuvers in the mind of the first Jesuits, grew dim and languid, and the traditional policy was developed until **even crime and vice and hypocrisy were held to be lawful** if they contributed to the power of the Jesuits.

An examination of the rules and the activity of the early Jesuits will make this clear. The Constitutions of the Society were not completed by Ignatius until several years after the establishment, and they were afterwards modified and augmented by Lainez, a less religious man than Ignatius, but it will be useful to consider at once their distinctive and most important features. In the main they follow the usual lines of monastic regulations, and many points which are ascribed to the soldier Ignatius and usually held to be distinctive of his Society are ancient doctrines of the monastic world; such are, the duties of blind obedience, of detachment from family and country, and of surrendering one's personality. The famous maxim, that a Jesuit must have no more will than a corpse, is familiar in every monastic body, and is even found in the rules of Mohammedan brotherhoods. Some writers have conjectured that Ignatius borrowed much from the Moorish fraternities, but it is difficult to see how he could have any knowledge of them, and the parallels are not important. In any case, the story of the Society will very quickly show us that this grim theory of blind obedience and self-suppression was not carried out in practice; even the earliest Jesuits were by no means will-less corpses and men who sacrificed their affections and individuality.

Omitting points of small technical interest, I should say that the most significant features of the Jesuit Constitutions are: the establishment of a large body of priests (Spiritual Coadjutors) between the novices and the professed members, the extraordinary provisions by which a superior gets an intimate knowledge of his subjects, the stress on the duty of teaching, the distinction between a "house" and a "college," the deliberate recommendation to prefer youths of wealthy or distinguished families (*caeteris paribus*) to poor youths, the despotic power and lifelong appointment of the General, the fallacious and imposing vow of direct obedience to the Pope, and the absence of "choir." These primitive and fundamental features of the Society, taken in conjunction with the special privileges which the Society gradually wheedled from the Popes, go far toward explaining its great material success and its moral deterioration. Some of these points need no explanation, or have already been explained, and a few words will suffice to show the effect of the others.

First as to the Spiritual Coadjutors. One who aspires to enter the Society passes two years of trial as a "novice" then takes "simple" (or dissolvable) vows and becomes a "scholastic" (student). In the other monastic bodies, which now have simple vows, the aspirant takes his "solemn" (or indissoluble) vows three years afterwards, before he becomes a priest. The peculiarity of the Jesuits is that they defer the taking of the "solemn" vows for a considerable number of years, and they thus have a large body of priests who are not rigidly bound to the Society and cannot hold important office in it. This gives the General, who has a despotic power of dismissing these Spiritual Coadjutors, a very lengthy period for learning the intimate

character of men before they are admitted to the secrets of the Society.

Then there is the remarkable scheme of spying, tale-bearing, and registering by which this knowledge of men is secured. The aspirant must make a general confession of his life to the superior, or some priest appointed by him, when he enters the Society. He is from that day closely observed and subjected to extra-ordinary tests, and a strict obligation is laid on each to tell the faults and most private remarks of his neighbour. The local superiors then send periodical full reports on each man to the headquarters at Rome, where there must be a bureau not unlike the criminal intelligence department of a great police-centre: except that the good and the mediocre are as fully registered as the suspects.

The important place assigned to teaching in the programme of the Society also leads to serious modifications of the monastic ideal. Every order has some device or other by which it escapes the practical inconveniences of its vow of poverty, but the Jesuits have gone beyond all others. They have drawn a casuistic distinction between a "college" and a "house of the professed" and have declared that the ownership of the former is not inconsistent with their vow of poverty. The result is that they may heap up indefinite wealth in the shape of colleges and their revenues, yet boast of their vow of poverty. The various devices of the monastic bodies to, at the same time, retain and disclaim the ownership of their property are many and curious. This is the one instance of a monastic body boldly saying that its vow is consistent with the ownership of great wealth. Hence the mercantile spirit which will at once spread in the Society.

The deliberate counsel to prefer rich or noble youths to poor, when their other qualifications are equal, is a further obvious source of material strength and moral weakness; we shall soon find them making wealth, or social standing, or talent, the first qualification. The exemption from "choir" (or chanting the psalms in choir for several hours a day) falls in the same category. When we add to these elements of their Constitutions the extraordinary privileges they secured from the Popes in the course of a decade or two, we have the preliminary clues to the story of the rise and fall of the Society. They were allowed to grant degrees in their colleges (and so ruin and displace universities); they were declared exempt from the jurisdiction of the local authorities, spiritual or secular; they might encroach on the sphere of any existing monastery; and they received many other powers which enabled them to pose as unique representatives of the Papacy.

The tendency which we thus detect in the legislation of the Society is equally visible in much of the personal conduct of its founder, and soon shows its dangers in the lives of his less fervent followers. We have seen how the sanction of the Society was secured, and we must note that Ignatius was not more ingenuous in obtaining control of it. The conventional account of his appointment to the office of General is edifying. About Easter 1541 he summoned to Rome, for the purpose of electing a General, the nine fathers who had taken the solemn vows. Four were unable to come, but they sent, or had left at Rome, written votes, and Ignatius was unanimously elected. He protested, however, that he was unworthy to hold the office, and compelled

them to hold a second ballot. At this ballot he received two-thirds of the votes, three being cast for Favre. He then consulted his confessor, and was told to accept the office; and for several days afterwards he washed the dishes and discharged the humblest offices.

Orlandini naively confesses, however, that at the election Ignatius gave a blank vote, and we can hardly suppose that he was so far lost in contemplation as to be unaware that a blank vote was a vote for himself. Further, the result of the second ballot plainly suggests that, if Ignatius had again refused to accept the office, Favre would have been appointed. It is difficult to doubt that he intended from the first to hold the office of General, and indeed it would have been ludicrous for them to appoint any other. But Ignatius knew his young followers, and he seems to have acted in this way in order that they might place the authority in his hands in the most emphatic manner. They are described in the chronicles as little less than angelic, but we shall presently find that some of them were very human, especially in the matter of obedience, and that at the death of Ignatius they quarrel like petty princes for the succession. Ignatius was piously diplomatic. He would use his power unreservedly in the cause of Christ and the Pope, but it is important to note how from the start the **founder of the Society employs casuistry or diplomacy in getting power.**

During the next fifteen years Ignatius remained at Rome, making only three short and relatively unimportant missions into Italy. They had moved from the house in the Piazza Margana to the foot of the Capitoline Hill, where the famous church of the Gesu now is. The old church of Sta Maria della Strada had been given to them, and Codacio (who had joined the Society and given his wealth to it) had built a house beside it for them. When Sta Maria proved too small, they proposed to build a larger church, and nearly secured the services of Michael Angelo; but the actual Gesu was begun in 1568 by Cardinal Alexander Farnese.

From their house beside the old church the keen eyes of the General followed the travels of his subjects to the ends of the earth and kept watch on Rome. He was now approaching his fiftieth year: a bald, worn man, with piercing black eyes in his shallow face, concealing an immense energy and power of intrigue under his humble appearance. Under his eye the novices were trained, and it was characteristic that he used to protest, when others urged him to expel an unruly brother, that to put it in modern phrase he liked a little "devil" in his novices. One of the first was young Ribadeneira, a cardinal's page, a noble by birth. He had come to their house one day when he was playing truant, and had been caught by the romance of the life. He was only fourteen years old, yet Ignatius received him and bore his fits of temper and rebellion until he became a useful and obedient member. Between the fiery Spanish boy and the aged and simple Codacio, the former papal official, there was every shade of character to be studied and humoured. The younger novices they went down to the age of eleven were encouraged to laugh and play, and come to the General's room to have fruit peeled for them; perhaps on the very day on which he was stirring the Pope to set up an Inquisition on the Spanish model at Rome or in Portugal. He loved the flowers of their garden, and tender ladies had no more sympathetic confidant. Great austerities, of the

Manresa type, he rigorously forbade. The Jesuit was to be neat, clean, cheerful, strong, industrious, guarded in speech and obedient. When it was necessary to strike, he struck at once. One night, when the prefect of the house came to make his report, it appeared that one of the novices (a young nobleman) had ridiculed the excessive zeal of another. Brother Zapata was at once summoned from bed and put out of doors.

His personal life was simple, to the eye. A Bible, a breviary, and an *Imitation of Christ* were the only books in his poor chamber, which is still shown to the visitor; and of these the breviary was not used, as he wept so much in reading the office that he endangered his sight, and the Pope excused him from reading it. He spent the first four hours of his early day in meditation and the saying of Mass, then worked until noon, when all dined together, in silence, and afterwards spent an hour in conversation under his observant eye. Then he returned to his desk, or took his stick and his sombrero, and limped to the hospital, or to the houses of the very poor or the rich, or to the chambers of cardinals or papal officials. Many a jeer and curse followed him as he walked, in neat black cloak, with downcast eyes and grave smile, courteous to every beggar or noble who addressed him. Rome was rich with monuments of his philanthropy schools, orphanages, rescue-homes, etc.; but the fierce hostility never died, and at times it rose to the pitch of a gale. After his round of visits he limped back, grave and humble, to the house for the silent evening meal. When the novices were abed, the prefect came to give him a minute account of the day's life in the house, and, when the prefect was abed, the large eyes still flashed in the worn, olive-tinted face. He slept only four hours a night.

But all these pages of the written biography of Ignatius are of less interest than the unwritten. To understand his real life during those fifteen years of twenty-hour workdays you have to study the adventures of his colleagues far away: to mark how the hostility of bishops and doctors and princes is disarmed by a papal privilege or a papal recommendation, how **the Protestant plague cannot break out anywhere but a Jesuit appears**, how the most nicely fitted man is sent for each special mission, how the man disappears when there is, rightly or wrongly, a cry of scandal, how the long white arms of Ignatius Loyola seem to stretch over the planet from Sta Maria della Strada, near the Pope's palace. This vast and obscure activity of the General will be best gathered from a short survey of the fortunes of the Jesuits during his reign.

The first mission of interest to us, though not quite the first in point of time, was the sending of two Jesuits to the British Isles. It seemed that England was lost, and all that could be done was to resist Henry's attempt to stamp out the old faith in Ireland and persuade James v. to follow his profitable example in Scotland. The mission was perilous, for, on the word of these Jesuits of the time, nearly every chief in Ireland had gone over to Protestantism, and in Scotland the nobles and officials were looking with moist lips at the fat revenues of the monasteries. The Archbishop of Armagh, who had fled to Rome, asked the Pope to send two Jesuits to his country, and Codure and Salmeron were appointed. Codure died, however, during the negotiations, and Paschase Brouet was named in his place. As usual, Ignatius



chose his men with shrewdness. Brouet, the "angel of the Society," was the counterpart of Salmeron's vigour and learning. They were granted the privileges of Nuncii by the Pope, though Ignatius directed them to mention these privileges only when the success of the mission required. In fact, he gave them a written paper of instructions as to their personal behaviour when, on 10th September 1541, they left for Paris and Edinburgh. They were to travel as poor Jesuits but the wealthy young noble Zapata was permitted to accompany and care for them.

What the precise aim of this mission was we do not know, but it was from every point of view a complete failure. It is, of course, represented as a success, and its purpose is said to have been merely to hearten the suffering Irish people in their resistance and convey to them indulgences and absolutions. But from the circumstances of the time and the duration of the mission we may be sure that the two Jesuits learned very little English, and less or no Gaelic, so that the idea seems absurd. In Scotland, certainly, their mission was political. They saw James at Stirling Castle, and easily got from him an assurance that he would resist the allurements of Henry VIII. What they trusted to do in Ireland we are not informed, and it seems most reasonable to suppose that they were to see the chiefs and stiffen them in their opposition to England. This they wholly failed to do, for the leading men would have nothing to do with them. The customary Catholic version of the enterprise is that they happily accomplished their mission, traversed "the whole of Ireland" (as even Francis Thompson says), consoling and absolving, and went home to report success. One fears that this account may be typical of these early Jesuit reports of missions. To learn Gaelic and traverse the whole of Ireland, or any large part of it, in thirty-four days (Orlandini), in the sixteenth century, and in circumstances which compelled them to travel with the greatest prudence, would assuredly be a miracle, especially when we are told that for some time even the common folk shrank from them, and it is hinted that the scattered Irish priests were unfriendly.

Apparently they travelled a little in disguise, or hid in the farms here and there, for a few weeks, granting indulgences and dispensations, probably through some Gaelic interpreter, until the English officials heard of their presence and put a price on their heads. The Jesuit narrative credits them with the bold idea of going to London and bearding the wicked Henry in his palace. Their behaviour was singularly prudent for men with such exalted ideas. Leaving Ireland, possibly at the entreaty of the Irish, as soon as the search for them grew hot, they returned to Scotland, and finding that country also aflame, they went on at once to Paris. There they received orders to return to Scotland and discharge a secret mission similar to that they had had in Ireland. They "hesitated and informed the Pope of the state of things in Scotland," says the Jesuit historian; in fact, they remained in Paris until the Pope allowed them to return to Rome. If any be disposed to criticise their conduct, he may be reminded that Brouet and Salmeron had spent several weeks in Ireland at the risk of their lives. However, it is plain that we have to look closely into these early Jesuit accounts of missions which covered the infant Society with glory. A prudent examination of them discovers features which have been carefully eliminated from later Jesuit, or pro-Jesuit, works on the subject

As Henry VIII. died in 1547, and Edward VI. in 1553, it may seem singular that Ignatius did not, when the Catholic Mary acceded to the throne, at once dispatch a band of his priests to help in restoring the old faith. Neither Orlandini nor his discreet follower, Cretineau-Joly, throws any light on the mystery, but a few important hints may be gathered from the more candid early Jesuit historian Polanco, a close associate of Ignatius, and the full solution is indicated in Burnet's *History of the Reformation* (ii. 526, in the Oxford edition). This rare discovery of an independent document suggests that the early story might read somewhat differently in many particulars if we were not forced to rely almost entirely on Jesuit authorities.

From the brief statements scattered over the various volumes of Polanco's *Historia Societatis* it appears that from 1553 until his death Ignatius made the most strenuous efforts to secure admission into England. Cardinal Pole, it seems, asked the prayers of Ignatius for his success when he was summoned to England, and, when Ignatius died and Lainez again approached Pole, the cardinal pointedly replied that the only way in which the Jesuits could aid him was by their prayers. In the meantime (1554) Ignatius pressed Father Araoz, who was in great favour at the Spanish court, to urge Philip, and induce ladies of the court to urge him, to take Jesuits to England. In 1556 he sent Father Ribadeneira, a courtly priest, to join Philip in Belgium and press the request, but the reply was always that Pole was opposed to admitting the Jesuits, Polanco makes it quite clear that Pole resisted all the efforts of Ignatius from 1554 to 1556.

Burnet supplies the solution of the mystery. A friend of his discovered a manuscript at Venice, from which it appears that Ignatius had overreached himself and aroused the hostility of the cardinal. He had written to Pole that, as Queen Mary was restoring such monastic property as had fallen to the throne, it would be advisable to entrust this to the Jesuits, since the monks were in such bad odor in England; and he added that the Jesuits would soon find a way to make other possessors of monastic property disgorge. Pole refused their co-operation and left the Jesuits angry and disappointed. The historian cannot regard an anonymous manuscript as in itself deserving of credence, but the statement very plausibly illumines the situation. I may add that in 1558 Father Ribadeneira was actually smuggled into England in the suite of Count Gomez de Figueroa, who had gone to console the ailing Queen.<sup>1</sup> The count was a warm patron of the Jesuits, but Queen Mary died soon after his arrival, and the last hope of the Jesuits was extinguished.

We cannot examine with equal freedom all the chronicles of early Jesuit activity, and must be content to cull from the pages of the *Historia Societatis Jesu*, the first section of which is written by Father Orlandini, such facts as may enable us to form a balanced judgment of the Society under Ignatius. Italy was, naturally, the first and chief theatre of their labours, and in the course of a few years they spread from the turbulent cities of Sicily to the foot of the Alps. I have already described the work of Ignatius at Rome, and need add only that, as Orlandini tells us, he was one of the most urge at in pressing the reluctant Pope to "reform" the Roman Inquisition, or to equip it with the dread powers of the Spanish tribunal. At the very time when he was devising pleas for toleration in Protestant and

pagan lands, he was urging that in Italy and Portugal there should be set up the most inhuman instrument of intolerance that civilisation has ever known. The psychology of his attitude is simple; he was convinced that he was asking tolerance for truth and intolerance for untruth. The liberal-minded Romans were not persuaded of the justice of his distinction, and the opposition to the Society increased. The hostility, which at times went the length of breaking Jesuit windows, is ascribed by his biographers chiefly to his zeal for the conversion of prostitutes. He founded a large home for these women, and would often follow them to their haunts in the *piazze* and lead them himself to St. Martha's House. On the whole, his great philanthropic services and personal austerity secured respect for his Society at Rome, and it prospered there until his later years.

<sup>1</sup>See Ribadeneira's *Historia Ecdesiastica del Stisma del Reyno de Inglaterra* (1588), L, ii. ch. xxii.

In the south of Italy the Society met little opposition in the early years. Bobadilla had done some good work in troubled Calabria before the Society was founded, and within the next ten years colleges were opened at Messina (1548), Palermo (1549), and Naples (1551). The poet Tasso was one of the first students of the Naples college. It was in the north that the more arduous work had to be done. The seeds of the Reformation were wafted over the Alps and found a fertile soil in the cities of the Renaissance. Hardly anywhere else were **monks and clergy so corrupt and ignorant, and nowhere was there so much familiarity with the immorality of the Vatican system. Rome itself lived on this corruption and regarded it with indulgence**, but in the university towns of the north educated men, and even women, who almost remembered the lives of Sixtus iv., Innocent viii., Alexander vi., Julius ii., and Leo x., were but provoked to smile when they were exhorted to cling to the "Vicar of Christ"

(To be continued? Maybe.)

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