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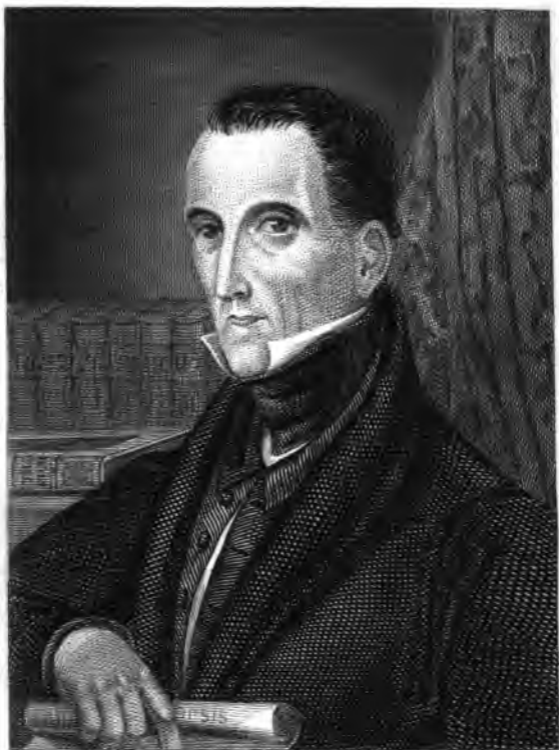
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SYNOPSIS

OF THE

MORAL THEOLOGY

OF THE

CHURCH OF ROME,

TAKEN FROM THE

WORKS OF ST. LIGORI,

AND

TRANSLATED FROM THE LATIN INTO ENGLISH.

BY SAMUEL B. SMITH,

LATE A POPISH PRIEST.

EMBELLISHED WITH FOUR ENGRAVINGS.

NEW YORK:

OFFICE OF THE DOWNFALL OF BABEL,

Clinton Hall, 131 Nassau-st

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RECOMMENDATIONS.

HAVING had an opportunity of examining, in manuscript, the translations of the popish saint, Ligori, by Mr. Samuel B. Smith, and of comparing them with the original work in Latin, approved by the pope and cardinals of Rome, and published under their sanction and authority, I hereby declare it to be my opinion, that Mr. Smith has faithfully and correctly rendered them into the English language; and I very cordially recommend them to the careful perusal of the public generally and particularly to my brethren in the ministry, as a synopsis of the moral theology and doctrines of the Romish church, taught in all their divinity schools. The work I consider as of invaluable importance in every light; but especially so, as these translations have never before been published in our own language. Mr. Smith, in his assiduous labors in preparing this book for the press, has accomplished a work of no ordinary merit, and he deserves the thanks of every christian and philanthropist in America; and it is hoped that every lover of pure christianity, and every opposer of the anti-christian church of Rome, will patronise the work.

DAVID R. GILLMER,

Minister of the Presbyterian Church.

New-York, July 23th, 1836.

I have carefully examined, in proof sheets, Mr. Samuel B. Smith's "Synopsis of the Moral Theology of the Church of Rome," compiled from the works of St. Ligori, and I have no hesitation in hazarding the opinion, that a candid and unprejudiced perusal of the said Synopsis, will do more, than any other means yet adopted in our country, to render the whole system of popery odious and pernicious in the estimation of every rational being, whose intellectual

vision is not already completely deranged by that "Mystery of Iniquity."

I, therefore, most conscientiously recommend Mr. Smith's book to the patronage of all lovers of that holiness, without which no man shall see the Lord.

DUNCAN DUNBAR,

Pastor of McDougal-street Baptist Church.

New-York, November 21, 1836.

I have looked over a sufficient number of the proof sheets of the "Synopsis," to induce me to unite most cordially in the above commendation.

SPENCER H. CONE,

Pastor of Oliver-street Baptist Church.

In the great controversy between the Protestants and Romanists, it has ever appeared to me, that *information* is required more than *argument*. To dispel darkness and confusion, "*Let there be light.*" It is, therefore, with much pleasure, that I recommend to the public Mr. Smith's "Synopsis," the proof sheets of which I have had an opportunity of examining. It is a desirable work, as it exhibits some of the prominent features of the "Moral Theology of the Church of Rome," and that, too, by a man of high authority in that church,—Ligori having been enrolled among her saints, by Pope Pius VII., and as late, too, as A. D. 1816. ✓

J. KENNADAY,

Minister of the Methodist Episcopal Church.

New-York, Nov. 23, 1836.

P R E F A C E.

We present the following work before the citizens of these United States, at a crisis when the subject of Popery begins to assume an important aspect in our country; and, consequently, at a time when every one ought to know what Popery is. If the doctrines of the church of Rome are sound and Scriptural, if her morality is pure and holy, her doctrines ought to be promulgated. If she is the One, Holy, Catholic, the only true Church, the Infallible Church, out of which there is no salvation, all the citizens of these United States, and all the inhabitants of the world, ought to know that Holy Doctrine which she teaches, and all ought to embrace that saving Faith.

It is, therefore, that this Holy Doctrine may be communicated to all, that we have been toiling, day and night, during nearly one year, in exploring the whole length, breadth, and profundity of it.

What we present before the public in this Synopsis, is a compendious view of the doctrine of the church of Rome, now taught in all her Schools. It is a fair and exact translation of selected portions of the voluminous MORAL THEOLOGY of St. Alphonsus de Liguori, published at Mechlin in Belgium, "*Superiorum permissu*," in the year 1828.

The treatise from which this selection has been made, is published in nine volumes, in Latin; and contains between four and five thousand pages.

It is the complete and universal system of the moral doctrine of the church of Rome, and the most modern one that has yet been published.

The authority of St. Liguori stands unshaken; and being of a date so recent, its advocates will hardly pretend that it is obsolete or out of date. Upon what principle the doctrines

of Infallibility could become obsolete, or change, is something that we have yet to learn.

The most important point now, in order to prevent all future Jesuitical caviling on the subject, is to show who this St. Ligorio was; why he published his Moral Theology; and how it has been received by the church of Rome.

"Alphonsus *de Ligorio*" (as we read in the Preface of his Works) "was the Patrician of Naples, Bishop of St. Agatha of the Goths, and Founder of the Congregation of the Holy Redeemer." The title of his Work is, "THE MORAL THEOLOGY OF THE ILLUSTRIOUS AND MOST REVEREND LORD ALPHONSUS *de LIGORIO*."

He was enrolled among the *Saints*, as the title-page of his work declares, by "Pope Pius VII., on the 15th of September, in the year 1816."

Of the sanctity of the man, and of the purity of his doctrines, the Preface of his Work speaks in the most exalted terms.

When his Work was first published, there were some, less corrupt than the rest, who seemed inclined to condemn it. These, however, were soon overawed by the holy character of the authority whom they were about to condemn, and by the universal approbation with which his Theology was received by all classes of the Romish Hierarchy, from his Holiness the Pope, downward.

In allusion to this, the "PREFACE" reads as follows: "Although when that LIGHT, the MORAL THEOLOGY of the Holy Prelate of Naples, first shone upon us, there were several persons, conspicuous both for their piety and learning, who complained, not a little, fearful that a loose rein would be given to the vices, and that relaxation would be introduced in the practice of Confessors; nevertheless, in a very short time, and as if it were by common consent, they perceived that the above mentioned Work would be exceedingly advantageous to all, if they would understand it with the prudence of Christ, (not of the flesh,) and would cautiously apply the *doctrine* to the faithful: It was, therefore, by a wonderful counsel of Divine Providence, that it happened

that so great a reluctance in the beginning, on the part even of wise men, to adopting, in this region, the aforesaid Theology, which they looked upon as a mere *vomit*, if we can be allowed the expression; it was not, we say, without a wonderful counsel of Divine Providence, that this very circumstance has tended to exalt the doctrine. For, in proportion as the opinions of his adversaries emanated from men of exalted genius, in the same proportion the victory which the saint has obtained over them is the more illustrious. By how much the more the doctrine has been scrutinized, by so much the more, if it be found sound and uncontaminated, will it be received and retained. By what great lights, and by what a profusion of light, has not the doctrine of the Blessed Ligori been explored, when Pius VII., on the 18th of May, 1803, declared, with the SACRED CONGREGATION OF RITES, that he had found *nothing in it worthy of censure!*—when the Sovereign Pontiff, Leo XII., writing to the Prelate of Massilien, (who wished to introduce the Festival of St. Alphonsus *de Ligorio* into his diocese, by the Apostolical permission then granted,) when this Sovereign Pontiff extolled Alphonsus with no ordinary eulogiums!—when, in fine, the Most Eminent Cardinal of Castile, the Major Penitentiary, in his letter to the same Bishop of Massilien, amongst other commendations, said, that the Saint stands foremost in our age, not only as an ornament to the episcopal character, and by the splendor of his virtues, but by his doctrine, which is SOUND AND ACCORDING TO GOD, *sana ac secundum Deum*; and we testify that, in the voluminous Works which he has edited on holy things, and with a judgment to be venerated, there is nothing worthy of censure.” Ligor. Præf. Ed. p. V. VI.

Ligori himself, in the Introductory Address and Dedication of his Work to the Sovereign Pontiff, Benedict XIV. tells us, that for many years, he had deviated in his practice in the direction of souls from many other authors, some of whom, he says, entertained opinions *too lax*, and others, *too severe*. “I have thought,” says he, “that it

would be worth while to edit a book which would take a course between these two extremes, and which would embrace opinions *more conformable to truth*, and unfold those which are more desirable than necessary in the directing of consciences. I therefore take this opportunity of laying open many things to my brethren in the ministry, which appertain to practical morality, and which I have learned in the exercise of the Sacred Ministry. I have commenced, finished, and published the work with the aid of God, *Deo juvante*. Since the first edition which I published has been universally received, and as it is for the public good, I have arranged this revised edition in a more methodical order, have more carefully cleared up certain doctrines, and added several others, especially some Dissertations on the infallibility of Pontifical Decrees, and respecting the superiority of those Decrees over the Councils." *Ligor. Pat. Benedic. p. VIII. IX.*

"I have dedicated this book to *Thee*," (continues the Saint, in his address to the Pope,) "because all books which treat on the principles of Theological Faith and Morals belong to Thee alone, who art the sovereign Prince of Theology, the sole Guide and Ruler of the Church, the preserver and defender of Divine Truth, appointed to this office by the special providence of God himself. Maximian, Bishop of Constantinople, (in his epistle to the Orientals,) truly said, 'All the ends of the earth, and all those who profess the true Faith, look upon the power of the Roman Pontiff as they look for light unto the sun himself, whom the Creator of the world has chosen from among all the rest of mortals upon earth, and to whom he has granted as a perpetual right the privilege of possessing the princely Chair (Cathedram) of magisterial power. So that whosoever desires to know any thing that is divine or profound, he must come to this oracle and doctrine for information.'" *Id. ib.*

"Hence," (continues the Saint,) "it is not without reason, that I am anxious to dedicate this work to Thee, and the more so, in order that it might have, and enjoy the ad-

vantage of all thy salutary Bulls and Encyclical Letters, which are productive of so much good, and which will promote the universal reformation of the morals of the faithful to the consummation of the world; inasmuch as in them the supreme wisdom of Thy Holiness has neither leaned to the side of excessive rigor, nor to that of too much benignity, but *condescending to the frailties of the times*, has arranged with *admirable sweetness* that which it had proposed to effect with prodigious fortitude of mind." Id. ib.

Besides the above testimony in confirmation of the authority of St. Ligori, we have also that of the Rev. Father Varela himself, the Popish Priest of the city of New York.

This Rev. Father Felix Varela, about a year and a half ago, in his attempt at a refutation of my "RENUNCIATION OF POPERY," quotes this very same St. Ligori as an overwhelming and decisive authority against something which he found advanced by me. The Rev. Father did not, at that time, know that the Saint was lying on my shelves, and that, at some future day, I would also quote him, in confirmation of the doctrine of the church of Rome, as he himself had done, and that I would adduce his using this authority as an *ad hominem* reason why the same privilege should also be allowed to me.

The Rev. Father, therefore, in order to crush me at once, with the weight of authority so *modern*, so venerable, so holy *quoad doctrinam*, and so universally received, brings forward the authority of St. Ligori with as much gravity and definitiveness as he would one of the *Infallible* Decrees of the Holy Council of Trent. He writes as follows: "But I could not expect such an argument" (referring to something that had been said about Purgatory) "from any one who has been a Catholic Priest," (alluding to myself.) "It is *expressly* taught by Catholic divines that the penitent is not bound to follow the Confessor's opinion in such cases; and LIGORI, WHOSE WORKS ARE IN THE HANDS OF ALMOST EVERY PRIEST, *positively* says, 'The confessor is not a judge of controversies, but of the dispositions of the penitent.' (See Li-

gori, lib. III. n. 669.")—NEW YORK WEEKLY REGISTER AND DIARY of March 28th, 1835.

Having now fixed the authority of St. Ligori, and firmly established the purity and soundness of his doctrine by the testimony of our opponents themselves, we shall spread his doctrine out before the public, that our citizens may have a prospective view of what the state of morals in this country will be if Popery should ever obtain the ascendancy.

It will be well to observe, that the Saint, in one part of his Work, admonishes the reader that he faithfully unfolds the opinions of different divines, with their reasons in support of them, that others may judge of what weight they are, according to their prudence. If you should wish to know, says the Saint, what system I think ought to be followed in the choice of moral opinions, see chapter 3, in another Treatise on a Probable Conscience.

In order not to crowd the Synopsis with the multitude of authorities quoted by Ligori, I have thought it would be better, merely to state their doctrine; and, although, in some instances, it may not be clearly seen how far the Saint himself coincides with them, this is of no importance, since the Saint, in the conflict of different opinions, as he calls them, has given us such rules that there will be no difficulty on the subject. These rules will be found in the Synopsis. Moreover, as Ligori has said, every one is at liberty to judge of the weight of the different opinions, as he chooses to call them, according to his own prudence. The Saint sometimes quotes a variety of *opinions*, in order that every Confessor may suit his own taste.

The doctrine of the church of Rome is a doctrine of expediency. Every Confessor can be accommodated with a system precisely to his taste; provided, however, his conscience be not too tender; for in such a case as this, he would be under the necessity of laying aside his *scrupulous conscience*, as it would be called, and substituting in its place a *right conscience!* as it is termed. He would have to do as those did, who, at first, as we have read in the Preface, were so shocked with the Saint's Moral Theology, that they

looked upon it, as the Preface to Ligori tells us, as a mere *vomit*: he would have to do as these did; that is, do like the *dog, who returns again to his vomit*.

The reader, in the perusal of the Synopsis, will see, strange and paradoxical as it may sound, that **THERE IS NOT ONE THOROUGH PAPIST IN THE WHOLE WORLD**. He will be satisfied, too, that Popery is the first, last, grand masterpiece of hell. He will perceive, most evidently, that the whole system is constituted expressly to exalt the Priesthood to the highest pinnacle of worldly power, and to seat the Pope on a throne even above the God of the universe; to give them a sovereign control over their subjects; to fill their coffers with gold; and to facilitate to them the gratification of the most lawless passions. It will be seen that the policy of the system is to plunge the people deeper and deeper into ignorance the most abject and profound.

I have said that there is not a thorough Papist in the whole world; and to this I add, that, according to the "*sound doctrine*" of Ligori, there is **BUT ONE SIN IN THE WORLD**, and that is, disobedience to Romish Priests. When I say there is not a thorough Papist in the world, I mean that human nature, corrupt as it is, is not sufficiently depraved to become as wicked as Popery would make it. These two propositions I bind myself to substantiate before I lay the Saint upon the shelves.

As we deem this **SYNOPSIS** of the Moral Theology of St. Ligori the most important work that ever has been published on the subject of Popery, we now publicly challenge the Romish Clergy and the Bishop of New York, to say whether this translation which we have made of St. Ligori is not fair, true, and correct. Such an abomination, we will venture to say, has never appeared in any of the modern tongues, as that which the Moral Theology of St. Ligori presents before us.

The Romish Clergy in the United States are now put to the test. They must either deny that we have given a fair translation of Ligori, or they must admit it. If they admit it, (and this, most assuredly, they will not publicly dare to

do,) Popery, and its Moral Theology, will confessedly stand as the masterpiece of hell. If they deny that we have given a fair translation, we will then challenge them to come forward in a public assembly with the works of St. Ligori, where we promise to meet them, and submit our translation, and the original, to the inspection of a committee, one half of whom to be chosen by ourselves, and the other half by the Romish Clergy. Truth never shuns investigation. If we have not given a fair, genuine, and true translation; and if we have not exhibited the doctrine of St. Ligori and the church of Rome fairly and correctly, without garbling, or giving an erroneous construction, we will be willing to incur the consequences that we ought to expect for having deceived the public.

This Work, we trust, will for ever terminate all disputes in regard to the real doctrine of the church of Rome. Over this subject clouds of obscurity have been thrown. Charges have been made in regard to the moral corruption and turpitude of the doctrine of the church of Rome, and endless subterfuges have been resorted to in order to wipe away the stain. Volumes have been opened, and authorities without end consulted, until the subject became so diffuse, that the mind itself seems to have been bewildered and lost in the interminable labyrinth of the controversy. Here is where Popery takes the advantage; and although defeated in fact, assumes an air of triumph in appearance.

The Work that is now presented to the public is concentrated into such a focus, that all the subtleties of Jesuitism will be consumed like feathers in the converging rays of the sun. We place the subject in the focus of truth; open upon it the rays of light beaming from the Word of God; and the glass through which the rays are made to fall upon the object, is nothing more or less than the Moral Theology of the great St. Ligori, whose works are declared by the church of Rome, to be "SOUND AND ACCORDING TO GOD, *sana ac secundum Deum.*"

We particularly recommend this Work to all Ministers of the Gospel. We assure them, and subsequent events

will prove our assertion to be true; that it is the only Work they will stand in need of, to prove that Popery is the first, the last, grand masterpiece of hell. His authority embraces that of all the other Popish Divines. It is the most recent system of Moral Theology that has been published by the church of Rome. The compiler of it has been enrolled among the Saints. His Office is recited in the Breviary, the Common Prayer-book of the Romish Clergy and Cloistered Nuns. His anniversary festival is celebrated in the Mass. "His THEOLOGY," (as was admitted by the Rev. Father Varela, the Romish Priest in this city,) "IS IN THE HANDS OF ALMOST EVERY PRIEST;"* and it is declared by the "SACRED CONGREGATION OF RITES," and by the whole church of Rome, to be SOUND AND ACCORDING TO GOD, *sana ac secundum Deum.*"

In order to afford every facility to Ministers of the Gospel in the finding of any subject in relation to the Romish doctrine and morality, we have first divided the "SYNOPSIS" into chapters; these chapters again into paragraphs, every one of which is preceded by a short heading, which points out what is the leading subject of the paragraph. There is, moreover, a General Index referring to the page. It may be considered a kind of Dictionary of Popery. Here all the most important technicalities of Popery are lucidly explained. All that is obscure in it is made manifest; all that is doubtful, rendered certain.

Ligori, in the Preface of his Work, is called the "LIGHT, *Lumen.*" In the "SYNOPSIS," therefore, we have all the LIGHT that can be thrown upon this hitherto dark and mysterious subject.

Such is the opinion we have of this Work, which is now dismantled of its Latin garb, that we fondly flatter ourselves that it will be translated from the English, into which we have rendered it, into all the modern languages of the civilized world.

* See the "CATHOLIC DIARY," a Popish paper, published in this city, under the date of March 28th, 1835.

The "SYNOPSIS" ought to be read, not only by every Minister of the Gospel, but by every individual with whom Popery can come in contact. Christians ought to read it, in order to know how to refute the subtleties of their Popish adversaries. Infidels should read it, that they may see to what state of degradation the mind can sink when deprived of the grace of God. Papists ought to read it, to know what their own doctrine is. Lawyers ought to read it, in order to whet their talents at disputation. Lovers of romance should read it, because it is romantically original, strangely diversified, replete with novelty. Young and old, male and female, ought to read it, for then they will know what Popery is.

May it be wafted on the wings of the wind. If it is the LIGHT, may all the nooks and corners of the earth be furnished with it. "*No man, at any time, lighteth a candle, and putteth it under a bushel, but on a candlestick, that it may give light to the whole world.*" This "GREAT LIGHT" has hitherto been hid under the bushel; we now place it upon the candlestick of public inspection. Since the Infallible Doctors hide their "LIGHT," it is but charity in us to make it shine.

In order to make the Work more interesting, we have embellished it with four engravings, two of them on steel. One of these is my own portrait. This we think will gratify the public, inasmuch as the sight of a converted Popish Priest is somewhat of a novelty. We also present the likeness of the great St. Ligor himself, as it stands in the Preface of his Works. There is likewise an engraving exhibiting the adoration of the "*Holy Oil, OLEUM SANCTUM;*" and another, in which is portrayed some of the cruelties practised upon *heretics*.

"DOCTRINA SANA AC SECUNDUM DEUM."

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ALPHONSUS DE LIGORIO,

**Patrician of Naples, Bishop of St. Agatha of the Goths, and Founder
of the Congregation of the Holy Redeemer.**

SYNOPSIS.

CHAPTER I.

Of the Nature and Extent of the Subject.

The subject of this Synopsis is a reprint of the
works of the Most Excellent of the church of
England, a treatise on the subject of Ecclesiastical
Discipline, derived from the doctrine of the church
of England on this subject. Although the title
of this Synopsis is such as to lead up from
the beginning of the celebrated by laws, we
begin by introducing the same subject from
the point of view, as a kind of introductory
and preparatory of what we shall say here. And
beginning the same subject from this point of view
we shall be enabled to treat of the same subject
of about four hundred pages.

This Synopsis agrees with the edition of Anti-
quarian Society, and the same subject is continued
through several of the succeeding chapters. The
author of this Synopsis, however, of Legard, bears
some resemblance to that of the same subject,
especially as it is a work collected expressly for the
use of the students of the law in the University
of Oxford.



FRANCESCO DE LICORIO,

FRANCESCO DE LICORIO, Author of the Code, and Founder
of the Holy Redemptor.

SYNOPSIS.

CHAPTER I.

Council of Trent, on Auricular Confession.

WE have judged it expedient to commence the Synopsis of the Moral Theology of the church of Rome, with a chapter on the subject of Auricular Confession, derived from the doctrine of the Council of Trent on that subject. Although, as the title of this Work imports, the Synopsis is made up from the writings of the celebrated St. Ligori, we take the liberty of introducing this one chapter from the Council of Trent, as a kind of infallible introduction and confirmation of what we shall afterwards find taught by the Saint whose voluminous writings we are about to translate, and concentrate into a volume of near four hundred pages.

This first chapter opens with the subject of Auricular Confession; and the same subject is continued through several of the succeeding chapters. The whole Moral Theology, however, of Ligori, bears either directly or indirectly on this same subject, inasmuch as it is a work compiled expressly for the use and direction of Confessors in the tribunal of Penance.

Auricular Confession, in Popery, signifies that tribunal in which the sinner is bound to Confess all his sins to a Priest. It is called auricular, because the Penitent, (as they call him,) Confesses his sins in the ear of the Priest privately.

1. **AURICULAR CONFESSION NECESSARY FOR SALVATION.**—This most execrable tribunal is said by the Infallible Council of Trent to be "*necessary for the remission of sin;*" and they maintain, that "without it, the sinner cannot hope for salvation."* "The voice of the Priest," says the Council of Trent, "who is legitimately constituted a minister for the remission of sins, is to be heard as that of Christ himself, who said to the lame man, "*Son, be of good cheer, thy sins are forgiven thee.*"—Cat. Council of Trent, p. 180.

2. **FORM OF PENANCE.**—"Penance is the channel through which the blood of Christ flows into the soul, and washes away the stains contracted after baptism." Id. ib. "The form of the absolution or pardon, granted by the Priest, is this: '**I ABSOLVE THEE.**'"—Id. p. 181.

"Unlike the authority given to the Priests of the Old Law to declare the leper cleansed from his leprosy, the power with which the Priests of the New Law are invested, is not simply to declare that sins are forgiven, but, as the ministers of God, *really to absolve from sin.*"—Id. p. 182.

* See Catechism of the Council of Trent, revised by John Hughes, the Priest of St. John's Church, Philadelphia, p. 192. 193.

3. **THE PRIEST REPRESENTS CHRIST.**—"The rites used in the administration of this sacrament, also demand the serious attention of the faithful. Humbled in spirit, the sincere penitent casts himself down at the feet of the Priest, to testify, by this his humble demeanor, that he acknowledges the necessity of eradicating pride, the root of all those enormities which he now deploras. In the minister of God, who sits in the tribunal of penance as his legitimate judge, he venerates the power and person of our Lord Jesus Christ; for, in the administration of this, as in that of the other sacraments, the Priest represents the character, and discharges the functions of Jesus Christ."—Id. ib.

4. **PENANCE REMITS ALL SIN.**—"There is no sin, however grievous, no crime, however erroneous, or however frequently repeated, which penance does not remit."—Id. p. 183.

5. **ALL BOUND TO OBEY THE PRIEST.**—"If, therefore, we read in the pages of inspiration, of some who earnestly implored the mercy of God, but implored it in vain, it is because they did not repent sincerely, and from their hearts. When we also meet, in the Sacred Scriptures, and in the writings of the Fathers, passages which seem to say, that some sins are irremissible, we are to understand such passages to mean, that it is very difficult to obtain the pardon of them. A disease may be said to be incurable, when the patient loathes the medicine that would accomplish his cure; and, in some sense, some sins may be said to be irremissible, when the

sinner rejects the grace of God, the proper medicine of salvation."—Id. ib.

5. ALL BOUND TO OBEY THE PRIEST.—“ The penitent *must submit himself to the judgment of the Priest, who is the vicegerent of God.*”—Id. ib. .

“ Contrition, it is true, blots out sin ; but who is ignorant, that to effect this, it must be so intense, so ardent, so vehement, as to bear a proportion to the magnitude of the crimes which it effaces ? This is a degree of contrition which few reach, and hence, through perfect contrition alone, very few, indeed, could hope to obtain the pardon of their sins. It therefore became necessary, that the Almighty, in his mercy, should afford a less precarious and less difficult means of reconciliation and salvation ; and this he has done, in his admirable wisdom, by giving to his Church the keys of the kingdom of heaven. According to the doctrine of the Catholic Church, a doctrine firmly to be believed and professed by all her children, if the sinner have recourse to the tribunal of penance with a sincere sorrow for his sins, and a firm resolution of avoiding them in future, although he *bring not with him that contrition* which may be sufficient of itself to obtain the pardon of sin ; *his sins are forgiven by the minister of religion*, through the power of the keys. Justly, then, do the Holy Fathers proclaim, that by the keys of the Church, the gate of heaven is thrown open ; a truth which the Decree of the Council of Florence, declaring that the effect of penance is **absolution from**

sin, renders it imperative on all, unhesitatingly to believe."—Id. p. 190.

6. THE PRIESTS HOLD THE KEYS OF HEAVEN.—

"Nor let it be supposed that confession, although instituted by our Lord, is not declared by him necessary for the remission of sin: the faithful must be impressed with the conviction, that he who is dead in sin, is to be recalled to a spiritual life by means of sacramental confession, a truth clearly conveyed by our Lord himself, when, by a most beautiful metaphor, he calls the power of administering this sacrament, '*the keys of the kingdom of heaven.*' To obtain admittance into any place, the concurrence of him to whom the keys have been committed is necessary, and therefore, as the metaphor implies, to gain admission into heaven, its gates must be opened to us by the power of the keys, confided by Almighty God to the care of his Church. This power should, otherwise, be nugatory: if heaven can be entered without the power of the keys, in vain shall they to whose fidelity they have been intrusted, assume the prerogative of prohibiting indiscriminate entrance within its portals. God commands us to obey his ministers; and by obeying them, we honor God alone."—Id. p. 192.

7. ALL MUST CONFESS ONCE A YEAR.—"According to the Canon of the Council of Lateran, which begins: "*Omnes utriusque sexus,*" it commands all the faithful to confess their sins, at least, once a year."—Id. p. 193.

Before we proceed any further, it will be proper

to let the reader know that sin is distinguished by the Romish church into mortal and venial.

“That is mortal sin,” says Ligor, “which, on account of its enormity, destroys the grace and friendship of God, and deserves eternal punishment. It is called mortal, because it destroys the principle of spiritual life, which is habitual grace, and kills the soul.

“Venial sin is that which, on account of its levity, does not destroy the grace and friendship of God, although it diminishes the fervor of charity, and deserves a temporal punishment. It is called venial, because the principle of the spiritual life, grace, being still sound, it affects the soul with a languor that is easily cured, the pardon of which is easily obtained.”—Ligor. lib. v. n. 51.

8. NOT NECESSARY TO CONFESS VENIAL SINS.—

“All mortal sins must be revealed to the minister of religion; *venial sins*, which do not separate us from the grace of God, and into which we frequently fall, although, as the experience of the pious proves, proper and profitable to be confessed, may be *omitted without sin*, and expiated by a *variety* of other means.”—Cat. Council of Trent, p. 194.

9. PRIEST AND PENITENT BOUND TO SECRECY.—

“Secrecy should be strictly observed, as well by penitent as by Priest.”—Id. p. 196.

10. QUALITIES OF A CONFESSOR.—“Besides the powers of orders and jurisdiction, which are of absolute necessity, the minister of this sacrament, holding as he does, the place at once of *judge and*

physician, should also be gifted with knowledge and prudence. As judge, his knowledge, it is evident, should be more than ordinary, for by it he is to examine into the nature of sins, and, amongst the various sorts of sins, to judge which are grievous and which are not, keeping in view the *rank and condition* of the person. As physician, he has also occasion for consummate prudence, for to him it belongs to administer to the distempered soul those sanative medicines which will not only effect the cure of her present malady, but prove preservatives against its future contagion. The faithful, therefore, will perceive the great importance to be attached to the choice of a confessor, and will use their best endeavors to choose one who is recommended by integrity of life, by learning and prudence, who is deeply impressed with the awful weight and responsibility of the station which he holds, who understands well the punishment due to every sin, and can also discern who are to be loosed, and who to be bound."—Id. p. 196.

The foregoing is a brief abstract from the Catechism of the Council of Trent published by command of Pope Pius V., translated into English by Priest I. Donovan, Professor, &c., Royal college, Maynooth, and revised by Priest John Hughes, of Philadelphia.

One important fact, which many of the Papists deny, is, in the above document of the *Infallible* Council of Trent, clearly proved; and that is, that it is the doctrine of the Romish church that Priests

can pardon sin. The Papists tell us that their Priests do not pretend to pardon the sinners themselves, but that they merely pronounce them to be pardoned. "No one," say they, "can pardon the sinner, but God,—and this we know." The Infalible Council, however, declares that it is the Priest who pardons: "*I absolve thee*," is the form of the absolution pronounced by the Priest. He does not say, "May God pardon thee, or, God pardons thee," but, "I pardon thee."

That one sinner can pardon another sinner, and of sins, too, not committed against himself, but against God, is a thing so contrary to common sense, to reason, and to Scripture, that Popery has to twist her doctrine entirely out of shape, in order to meet the difficulties that present themselves against it. The very pretension to such a power as this, is a most flagrant insult to the Deity. Suppose, for instance, that one person is grievously insulted, wronged, and maltreated by another, and a third person steps in, and says to the offender, "Sir, if you will fall down upon your knees, and Confess to me the wrong you have done to that man, I will pardon you;" what could we think but that the man must be insane, or speaks merely to insult, or that he thinks the person he addresses is an idiot? Now, this is the very outrage that every Priest offers against God, whenever he pronounces the words "*I absolve thee*." God is the infinitely holy being who is offended by sin; and yet it is a Priest, a miserable sinner, who pardons the sin. I know the Jesuitical twist that is given to

the words, "*I absolve thee,*" "EGO TE ABSOLVO." They pretend, that by the sacred character of Priesthood, the Priest is identified with Christ:—that it is Christ who speaks through his mouth:—that the pronoun *I* does not relate to the Priest who pronounces it, but to Christ. All a gratuitous assertion, of course. The Infallible Council, as we have seen above, admonishes the *faithful* of "the great importance to be attached to the choice of a Confessor;" and urges them to "use their best endeavors to choose one who is recommended by *integrity of life*, by learning and prudence; and who is deeply impressed with the awful weight and responsibility of the station which he holds; who understands well the punishment due to every sin; and *who can also discern who are to be loosed, and who to be bound.*"

By this they admit, that there are some Priests who are not recommended by *integrity of life*, and that there are some *who cannot discern who are to be loosed, and who to be bound.* But when these Priests pronounce over the sinner, "*I absolve thee,*" we would ask the Jesuit, with all his subtlety, to tell us whether it is Christ who then speaks?—If it is Christ who then speaks, the consequence is, that *Christ cannot discern who are to be loosed, and who to be bound.* A dilemma, out of which, even a Jesuit cannot slip. Either it is Christ who speaks, (as they pretend it is,) or it is not Christ who speaks. If it is Christ who speaks, Christ cannot be God, (yet they acknowledge he is God,) because God

knoweth all things. If it is not Christ who speaks, the Infallible Council of Trent is a liar, Popery is a cheat, the Priests are deceivers, and the people are deceived; because they maintain that the Priest, in the tribunal of Confession, is identified with Christ, and that it is Christ who speaks through his mouth when he pronounces over the sinner, or Penitent, as they call him, the words, "*I absolve thee.*"

Perhaps, as an evasion, they will tell us, that it is sometimes Christ who speaks through the mouth of the Priest, and sometimes it is the Priest who speaks through his own mouth. This subterfuge is like a fox with one paw in a trap, caught in the other by another trap. "*God alone is the searcher of hearts;*" therefore, the *Penitent* cannot know whether the Priest can discern who are to be loosed, and who to be bound;—nor can the Priest, (as they admit themselves,) ascertain whether the Penitent repents of his sins. If the Penitent does not repent of his sins, they acknowledge that the Absolution, the "*I absolve thee,*" is invalid, that the sinner remains still bound, and bound faster than ever. Here, then, they are fast both ways. If the Priest is a good man, and the Penitent, or the one who Confesses to him, is a sinner, the "*I absolve thee*" is invalid; and if the Priest is a bad man, it is blasphemy to identify him with Christ; for, as the Scripture asks, "*What concord hath Christ with Belial? and what communion hath light with darkness?*" 2 Cor. vi. 14, 15.

This evasion is not a mere supposition, but a

systematic subterfuge. No one, perhaps, who has not been thoroughly initiated in the sophistry of Popery, would detect the covered lie that is concealed in the third paragraph of the chapter under consideration. We will open it as well as we can.

The paragraph to which we allude, commences with these words: "The rites used in the administration of this sacrament, also demand the serious attention of the faithful. In the *minister* of God, who sits in the tribunal of Penance as his legitimate judge, he (*the Penitent*) venerates the power and person of our Lord Jesus Christ; for, in the administration of this, as in that of the other sacraments, *the Priest* represents the character, and discharges the functions of Jesus Christ." (Cat. Coun. Trent, p. 182.) The sophistry rolls upon the words *minister of God*, and *Priest*.

The doctrine that is openly promulgated to the *faithful*, as they call them, is, that the people are to venerate in the Priest, the power and person of our Lord Jesus Christ. The crafty Doctors, however, sensible of the inconsistency of such a doctrine, and fearful lest the heretics should handle it, have left a hole for the serpent to hide his head in. "In the *minister of God*," say they, "the people are to venerate the power and person of our Lord Jesus Christ." By this expression they wish it to be understood, as all their followers understand it, that they mean the Priests; but if we heretics, as they call us, ask them how a wicked Priest can be the *minister of God*, and how the people can venerate

in him the *power and person of our Lord Jesus Christ*; they will reply, they did not tell us that a *wicked Priest* is the minister of God, or that the people ought to venerate in him the power and person of Christ, but that the Infallible Council used the term *minister of God*, and not *Priest*. Pitiful sophistry! Look again at the conjunction *for*, in the above noted paragraph, how it runs in upon the word *Priest*; including, and meaning to include, on the *outside show*, all Priests, whether they are *ministers of God*, or servants of the devil. Here again, we have the Prince of darkness placed upon the throne, and the people commanded and bound to fall prostrate on their knees and worship him. If they do not worship him personally, they worship him at least emblematically; inasmuch as they venerate and worship his image in the person of a wicked Priest. "*Doctrine of devils!*"

Another sophism lurks under the word "*penance*," in the fourth paragraph. "There is no sin," says the paragraph alluded to, "however grievous, no crime however enormous, or however frequently repeated, which Penance does not remit."—Cat. Coun. Trent, p. 183.

By the word *penance*, here, they mean the tribunal of Confession. Sometimes this tribunal is simply called Confession; at other times it is called the Sacrament of Confession. Sometimes it is called the tribunal of Penance; at other times, simply *Penance*. The one who Confesses is called the *Penitent*.

That the word *Penance*, in the above named paragraph, signifies the tribunal of Penance, no one who reads, will deny. Then again, in the following paragraph, they have got the word *Penance* to signify *repentance!!!* And stranger still, they make *Confession to a Priest* synonymous with *repentance*. Now, all this is just what they want the people to believe, and believe it they do. But then again, they have left another hole, out of which to escape when closely beset by the *heretics!* We *heretics!* admit that there is no crime, however enormous, which is not remitted by God, upon the sinner's sincere repentance. Therefore, when we attack them upon the doctrine, they tell us we admit it ourselves.

This is Popery. This is the double-faced monster; the "*Dragon*" and the "*Lamb*." She speaks, and her words signify opposites. The poor deluded followers of "*the Beast*" see one thing, and believe another. They reject the testimony of their own senses, trample the garlands of reason beneath their feet, and, being stunned by the roaring of the "*Dragon*," are deaf to the whispers of conscience, and to the Spirit of God.

The "*Church says so*," is the "*ne plus ultra*" which dethrones them of the prerogative of reason, and makes the Word of God a lie.

"There is no sin," (says the Infallible Council,) "however grievous, no crime, however enormous, or however frequently repeated, which Penance" (by which is here meant the *Sacrament of Penance*)

“does not remit.” The Word of God, however, declares that “*the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.*”—Matt. xii. 31—32.

One of these propositions must be false, as they are in direct opposition. The Word of God cannot be false; therefore the Popish church stands guilty of a lie.

Alluding to the above text of Matthew, the Infallible Council observes as follows:

“When we also meet, in the sacred Scriptures, passages which *seem* to say that some sins are irremissible, we are to understand such passages to mean, that it is *very difficult* to obtain the pardon of them.” (Cat. Coun. Trent p. 183.) “The passage *seems* to say!” The only *seeming* there is about it, is in the delirium of *Infallibility!* Here, again, the church of Rome, that “*Man of Sin*” spoken of by the Apostle, “*opposeth and exalteth himself above all that is called God.*” 2. Thes. ii. 4. For Christ *expressly* declares that a certain sin shall not be forgiven; and the Romish church declares it shall be forgiven: “there is no sin,” (says the Council of Trent,) “however grievous, which Penance does not remit.”

But the ulterior portion of the above-named fourth paragraph affords to us *heretics!* quite a treat; and

that, too, as I think will be clearly shown, at the expense, wholly, of Infallibility.

The thing zigzags along as follows: "A disease may be said to be incurable, when the patient loathes the medicine that would accomplish his cure; and, in *some sense*, SOME SINS may be said to be irremissible," (unpardonable,) "when the sinner rejects the grace of God, the proper medicine of salvation." (Cat. Coun. Trent p. 183.) According to this specimen of *Infallible* reasoning, it appears that, in *some sense only*, SOME SINS may be said to be irremissible, and that because the sinner rejects the grace of God. We would ask the Infallible Doctors of the Council of Trent, whether in *every sense*, EVERY SIN is not unpardonable, if the sinner rejects the grace of God?

Either the above proposition of the *Infallible Church* is incorrect, false, and wicked, or else there are some sins which are pardonable, even while the sinner rejects the grace of God.

To what wild phrensies, and extravagant contortions of reason, will not the church of Rome resort, in order to impress the minds of her deluded devotees with the notion that her PRIESTS CAN PARDON ALL SINS, even that against the Holy Ghost, which Christ himself declares "*shall not be forgiven, neither in this world, neither in the world to come.*" The Priests are beings of so exalted a power, and the Confessional is a box so lucrative, that, rather than step down from the pinnacle of their authority, or check the flood that flows into their coffers, the dec-

laration of Christ must be set at naught, and the Word of God be sealed and closed forever. Well we may say to these what Peter said to Simon, "*Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.*"—Acts viii. 20.

The fifth paragraph of this chapter, shows to what audacity the Romish church has attained, in order to hold the world in subjection to their authority, for the sake of rendering their followers vassals of their ulterior designs, victims of their lusts, and prizes for their avarice.

How does this doctrine tingle on our ears? "Although the sinner bring not with him *that contrition* which may be sufficient of itself to obtain the pardon of sin; *his sins are forgiven by the minister of religion, through the power of the keys,*" by confessing to a Priest. Here we have it, then, the blasphemy expressly declared, that the contrition which is *insufficient* for the obtaining of *God's pardon*, is *sufficient* for obtaining *pardon through a Priest*.

Is it any matter of surprise, that in the Romish church such a general laxity of morals prevails, when the people are taught, and by the Infallible Council of Trent, too, that contrition is not necessary for the remission of sin; that the Priest, in virtue of *the Keys*, can pardon sins, which God does not, and will not pardon?

CHAPTER II.

Auricular Confession—Offices of the Confessor—Miscellaneous.

HAVING, in the preceding chapter, shown what are the views of the Council of Trent in regard to Auricular Confession, we shall now open the volumes of St. Ligorì, and spread out in one comprehensive view, the principal moral doctrines of the church of Rome, not only as they relate to the subject of Auricular Confession, but to morals in general.

We shall, however, for a while continue with the subject of Auricular Confession; and we shall endeavor to show, from the impracticability of the thing, that no man is bound, in order to obtain God's pardon for sin, to Confess it to men, or to any man soever; much less to Confess it to Popish Priests.

1. IMPRACTICABILITY OF THE DOCTRINE.—In order to show the impracticability of the thing, we shall now avail ourselves of the concessions of the Romish Doctors and Theologians themselves. Of these we shall select the Moral Theology of the famous St. Ligorì, the authority of which no Papist dare to reject, because the man is enrolled among the Saints, and the Popish church has declared that there is *nothing* in his voluminous system of Moral Theology *worthy of censure; nothing that is not according to God, and sound doctrine.*—Ligor. Theol. Præf. T. 1. p. vi.

2. **THE OFFICES OF A CONFESSOR.**—The office that a good Confessor is bound to exercise," (says this Saintly Doctor,) "are four: namely, those of Father, Physician, Teacher, and Judge."—Ligor. Theol. T. viii. p. 7.

"A good Confessor, in order to discharge the duties incumbent on a Father, ought to be full of charity."—Id. ib.

We will now listen to what this Holy Father says in regard to Confessors in general, and we shall then see whether they are good Fathers, good Physicians, good Teachers, or good Judges. If we condemn them, and prove from the impracticability of the thing, that no man is bound, in order to obtain God's pardon for sin, to Confess it to men, or to any man soever, much less to Confess it to Popish Priests—I say if we condemn them, we seal the condemnation with the testimony of their own lips.

First, then, in regard to the Confessor as a Father, the Saint begins as follows: "Says," (says he,) "devote their time only to hearing the Confessions of certain devotees, or of persons of importance and high standing in life. If, however, any poor miserable sinner approach them, they listen to his Confession with bitter impatience; and having laden him with reproach, drive him from their presence; the consequence is, that this poor and miserable sinner, after having strove for a long time to prevail upon himself to go to Confession, and finding himself so roughly received, conceives a hatred against the sacrament of Penance, and, in despair of ever

finding a Confessor who will listen to him, and absolve him from his sins, he rushes with a loose rein, precipitately down the slippery path of life, lost and undone, and sinks into despair."—Id. p. 8.

The Saint then goes on to tell how a good Confessor ought to act, and, among his other instructions, he has this: "*Eia frater! nihil refert.* Take courage, brother! it is of no consequence if you do not look into all the turns and windings of your conscience; it is sufficient if you answer the questions which I ask you."—Id. ib.

"If it should seem expedient to defer absolution," (continues the Saint!) "let the Confessor appoint a day for the Penitent to return to Confession, by addressing him thus: 'take courage, brother! on such a day I will expect you; do not neglect to return to me, but, as I have told you, take courage; commend yourself daily to the Blessed Virgin, and come to me.'"—Id. p. 10.

So much from the Saint, relative to the Confessor as Father; we will now hear what he says about the Confessor, considered in respect to his office as Physician.

"In order," (says he,) "that the Confessor may be able to apply the proper remedies for the infirmity of his Penitent, he ought to know the origin and cause of all his spiritual diseases. Confessors, not a few, inquire about nothing of their Penitent, except the species and number of his sins. If the Penitent appears disposed, they immediately absolve him; but if he does not appear disposed, they hardly speak

a word to him, but with reverted eyes, they forthwith dismiss him, saying, '*Retire from me, because I cannot absolve you.*'"—Id. p. 2.

3. **SECRET INSTRUCTION.**—The Saint, here, makes a reflection which I am pleased to avail myself of, because the same reflection has frequently been made by myself. "The Sovereign Pontiff Benedict XIV." (says he,) "in his *Bulla Apostolica*, § 12, says that the admonitions and instructions of a Confessor are more efficacious than sermons preached from the pulpit: nor is it without reason that they should be more efficacious, because many particular circumstances are concealed from the preacher, which are clearly known by the Confessor; hence the Confessor has a much better opportunity of giving the Penitent the proper instructions, and of applying the remedies suitable to the disease. Nor ought the Confessor, then, to attend to the other Penitents who are standing and waiting round about him; for, as St. Francis Xavier has said, 'it is better to hear the Confession of a few, properly made, than the 'disorderly Confessions of many, and without fruit. Here they ought to reflect how improperly those Confessors act, who, if they discover that the Penitent is not rightly disposed, immediately command him to retire from their presence, in order, thereby, that they may save time.'"—Id. p. 12.

4. **PRIESTS, NOT GOD, PREPARE THE PENITENTS FOR ABSOLUTION.**—"Let such Confessors," (continues the Saint,) "know, that the sentiments of those Doctors who maintain that Confessors are

bound by all means to prepare their Penitents for absolution, although they should come to Confession with improper dispositions, let such Confessors know, that the sentiment of those Doctors is grounded upon the strongest reasons."—Id. ib.

We come now to a point in the Romish doctrine on Confession, upon which turns the whole load of all the moral depravity which characterizes that church, and which emanates, as I have often declared, from that pernicious sink of all abominations, the Confessional.

The paragraph which I am now about to spread out to the public view, ought to be stamped in letters of brass, and suspended, conspicuous, high in the air, that all the world might read it, that, by reading, they might learn what Popery is.

5. THE SINNER MUST BE LEFT IN IGNORANCE.—

The doctrine is as follows:—(I take it from the Saint, *verbatim*.) "If the Penitent," (says he,) "is in *inculpable* ignorance, in regard to those things concerning which, it is possible to be invincibly ignorant, although this ignorance be of the 'law of God,' and the Confessor *prudently* thinks that to admonish the Penitent would not correct him, then, and in that case, the Confessor must abstain from admonishing the Penitent, and must leave him in his ignorance."—Id. ib. This, I must now give in Latin, precisely as it came from the pen of the Saint himself, because the doctrine is so atrocious, that the Priests will tell their people I have mutilated it in the translation. Those of my readers who are un-

acquainted with the Latin, will, doubtless, for the cause of Zion, be willing that a few lines should thus be devoted. The world will then see whether I have distorted the doctrine; and Jesuitism will have a gag to stop its cavillings.—The passage runs as follows:—

“Si ignorantia inculpabili erit circa alia, de quibus potest dari ignorantia invincibilis licet sit juris divini, et prudenter Confessarius existimet admonitionem non esse profuturam Pœnitenti, tunc abstinerendum erit ab admonitione, et Pœnitens relinquendus in sua bona fide.” The Saint adds, “and in this the Doctors of the strictest sentiments agree.” *Id. ib.* As a codicil to the foregoing, we will append the following, taken, *verbatim*, likewise, from the same great Saint and Doctor. “In like manner,” (says he,) “the Confessor must omit to inform the Penitent about making restitution,” (of stolen goods or any thing else,) “if he certainly foresee that the Penitent, who is now ignorant of the thing, will not obey, or follow his admonition.” *Id. ib. p. 13.*

The following, however, are the exceptions, and the only exceptions which are given to this rule. The 1st is; “If, from that ignorance an injury should redound to the public good; hence, Princes, Governors, Confessors, Curates, and Prelates, who neglect their official duties, should be admonished, because the ignorance of these persons, although invincible, is always injurious to the community, because it is easy for others to suppose that they are allowed to do what they see their superiors do. So,

also, in respect to those who frequent the sacraments; because others would suppose that what they do would also be lawful for them to do. The 2d exception is; If the Penitent should ask the Confessor about the matter; in this case the Confessor would be bound to open the truth to him. The 3d exception is; If the Penitent would, in a short time, yield to the admonition of the Confessor, although at first he would not." Id. p. 14.

Still treating on the subject of Confessors, in their relation to the Penitent, as Spiritual Physicians, the Saint, being a Physician himself, has prepared for the rest of the Spiritual Physicians, the prescriptions which follow:

6. PRIESTLY ABSOLUTION.—“Let the Confessors,” (says he,) “after having properly admonished their Penitent, labor to prepare him for Absolution by an act of true sorrow, and of amendment; to this end, therefore, I would admonish Confessors that there are but few Penitents, especially among the rude and ignorant, who approach the Confessional with the aforesaid act of sorrow. There are Confessors, not a few, who imagine they have discharged their official duties, if they merely interrogate the above mentioned kind of Penitents in the manner following: ‘*Well, have you asked God’s pardon for all these things?*’ (which, indeed, is not a true act of sorrow:) ‘*Are you sorry from your heart for all your sins?*’—And, without adding another word, they give them absolution.”—Id. ib.

We shall now take down one of the Saint's nostrums from behind the curtain, and place it on the counter alongside of the same nostrum prepared in the famous laboratory of the Infallible Council of Trent; and, by comparing the two remedies together, we shall see what a striking difference they present in their respective qualities. In doing this, we shall have the gratification of bringing the Saint in confirmation of what we have advanced in some of the numbers of the "*Downfall*," on the subject of the different kinds of Popery. The Infallible Council of Trent strains every nerve to speak wonderfully wise, and to appear superlatively good. They know that the *heretics* are all around, watching and weighing every word that drops from their mouths, therefore they say all the good things they possibly can. "*They say*," (but as our Lord declares,) "*they do not*." Matt. xxiii. 3. It is a very easy thing for them, when assembled together in Council, to give advice, and to appear as lambs; but all this is sheer hypocrisy. They know, full well, what is the practice of the Spiritual Physicians when they visit their diseased sheep, or when their diseased sheep come to them. They know what remedies are then applied. Each Physician has his own, and each applies his own. All this they know. Not without reason, therefore, is it, that we say all the prattle of the Infallible Council is sheer hypocrisy. If these Spiritual Physicians are really solicitous for the recovery of the slain of the daughter of their people, why do they content themselves with merely mixing

up their infallible specifics, labelling them in letters of gold, and spreading them out for the Infallible Physicians to gaze upon? Will those gilded letters cure the souls of those that never see them? For, being written in Latin, they are a mere *hocus pocus* for the nine hundred and ninety-nine thousandths of the poor sin-sick sheep whose souls are under their care. If these Spiritual Physicians, assembled in Trent, are really solicitous for the recovery of their patients, we ask again, why do they allow the Priestly quacks, the Saintly Doctors, the lax Casuists, to write and publish theories and systems of morality in direct opposition to their infallible catholicon?

Strange paradox, indeed! that contradictory propositions signify one and the same thing; that opposite and repugnant remedies produce one and the same effect! In all the systems of Moral Theology taught in the Popish Schools, the prescriptions which are prepared for the Spiritual Physicians, are a compound of the deadliest poisons. The ointments which they prepare are made, not to heal the wounds of their dying patients, but to cover them. The balm which they infuse, is a narcotic nightshade that spreads its darkness over the soul, lulls the stings of conscience, and leaves the unhappy victim, while dreaming of life, sinking into death. Such are the specifics for the diseases of the soul, which are found upon the shelves of every Popish Doctor, and which, in practice, they apply to every patient that bends before their knees.

These nostrums and deadly poisons are stamped

and labelled by Infallibility herself, when she Canonizes these Spiritual quacks, and impresses the seal of approbation on their Works.

We have before us now one of the most renowned of these Saintly Doctors, Saint Ligori, whose virtues are eulogized, and whose prescriptions for the soul are declared to be "*sound, and according to God,*" "**DOCTRINA SANA AC SECUNDUM DEUM.**" (This is the label which is prefixed to the Preface of his works; and the words are made emphatic, precisely as I quote them here, by being put in **SMALL CAPITALS.**)

What a bubble of a thing, then, is their Infallible Council! What a soapsuds globe, blushing with the colors of the rainbow, but hollow at heart; and when touched with the finger of truth, resolving into its original drop of insignificance, and sinking to the ground! Such is Popery; a globe on one side, and a drop on the other; a Lamb in Trent, but a Wolf running through the world.

7. **THE INFALLIBLE QUACK MEDICINES.**—We now take down, as we promised, one of the Saint's nostrums, and lay it alongside of another from the Infallible Council of Trent. We take them both from the Saint's own shelf; therefore they must be genuine. That of the Saint appears to be a narcotic. The prescription runs as follows: "*Demum incumbendum,*" &c., "Moreover, it is incumbent on the Confessor to apply those remedies which he shall judge to be the most expedient for the health of the Penitent, by imposing on him those satisfac-

tions which are the most congenial to his disease; those which he prudently thinks he will perform. Let it be observed, here, that, although according to the Council of Trent, (Sess. xiv. C. 8,) the satisfactions," (by which they mean Penances,) "ought to be in proportion to the crime, since those Confessors *who enjoin light Penances for grievous sins*, participate of those sins; nevertheless the Confessor, for just reasons, can diminish the Penances, provided the Penitent is affected with violent compunction, or if it be during the time of a Jubilee, or a Plenary Indulgence, and, especially, if he labor under any infirmity of body or mind. And lastly, (to be brief,) always, whenever a prudent fear is entertained, lest the Penitent would not perform the Penance due to his sins. Such is the common doctrine taught by the Doctors, with St. Thomas."—Ligor. Prax. Con. N. ii.

8. THE HEALING OF THE SICK IN PURGATORY. —"Moreover," continues the Saint, quoting from St. Thomas, "it is better for the Priest to point out to the Penitent how much Penance ought to be enjoined upon him, and to lay upon him, nevertheless, no more than he is willing to bear. It is safer to impose upon him a Penance less than he ought to perform, than more, because we shall be more excusable before God for excess of mercy, than for too much severity, because such a defect can be made up in Purgatory." The Saint, then, quotes Saint Anthony, "who says, that that Penance ought to be enjoined which the Priest thinks the Penitent will

afterwards probably perform, and which he will cheerfully accept. And if the Penitent declares that he is not able to perform the Penance which he ought, the HOLY Archbishop thus concludes:— ‘Then, *however great may have been his sins, he ought not to be dismissed without absolution, lest he should fall into despair.*’ ”—Id. ib.

In the above extract from the Theology of the Saint, we have a specimen of Popery as it wishes to show itself, and Popery as it really is in practice: Popery in the thunders of Trent—and Popery in the secrecy of the Confessional.

9. A WHEEL WITHIN A WHEEL.—The Holy Council, that is, the Spiritual Physicians, tell the Spiritual Physicians, that “the satisfactions,” [that is, the Penances,] “ought to be in proportion to the crime;” but the Spiritual Physicians, as soon as they get out of the Council, tell another tale.—“Nevertheless,” say they, “the Confessor, for just reasons, can diminish the Penances;” and, behold what one of these just reasons is! “Whenever a prudent fear is entertained, lest the Penitent would not perform the Penance due to his sins.” “Then, *however great may have been his sins, he ought not to be dismissed,*” says the Saint, “without absolution, lest he should fall into despair.”

Here is the wheel within a wheel. One turns this way, the other turns that; and yet the machine keeps going. *This is Infallibility!!*

The doctrine of the Saint, on the subject of these Priestly Confessors, so completely corroborates

what we have ourselves so frequently advanced, that we continue to cull from this Sacred Repository some few more nosegays of Popish theology, that the world may see what a beautiful bunch of morality it presents to view.

10. PENANCE THE DESTRUCTION OF SOULS.—The Saint then continues as follows: "From what has been said, we may judge how imprudently some Confessors act, who impose Penances upon their Penitents, which they are unable to perform. How many of these Confessors do not hesitate to absolve those who relapse into sin, although they are unworthy of being absolved; and those, too, who continue in the immediate occasion of sin! They foolishly suppose that they will reclaim them, by loading them down with heavy Penances, although they see that they will not perform them. For instance—they enjoin upon those who have heretofore seldom confessed more than once a year, to come to Confession once a week during the whole year. They oblige them to recite fifteen decades of Beads every day, although, perhaps, they have never been in the custom of reciting even five a week.* They order

* The *Rosary*, or *Beads*, is a particular form of Popish praying, universally in use among them. It consists of sixty beads, strung and arranged on a string in such an order that the person who recites the *prayers*! may know what *prayers*, and how many he is *saying*. Of these *prayers* fifty are offered up to the Virgin Mary; six of them are the Lord's prayer, or what they call the "*Pater noster*," and the rest consist of the Creed and doxologies. To say the *Beads*, therefore, means to count and recite these sixty *prayers*!

them to undergo the *discipline*," (that is, to *whip themselves*.) "and to exercise themselves in mental prayer, when, at the same time, they may not even know what mental prayer means. And what is the consequence of all this? The consequence is, that although they reluctantly accept the Penance imposed upon them, for the sake of obtaining the Absolution of their sins, nevertheless, they afterwards neglect to perform it. Hence it is, that, thinking they have fallen into sin, and those who are ignorant, fancying that their Confession is of no benefit, on account of their not having performed the Penance imposed upon them, they relapse into their former wicked course of life; and being frightened at the weight of the Penance laid upon them, they become disgusted with Confession, and thus they continue to wallow and to rot in their sins. And this is the fruit that is collected from the ruin of so many miserable souls who have been destroyed by those kinds of Penances, which these Confessors call suitable Penances; but which, in truth, ought rather to be called most unsuitable."—Id. ib. N. 12.

11. IMAGES CONFER GRACE.—Among various other Penances which the Saint recommends, there are the following: "Daily to visit the Most Holy Sacrament, and the Image of the Most Holy Mary, to beg of them the *grace of perseverance*."—Id. ib. N. 14. "Let him," continues the Saint, "who is in the habit of blaspheming, be advised to make the sign of the Cross [†] ten or fifteen times a day, upon

the ground, with his tongue; *—and thrice every morning, to say to the Most Blessed Virgin: ‘O, my Lordess! give me patience.’”—Id. ib. N. 16.

Having now heard what the Saint has told us relative to the Confessor as Father, and Physician, we shall now listen to what he has to say about the Confessor as Spiritual Doctor.

12. **ETERNAL LIFE DEPENDS ON CONFESSING TO A PRIEST.**—“In order,” says he, “that the Confessor may be properly qualified for the discharge of his duty, it is necessary that he be well versed in the law; for he who is ignorant of that, cannot teach others. Here let us remember what St. Gregory writes; namely, that the office of directing souls in the path of life eternal, is the art of arts: ‘*Ars artium regimen animarum.*’ St. Francis of Sales, says, that the office of hearing Confessions, is the most important and difficult of all. Truly it is. It is the *Most Important* of all, because it is the object and the end of all knowledge, inasmuch as eternal life depends upon it. It is the *most difficult*; first, because the office of Confessor requires the knowledge of all the sciences, of all other offices, and of the arts; secondly, because the knowledge of Moral Theology embraces so many subjects so very different in themselves; thirdly, because, for the greater part, it consists of positive laws, and Sacred Canons, the meaning of which ought to be taken according to their true and genuine significa-

* This confirms Miss Reed’s statement in her “SIX MONTHS IN A CONVENT,” which was denied by the Lady Abbess.

tion: moreover, all of these laws are rendered difficult on account of the circumstances which affect the different cases, inasmuch as the resolutions and decisions are, upon these accounts, to be varied." —Id. ib. N. 17.

13. PERPLEXITIES OF CONFESSION.—“There are some Confessors who boast of their erudition, and of being Theologians of high standing, who disdain even to glance an eye over the pages of those Moralists whom, by way of scorn, they call *Casuists*. They pretend that, in order to discharge the duties of a Confessor properly, nothing more is required than the general principles of morality; by these general rules, say they, every particular case can be solved. Who denies,” still continues the Saint, “that every particular case can be resolved by these general principles? but the whole difficulty and labor consists in adapting such a variety of circumstances to the particular cases; and of discovering, amidst the various circumstances that occur, which is the principle that is adapted to these general principles; and this cannot be done without a laborious and profound investigation of the reasons that may be presented, both for and against the case. This is precisely what the Moralists have effected by their indefatigable labors in explaining upon what principles the many particular cases are to be resolved. Moreover, in these turbulent and *stormy times*, as they are called, there are *so many positive laws, so many Bulls, so many Decrees*, that they cannot be understood, unless the writings of the

Casuists be read. These have collected those numerous laws, &c., and, having arranged them according to the variety of their bearings and imports, it is there, that they may readily be found; hence, the *more modern* these Moralists are, the *more useful* are their Works. Those Confessors err egregiously, who apply themselves wholly to scholastic studies, and think that it is but losing time to devote it to the study of Morals; the consequence of which is, that, afterwards, they are unable to distinguish one leprosy from another, which mistake leads the Confessors and their Penitents, both down into eternal perdition."—Id. ib.

"No Confessor," continues the Saint, "ought to neglect the study of Moral Theology, because out of the great variety and opposition of things which occur in this science, although many of them be studied, still, in process of time, they slip from the memory, because they rarely occur; therefore the Confessor ought to recall them to his memory by frequent and close study."—Id. ib. N. 18.

The Saint says little of importance in regard to the Confessor as Judge; therefore we shall pass on.

CHAPTER III.

Auricular Confession—Practical Instructions to Confessors relative to the laity.

WITH the great Saint Ligori still lying before us, we shall continue our extracts from him, on the

subject of Auricular Confession, until we give the public a fair specimen of what is said and taught by the church of Rome on that subject. We know that the citizens of these United States, have but very superficial and inadequate ideas respecting the grounds of the doctrine of the Romish church. It is true, that the church of Rome has, properly speaking, no ground at all to stand upon. Her fabrication of lies is builded entirely upon sand, bogs, and quagmires. It is for this very reason that we conceive the best means for overthrowing the Mighty Babylon, is to dig about her own foundations, and to put the sand in motion. Her own doctrine works its own destruction. Now, when we take the doctrine fresh from the fountain head, pure, and unadulterated as it flows from Infallibility itself, they cannot justly say, as they are wont to do, that we know nothing of their doctrine, or that their doctrine is misrepresented. We lay their doctrine before the public just as they have it lying on their own shelves; and just as it is taught in all their Schools. If the doctrine is good, sound, and orthodox, they ought to thank us for the pains we take in spreading it out before the world. St. Ligori, Dens, and others of equal note and authority, are providentially in our possession. There is not another copy of them to be found in the United States, except in the hands of the Popish Clergy. Now, since the Popish Clergy will not spread these pearls before the public, we ourselves must do it.

The Infallible church is planting her standard in

our country; is preaching to our people, *unsuspecting*, as she calls them; is training up our children who are sent, *unsuspectingly*, indeed, to her schools and nunneries; and we wish to aid her in the delightful task of "training up the youthful mind, and teaching the young idea how to shoot;" and, we may also add, the *old idea*, how to judge.

Ligori being a Saint, of course, must tell us the truth; and his Theology being received, approved, and taught in every Popish School, must be orthodox.

With the Saint as our Preceptor, therefore, we intend to open a Popish school. If the doctrine is so salutary, and so necessary as they pretend it is, perhaps we shall all become Papists. I am willing to teach the doctrine, let the consequences be what they may. We think, however, that, by the time we have spun a few more threads from the Ligorian ball of Infallibility, we shall be able to weave a net around the Infallibles, out of which, nor Pope nor Bishop, nor Priest nor Monk, nor Nun nor layman, "*small or great,*" learned or ignorant, "*rich or poor,*" high or low, "*free or bond,*" of all who are marked, either "*in their right hand, or on their foreheads,*" will ever be able to extricate himself.

After we have spun the thread to a sufficient length, we shall wind up the ball, and then commence to make the net.

We have now open before us of the volumes of the Saint, of which we are now entering upon, the second chapter, entitled "PRAXIS CONFESSARIAD BENE EXCIPIENDAS CONFESIONES," "*Practical*

Instructions for the Confessor, in order that he may hear Confessions properly." We have already passed through the first chapter, which treats on the Confessor as Father, Physician, Teacher, and Judge. The second chapter treats concerning the questions which should be put by the Confessor to Penitents who are rude and ignorant.

The thing, then, runs infallibly along, as follows:

1. **HOW TO CURSE WITHOUT SIN.**—"Let it be observed," writes the Saint, "that when the rude and ignorant say '*cursed be your faith,*' it is not to be considered as a blasphemy, because they do not mean the faith of Christ; for, by the word *Faith*, they may mean human faith. In like manner, it is not a mortal sin to curse the *dead*, unless the one who thus curses, expressly declares that he means the souls of those who are in Purgatory, or who have died in Christ, or the souls of the dead."—Ligor. Prax. Conf. N. 29.

2. **EXCUSES FOR CURSING.**—"To curse the living is a mortal sin, when it is *formal*; that is, (as Cajetan explains it,) when he who curses intends, and wishes a grievous evil to befall the one he curses: but it is no mortal sin to curse the living, when the curse pronounced is merely *material*; that is, when it is pronounced without any evil intention.—And why is it not a mortal sin?—because he who curses a living man does not always intend to curse the soul, or to despise its substance, in which, in an especial manner, the image of God shines forth, but he curses the man,

without considering, or reflecting about his soul, and therefore, in cursing him, he does not commit a grievous sin."—Id. ib.

The Saint, in order to excuse these wretches, further observes, that "those who curse the dead do not intend to injure them, but merely to insult those to whom they direct their discourse."—Id. ib.

3. SAINT LIGORI'S TENDER CONSCIENCE.—He observes furthermore, "for the *peace of my conscience!!* I wrote concerning this subject, to many learned Doctors at Naples, and even to the three Congregations of secular Priests of the Mission, who were among the followers of the Neapolitan Clergy, and the answer of them all was conformable to my sentiments. Moreover, when I committed to type, and published a certain letter on this subject, against which an anonymous epistle was put afloat, of which I have already spoken, in order to be certain, I transmitted by the Nuncio, both the letters to the Sovereign Pontiff, Benedict XIV., who, after having carefully examined the controversy, by comparing it with the Works of the pious and Reverend Fathers, St. Thomas, Sergius, and the Holy Counsellor of the Roman Office, (who is now deceased,) the Sovereign Pontiff, I say, who thus weighed the case, passed his sentence, in conformity with mine, 'that to curse the dead is no blasphemy.'"—Id. ib.

"To curse insensible creatures, such as the wind, the rain, the years, the days, fire, &c., is no blasphemy, unless the one who curses, expressly

connects them in relation to God, by saying, *for instance, 'cursed be the fire of God, the bread of God, &c.'*"—Id. ib. N. 30.

The above instructions for Confessors relate to the third Commandment, which, in Popery, is called the second.

We come now to the instructions given to Confessors, relative to the fourth Commandment;—*"Remember the Sabbath day, to keep it holy."* Exod. xx. 8.

4. EXCUSES FOR VIOLATING THE SABBATH.—

We shall now see what is meant in Popery, by keeping the Sabbath holy. The most important, and first of all duties, as Popery will have it to be, is to attend Mass. It appears in fact, to be the only thing they have in mind, in regard to the sanctification of the Sabbath, for the very first sentence on the subject begins as follows: "As to the obligation of hearing the **HOLY THING**," (which is the Popish epithet for attending Mass,) "let the Penitent be questioned in regard to whether he has omitted that **HOLY THING**?" (to attend Mass.) "As to servile works, let him be asked, how long he has worked? and what kind of work he did? for, according to the Doctors generally, those who work two hours are excused from grievous sin; nay, other Doctors allow more, especially if the labor be light, or if there be some more notable reason. Let him also be asked, why he labored; whether it was the custom of the place, or whether it was from necessity? Because poverty can excuse from sin in

working on the Sabbath; as the poor are generally excused, who, if they do not labor on the Sabbath, cannot support themselves or their families; as they also are excused who sew upon the Sabbath, because they cannot do it on other days. Many Holy Doctors excuse those who work on the Sabbath for the sake of shunning idleness, on account of which they would probably fall into sin; but this opinion is not to be admitted, except in some rare cases, in which, for instance, they would be so much worried by the uneasiness of the temptation, that it could be overcome in no other way, except by working. Let them also be interrogated in regard to whether they have *eaten forbidden meats* on fast days, during Lent, or on Fridays, and Saturdays?"—Id. ib. N. 32, 33.

We shall give a fuller detail respecting the sanctification of the Sabbath, as taught by this same Saint, and by the Romish church, in a subsequent chapter.

In regard to the instructions given to Confessors on the seventh and tenth Commandments, or, according to the Saint, on the sixth and ninth, we at present pass them by. In a subsequent chapter, however, we shall expose as much of the subject as we dare. The seal of the Confessional, in this case, binds us also, as well as the Holy Confessors: under different circumstances, however. Modesty forbids our fully opening this Pandemonium of pollutions, this "*cage of every unclean and hateful bird.*" The Infallible church locks up the abomin-

able secrets, because the exposure of them would excite the execration of mankind. She locks them up, too, for purposes best known to herself. If it were not for the tedious length of the subject, we would give it, at least, in its original Latin; but as some have intimated to us that there is sometimes too much of Latin in our writings, we will not presume to trespass on their patience, by crowding our pages with what they do not understand. We now pass on to the consideration of what the Saint, and the rest of the Holy Doctors say in their instructions to Confessors, relative to the eight, or as they will have it, the seventh Commandment.

5. ON STEALING.—“In respect to the seventh Commandment,” says the Saint, “let the Confessor ask the Penitent if he has stolen any thing? and from whom, whether it was from one person, or from different persons? whether he was alone, or with others, and whether it was once, or oftener? Because, if at each time he stole a considerable amount, at each time he sinned mortally. But, on the contrary, if at each time he stole a small amount, then he did not sin grievously, unless the articles stolen came to a considerable amount; provided, however, that in the beginning, he had not the intention of stealing to a large amount; but when the amount already stolen has become considerable, although he did not sin grievously, yet he is bound under a grievous sin, to restitution; at least, as to the last portions that he stole, by which the amount became considerable. It is to be observed, however,

that a larger sum is required to constitute a heavy amount in small thefts, and more is required if the things are stolen from different persons, than if they were stolen from the same person; hence it is said, that, in small thefts, which are made at different times, double the sum is required to constitute what is to be considered a large amount. And if a considerable time intervene between the thefts, for instance, two months, then the theft, probably, does not amount to a grievous sin. In regard to such things as fruits, a still greater amount is required to constitute what may be considered grievous. And, on this account, servants may be easily excused, who steal eatables from their masters; provided they be not in a large quantity, and of an extraordinary quality. When thefts are made by children, or by wives, a much larger quantity is required, in order to constitute a grievous sin; and it is seldom that these are bound, under a heavy obligation, to restitution."—*Id. ib. N. 42.*

6. **STEALING TO PAY FOR MASSES.**—"If the person is unknown," continues the Saint, "from whom another has stolen, the Penitent is obliged to restitution, either by having Masses said, or by bestowing alms on the poor, or by making presents for pious places," by which the Saint means churches, Nunneries, &c.; "and if the person himself is poor, he can retain the amount stolen for the use of his family. But if the person on whom the theft has been committed, is known, to him the restitution is to be made; wherefore, it is wonderful, indeed, that

there are to be found so many Confessors so ignorant, that, although they know who the creditor is, enjoin upon the Penitent, that, of the stolen goods, which they ought to restore, they bestow alms, or have Masses said. It is to be observed, that if any one takes the property of another, or retains it, under the presumption, that if he were to ask it of the owner, he would willingly give it to him, he ought not to be obliged to make restitution."—Id. ib. N. 44.

7. LYING, NO LYING.—Relatively to the ninth commandment, of Popery the eighth, the Saint proceeds as follows:—"In regard to the reparation of the character of a person, if the fault of which he has been accused, is false, he who defames him is bound to retract. But if the fault is true, the defamation that is given ought to be looked upon in the most favorable light that it can be, *without lying*: let the Penitent say, for example," [by way of excuse,] "I was deceived, I erred. Others also admit that he can *equivocate*, by saying, *I lied*, since every sin is a lie, as the Scripture says.* Again, by an *equivocation*, he may say, 'I only made this up in my head,' since all words which proceed from the mind may be said to come from the head; since the head is taken for the mind."—Id. ib. N. 46.

* Here the Saint surpasses Satan himself in quoting Scripture, inasmuch as this Father of lies quoted Scripture accurately as to the words, but the Saint quotes, as Scripture, what is nowhere to be found in Scripture.

CHAPTER IV.

Auricular Confession—Instructions to Confessors relative to Priests—Nuns, and habitual sinners, &c.—Confessors the ruin of souls—Miscellaneous.

THE Saint now proceeds to give Confessors some instructions relative to how they should hear the Confessions of Priests when they come to Confession; for the Priests are bound, by the laws of their church, to Confess their sins as well as the people. Among other instructions are the following:—

1. VILE SOLICITATIONS IN CONFESSION.—“If any Confessor shall come to Confession, in regard to whose fitness for the office there should be a prudent doubt, let him be asked whether he has sufficiently applied himself to study, and whether he continues to prosecute his studies. Also let him be asked whether he has absolved those who were still continuing in the immediate occasion of sin. Let him be asked also if he ever solicited any of his female Penitents to ——— *ad turpia*; for, according to the Most Holy Father Benedict XIV., those who thus solicit their female Penitents, thereby subject themselves to perpetual incapability, which they thereby incur *ipso facto*; the pardoning of which is reserved to the Pope alone.”—Ligor. Prax. Conf. N. 51.

2. CHILDREN'S COMMUNION.—The Saint, furthermore, continues: “Let the Parish Priest be

asked whether he has instructed children in regard to their duty of preparing themselves for making their Communion at the proper age, which is, ordinarily speaking, from the age of ten to twelve, or at the farthest, to the age of fourteen. For Parish Priests ought to know that Saint Charles Barromeus enjoined upon his Parish Priests, that they **SHOULD MAKE THE CHILDREN FIT** for Communion as soon as they were ten years old.* But there are some Parish Priests who refuse to administer the Sacrament of the Eucharist even to children who have arrived at twelve years of age;—and why? in order that they may shun the trouble of instructing them.” —Id. ib. N. 52.

3. **THE CONFESSION OF BISHOPS.**—The Saint now instructs Confessors how they should act in hearing the Confessions of Bishops; for Bishops also, as well as Priests, have to Confess their sins. They are not obliged to Confess their sins to other Bishops, as some suppose. They are allowed to Confess them to a Priest. The Saint, with other instructions on this subject, has the following:—“Let the Bishop be interrogated in regard to the example he has set before the people; for certainly a Bishop is bound, in a special manner, to give good example; otherwise how could he rebuke his Clergy; for instance, that they should not have familiar intercourse with women, nor frequent forbidden pla-

* This St. Charles Barromeus was a celebrated Romish Bishop.

ces of amusement; how could they rebuke their Clergy for such evils if they set them the example?" —Id. ib. N. 53.

4. THE CONFESSION OF NUNS.—The Saint next enters upon the subject of Nuns; and proceeds as follows: "When Nuns come to Confession, let the Confessor interrogate them, first, whether they have committed any fault in regard to their vows, especially that of poverty, by receiving or giving any thing away without leave? whether they have fulfilled the obligation of reciting the *Canonical Hours*?" (i. e. the Breviary.) "For the opinion that Nuns are not under the obligation of reciting the Office, (i. e. the Breviary,) in private, is not sufficiently probable, as has been shown in Lib. vi. Let the Confessor interrogate her, secondly, whether she has cherished any *mutual* and dangerous *benevolence* towards any man; at least, if there were any amorous words or letters passing between them? In which case, if the Nun will not desist from such familiarity, it is evident that the Confessor must refuse her absolution. Fourthly, let her be asked whether she has entertained hatred towards her Sisters. Fifthly, if the Nun exercises any office, let her be examined particularly in regard to that; for instance, if her office is that of *Rotaria*, the wheel turner, let her be asked if she has carried letters or news of a suspicious character?*" If she is *por-*

* It would have been well, if the Saint had thought of it, to instruct the Confessor to ask the *wheel turner* not only if she

dress or *doorkeeper*, let the Confessor ascertain if she has negligently kept the door unlocked, with the danger of scandal of the Nuns, or of others? If she is Abbess, let him enquire whether she has taken proper care when men enter, or tarry in the Nunnery; or whether she has connived at new abuses?" —*Ib. id. N. 54.*

5. APPROXIMATE OCCASION OF SIN.—We come now to the subject of what, in Popery, is called the *approximate* or immediate occasion of sin. On this the Saint is very diffuse; and among other Saintly instructions, he tells the Confessor, that, "If the occasion of sin is morally necessary!! that is, if it cannot be removed without scandal, or without a grievous detriment to life or character, or loss of goods, then, as the Holy Doctors teach, the Penitent can be well absolved without removing the occasion of sin, because, in such cases, he is not bound to remove it; provided, that he promise to follow the means that are necessary to convert the approximate occasion of sin into the remote occasion."—*Id. ib. N. 68.*

"Hence," continues the Saint, "the Holy Doc-

had carried letters or news of a suspicious character, but, also, whether she had wheeled round into the Convent, any Holy Priest of a suspicious character; because, as we have been informed by Rev. David Gillmer, there is a Convent in the Brazil, where the wheel of which the Saint speaks, is constructed in such a manner, that the Priests themselves get into it, and are thus introduced into the apartment of the Nuns. This he states on the authority of his uncle, Joseph Ray, Esq., late American Consul to the Brazil.

tors teach that those persons are well capable of receiving absolution who refuse to relinquish any office, business, or house, in which they are accustomed to commit sin, because they cannot give it up without a grievous detriment. Such persons may always have a true disposition to amend themselves, and the means of accomplishing their amendment; such, for instance, are Parish Priests, who, in hearing the Confession of women, fall into sin, if, by abandoning their office, they cannot live according to their state or calling in life."—Id. ib. N. 69. 'The Saint, however, can hardly swallow such a pill as this, and, in the qualms of his conscience, he exclaims, "But really it is my opinion, that the Confessor," [in such cases,] "is bound to defer absolution; and he can always easily do it, especially in cases of base sins."—Id. ib. N. 69.

6. ST. LIGORI MORE HOLY THAN THE REST.—The Saint, however, in thus opposing the generality of the *Holy Doctors!* as he calls them, seems to be fearful of incurring censure; for, in order to smooth over the thing, he immediately adds: "Perhaps in this, some one will think that I am *too severe*; but it is thus that I have always acted in my own practice. O, that all Confessors would thus act as I do! How many sins would they escape! and how many souls would they save!"—Id. ib.

7. DISTINCTION BETWEEN HABITUAL AND RELAPSING SINNERS.—The Saint now enters upon a chapter in which he treats on the manner in which Confessors ought to conduct themselves in hearing

the Confession of those who live in habitual sin, and of those who relapse into sin. The distinction the Saint makes between the habitual sinner, and those who relapse into sin, is quite singular, and so very Popish, that, in order to comprehend it, we must discard every accurate and Scriptural notion about habitual sin, and frame our mind as well as we can upon the Popish meaning of it. He begins, then, as follows: "Habitual sinners are to be distinguished from those who relapse into sin. The habitual sinners are those who have contracted a habit in some certain sin, which they have not yet confessed.—These, as the Holy Doctors say, can well be absolved the first time they make a Confession of their depraved habits, provided they are disposed by a true sorrow, and a firm proposal of using efficacious means for amendment. But if the habit is deeply rooted, the Confessor *may* even defer absolution, in order to try whether the Penitent is constant in making use of the means prescribed, and that he may conceive a greater abhorrence in regard to the sin. Let it here, however, be observed, that five times in a month may constitute a wicked habit in any sin of an external nature, provided some interval intervene between the times when the sin is committed. And in the matter of fornication, sodomy, and bestiality, a much smaller number of times committing them may constitute a habit: he, for instance, who commits fornication once a month during the year, can well be said to be in the habit of sin."—Id. ib. N. 70.

8. CONFESSORS THE RUIN OF SOULS.—“Those are said to be relapsing sinners,” continues the Saint, “who, after Confession, have relapsed in the same manner, or nearly in the same manner, without amendment. These, according to the general doctrine, cannot be absolved, if they merely bring the ordinary signs of sorrow, to wit: if they only Confess their sins, saying that they repent of them. Therefore, such persons are to be denied absolution for *some time*, until there appears a prudent sign of amendment. And upon this point we have to deplore the *ruin of souls*, which is *caused by so many bad Confessors*, who indiscriminately absolve so many of these relapsing sinners, who, finding Confessors that always absolve them so easily, lose the dread of sin, and continue to rot in the sink and pollutions thereof even unto death.”—Id. ib. N. 71.

We come now to where the Saint himself explains what is meant by denying absolution for “*some time*.”

9. THE MEANING OF DENYING ABSOLUTION.—“I say,” observes the Saint, “that such persons are to be denied absolution for *some time*, because it is not necessary in regard to those who relapse into sins, whether they be light sins or grievous sins, to refuse them absolution during years or months, as Juveninus *too rigidly* maintains; but, as a rule, it is a sufficient reason for granting absolution, if the sin proceed from *inward fragility*; in which case absolution may be given after a delay of eight or ten days, as says the learned author of a work publish-

ed in Rome, the title of which is, 'ISTRUZIONE PER LI NOVELLI CONFESSORI,' " *Instructions for New Confessors*. " The same thing is said by the author of a book which is everywhere received throughout Italy, the title of which is, 'ISTRUZIONE PER LI NOVELLI CONFESSORI DI TERRE E VILLAGGI,' " *Instructions for New, or Young, Country and Village Confessors*. " And they add, that to deny them absolution during a month, is going to an excess, and is dangerous ; because, after so long a time, it is difficult to get such Penitents to return to Confession. This decision has received the sanction of the Sovereign Pontiff, Pope Benedict XIV., in his *Apostolical Bull*, [*In Bullar.* t. 3 N. xix. § 22,] where, speaking of Confessors, who rightly defer absolution to their Penitents, he thus admonishes them : ' Let the Confessors invite the Penitents *quickly* to return, that when they come back to the Tribunal of Penance, they may receive the benefit of absolution.' I have said *quickly*. At the farthest, I mean that to such Penitents, absolution may be deferred during fifteen or twenty days. An exception, however, is to be made in regard to those who come to Confession during the time when the command of making the annual Easter Communion is obligatory ; for these Penitents, the trial of a longer time is required ; since we may justly suspect that they abstain from relapsing into sin, in order to escape the censures of the Church, rather than from a real determination of changing their life. *In all*

cases, however, the trial of a month is long enough."
—Id. ib. N. 72.

10. **RELAPSING SINNERS ARE TO BE ABSOLVED.**—The Saint, still treating upon the manner in which Confessors ought to conduct themselves in regard to Penitents who are in the habit of relapsing into sin, continues as follows:—"If the Penitent relapses into sin from intrinsic fragility, as happens in the sins of anger, hatred, blasphemy, pollution, or filthy delectation, I say, according to the common sentiment of the Doctors, that it is rarely expedient to defer absolution to him who relapses into sin, when he is disposed: for, the Confessor ought rather to suppose that the grace of the Sacrament of Penance will be more advantageous to the Penitent, than the deferring of the absolution."—Id. ib. N. 76.

11. **LIGORI'S EXCUSES FOR SIN.**—In regard to those who are in the habit of sin, the Saint proceeds as follows:—"In those who are in the habit of sinning from an intrinsic cause, the danger of violating their resolution of amendment is more remote than it is in those who relapse into sin; while, on the one part, there exists no extrinsic object which so violently impels him to sin; and, on the other part, the retaining of the *evil habit is not voluntary* in him, as it is voluntary in him not to remove the occasion of sin when he can; hence, in such a necessity, God would give more aid to him who is in the habit of sinning; and, therefore, more hopes may be entertained of his amendment by the grace of the Sacrament of Confession, than can be expected

from deferring Absolution; because the grace of the Sacrament renders him stronger, and renders the means that he uses more efficacious in extirpating the habit of sin. Why, then, as the Doctors of Salamanca have very justly observed, can the deferring of Absolution be more advantageous to the sinner who is destitute of grace, than the *granting of Absolution* to him, by which he *receives grace*? And Cardinal Toletus, (Lib. v. C. 13,) treating expressly on the sin of pollution, thinks, that, in order to avoid the said vice of pollution, there is no remedy more efficacious than often to fortify one's self with the Sacrament of Penance; and he adds, that this Sacrament is the greatest check upon those who commit this sin; and those who do not make use of this means, says he, cannot expect an amendment, except by a miracle. And St. Philip Neri, as we read in his life, chiefly made use of the means of frequent Confession in respect to those who relapse into the above-mentioned sin. In conformity to the practice of this Saint is the following, taken from the Roman Ritual; where, treating on the subject of Penance, we read—'It is of the highest utility to advise *those who easily relapse* into sin, often to come to Confession, and to Communion, if it be expedient.' And, by saying, '*those who easily relapse*,' it is certain that it means *those who have not yet broke themselves of their wicked habit*. There are some *Authors*, who seem inclined to *save souls* only by the way of severity; and they say that *those who relapse into sin become worse, if they are absolved*

before they amend. But I would like to know from *these, my Masters*, whether all those who relapse into sin, when they are dismissed without absolution, and deprived of the grace of the Sacrament, whether they all become stronger, or whether they all amend?" (!!!)

"How many miserable sinners," continues the Saint, "have I not known, in the exercise of my functions on the Missions, who, being dismissed without absolution, have surrendered themselves up to vice and despair, and for years have neglected to come to Confession! This, however, is also certain, that those Confessors err who are too easy in giving absolution, as well as those who are too strict. *Many Confessors*, indeed, on account of being too easy, are the cause why so many souls are lost; and it cannot be denied, that there are more of this kind of Confessors than of any other, and that they do more injury, since it is to them that the greater number of habitual sinners come to Confession; while other *Confessors*, on account of being too rigid, are also a great detriment to the salvation of souls." (!!!) "And I know not, whether a Confessor ought to feel so much scruple when he absolves those who are not disposed for receiving absolution, and not also feel the same scruple when he dismisses those without absolution, who are disposed to receive it."—Id. ib. N. 77.

We have now seen what sort of *Penitents*, as they are called, the Saint teaches ought to be Absolved; what, then, must we think of Priestly Absolution,

when the Saint breaks out as follows:—"O, that Confessors would grant absolution to those who relapse into sin, only when they give extraordinary signs of amendment!—But what is to be deplored, and what is worse than all, is, that the greater part of *Confessors* absolve those who relapse into sin, without any distinction, without uncommon signs of amendment, without admonition, and without any remedy for their correction;—this is *the cause of such a universal destruction of souls.*"—Id. ib.

We shall now hear what instructions the Saint gives to Confessors in regard to boys and girls.

13. CONFESSION OF BOYS AND GIRLS.—"With boys," says the Saint, "the Confessor ought to use all charity, and be as sweet in his manners as he possibly can. In the first place, he ought to ask them whether they know the articles of faith? If they are ignorant of them, he should instruct them with all patience at the time they come to Confession, if he have time, or send them to some other Confessor to be instructed, at least, in respect to what is necessary for salvation. In the first place, he ought to be careful that they of themselves confess the sins which they remember; after this, he can put the following questions to them:—1st. Whether they concealed any sin through shame? 2. Whether they blasphemed against the *Saints*, or Holy-Days, or whether they swore to a lie? 3. Whether they omitted to hear Mass on Festival days, and whether they talked during Mass? Also, whether they worked on Festival days? 4. Whether

they were disobedient to their parents, &c. ? 5. Whether they were guilty of any foul sin ? *turpe peccatum*. But in this matter the Confessor should be very cautious in his questions : *—Let him begin by interrogating them remotely, *de longo*, and in general terms : and, first, let them be asked, whether they said bad words ? Whether they joked with other boys or girls, and whether they joked with them in private ? Then let him ask them whether they have committed any filthy sins ? It is often expedient, even though they should answer in the negative, to suggest to them the following interrogatives, to wit : ‘ *But now, tell me how many times did you do that ? Five times, ten times ?*—Let the Confessor ask them, with whom they slept, and whether, while they were in bed, they joked with their hands, *manibus jocati fuerint*. Let the girls be asked whether they were in love with any young man, and whether there occurred any bad thoughts, words, or touches ? And from their answers, let him proceed to more ulterior interrogations ; but let him take care not to inquire of boys or girls whether *adfuerit seminis effusio*. †

* So says the book ; but the practice says the contrary. When they are locked up in the Confessional, they say what they choose, and they do what they choose. In the Valley of the West, the Confessional is the Priest’s bed-room.

† This is all sham ; and the *Saint* knows it to be so. They ask, and he knows they ask, just what they choose. The Penitent is bound, and the *Saint* knows he is bound, to Confess every circumstance that may aggravate the sin ; and the Confessor is bound, if he thinks the Penitent conceals any aggra-

Let the boys be asked, also, whether they carried news or presents from men to women? And let him ask the girls whether they received presents from persons of a suspicious character; namely, from married persons, from Clergymen or Monks? Let them be questioned respecting the Commandments of the church, whether they have made their Easter Confession and Communion? And whether they eat meat, or victuals cooked with milk, on fast, or abstinence days?"—Id. ib. N. 90.

We come now to the Absolving of these children from their sins. Here we have the testimony of a *Saint* himself, in confirmation of what we advanced in the pamphlet entitled "RENUNCIATION OF POPEERY;" and which the Rev. Father Varela, who undertook to invalidate our statements, very confidently denied. We there observed, that "by the discipline of the Romish church, all the children of her community are to be sedulously prepared by their respective Parish Priests, for making their first Communion, that is, for receiving, [according to their doctrine,] the real body and blood of Christ in the Sacrament of the Eucharist. This is generally done when they attain the age of ten or twelve years;" as the Saint himself has told us. [What will Father Varela say now?] "Hence it is, in every parish, that, yearly, this first Communion of

vating circumstance, to question him respecting it. The Saint knows all this, and yet feigns to be so modest as to neglect his duty. If modesty did not forbid it, we could tell just what they ask.

children is made. I have been present at many of these first Communions, and know that few of the children who arrive at the prescribed age, are rejected from a participation of the Sacrament. In some instances, I have seen the whole of the children in the parish, when of the proper age, receive the first Communion. I knew a Priest, who received three young men to their first Communion; one of whom was intoxicated on the preceding eve, the other, on the very day, after having received, and the whole three, on the same day, being Sunday, were publicly seen galloping a-horseback from tavern to tavern, and whooping, more like wild savages than civilized beings. Now, I would ask this question: Since a Sacrament, even according to the Popish doctrine, ought to be conferred on none but those who are in a state of sanctifying grace; since the absence of this grace, even according to this same Popish doctrine, involves the receiver in the guilt of sacrilege, and implicates the Priest in the same sin, unless he be prudently assured of the worthy disposition of his Penitent; I ask the question: Is it not morally certain that this multitude of children are not in a state of sanctifying grace? The fact is, can any one be in this holy state, *'except,'* as our Divine Lord says, *'he be born again;'* and unless *'his affections are set on things above, not on things on the earth?'* Christ declares that *'many are called, but few are chosen.'* Here, on the contrary, all are called, and all are chosen."—*Renun. Pop.* p. 26.

We shall now see, that, at the approach of Easter.

all the sinners in the church of Rome become Saints; since, at that time, they are allowed to receive the Communion, which, at other times, they say, would be denied them. Not only are they, on that day, allowed to receive the Communion, but they are under the obligation of receiving it, under the severest Censures of their church.

In regard, therefore, to children, the Saint speaks as follows: "If it be doubtful whether the child has the perfect use of reason, as it would be, if during his Confession he would not remain composed, but would look about, play with his hands, or make irrelevant and foolish observations; then, if he is under the obligation of fulfilling the Command which enjoins upon all to receive the Communion at Easter, he is to be absolved conditionally; and more especially is he to be absolved if he has confessed something that is supposed to be mortal; for the Sacrament can well be administered conditionally when there is a just reason for doing so; for instance, that the child may be delivered from the state of condemnation, if he has ever fallen into that state. Moreover, even if the child relapse into sin, he ought still to be absolved in the same manner. The Penance enjoined upon these children ought to be as light as possible. The Confessor should also take the greatest care to impress their minds with devotion towards the Mother of God, and enjoin upon them to recite the Rosary (the Beads) daily; and to say the *Ave Maria*, the Hail Mary, three times, morning and evening; always adding this prayer:

‘*My Mother, deliver me from mortal sin!*’—Ligor. Prax. Conf. N. 91.

14. **GOOD PRIESTS ARE VERY RARE.**—The Saint now goes on to instruct Confessors how they should act towards those who seem inclined to become Monks or Priests. Of these two states, he gives the preference to the former, and the reason he assigns is, because “among the **PRIESTS** who live in the world, it is rare, and **VERY RARE TO FIND ANY THAT ARE GOOD.** For, in order that a Priest should be good in the world, it is necessary that he should lead a very exemplary life, remote from plays, from idleness, and from evil company. He should be given to prayer, and should frequent the Sacraments; but **WHERE IS SUCH A PRIEST TO BE FOUND, and we will praise him?**” exclaims the Saint!!!—Id. ib. N. 93.

15. **THE SCRUPULOSI.**—We will now penetrate still farther into the recesses of the Confessional; and, with the Saint as our guide, and our instructor, we shall be pretty well initiated into the secrets, at least, into *some* of the secrets of this dark Tribunal. Although the iron doors thereof are locked with the Keys of Peter, yet as Ligor, one of his successors, is one of the door-keepers, we will take the liberty of slipping in as he opens the door, to introduce the Holy Confessors. I have said that we shall be introduced into *some* of the secrets. The foulest, blackest, most complicated, diabolical, and mischievous of them, never appear on paper. These are taught “*susurone vocis.*” The Serpent hisses them

in his dark den, only to his own progeny who are coiled around him; and these whisper them again to others. This is what they call the traditional Word of God; it is too sacred, and too important to appear before the world.

We now see, in yon dark corner of the Confessional, something that looks like a human skeleton. It is one of the "*Scrupulosi*;"—one of the devout;—one whom the "*Beast*" has ridden almost to death;—a poor, emaciated female, who has drunk so deep into the dregs of Popish mysticism, that her reason has vanished into delusion, and her faith hangs in shreds upon the sleeves of her Confessor. She has now attained perfection;—has renounced her will, and sacrificed her judgment. She is a mere automaton. The Priest touches the spring, and pulls the wire of his authority, and the thing moves as he wishes it. She is now a Saint, and when her religious phrensy worries her soul out of its clayey tenement, her body will be enshrined and worshiped, her soul beatified, and her name recorded for perpetual veneration. Miracles, however, must attest her sanctity; and these will not be wanting.

Let us listen to the instructions of the Saint, and we shall soon learn how to arrive at Christian perfection.

16. NO ONE WHO OBEYS THE PRIESTS WAS EVER LOST.—The article that is now before us, treats "*On the manner that the Confessor ought to conduct himself with those who are Scrupulous.*" "Never," says he, "has a man been lost who was

obedient," (to the Priests.) "St. Philip Neri," says the Saint, "affirms, that he who obeys his Confessor, is secure from rendering an account to God for his actions." [!!!] "And, on the other hand, St. John of the Cross, says, not to confide in what the Confessor dictates, is pride, and the non-observance of faith. Let the Confessor be careful in this, that the Penitent be exact in his obedience; and if he do not obey, let him be severely reprov'd, deprived of Communion, and *rigorously compelled to obey.*" [That is, let him be driven; and they drive him, as we have observed in the "*Flight of Popery from Rome to the West,*" they drive him as a teamster drives his cattle; and the Saint, again, confirms what we have said.] "If they lose the anchor of obedience," continues the Saint, "they are sure to make shipwreck."—Id. ib. N. 95, 97.

17. CAUTIONS RELATIVE TO WOMEN.—We turn over now to the next article, which is headed, "*How the Confessor ought to conduct himself with persons who are devout.*" "Never," says the Saint, "should the Confessor allow women to speak of the *faults* [!] of other Confessors, without necessity; but he should rather, on the contrary, sedulously require them to *excuse any error those Confessors may have committed.* Let not a Confessor take the charge of any person who wished to leave her Spiritual Director, unless the necessity be urgent, as we are taught by St. Philip Neri, St. Francis of Sales, St. Charles Barromeo, and others. By allowing this, it often happens that dissipation, trouble, and *sometimes even scandals* arise.

In order to allow a Penitent to change her Confessor, it is not sufficient that she feel towards him some abhorrence, or that she see she can no longer trust to his words; for, as St. Theresia says, this is often a temptation of the devil."—Id. ib. N. 99.

18. THE DANGERS OF CONFESSION.—The Saint continues: "The Confessor ought to be extremely cautious how he hears the Confession of women; and he should particularly bear in mind what is said in the Holy Congregation of Bishops, 21 Jan. 1610: '*Confessors should not, without necessity, hear the Confessions of women after dusk, or before twilight.*' In regard to the prudence of a Confessor, he ought, in general, rather to be rigid with young women in the Confessional than bland; neither ought he to allow them to come to him before Confession to converse with him; much less should he allow them to kiss his hands. It is also imprudent for the Confessor to let his eyes wander after his female Penitents, and to gaze upon them as they are retiring from Confession. The Confessor should never receive presents from his female Penitents; and he should be particularly careful not to visit them at their houses, except in case of severe illness; nor should he visit them then, unless he be sent for. In this case he should be very cautious in what manner he hears their Confessions; therefore the door should be left open, and he should sit in a place where he can be seen by others, and he should never fix his eyes upon the face of his Penitent; especially if they be spiritual persons, in regard to whom the

danger of attraction is greater. The Venerable Father Serforius Capotus says, that the devil, in order to unite spiritual persons together, always makes use of the pretext of virtue, that, being mutually affected by these virtues, the passion may pass from their virtues over to their persons. Hence, says St. Augustin, according to St. Thomas, 'Confessors, in hearing the Confessions of spiritual women, ought to be brief and rigid; neither are they the less to be guarded against on account of their being holy; for the more holy they are, the more they attract.' And he adds, 'that such persons are not aware that the devil does not, at first, lance his poisoned arrows, but those only which touch but lightly, and thereby increase the affection. Hence it happens, that such persons do not conduct themselves as they did at first, like angels, but as if they were clothed with flesh. But, on the contrary, they mutually eye one another, and their minds are captivated with the soft and tender expressions which pass between them, and which still seem to them to proceed from the first fervors of their devotion: hence they soon begin to long for each other's company; and thus,' he concludes, 'the spiritual devotion is converted into carnal. And, indeed, O, how many Priests, who before were innocent, have, on account of these attractions, which began in the spirit, lost both God and their soul!'—Id. ib. N. 119.

The Saint proceeds: "Moreover, the Confessor ought not to be so fond of hearing the Confessions of women, as to be induced thereby to refuse to hear

the Confessions of men. O, how wretched it is to see so many Confessors, who spend the greater part of the day in hearing the Confessions of certain religious women, who are called *Bizocas*," (a kind of secular Nuns,) "and when they afterwards see men or married women coming to Confession to them, overwhelmed in the cares and troubles of life, and who can hardly spare time to leave their homes, or business, how wretched it is to see these Confessors dismiss them, saying, '*I have something else to attend to:—go to some other Confessor;*' hence it happens, that, not finding any other Confessor to whom to Confess, they live during months and years without the Sacraments, and without God!"—Id. ib. N. 120.

CHAPTER V.

Auricular Confession—Infallibility—Nuns—Extreme Unction—Miscellaneous.

FROM what the Saint says about opinions and probabilities, we shall see that the infallibility so much boasted of, is a mere speculation, a sound without substance. We shall see, as has already been stated, that it is of no practical utility. That part of the doctrine which they generally admit is infallibly certain, does not embrace the one hundred thousandth part of the cases which occur in practice; consequently its practical utility is scattered like chaff before the wind. On their doctrine of

probabilities, or "*probabilism*," as they call it, we shall treat hereafter. At present, we will merely quote what the Saint says about it in the chapter which we are now about to open.

1. **THE WRANGLINGS OF INFALLIBILITY.**—"The Confessor," says the Saint, "ought to use the utmost prudence in his choice of opinions. I do not here allude to the question which is so much controverted, whether, in the occurrence of a more probable opinion, it is lawful to follow one that is less probable and less safe? Enough has been said on this subject by the authors generally, and especially by so many learned writers, who have lately written on the subject, in which, indeed, we wish they had taught us the truth by reason rather than by biting, cutting, and wrangling."—Ligor. Prax. Conf. N. 114.

2. **THE INEFFICACY OF INFALLIBILITY.**—In the conflict of opinions, as the Saint informs us, these Confessors of the Infallible Church make the most woful and fatal blunders. They sometimes "oblige the Penitent to make restitution, to which he is *probably* not bound."—Id. ib. N. 115. "If the Confessor," continues the Saint, "commits any mistake in regard to *the validity of a Sacrament*, without his fault, he is not bound, in justice, to admonish the Penitent of it, but only in charity, which *does not bind the Confessor*, if it be of any grievous inconvenience to him, unless he be his Parish Priest."—Id. ib. N. 116.

3. **LAX MORALS OF THE PRIESTS.**—The Saint,

and the Doctors of the Romish church generally, admonish all Confessors to impress upon the minds of the people the duty of rendering thanks after Communion, during, at least, what time they can spare. "But there are few Directors," observes the Saint, "who are careful to do it, and the reason is, because there are few Priests who themselves remain after the Sacrifice of the Mass, with Jesus Christ, to give him thanks; and therefore, they are ashamed to advise others to do what they themselves do not. This act of thanksgiving ought generally to continue during an hour; it should, at least, continue during half an hour."—Id. ib. N. 155.

We are now about to enter with the Saint into the Monasteries among the Nuns. Miss Rebecca T. Reed, in her "*Six Months in a Convent*," has told us something about the Nuns; but Miss Mofat, the Lady Abbess, tells us, that all she says is false. This, however, she will not dare to say of Saint Ligori; therefore we will hear the Saint.

The article of the Saint from which we quote, is headed, "*The Method of life that a Nun ought to pursue in order to arrive at perfection.*"

4. DEVOTIONAL EXERCISES OF NUNS.—"And first," observes the Saint, "in regard to prayer, let her spend, at least, three hours in mental prayer, one in the morning, another in the evening, and another after Communion. 2dly. Let her visit the Most Holy Sacrament, and the Most Holy Mary, during half an hour, or at least, a quarter. In these prayers, let her be careful to renew her vows several

times a day. 3dly. Let her recite the Rosary, (the Beads,) at least five decades of them, with other vocal prayers. 4thly. Let her often use ejaculatory prayers. 5thly. To prayer, let her unite spiritual reading during half an hour; let the reading be the Works of Rodriguez, or Santejuræi, or the Instructions for the Religious, or some other book which treats on the virtues; or let her read the Lives of the Saints, the reading of which, is, perhaps, more useful than all the rest."—Id. ib. N. 156, 157.

"In the second place," continues the Saint, "she ought to receive the Communion every day in the week, excepting one. But in the *Novenas** of the Holy Ghost, the Nativity of the Lord and of the Most Blessed Mary, and the Holy Patrons, she ought to receive the Communion daily; and to communicate, at least, three times a day, spiritually."—Id. ib. N. 158.

Now we shall get hold of something which they always deny before us Protestants.

"In the 3d place," says the Saint, "as to mortifications—1st. *Let the Nun whip herself every day*, during about a quarter of an hour, without drawing blood; and let her whip herself twice, or, at least, once a month, *drawing blood*. 2dly. In the morning, let her use the *iron chain* until dinner time; but after dinner, let her wear a small one, on her arm. 3dly, Let her fast upon bread and water, on Saturdays, and on the eves of the Seven Festivals

* A *Novena* is a nine-days' prayer.

of Mary, if her health will allow it, or, at least, let her take but one meal. Let her abstain from fruits on Wednesdays and Fridays, and also on the above-named *Novenas*, during which she can even abstain from some other portion of her ordinary food. Let her also mix with her food a small quantity of bitter herb, but never any ashes. Let her never eat between meals, because it is better, comparatively speaking, to exercise the above-mentioned abstinence daily, than to fast two or three times a week. Let her not sleep over six hours.”—Id. ib. N. 159.

“Let her,” continues the Saint, “wean herself from all her relatives, her property, and pleasure; otherwise, as Saint Theresa says, ‘The soul that does not renounce worldly pleasures, will soon wander again from the way of God.’ *Above all things, she ought to renounce her own will; nay, even spiritual things, as prayer, Communion, and mortification, when obedience*” (to her Superiors) “does not permit them.”—Id. ib. N. 163.

5. **NOTHING REQUIRED OF A NUN BUT TO OBEY THE PRIEST.**—“She ought to rejoice in spirit,” adds the Saint, “whenever she is despised, laughed at, and regarded as the vilest of all. A Nun should always be exact in her *obedience* to the *Rules*, to her *Superiors*, and to the *Spiritual Father*. The Venerable Father, Vincent Caraffa, says, that, ‘*Obedience is the Queen of all the virtues; for all the virtues obey obedience.*’ And St. Thomas adds: ‘that God requires of the soul that proposes to love him,

nothing else than obedience.' "—Id. ib. N. 164, 167.

6. **THE VIRGIN MARY ABOVE CHRIST.**—"Nuns," says the Saint, "ought to have a special devotion towards St. Joseph, towards their Guardian Angel, and their tutelary Saint, and principally towards St. Michael, the universal patron of all the faithful; but above all, towards the Most Holy Virgin Mary, who is called by the Church, *our life*, and *our hope*; for it is morally impossible for a soul to advance much in perfection, without a particular, and a certain tender devotion towards the Most Holy Mother of God."—Id. ib. N. 171.

7. **THE DIVINE MOTHER.**—The Saint now proceeds on to give instructions to the Parish Priest how to lead his flock in the way of "*salvation*." "Let him be watchful," says he, "to render his flock studious in their devotion towards the Virgin Mary, by declaring to them how merciful this **DIVINE MOTHER** is in succoring those who are *devout to her*."—Id. C. x. N. 216. "Therefore," continues the Saint, "let him intimate to them, that they daily recite, in common with their families, five decades of the Rosary; that they fast upon Saturdays, and celebrate Novenas upon the Festivals of our Lordess, (*nostræ Dominæ*.) Lastly, and above all, let the Parish Priest intimate to his flock, that

* In all cases where obedience is thus indefinitely spoken of, it relates to obedience to the Rules, to the *Spiritual Directors*, (!) and to the other subordinate Superiors, under whom the Nuns are placed, as we see stated a few lines above.

they become accustomed often to commend themselves to God, begging of him holy perseverance through the merits of Jesus Christ *and of Mary*," (through the merits of our Lord Jesus Christ, and through the merits of our **LORDESS MARY!!!**)—*Id. ib.*

8. **IMAGES THE ONLY BOOK OF POPISH DEVOTION.**—In regard to learning to read, the Saint has a nosegay which smells so very Popish, that we cannot refrain from plucking it from the side-walk of his way to heaven, and presenting it to the admiration of the world. "A certain image of the Redeemer," so says the Saint, "once upon a certain occasion, spoke to the Venerable Brother Bernard of Corlion,* who *begged of the image* to let him know whether it wished him to learn to read? and the *Crucifix answered*, 'What will it avail thee to learn to read?—What are books to thee?—I am thy book, this is enough for thee.'"—*Id. ib. N. 220.*

Here we see that *images* are *the only books* necessary for a devout *Papist* to learn to read. This is wonderful; but, if we are to believe the Saint, it is still more wonderful that this wonderful way of reading was taught by the image itself. Now, that this is the very kind of reading that *Papists*, or at least, those who wish to be *Saints*, are addicted to, let us turn to the great *St. Bernard*, and hear what he says on the subject of such books. This Saint, speaking of the *Romish churches*, exclaims, "There

* Literally, the heart of a lion.

is so great, and such an astonishing variety of different figures (images) presented, on all sides, to the view, that the people prefer reading upon the marble stones, than reading in books, and to spend the whole day in wondering at these things, rather than in meditating upon the Law of God."—Bernard, Apol. p. 992.* The same Saint says, "The Bishops excite the devotion of a carnal minded people by corporal ornaments, because they cannot do it by spiritual."—Id. ib. The Saint does not mean that their devotion is excited by such shows, for just before, he said, that these carnal minded people "preferred spending the whole day in wondering at these things, rather than to be meditating on the Law of God." He could have meant nothing else, therefore, than that these splendid *images* were placed in the churches under the PRETENCE of exciting devotion, while the real object was, that the "foolish people," (as he calls them,) "might BESTOW A GIFT."—Id. ib. "O, Crux ave, spes unica!" "Hail, O Cross, our only hope!" as exclaims the Romish church, in her "BREVIARY." Consistently enough may they call it their *only hope*, since that is the only book they need learn to read. "The hope of the sinner shall perish," says the Word of God: and their own St. Bernard tells us, that those who had thus learned to read, were "*carnal minded*;" and the Scripture declares, that, "*to be carnally minded*

* See "RENUNCIATION OF POPERY," p. 59.

is death.”—Rom. viii. 6. Consequently, the lessons that are taught in Popery, kill the soul.

9. **MASS AND MONEY MAKING.**—We will now accompany the Saint to the bed of the dying, and see what is to be done there. Among other good things, we find this item is not omitted. “If the sick man,” says the Saint, “wishes to leave any thing for the good of his soul, let the Priest caution him not to impose the burden of it upon his heirs; for experience teaches, that pious legacies are hardly ever fulfilled by heirs: but let him rather be exhorted to leave a *sum of money for Sacrifices,*” (meaning the Sacrifice of the Mass, that is, for Masses,) “or for *other pious works,*” (such as building churches, monasteries, &c.)—Ligor. Prax. Conf. N. 233.

10. **THE SICK SAVED BY PRAYING TO IMAGES.**—“Besides the little images of Christ crucified, and of the Blessed Virgin,” continues the Saint, “which the Priest ought to be careful to place near the sick person, if it can be done, let him also place before his eyes, large images of the Mother of God, and the Redeemer, that the sick man, turn which way he will, may see them, and commend himself to them.”—Id. ib. N. 235.

11. **SPIRITUAL ROBBERY.**—“Moreover,” says the Saint, “let the Priest absolutely prohibit any of the sick man’s *relatives* from coming in to his bed, lest they should be the cause of his getting into a passion.”—Id. ib. N. 236.

Well may the Saint wish to keep the poor man’s

relatives out of the room; and well may he fear, after the Priest has got his *money for the SACRIFICES*, [!] that his friends and relations might be the cause of his getting into a passion. Papists in this country, we think, would hardly relish such a doctrine as this. Let Popery, however, get the ascendancy here as it has in Italy, and Papists will be treated here in the same manner that they are treated there. Let the Priests only get the power, and the poor Popish laic will be driven out of the sick room of his dying relative here, with as much arrogancy of authority as he is driven out of it in Italy. American Papists have yet to learn what Popery is. Having opened, as we said, a Popish school in the "*Downfall of Babylon*," if they will come to this school, they will learn much more than by *reading images and Crucifixes*. They will learn the folly of following blind Guides; the wickedness of praying to images and Saints; they will be taught what Priestcraft is, and many other useful lessons, that all the images in the world, Popish or Pagan, could never teach them. The "*image tells them*," so says the Saint, that "*IT is their book*;" but we would teach them, that the *Bible* is their book. The Priest tells them to commend themselves to God, through the *merits of the Lordess Mary, their Divine Mother*, but we would teach them from the *Word of God*, that there is no merit in any creature; that there is but "*one Lord*," even the Lord Jesus Christ; and, but *one Divinity*, the Father, Son, and Holy Ghost. "*No one*," says the Scrip

ture, "can by any means redeem his brother, nor give to God a ransom for him."—Ps. xlix. "All our righteousnesses," says the prophet, "are as filthy rags."—Isa. lxiv. 6. "I am the Lord thy God," says the Almighty.—Exod. xx. 2. Scripture nowhere speaks of a woman as being Lord or Lordess. The thing is altogether Popish and idolatrous, wicked and blasphemous. "There is one Spirit, ONE LORD, one God and Father of all."—Eph. iv. 4, 5, 6. But if Mary is Lord, then there are *two Lords*. If Mary is the Mother of God, there are *two Gods*. If she is the Mother of God, she is the Mother of the Spirit of God, and there are *two Spirits*. If she is the Mother of the three Divine Persons, she is the Mother of the Deity. The Father, Son, and Holy Ghost, are then her children; and Mary is just what the church of Rome has styled her, "REGINA CÆLORUM," "The Queen of Heaven."—Brev. Rom. Offic. B. Virg.

12. DEATH OF THE PAPIST ON THE GALLOWES.—From the death-bed scene, we will now go with the Saint to the gallows, and witness the last end of the dying Papist there. "With those persons," says the Saint, "the Confessor ought to use the greatest charity and patience. When the Confessor first visits the culprit, he ought to intimate to him, that that death [of being hanged] is a gift of God, who wishes to save him. Let him tell him that we are all soon to leave this world, to arrive at that eternity which has no end. Hence let him speak to him about the happy life of the blessed, and the misery of the damned. Then let him exhort him to thank

God, who has been waiting for him *even to this time*, and who had not permitted him to die at the time when he was in sin. Let the Confessor then comfort him by saying, that, by accepting death on account of his sins, he would be certain of salvation, and would be saved with *great merit*, on account of which he would be recompensed in heaven with a great reward. Let it then be intimated to him, that he should freely confess all his sins. After being absolved, let the Confessor be careful that he receive the Communion several times, admonishing him, at the same time, to commend himself frequently" [not to God, but] "to the Mother of God, in order that she may obtain for him a happy death. While the criminal is being led from prison to the gallows, let the Confessor say to him, 'Be of good courage, my son! follow Jesus Christ, who has gone before you to Calvary to suffer for you a death much more bitter than yours.' When he has arrived at the place of execution, let the *Confessor reconcile* him again, and absolve him, and admonish him to gain some *Indulgence*; then let him be addressed as follows: 'Be of good courage, N——, you are *now* in the grace of God: * the gates of heaven are thrown open to you: Jesus and Mary stand there waiting for you.' When the cap is placed over the eyes of the criminal, and he has ascended the scaffold, let the

* Mark well the bearing of this expression, "You are *now* in the grace of God;" that is, having received of the Priest Absolution. In Popery, the people are taught, and believe, that to receive Absolution, is to receive, and to be in the grace of God

Confessor address him thus: 'My son, call upon the Virgin Mary, to assist you. After he has got upon the step, let the Confessor say, 'Behold Jesus Christ, with extended arms, is now waiting to embrace you.' 'God of my soul, thou callest me, behold I come! Mary, Virgin, help me! Lord, into thy hands I commend my spirit. Jesus, and Mary, Jesus, Mary, Joseph!'"—Ligor. Prax. Conf. N. 108.

We have lately had an example of this doctrine put to practice, in the case of the pirates who were hanged last spring, in Boston, "Spaniards," exclaimed the Confessor, as they were about to be launched into eternity, "ascend into heaven!"

13. PERSONS UNDER TEMPTATION.—The Saint now instructs the Confessors how they should conduct themselves in regard to those who are under temptation. "The principal remedies against temptations," says the Saint, "are often to call upon the names of Jesus and Mary, and to fortify one's self with the sign of the Cross. (†) In regard, however, to some special artifices of the devil, it is here proper to make some observations:"

14. I BELIEVE WHAT HOLY MOTHER BELIEVES.—"And 1st. Against the temptations of faith: by this terrible temptation, those are particularly agitated, who, while they led an abandoned life, adhered too much to themselves and their own judgment; especially if they were *learned men*. Here let it be sedulously remarked, that if the devil has suggested any thing to them that is doubtful or subtle in regard to faith, they should, with a firm resolu-

tion, answer him in general terms, as follows: '*I believe what the Holy Mother Church believes, who believes and Confesses the truth.*' And let the Priest exhort the sick man that he render the highest thanks to God for having vouchsafed to receive him into the bosom of the Church, even from the cradle; and, therefore, let him declare that he will persevere to the end of his life in that same faith."—Ib. id. N. 237, 238.

15. **GOD'S DAUGHTER MARY.**—Amongst other motives of faith; the Saint places that of the "intercession of the Saints, and especially of the *Mother of God*, whom God wishes," says he, "that we, with the whole Church, should salute as *our refuge, our life, and our hope*; and that we should say to her, '*Refuge of sinners, pray for us: we hail thee, our life and our hope!*' [*spes nostra salve!*] Hence the Blessed Virgin is styled by Blossius, '*The Hope of those who are in despair*;' and by St. Ephraim, '*The Helper of the destitute.*' The same Mother of God revealed to St. Birgitta, that as a mother, seeing her son surrounded by enemies, and in danger from their swords, rushes amongst them undaunted, and rescues him from danger, so does the Mother of God protect those who are devout towards her, and commend themselves to her when they are vexed by devils. Moreover, said the same Saint, '*when a sinner comes to the Mother of God, she does not regard his merits, but the intention with which he comes to her.*' And GOD himself revealed to St. Catharine of Sienna, that HE had grante'

to **HIS DAUGHTER MARY**, that **ANY SINNER SOEVER** who should have recourse to **HER**, should by no means fall into the hands of the devil." [!!!]—*Id. ib. N. 244.*

16. **BEARING PAIN THE MOST PERFECT WORK.**—The Saint says, (quoting St. Bonaventure,) "That to bear pains patiently, is the most perfect of all works." And to prove it, he adulterates the Word of God, and quotes from St. James as follows: "Patience—has a perfect work,—" instead of "*Let patience have HER perfect work.*"—James i. 4. Even taking the text according to the shape in which they have put it, it signifies widely different from, "To bear pains patiently, is the most perfect of all works." "It is thus," continues the Saint, "that God treats his friends in this life, since the *Cross* is the most certain sign of our predestination. The *Divine Mother*, on a certain day, addressed St. Birgitta in her sickness, in the following words: 'Do you know why your infirmities are protracted so long? It is because I and my Son love you so much.'"—*Id. ib. N. 246.*

17. **EFFICACY OF THE SACRAMENTS.**—"Let the sick man," says the Saint, "be exhorted to thank God for not having permitted him to die when he was in sin; and for having now prepared him for death, by fortifying him with the Sacraments."—*Id. ib. N. 249.*

18. **MARY THE HOPE OF SINNERS.**—Among other motives and affections to be suggested to the sick, the Saint specifies the following: "*Mary*, my Moth-

er, *save me! have mercy on me!*—Hail, *our Hope!*—To thy protection we fly for succor, Holy Mother of God!—O, *Mary, grant me sorrow for my sins; grant me the pardon of them, and perseverance to the end!*—O, *Mary, draw me wholly to God!*—My Mother, I love thee much; I desire to come to heaven, to *love thee forever.* O, *Mary, when shall I come and see myself at the feet of that Mother who has loved me, and helped me so much!*—Id. ib. N. 255, 256, 257, 261.

19. SICK PRIESTS AND NUNS.—To sick Priests, Monks, and Nuns, the Saint suggests, among other affections, the following: “Hail, our Life, our Sweetness, and our Hope!—*Mary, Mother of grace, Mother of mercy, protect us from the enemy, and, at the hour of death receive us.*—O, thou *Salvation of those who call upon thee!* [S. Bonaventure.”]—Id. ib. N. 263.

We come now to the instructions the Saint gives in regard to the last Sacraments, by which is meant Confession, Communion, (or the Viaticum, as it is called when administered to the sick, not fasting,) and Extreme Unction, or the anointing them with *Holy Oil.*

20. CAN BE SAVED DYING IN THE ACT OF SIN.—The Saint says, that “a dying person who is deprived of his senses, CAN RIGHTLY BE ABSOLVED, at least, conditionally, [which is the safer,] provided it is evident that the sick man desired Absolution, and showed signs of Penance, or if he called for a Confessor; and *this is to be under-*

stood, even if the dying man loses his senses **IN THE ACT OF SIN.**" Ligori derives this shocking doctrine, as he tells us, from the authority of the Infallible "Decree of the Sovereign Pontiff, Benedict XIV.," [Lib. cit. N. 553.] and the Pope grounds the doctrine, as Ligori states, "upon the authority of St. Augustin, and upon the reasons he advances." —Id. ib. 264.

21. **CRUEL HOLY MOTHER.**—The following is horrible, and shows what a tender mother, *Holy Mother* is. "If the sick patient will not confess after the third day," says the Saint, "notwithstanding his being warned of the danger of death, the best thing the Priest can do, according to the Bull of St. Pius V., is to visit him no more. If, however, the patient still continue stubborn, the physician can then undertake his cure again."—Id. ib.

In regard to the Communion, or Viaticum, all can receive it who will Confess to the Priest. Confession to the Priest implies repentance, grace, and salvation.

22. **EXTREME UNCTION THE CROWN OF LIFE.**—"Extreme unction," says the Saint, "is the last Sacrament, and, as St. Thomas calls it, is the crown of the spiritual life: fortified with this, the sick man is prepared to enter into heaven. John Eroidus relates that a revelation was made from heaven, concerning a certain man who had died, that if, previous to his death, he had received the Extreme Unction, he would immediately have recovered; but because he deferred it, he died, and was condemned

to the fire of Purgatory during a hundred years. Extreme Unction remits the sins that still remain, and, consequently, even the mortal sins that have been hid, as St. Thomas' (Aquin) "teaches."—Id. ib. N. 274.

23. ANOINTING THE LOINS OF WOMEN.—Papists, at least, the common people, pertinaciously maintain, that the sick are not anointed on the loins. In conversing with them, I have sometimes asked them, "But, my friend, if your Priests are so pure and holy, and if your church does not wish to expose them to unnecessary danger in regard to that so much vaunted virtue of purity, how does it happen, that, by the discipline of your church, women are to be anointed by the Priests, on their loins?" This question they seem to take as an insult. The very law of nature has stamped upon their minds, that the thing is wrong; and belonging to the *Infallible Church*, they cannot believe the fact. They are taught that their church cannot err, and they believe it. They know that for a Priest to anoint the loins of women, is unnecessary, immodest, and wrong; therefore, they cannot believe that their church ever enjoined it. If we show them that their church has enjoined it, what a predicament will her Infallibility be found in! They acknowledge that the thing is unnecessary, immodest, and wrong; therefore, in clinging for salvation to the rotten trunk of Infallibility, they are clinging to what is wrong, and to what, if they would speak the truth, and be consistent, they would acknowledge is wrong.

We will now let their own Saint, LIGORI, settle the question, and their own "RITUALE ROMANUM," their own "*Roman Ritual*." This Roman Ritual is a compendium of some, and of the most *important* rites of the Romish church. It is entitled the Roman Ritual, because it was first published at Rome, because it treats on the rites of the Romish church, and because it is published by the authority of that church, to direct the Priesthood throughout the world in the proper and lawful administration of the Sacraments, rites, and ceremonies of that church.

Speaking of the anointing of the sick, the Saint says, "Unctio renum in mulieribus et etiam in viris, *quando infirmus (ut RITUALIS monet) commodé moveri non potest, relinquitur.*" "The anointing of the loins in women, and even in men, *when the sick person cannot conveniently be moved*, is to be omitted." Mark the expression, "It is to be omitted *only* when the sick person cannot conveniently be moved." Many sick persons *can* conveniently be moved; therefore, at least, *many sick women are to be anointed on the loins by the Priests*. What will our Popish neighbors say to all this? They accuse us of calumny and falsehood; will they accuse their Saint, their Roman Ritual, and their church of the same? If they are consistent, they will have to do it. Then, what follows? Their *Infallible Mother* is a liar, and the *Mother of lies*. In this character she stands in close connexion with

the devil, who is represented as "*A liar, and the father of it.*"—John viii. 44.—Id. ib. N. 275.

"*Renum,*" which is the word used in the Roman Ritual, signifies the reins or loins. The place on which the anointing is performed, is in the region of the kidneys, and near the hips. The parts of the body which are anointed, are the eyes, the mouth, the ears, the nose, the hands, the feet, and the loins. At the anointing of each of these different parts of the body, the Priest says, "*Per istam sanctam unctionem, &c.*—By this Holy Unction, and by his most pious mercy, may God pardon thee whatsoever fault thou hast committed by," [here he mentions the function of the particular part he is anointing;] for instance, if it be the eyes, it will then be, "whatsoever sins thou hast committed by the sight." If it be the mouth, it will be, "whatsoever sins thou hast committed by eating or talking." So of the rest: and if it be the loins, it will be, "whatsoever sins thou hast committed against chastity; *per delectationem lumborum.*"

It is true that this latter part of the *Sacrament* [!] is omitted in the United States. But why is it omitted? Because the light of the glorious Gospel of Christ shines too bright in this Protestant country, for all the dark deeds of Popery to be practised with impunity. It has ever been the policy of the church of Rome to stoop, to bend, to cringe, to dissemble, to forbear, to conceal, to smile, and to bear, when the tide of popular opinion was against her. So flagrant an outrage upon modesty,

as a Priest's anointing the loins of women, would be treated in the United States with the disdain which it merits. Of this, the Romish Hierarchy are fully aware; therefore, rather than incur the just execration of an enlightened nation, they are constrained, and are willing to mutilate what they regard as a *Sacrament*, and one too, of the last importance. For the same reason, also, it is now omitted in Ireland. But what kind of a religion, what kind of an Infallible Church is this, that can tear away one of the very main limbs of a *Sacrament*, *for the sake of popularity*?—For the sake of popularity, the poor dying Papist, in the United States, must be deprived of the grace, and of all the advantages of those *Holy Prayers* which accompany each different anointing!—He must, therefore, be tormented in Purgatory, probably for thousands of years, because the Priests, intimidated by human respect, and influenced by interested motives, would not anoint a certain part, and offer up the prayers of the *Church*! for obtaining the pardon of the sins committed by that part! A tender mother, indeed!!

24. HOW THE DYING PAPIST IS SAVED.—The Saint now enters into further particulars relative to what is to be attended to, in order that the expiring patient may be thoroughly prepared for his departure into the world of spirits. “When the sick man,” says he, “is in his last agony, let the Priest, with the usual auxiliaries of the Church, aid him as much as he can. 1st. Let him frequently sprinkle the sick

man with Holy Water, especially if he is worried with temptations of the devil; saying, at the same time, 'Let God arise, and disperse his enemies.' 2dly. Let him fortify him with the sign of the Cross, (†) saying: 'God the Father, who created thee, bless thee; God the Son, who redeemed thee, bless thee; God the Holy Ghost, who has sanctified thee, bless thee.' 3dly. Let him often present him with an *image* of the Saviour, and of Mary, to kiss. 4thly. Let him be careful that the sick man gain all the Indulgences that he can, and, especially, let him receive Benedict the XIVth's Benediction in the article of death, with the Plenary Indulgences which are attached to it. 5thly. Let him suggest to him some act of contrition, &c. 6thly. Let him not neglect that he often invoke the most holy names Jesus and Mary; and let him often say the prayer, 'Mary, Mother of grace,' &c. 7thly. At the time of his agony, let the bystanders often say 'the Litanies of the Most Holy Virgin for the sick.' It will be of advantage also to have the bells rung, that all may know that the sick man is about expiring, and that they may pray for him; which, at the same time, will also aid those who are well. 8thly. Let the Priest recite the prayers of the Church for him. 9thly. Let him not touch his hands and feet too often to see if they are growing cold. 10thly. When the patient is about expiring, let the Priest hand him a Holy Candle, that he may hold it, and thus profess that he dies in the faith."—Id. ib. N. 276.

CHAPTER VI.

Auricular Confession—Attrition—Contrition—The form of Penance—Miscellaneous.

1. THE SACRAMENT OF PENANCE.—The importance of presenting the subject of *Auricular Confession* in full view before the public, is such, that we have to pursue it still further. It is every-how important. Important, as it respects society at large; and important, in respect to every individual in society. It is important to society at large, because the Confessional is a tribunal where the Romish Priesthood instil into the minds of their *Penitents*, principles which are subversive of our free Institutions, and where they inculcate a system of morality calculated to defile the whole country. It is important that every individual, man, woman, and child, should know what is passing on in this dark and hidden recess, where the Priest and the Penitent are locked up together, by what they call the Keys of Peter; and where every thing that transpires is bound up in inviolable secrecy under the "*Seal*," as they call it, "*of Confession*:" it is of importance that these should know it, in order that they may be fortified against the danger of being seduced over to Popery, by the plausible arguments and winning address of the Popish Clergy; and it is of especial importance that every *female* should be informed upon this sub-

ject, since it is upon these that the *Spiritual Hawks* of Rome have fixed their keenest eye. It is in order to accomplish this end, that they are establishing their Nunneries and Sisterhoods, and private schools, over the whole face of our country. The jaws of the "*Dragon*" are open; the *Avenue to Hell* gapes wide, and *Protestants!* throw their daughters in, because the exterior of the rottenness is white-washed, and perfumed with incense.

No pains are spared to render these Asylums captivating to the mind. Flowery gardens, shady walks, cool and sequestered retreats, birds, and animals of various sorts, chapels and oratories of splendid magnificence, all salute the eye or ear with rapture. Here, the soft music of the flute, touched by the Saintly lips of some Reverend Father, gently quivers through the surrounding foliage, and mingles its melody with the vespereal anthems of the Nuns. The scene is solemnized by the moon, whose gentle light sheds just enough of lustre to mitigate the rigors of the mid-day sun, and to banish the horrors of the night. All is inviting,—all is soothing,—all calculated to seduce. This is the exterior.—Let us now enter again into the interior;—and, having a Saint for our guide, we shall not mistake our way.

We will now follow him through the "*Sacrament of Penance.*" It is a dark place,—a mysterious maze,—but, with such a brilliant light as St. Ligori, all things will be made clear, clear enough to show us that the Confessional, as has been stated, is the avenue to hell.

2. **THE FORM OF PENANCE.**—"The *form* of the Sacrament of Penance is, *Ego te absolvo a peccatis tuis*—I absolve thee from thy sins. The prayers that precede and follow the *form*, for instance, the '*May the Omnipotent God have mercy on thee, &c.*' which, according to the Council of Trent are praiseworthy added, are, however, not necessary, and for a reasonable cause may be omitted; for instance, if the Confessions be short, or if there be many persons to confess."—Ligor. Lib. vi. N. 425.

3. **PRIESTS THE RUIN OF THEIR PEOPLE.**—"I do not doubt," says St. Ligor, "that the greatest damage the Church has ever sustained, has been by Confessors who are too indulgent, since the greater part of men are prone to sin: on the other hand, too, no small obstacles are thrown in the way of the salvation of souls by Confessors being too rigid; since such a course terrifies the Penitent to such a degree, that he either conceals his sins, or, throwing off the galling yoke of Penance, rushes, with loose reins, headlong down, and miserably perishes in the sink of iniquity."—Id. ib. N. 426.

4. **THE PRIEST ALONE PARDONS SIN.**—"Many grave authors," says the Saint, "maintain that the Church in former days, made use of the *deprecatory form** in giving Absolution, (*Absolvat te Deus*,) and that this *form* was in use even to the middle of the thirteenth century, and that it is the *form* still used among the Greeks even to the present day.

* *Deprecatory form*, that is, a *form* in which the Priest prayed that God would Absolve the sinner, "*Absolvat te Deus.*"

But Baronius, Gonet, and others, deny it. It is also generally denied by our Moral Theologians, Suarez, Soto, and many others, who think that the *deprecatatorial form* of Absolution is invalid, because Christ the Lord, when he instituted this Sacrament, (John xx.) expressly declared that the sentence was to be pronounced by the *Priest as Judge*, saying, ‘*Whosoever sins you remit, they are remitted unto them.*’ Hence it seems clear that the sins should be remitted by Priests as the Vicars of Christ; neither is it sufficient that they should pray to God that he would remit them.* Be this, however, as it may, it is *now* certain, and is an article of faith, that the proper form is *indicative*: I, the Priest, Absolve thee.”
—Id. ib. N. 430.

The following paragraph shows who are worthy of Absolution conditionally.

5. **CONDITIONAL ABSOLUTION.**—“A sinner,” says Ligorì, “who relapses into mortal sins, cannot be absolved conditionally, unless he is proved to be disposed for it by the *extraordinary signs*,† except in the following cases, to wit: except he be in danger of death, or except the Confessor entertain a *prudent fear* that the sinner will not return

* It is not *even necessary* that they should pray unto God at all that he would remit the sins, as the Saint has just told us in the preceding paragraph, 2d.

† The *extraordinary signs*, as we shall hereafter see, do not consist in an amendment of life; but merely in the Confessing of the sins, showing some outward marks of sorrow, such as striking the breast, shedding some tears, and promising to perform the Penances enjoined.

again to Confession, and thus rot in his sins; except also boys, and those who are partially idiots, these probably can be absolved conditionally, when the Confessor is doubtful of their being properly disposed. But if they be in danger of death, or if the obligation of making the Easter Communion be at hand, it is then the common sentiment of the Doctors, that such boys are to be absolved conditionally, even if the Confessor is doubtful of their being properly disposed; and especially are they to be absolved if they have confessed something doubtfully mortal, 'in which case,' says *Lug*, 'there seems to be no doubt but that they are to be absolved.' And this," says *Ligori*, "I hold to be true, that they ought to be absolved even though there be no danger of death, and no obligation of making the Easter Communion; for in such a case, it is not only useful to absolve them lest they be deprived of the grace of the Sacrament, but it is even necessary that they should be absolved, lest they should continue in mortal sin."—*Id. ib. N. 432.*

6. HABITUAL SIN NO MARK OF WANT OF CONTRITION.—"To return often to Confession with the same mortal sin, is not a certain mark of the want of attrition."—*Id. ib. N. 433.*

7. LIGORI'S SCRUPLES.—"Vivaldus, and John Sancius, teach that a Penitent can be absolved from his sins as often as he confesses them, although there be no appearance of amendment of life; because there may be a real resolution of amendment without any amendment, as is the case with those

who always confess the same venial sins. But this, I dare not *approve of*," exclaims St. Ligori.—Id. ib.

8. SORROW OF THE HEAD AND NOT OF THE HEART IS SUFFICIENT.—“A sensible sorrow for sin is not required; an *intellectual sorrow* is sufficient.”—Id. ib.

9. CONTRITION NOT REQUIRED.—“In order to receive the Sacrament of Penance rightly, perfect contrition in the Penitent is not required, but it is sufficient if he have attrition.”—Id. ib. N. 440. The Saint proves this in his exposition of the 4th chapter of 14th Session of the Council of Trent:—Id. ib.

10. IMPORTANCE OF ABSOLUTION.—The Saint, in an elaborate and lengthy ratiocination, shows that *attrition* for sin, even although it be accompanied with the sincere desire of Confessing the sin, and subjecting it to what they call the Keys of the Church, is not sufficient for the obtaining of God's pardon, unless the Penitent actually do Confess it to a Priest, and receive his Absolution; and he declares, on the authority of Popes Julian and Celestine, that a Priest who denies Absolution to a dying man who begs it of him, is the cause of his damnation.—Id. ib. N. 440.

11. ATTRITION.—We shall see, now, from the great St. Ligori, what is meant by *attrition*; that is, what is meant by being *properly disposed* for receiving the Popish Sacramental Absolution.

He begins with the interrogation, “Ought the act of sorrow or attrition to precede, not only the Absolution which the Priest pronounces over the Penitent,

but even the Confession that is made to him?"—He answers, "that one opinion affirms that it ought," and this, the Saint observes, is maintained by several Divines whom he names. "Another opinion," says he, "and which is the more common, is, that the sorrow or attrition for sin need not precede the Confession of it" [to the Priest,] "and this opinion," the Saint says, "is sanctioned by the Roman Ritual, *de Sacram. Pœnit.*, which says: 'After the Confessor has heard the Confession of the Penitent, let him strive to lead him to sorrow by efficacious words, &c.'"—Id. ib. N. 445. The Saint mentions some Divines who require nothing else than "that the Confession should not be a mere disclosure of the sins, but that it should be an accusation of one's self for the obtaining of Absolution: they add, moreover, that, in order that the Confession should be Sacramental, it is necessary that the sorrow, which is had after the disclosure of the sins, should be made manifest by some sign, at least, by humbling one's self before the Priest, and by asking, or waiting for Absolution. Such a sign relative to the sins just Confessed, constitutes a true Sacramental accusation. To this end," continues the Saint, "it is sufficient if the Confession be made with a view of obtaining Absolution, and that then, the sorrow or attrition be manifest, at least, by asking, or waiting for Absolution: this constitutes well Sacramental Confession."—Id. ib. N. 445. The Saint observes, "there are some Divines, those of Salamanca, who add, in regard to the above, that Confessors are wont, in or-

der to pacify the scruples of conscience which arise from being doubtful of the internal disposition of the Penitent, to excite him to sorrow for the sins he has just confessed," and that "this is effected if the Penitent say, 'I am sorry for the sins I have confessed, and I accuse myself of them.'"—Id. ib.

12. INCONSISTENCY OF INFALLIBILITY.—"To Confess venial sins without any sorrow for them," says the Saint, "constitutes a mortal sin."—Id. ib. N. 449. "But it is no mortal sin, and no sin at all, not to confess them."—Id. ib. N. 425. Dens, de Peccat. N. 169.

13. FEAR AND NOT LOVE ACTUATES THE PENITENT.—"Experience teaches," says the Saint, "that Penitents, after they have been absolved, generally neglect to use the remedies prescribed, and thus they easily relapse again. But when, on the contrary, Absolution is denied them, they are more careful to follow the prescriptions that are given them, and to resist temptations, being *moved by fear* lest when they return to Confession, they will be dismissed again *without Absolution*."—Ligor. Lib. 6. N. 456.

14. CONFESSION TO A PRIEST IS A SIGN OF CONTRITION.—"An habitual sinner," says the Saint, "can be well absolved the first time he comes to Confession, even although there should be no amendment in his life previous to his coming to Confession, provided he seriously proposes to amend his life. The reason is," continues the Saint, "because such a Penitent, in one respect, is not to be presumed to be so wicked as to wish to approach the Sacrament

indisposed; therefore the confessing of his sins to a Priest, is a sufficient presumption in favor of his being properly disposed for receiving Absolution, since **A VOLUNTARY CONFESSION TO A PRIEST IS A SIGN OF CONTRITION**, unless there be some positive presumption to the contrary; for *all agree* that sorrow is manifested by Confession. To object that the same depraved habit is a sign of not being properly disposed for receiving Absolution, is futile, and of no weight; for although a depraved habit renders a sinner more inclined to sin, it is not, however, a sufficient presumption of the infirmity of his will. Let us not forget what is taught by the Roman Catechism, de Pœnit. N. 60. 'If,' says the Catechism, 'after the Priest has heard the Confession of the Penitent, he judge that there was not an entire and total want of diligence in the enumeration of his sins, and an entire and total want of sorrow in him, *he can be absolved.*'—Id. ib. N. 459.

15 **CHANGE OF HEART NOT NECESSARY FOR ABSOLUTION.**—"A sufficient disposition for Absolution," says the Saint, "is a present sorrow and proposal of amendment, *not a future amendment*; hence the Penitent can be absolved, although the Confessor judge that he will relapse again."—Id. ib. "It is rarely expedient to defer Absolution, when the Penitent is properly disposed to receive it."—Id. ib. N. 463.

CHAPTER VII.

*Auricular Confession—Absolution—Canonical Penances—
Habitual sinners—Miscellaneous.*

1. **HABITUAL SINNERS ARE TO BE ABSOLVED.**—The Saint now enters into an elaborate discussion relative to habitual sinners; and he undertakes to prove, upon the authority of Pope Benedict XIV., the Roman Ritual, St. Thomas Aquin, and a host of other Divines, that habitual sinners ought to be Absolved, although they still continue in their depraved habits; and the reason he gives, is, because the advantages which they derive from the Priest's Absolving them, far exceeds any advantage that might otherwise be expected from deferring the Absolution for the sake of waiting for an amendment of their lives. In confirmation of this doctrine, the Saint adduces the following from the angelical St. Thomas, q. 25, a. 1, and 4, where he says, "That the grace, [of the Sacrament of Penance,] affords a greater remedy against sin, than the putting of our works to trial:" and the Saint asks, with the Divines of Salamanca, "Why are we to have more hope of a sinner who has no grace, on account of his not being absolved by a Priest, than of a person who is constituted a friend of God, in consequence of having received Absolution. And especially," continues he, quoting from Tolstus, "in respect to

the sin of pollution; in regard to which I think there is hardly a more efficacious remedy than frequent Confession; for this Sacrament is the greatest of all checks against this sin; and whoever does not use it, cannot expect an amendment of his life, except by a miracle. The Roman Ritual," continues the Saint, "when it says that frequent Confession is the most useful thing for those who easily relapse into sin, takes it for granted that the depraved habit is not yet overcome by the Penitent; yet notwithstanding this, it teaches that the grace of the Sacrament of Penance availeth much towards an amendment of life."—Ligor. Lib. vi. N. 463, 464.

2. **PRIESTS THE RUIN OF SOULS.**—"There are certain rigid Divines," continues the Saint, "who have no other way of conducting souls than by leading them along through rugged paths, and who, speaking in too general a way, assert that all those who relapse into sin, become more depraved, when they are absolved before they amend their lives. But I would ask these, my masters," exclaims the Saint, "whether those who relapse into sin, on being dismissed without Absolution, and deprived of the grace of the Sacrament, I would ask them, whether those Penitents always become stronger, and amend their lives? How many miserable sinners have I known, who, on account of being refused Absolution, have fallen into despair, and, being disgusted with the Sacraments, have wandered about for years under the dominion of sin! Many are the Confessors who, on account of their too great facility in grant-

ing Absolution, are the cause why many souls sink into perdition ; while other Confessors, on account of being too severe, are as great a detriment to the salvation of souls, as those are who are too lenient. Would to God that I could say; that all Confessors absolve those who relapse into sin, only when they give extraordinary signs of being disposed for Absolution ! But, what is to be deplored, on the contrary, is, that the greater part of Confessors, everywhere, always give Absolution to such relapsing sinners, indiscriminately, without their manifesting hardly any extraordinary signs of being disposed, without any admonition, and without any remedy ; hence the ruin of so many souls."—Id. ib.

3. ADULTERERS AND DUELLISTS ARE TO BE ABSOLVED.—“ A Catholic man,” says the Saint, “ can be, and ought to be absolved, (conditionally,) even although he should be deprived of his senses in the very act of sin, for instance, even if he be deprived of his senses in the very act of adultery or duelling ; and the reason why he should be absolved while thus destitute of his senses, is because we may justly suppose, that when he was in the proximate danger of damnation, he was desirous, every way, of securing his eternal salvation.—I have said a *Catholic man*, because the case would be different in regard to a heretic. For although heretics, in such a case, should even give signs of repentance, they ought not to be absolved, unless they expressly demand it, because we can never prudently suppose that such men can give

those signs in order to Confession, which they supremely abhor."—Id. ib. N. 483.

4. **A MULTITUDE CAN BE ABSOLVED AT ONE AND THE SAME TIME.**—"In time of battle," says the Saint, "or if there be a multitude of dying men, for instance, in a shipwreck, all can be absolved together, provided they accuse themselves of but one sin, and that the least infamous of their sins, (or even, according to some Divines, if there is no other way, if they acknowledge in general, that they are sinners,) even then, too, they can be absolved, by the Priests saying, 'EGO VOS ABSOLVO, &c.' 'I absolve you, &c.'"—Id. ib. N. 486.

5. **A PRIEST'S BLESSING CONFERS SANCTIFYING GRACE.**—"If a Penitent is extremely ignorant or simple," observes the Saint, "and says that he is sorry for his sins, without, however, mentioning or knowing what particular sins he accuses himself of, he can, speculatively speaking, be absolved from his sins; practically, however, he ought not to be absolved; but the Confessor should give him his blessing, and then permit him to receive the Communion," (the Eucharist.)—Id. ib. N. 488.

6. **WHEN CONFESSION IS INVALID.**—The Saint now enters upon his 4th article, which is headed, "*When the Confession is invalid, and when it ought to be repeated.*"

"This invalidity of the Confession occurs, in the first place," says the Saint, "on the part of the Confessor, if he have not the requisite jurisdiction; or if he is under a Censure of the Church; or if he

has substantially corrupted or changed the *form* of Absolution ; or if he did not *intend* to absolve ; or if he understood nothing of the sin."—Id. ib. N. 498, 499.

"The Confession is invalid, 2dly," says the Saint, "on the part of the Penitent, if he is excommunicated ; if he conceal any mortal sin, or if he falsely accuse himself of one ; if he has mortally neglected to examine his conscience ; also if he was not attrite or sorrowful ; if he was unwilling to remove the occasion of sin ; and if he confess a carnal sin to a Confessor, who was his accomplice in it."—Id. ib. N. 501.

7. **LIGORI'S LAMENTATIONS.** The Saint, after descanting largely on the evils that result to the Church from the Confessors being either too severe or too lax in regard to their Penitents, breaks out in the following strain : "Oh, how many unlearned Confessors there are, (I speak from the experience I have acquired on the Missions, in which I have been employed for nearly thirty years,) who hesitate not to absolve those who are in the proximate occasion of sinning, as well as those who relapse again into sin, still continuing indisposed for absolution, and who foolishly think they can heal their sick patients by overloading them with heavy Penances ; whence it happens that they—although they accept the Penance enjoined upon them, for the sake of obtaining absolution—nevertheless, after having obtained absolution, because there was no remedy prescribed for their preservation, in a short time, miserably relapse again, neglect to perform the

Penance imposed upon them, and being deterred by the weight of it, they abhor Confession, and thus they remain for a long time withering away in their sins."—Id. ib. 510.

8. **THE PENITENT BOUND TO PERFORM Penance.**—"The Penitent, in general, is bound under a heavy obligation to accept and perform the Penance laid upon him by the Confessor, if the Penance be a reasonable one."—Id. ib. N. 515. What is meant by an unreasonable Penance is explained by the Saint to be, "that which cannot be performed by the Penitent for want of sufficient strength."—Id. ib. N. 516.

9. **Penance in mortal sin fulfils the command.**—"He who *does Penance*," says the Saint, "in the state of *mortal sin*, probably, indeed, *fulfils the command*, since he fulfils the substance of the Penance; nevertheless, by performing the Penance in this state, he sins venially."—Id. ib. N. 521.

10. **PENITENTS ARE TO BE FRIGHTENED FROM THEIR SINS.**—"Since it may be very advantageous to the Penitent," observes the Saint, "in order the more easily to induce him to accept a heavier Penance, and frighten him the more powerfully from his sins, to point out to him the Canonical Penances which were formerly prescribed for certain sins—I shall take the pains, to select some of the principal Penances from the said Canons, according to the order of the Decalogue:

"THE CANONICAL PENANCES.

"IN REGARD TO THE 1ST COMMANDMENT.—He denies the faith, let him do Penance ten years.

He who consults magicians, let him do Penance five years. He who, &c. &c.

“IN REGARD TO THE 2D COMMANDMENT.—He who perjures himself in the Church, let him do Penance ten years. He who publicly blasphemes against God, the Blessed Virgin, or any Saint, let him stand exposed at the Church door, seven Sundays, during the celebration of Mass, and, on the last of those days, let him stand there without a coat or shoes on, and with a halter of leather around his neck. Upon every Friday, also, during the seven weeks, let him fast upon bread and water, and by no means be permitted to enter into the Church. Moreover, upon each of the above mentioned Sundays, let him feed three, two, or one pauper, if he is able; otherwise, let him perform more Penance. If he refuse to perform the Penance, let him be interdicted from entering into the Church; and when dead, let him be deprived of Christian burial.

“IN REGARD TO THE 3D COMMANDMENT.—He who performs any servile work on the Lord's day, or on a Festival day, let him do Penance three days, on bread and water. If any one break the fasts prescribed by the Church, let him do Penance on bread and water, twenty days. He who violates the fast of Lent, let him, for each day he violates, do Penance seven days. He who eats meat during Lent, without an inevitable necessity, let him not receive the Communion on Easter: and, moreover, let him abstain from meat.

“IN REGARD TO THE 4TH COMMANDMENT.—He

who curses his parents, let him do Penance, on bread and water, forty days. He who insults his parents, three years. If any one rebel against his Bishop, Pastor, and Father, let him do Penance in a Monastery, during his whole life. If any one contemn, or deride, or slight the commands of a Bishop, or his Ministers, or a Parish Priest, let him do Penance forty days, on bread and water.

“IN REGARD TO THE 5TH COMMANDMENT.—He who kills a Priest, let him do Penance twelve years. He who kills a man, let him ever afterwards stand at the church door, and, at his death, he may receive the Communion.* He who unwillingly overlays and smothers his child, let him do Penance forty days, on bread and water, herbs and legumes: and let him abstain from *uxore dies totidem*: then let him do Penance three years, on all the Festival days prescribed by the Church; and keep, moreover, three Lents during the year.

“IN REGARD TO THE 6TH COMMANDMENT.—If any married woman use vermilion, or any other sort of paint, to please other men, let her do Penance three years. If a Priest have unlawful connexion with his *spiritual daughter*, one, for instance, whom he has baptized, or one who has confessed to him, *he ought to do Penance twelve years*: and if the crime is public, he ought to be deposed, and do Penance by travelling twelve years; after which let him enter into a *Monastery*, and remain there du-

* This standing at the church door *ever afterwards*, means on every Lord's day, and Festival day.

ring the rest of his life. For adultery, let a Penance be imposed of seven and ten years. For an immodest kiss, let a Penance of thirty days be enjoined.

“IN REGARD TO THE 7TH COMMANDMENT.—If any one steal a thing of trifling value, let him do Penance one year. If any one steal any of the ornaments, treasures, money, or gifts, belonging to the Church, he shall do Penance seven years. If any one retain the tithes belonging to the Church, he shall restore four-fold, and do Penance twenty days, on bread and water.

“IN REGARD TO THE 8TH COMMANDMENT.—He who consents to false testimony, shall do Penance five years. A counterfeiter shall do Penance, on bread and water, as long as he lives. If any one easily yields to detraction, he shall do Penance seven days, on bread and water.

“IN REGARD TO THE 9TH AND 10TH COMMANDMENT.—CIRCA IX. ET X. PRÆCEPTUM.—He who wickedly covets the property of another, and a miser, shall do Penance three years. If any one covets to commit fornication, if he be a Bishop, he shall do Penance seven years: if he be a Priest, five years; if a Deacon, or a Monk, three years: if he be a Cleric, or a layman, two years.”*—Id. ib. N. 530.

* By Cleric, here, is meant a candidate for what, in Popery, is called “*Holy Orders*.” According to the modern discipline of the Romish church, their “*Holy Orders*” commence with the Sub-Deaconship; but from this ancient Canon, we see, that, formerly, their “*Holy Orders*” commenced with the Deaconship.
—INFALLIBILITY!

CHAPTER VIII.

The Ten Commandments.

1. **THE SECOND COMMANDMENT ABOLISHED.**—The Popish church, in order to shun and hide the second Commandment, which forbids the making of "*any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them,*" **Ex. xx.**; in order to shun this Commandment, the Popish church has spliced it at the foot of the first Commandment; and thus of the two, she has made one Commandment. In the Popish catechisms, prayer-books, and books of devotion, the poor deluded people are kept in entire ignorance of the second Commandment. The trick runs thus in Popery:—**ROMISH CATECHISM.**—Question: "What is the 1st Commandment?—Answer: *I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have STRANGE GODS before me, &c.*" Here the Commandment ends with an "&c." Now it is just where this &c. is, that the second Commandment commences. Thus it is, by this subtle contrivance, the poor Papist never casts his eye upon the second Commandment. As for the &c. which he sees to the end of the first Commandment, he

supposes, (that is, if he can read at all,) that it is something of no great importance, or else Holy Mother would certainly have brought it forward. Can a more convincing evidence of the bad faith of the Romish church be brought than this?—She knows that the multitude of images which everywhere encumber her walls, lanes, alleys, highways, &c., before which the people bow, kneel, and worship, are prohibited by God's Holy Word in the second Commandment; therefore, rather than renounce the superstition and idolatry of image-worship, she keeps out of her Catechisms, and other books, one of the most important of God's Commandments.

2. **THE BIBLE PROHIBITED.**—Before the art of printing, not one Papist out of nine hundred and ninety-nine thousand, ever saw a copy of the Bible. The reading of it in the vernacular idiom of the people was absolutely prohibited even after the art of printing was discovered. The Council of Trent, which was convoked in the year 1545, Decrees as follows: "**CUM EXPERIMENTO, &c.**" "*It is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the rashness of men will cause more evil than good to arise from it.*"—Index. Congreg. Reg. iv. Hence it has always been the policy of the church of Rome to keep the Bible entirely out of the hands of the people. What they allow, now-a-days, in regard to the reading of the Bible, is from sheer necessity.—It is no wonder, then, that

image-worship rose to such an abominable excess during the dark ages that preceded the Reformation, that Bernard, one of their own great Saints, exclaimed, speaking of the Romish church, "There is so great, and such an astonishing variety of different figures presented, on all sides, to the view, that the people prefer reading upon the marble stones, rather than reading in books, and to spend the whole day in wondering at these things, rather than in meditating upon the Law of God."—Bernard Apol. p. 992.

3. THE TENTH COMMANDMENT DIVIDED INTO TWO.—In order, however, to make out a full compliment of ten Commandments, the Popish church has divided the tenth Commandment into two. Thus, "*Thou shalt not covet thy neighbor's wife,*" in Popery, is the ninth Commandment. "*Thou shalt not covet thy neighbor's goods,*" is the Popish tenth Commandment.—Who but a Papist could be so blind as not to see that these two sentences are embraced in one and the same Commandment? The prohibition is against *covetousness*, consequently it must have been embraced in one and the same Commandment. With just as much reason they might divide the eighth Commandment, "*Thou shalt not steal,*" into two Commandments: thus, "*Thou shalt not steal thy neighbor's wife;*"—" *Thou shalt not steal thy neighbor's goods;*" or divide it, if they choose, into as many Commandments as there are different things to steal.

We will now, for the sake of showing how

wretchedly the tenth Commandment has been mangled by the church of Rome, place it before our eye in the very same form and order that it was penned by the finger of God himself on Mount Sinai.—Ex. xxxiv. 1. Subjoined in the Hebrew, we give the 9th as well as the 10th Commandment, in order to show the division that there is between the Commandments. By this we see that there is the same division and same pause between each of the ten Commandments, as there is at the end of them.

לא תענה ברעך עד שקר : לא תחמד בית רעך לא תחמד אשר רעך
ועבדו האמת ושורו חמורו וכל אשר לרעך :

9th. *“Thou shalt not bear false witness against thy neighbor.*

10th *“Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.”—Ex. xx. 16, 17.*

By comparing this with the Popish ninth and tenth Commandments, we see that they have taken their ninth Commandment out of the very middle of the tenth Commandment as it stands in the Bible; and then they patch up their tenth Commandment out of the fragments which they have left. Thus they would make it appear that God wrote part of the tenth Commandment, and then, while the tenth was still unfinished, he introduced the ninth Commandment, breaking into and reversing all order, and then went on to finish the tenth, which he had left incomplete.—Such is the patch-work of Infallibility.—Such is the execrable and sacrilegious wick-

edness of the "*Man of Sin*," in order to support the idolatry of image-worship, by the imposition of which, credulity follows the "*Woman arrayed in purple and scarlet color*," with "*gold and precious stones, and pearls*;"—and "*the golden cup in her hand is full of abominations and filthiness of her fornication*;" for in that cup is contained the WAFER-GOD. This is the traffic of which the Scripture speaks, in "*slaves and souls of men*."—Rev. xviii. 13.

The ten Commandments, as they are translated in our common version of the Protestant Bible, are precisely in the same form and order as they are in the original Hebrew. Although the Hebrew Bible is not divided in the same manner that our English version of it is, into verses, nevertheless, each of the ten Commandments are distinctly separated the one from the other in the original Hebrew Bible, by signs or dots. The sign or character which is used, is the letter Samech ׀ or S, which, in the Hebrew, is the initial for Section, which it also signifies. But in order to distinguish the two first Commandments, which all the people heard God himself pronounce, from those which were repeated to the people by Moses, we find, in the Hebrew version, the Sign *Phe* ׀ after the second Commandment, to show that there is a perfect paragraph or pause there; since, as has been observed, Moses repeated the subsequent eight Commandments, which, as we see, are couched in words expressive of their having been spoken by a third person.

Other Hebrew copies are found which have the ten Commandments separated by two dots placed immediately before each of them, thus, (:). In order, moreover, that the distinction between the ten Commandments should be made as clear as possible, there is a blank left between each in all the Jewish Hebrew versions.

It is proper here to observe, that the original Hebrew versions of which we are now speaking, are those which have been handed down to us by the Jews, and which are in use in all their Synagogues over the world. Corroborative of what has already been said, we must not omit to mention a very conspicuous fact, which every citizen in the United States may see, by entering into any of the Jewish Synagogues which are to be found in different parts of our country. In the Synagogues, and in all of them in all parts of the world, the ten Commandments are seen pointed out in large and conspicuous characters, placed over what they call the Ark of the Covenant. These characters are the first few words of each of the ten Commandments, each Commandment thus pointed out, being placed the one under the other, and each in a distinct and separate line, in the manner following :

" I am the Lord thy God—

" Thou shalt not make unto thee any graven image—

" Thou shalt not take the name of the Lord thy God in vain—

" Remember the Sabbath Day—

"Honor thy father and thy mother—

"Thou shalt not kill—

"Thou shalt not commit adultery—

"Thou shalt not steal—

"Thou shalt not bear false witness—

"Thou shalt not covet."

For the sake of the contrast, we will now subjoin the Popish order of the ten Commandments; they are as follows:

1. *"I am the Lord thy God: thou shalt not have strange Gods before me, &c.*

2. *"Thou shalt not take the name of the Lord thy God in vain.*

3. *"Remember thou keep holy the Sabbath Day.*

4. *"Honor thy father and mother.*

5. *"Thou shalt not kill.*

6. *"Thou shalt not commit adultery.*

7. *"Thou shalt not steal.*

8. *"Thou shalt not bear false witness against thy neighbor.*

9. *"Thou shalt not covet thy neighbor's wife.*

10. *"Thou shalt not covet thy neighbor's goods."*

In the Popish Schools they have a Hebrew version of their own, which is prepared and printed under the eye of the Pope. In this adulterated version they have, of course, suppressed the signs, spaces, and dots which are found in all the ancient and authentic copies, except those which have been adulterated for the use of the Romish church.

All the translations of the Bible which we have examined, (excepting the Popish,) have the ten

Commandments precisely in the same order as that in our English Protestant Bible. The order is the same in the Italian, Spanish, French, German, Russian, and in every other which we have had an opportunity of examining. We have one now before us, which is in the Gothic Spanish, the order of which, in the ten Commandments, is exactly similar to ours.

With all this mass of evidence, what can we conclude but that the Romish church has thus adulterated the Word of God in one of its most essential parts, for the sole purpose of upholding her doctrine of image worship.

O, my Christian brethren, and all ye who are sincerely desirous of knowing the truth, and where the true Church is, know this, at least, that the church of Rome, of all others, has the least claim, has lost all claim to being even a Christian church. She has completely turned the Commandments of God upside down, and out of the rubbish which she has made, has patched up ten Commandments, not the Commandments of God, but the dictates of her own sacrilegious presumption, and barefaced impudence.

But the Infallible Church has made the division, therefore it must be right,—argument enough for all who have received that "*mark of the Beast*," so long as that *Mark* remains unwashed away by the tears of a sincere repentance.

St. Ligorì himself, knowing and feeling that the ninth and tenth Commandments according to the

Popish church, is, according to God, and to truth, but one and the same Commandment, put them, according to their substantial import, into one, because the remarks which he has to make upon them, cannot, and do not substantially apply to more than one Commandment. The Saint, living in Popery, surrounded by Popery, a sort of God in Popery, dreams that the world belongs to Popery. He hears of heretics,—but they are far away: and, in his dreams, he fancies, that, like the Arians, they will all soon wither away, and that Holy Mother will, ere long, walk over their ashes, mistress again of the whole scene. He writes in Latin, not thinking that his book will ever appear anywhere but on the shelves of Popish Bishops, or in the hands of Popish Priests and Doctors, to be taught in Schools and Seminaries dedicated to the cause of Popery; and he writes, taking it for granted that the thing will pass quite well among the rest, as knavish and as knowing as himself.

We have given the thing in Latin as well as in English. A Latin scholar will see at once the shape of the thing. Two or more numeral adjectives, in all languages, require the substantive to which they relate to be in the plural number. But here the Saint has the *lie* of Popery in the adjectives, and the truth of the Bible in the substantive.—The 9th and 10th is the lie, and the *Commandment* is the truth. “*Nonum et decimum Præceptum. THE 9TH AND 10TH COMMANDMENT*”!!—that is, if it means any thing at all, it is *one sole Commandment*,

which is called the 9th and 10th!—Ligorian logic! —The 9th and 10th of a thing is the same!—and the 9th and 10th of a thing is not the same.

We have said that the Saint puts the 9th and the 10th Commandments according to the Popish church into one, because the remarks he has to make upon them, cannot, and do not substantially apply to more than one Commandment. That this is not a mere conjecture, but the real truth, we shall now show from the Saint's own words, which we find in another volume of his same work on Moral Theology. It is in his 2d volume, under the Treatise "*On the 6th and 9th Commandment.*"—N. 412. The Saint does not say, "On the 6th and 9th Commandments," but he unites them into *one*, and uses the substantive in the singular number.

MUTILATION OF THE TEN COMMANDMENTS.

We now give the Saint's own words at the head of this his 4th Treatise, and 2d chapter, "*On the 6th and 9th Commandment.*" His words are as follows:

"*Non mæchaberis, et non concupisces, etc.*

"Conjungo hæc duo Præcepta, quia utroque idem explicite prohibetur, scilicet peccata impudicitiae, et luxuriæ;" which we now give in English, as follows:—

"*Thou shalt not commit adultery, and thou shalt not covet, &c.*" "We unite these two Commandments," observes the Saint, "because **THEY** either explicitly or implicitly **PROHIBIT THE SAME THING**;

namely, the sins of immodesty and lust."—Ligor. Lib. iii. N. 412.

God gave ten *distinct Commandments*, but the Popish church says, that the 6th and 9th prohibit *the same thing*, that is, they prohibit the sins of immodesty and lust, under which is included, as Ligor himself states, adultery, fornication, incest, sodomy, lustful desires, &c. We would now ask, since all these sins of adultery, &c. are included in the 6th Commandment, (as Popery has it,) or in the 7th as the thing really is, what is the use of the 9th Commandment? (as Popery has it.) Would God, in the small and important number of ten Commandments which he gave to Moses on the Mount, give two of precisely the same import?! We wait not for an answer: for all the Jesuitical *distinguos* that can be devised will never extricate the "*Beast*" from the slough in which he is now stuck.

The 10th Commandment, as delivered by God to Moses, on Mount Sinai, is as follows: "*Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.*"—Exod. xx. 17.

The 7th Commandment, (or as Popery has it, the 6th,) is, "*Thou shalt not commit adultery.*"—Exod. xx. 14.

Now as the 7th Commandment, (or of Popery the 6th,) prohibits adultery, what is prohibited by the 10th (or of Popery the 9th) Commandment, is not adultery: consequently the Popish church in

maintaining that the 10th (or of Popery the 9th) Commandment prohibits adultery, teaches a lie. What, then, becomes of her Infallibility?

If the 10th Commandment means, by *coveting* a neighbor's wife, the *committing of adultery* with her, or the desire of committing adultery with her, the coveting of a neighbor's house, or of a neighbor's man-servant, or of a neighbor's ox, or of his ass, or of any thing else that belongs to him, means the committing of adultery with a house, or a man-servant, or an ox or an ass, or anything else!! Because the same word *covet* is similarly applied to each of them, without the least shadow of a change, and without the least reason for a change in its signification. How adultery can be committed with a *house* or with *any thing else*, we, who are not infallible, cannot imagine.

All Popish twists aside, *coveting* means coveting, and not the committing of adultery.

The idea of *coveting* is wholly distinct from that of committing adultery; consequently, the coveting of a neighbor's wife has no relation whatever to *adultery*. The meaning is, that nothing whatsoever must be coveted for any advantage whatsoever that might be desired upon the possession of it. That it does not relate to adultery is evident, not only from the signification of the word *covet*, but from the fact that the 7th Commandment *is the one* which prohibits adultery, and God, in the small number of ten Commandments never gave two different ones to signify the same thing. It would have been futile,

useless, and unnecessary; which, to say of any of God's Commandments, would be impious.

It must, we think, be evident from the proofs which have been advanced, that the church of Rome has materially changed the order of the ten Commandments, as well as blended some, and divided others; and were it not that the Bible expressly informs us that there were ten Commandments given by God to Moses on the Mount, we doubt not that Popery would have maintained there were but nine Commandments given.—See Exod. xxxiv. 28; Deut. iv. 13, and x. 4. This the church of Rome has done, not, indeed, *in word*, but virtually, practically, substantially, to all intents and purposes; for if, as they pretend, “the 6th and the 9th Commandments prohibit the same thing,” they then, virtually, practically, substantially, and to all intents and purposes, constitute but one Commandment; consequently, the legitimate result of the doctrine of the Romish church is, and must be, that Moses received but nine Commandments from God upon the Mount.

O, to what pitiful resources will not Popery fly, rather than acknowledge that the Romish church has erred; that she is not what she pretends, infallible, or holy!

P. S. Having written the above number thus far, we are unexpectedly induced to add a few more reflections in consequence of having just received the “*BOSTON RECORDER*” of February 5th, in which there is an article headed “*Conversion of Ireland*,”

which teaches upon the subject now before us in a way which ought to be noticed.

It appears from a letter addressed to the Editor of the "Recorder," by the Associate Editor of the "BOSTON PILOT," a Popish paper, that the "Recorder" has been publishing a series of articles on the "*Conversion of Ireland*," and among other things, that some observations were made by the "Recorder," relative to the conversion of an Irish woman, a member of the church of Rome, which the "Boston Pilot" seems to be somewhat displeased at. We here subjoin the article as it appears in the "Recorder."

CONVERSION OF IRELAND—THE SECOND COMMANDMENT.

"The Editor of the 'Recorder' regrets that his necessary absence in the country has prevented an earlier attention to the following note :

' BOSTON, Jan. 25, 1836.

' Dear Sir—In your paper of Friday last, I observed a continuation of your articles on the Conversion of Ireland to Protestantism, and an anecdote illustrating the nature of the plan you have proposed for effecting that object. In those remarks you say, that the individual in question, upon reading the Scriptures, became acquainted, for the first time in her life, with the existence of what you consider as the Second Commandment, but which Catholics regard as a portion of the first. Will you do your Catholic brethren the justice to correct the im-

pression the public will naturally derive from an article of such a tenor; and which impression naturally must be, that a knowledge of even the existence of such a command is kept a secret from the majority of Catholics?

'To give the grounds of such a request on my part, a copy of the Catechism used in all the Sunday schools in this Diocess will accompany this hasty note, and your acceptance and perusal of it is respectfully solicited.

'I have two more favors to ask, one of which is — When, where, and by whom was the numerical division of the Decalogue established, in the *Hebrew Original*; and secondly, that you will do me the favor of inserting this note in your next, and if you are now convinced that the representations which are so rife in regard to the subject of remark, that you will have the candor to state your conviction of this involuntary error. I have designated that part of the Catechism to which I would solicit your attention, and remain, in haste, very respectfully,

'Yours,

*The Associate Editor
of the Boston Pilot.*

'Editor of the Boston Recorder.'

"That we may not fail of doing entire justice, we here insert the whole chapter of the Catechism referred to.

L. THE POPIISH COMMANDMENTS OF GOD.

"CHAPTER IV.

"THE TEN COMMANDMENTS.

"Q. How many commandments are there? A. Ten. Q. Who gave the commandments? A. God himself, in the old law; and Christ confirmed them in the new.

"Q. Which is the *first* commandment? A. "I am the Lord thy God, who brought thee out of the land of Egypt; and out of the house of bondage. Thou shalt not have *strange* Gods before me. Thou shalt not make to thyself any graven *thing*, nor the likeness of any thing that is in the heaven above, or in the earth beneath, or in the waters under the earth. Thou shalt not *adore them*, nor serve them."—Ex. xx. 2. Q. What are we commanded by this? A. To believe, hope in, love, and serve one true and living God, and no more. Q. What is forbidden in this commandment? A. To worship false Gods or idols; or to give any thing else whatsoever, the honor which belongs to God. Q. What else is forbidden by this commandment? A. All false religions; all dealings with the devil; and inquiring after things to come, or secret things, by fortune-tellers or superstitious practices. Q. What else? A. All charms, spells, and heathenish observations of omens, dreams, and such like fooleries. Q. Does this commandment forbid the making of images? A. It forbids making them, so as to adore and serve them, that is, it forbids making them our gods. Q. Does this com-

mandment forbid all honor and veneration of Saints and Angels? A. No; we are to honor them as God's special friends and servants; but not with the honor which belongs to God. Q. And is it allowable to honor relics, crucifixes, and holy pictures? A. Yes; with an inferior and relative honor, as they relate to Christ and his Saints; and are memorials of them. Q. May we then pray to relics and images? A. No; by no means, for they have no life or sense to hear or help us.

“What is the *second* commandment? A. ‘Thou shalt not take the name of the Lord thy God in vain.’ Q. What are we commanded by the second commandment? A. To speak with reverence of God and all holy things, and to keep our lawful oaths and vows. Q. What are we forbidden by it? A. All false, rash, unjust, and unnecessary oaths, as also cursing, blaspheming and profane words.

“What is the *third* commandment? A. ‘Remember thou keep holy the Sabbath day.’ Q. What are we commanded by this? A. To spend the Sunday in prayer and other religious duties. Q. What do you mean by religious duties? A. I mean such as hearing Mass, receiving the Sacrament, reading good books, &c. Q. What are we forbidden by this commandment? A. All unnecessary work, and sinful profanation of the Lord's day.

“What is the *fourth* commandment? A. ‘Honor thy father and thy mother.’ Q. What are we commanded by the fourth commandment? A. To love, honor, and obey our parents in all that is not sin.

Q. Are we commanded to obey only our father and mother? A. Not only them, but also our bishops, pastors, magistrates, and masters. What is forbidden by this commandment? A. All contempt, stubbornness and disobedience to our lawful superiors. Q. And what is the duty of parents and other superiors? A. To take proper care of all under their charge; and to bring up their children in the fear of God.

“What is the *fifth* commandment? A. ‘Thou shalt not kill.’ Q. What does the fifth commandment forbid? A. All wilful murder, hatred, and revenge. Q. Does it forbid striking? A. Yes; and also anger, quarrelling, and injurious words. Q. What else? A. Giving scandal and bad example.

“Q. What is the *sixth* commandment? A. ‘Thou shalt not commit adultery.’ Q. What is forbidden by this? A. All kinds of sins and uncleanness with another’s wife or husband. What else? A. All other kinds of immodesties, by kisses, touches, looks, words, or actions. Q. And what do you think of immodest plays and comedies? A. They are also forbidden by this commandment; and it is sinful to be present at them.

“Q. What is the *seventh* commandment? A. ‘Thou shalt not steal.’ Q. What is forbidden by this commandment? A. All unjust taking away or keeping what belongs to others. Q. What else? A. All manner of cheating in buying or selling, or any other way of wronging our neighbors. Q. Must we restore ill-gotten goods? A. Yes; if we are able, or

else the sin will not be forgiven ; we must also pay our debts.

“ Q. What is the *eighth* commandment? A. ‘Thou shalt not bear false witness against thy neighbor.’ Q. What is forbidden by this commandment? A. All false testimonies, rash judgments, and lies. Q. What else? A. All backbiting and detraction, or words and speeches by which our neighbor’s honor or reputation is any ways hurt. Q. What is he bound to do who has injured his neighbor by speaking ill of him? A. He must make him satisfaction, and restore his good name as far as he is able.

“ Q. What is the *ninth* commandment? A. ‘Thou shalt not covet thy neighbor’s wife.’ Q. what is forbidden by this? A. All lustful thoughts and desires, and all wilful pleasures in the irregular motions of concupiscence.

“ What is the *tenth* commandment? A. ‘Thou shalt not covet thy neighbor’s goods.’ Q. What is forbidden by this? A. All covetous thoughts and unjust desires of our neighbor’s goods and profits.”

Here we have the ten Commandments, as the editor of the “*BOSTON PILOT*” tells us they are to be found in “the Catechism used in the Sunday schools,” (alluding to *Popish Sunday schools!*) “in the diocess of Boston.”

The “*Dragon*” here bleats like a lamb ; but we will compel him to utter the truth, and then we shall hear the voice of the Dragon.

The first oddity that strikes us is that of *Sunday schools*—**POPISH SUNDAY SCHOOLS!**

The Catechism that is taught in Popish Sunday schools, in Boston, has the ten Commandments in it! †!—

We would take the liberty of asking one or two questions here. The first is, "How long since the Popish Priests opened their first Sunday school? Where was it first opened? And the second is, "What is the motive which induced them to open Sunday schools?"

We will observe, in the first place, that such a thing as a *Popish Sunday School!* is entirely unknown in all countries where Popery predominates.

Previous to the year 1830, such a thing as a Popish Sunday school was not to be found in the United States.

The only kind of instruction that we ever knew the children of the Romish church to receive on the Sabbath day, is that of the Catechism. Few of the children attend these catechetical instructions. Most of them are to be found on the Lord's day, playing about the streets; and, in the country, hunting, fishing, or strolling about the fields. The instructions which they thus receive in the Catechism, is generally, and we think, always, in the morning before High Mass. The Bible is a book the poor children never see at their catechetical instructions. They go thither, not to be taught the Word of God, not to read the Bible, or hear it read, but *to learn Catechism.*

If Popery in the United States, has any thing at all like a Sabbath school, in the sense that we understand Sabbath school, it must be of a very recent date indeed.

When I was a Priest amongst them, which was but a few years since, such a thing as a Sabbath school was entirely unknown amongst them.

The state of the case being as we have described, we are justifiable in saying, that if Popery has now established Sabbath schools in the United States, in which the Bible is taught, it is from mere motives of policy, and as it were, in some sense, from sheer necessity.

We are still reluctant to believe, however, that even now, and after all that has been said, there is a solitary instance of a Popish Sabbath school, where the Bible is taught, in all our country.

This impression is still more confirmed from the circumstance of the editor of the "*Boston Pilot*" mentioning not a word relative to the Bible's being taught in their Sunday schools. The Catechism, on the contrary, is mentioned, because, as I have stated, that is the only Bible the poor children are taught.

They pretend, to be sure, that the substance and essence of the Bible is included in their Catechism. The substance of the Bible in a small pamphlet of a few leaves, and those leaves, filled up, too, with Popery, with Popish rites, ceremonies, Sacraments, and traditions!

The fourth chapter of the Popish Catechism taught in Boston is now before us! Well, really

we must say, it is a show. It is the first of the kind we ever saw; and many are the Popish Catechisms and Prayer-books we have seen, not only in English, but in various languages; one or two now happen accidentally to be lying on our table.

For the sake of the contrast, it will not be amiss to lay them along side of one another.

We could produce one thousand different Popish prayer-books and catechisms, in all of which the 2d Commandment is entirely omitted. The fact is, we doubt if another could be found in all the United States, or in any other part of the world in which the 2d Commandment, even adulterated as they have it, and tacked on to the first, is to be found, except the one alluded to by the "*Boston Pilot*."

Popery always has had, and always will have, whenever she discovers her errors, something to show to *heretics*, as she calls us, by way of blind; and as a sort of a gag to stop our mouths. But as we are not quite blind, we will make out to spread before the public two or three different specimens of the Popish ten Commandments, as they appear in all their Prayer-books and catechisms, with, probably, the sole exception of the one made up to show the heretics in Boston. And, as we still retain the liberty of speech, as well as of the Press, we shall publish to the world something of what we know.

We hold now in our hand a picturesque little pocket "*OFFICIUM B. MARIE*," a little pocket "*OFFICE*" or book of devotions to the Virgin Mary, which is in common use among Papists all over the

world. It is in Latin, and is particularly adapted to the use of Priests, Monks, and Nuns. The same book has also been translated into the vulgar tongue in Europe, for the use of the people at large. It is not more than two inches and a half long, and contains seven hundred pages. We call it picturesque, because it contains a variety of pictures of a character suitable to "excite the devotion of" (as their own St. Bernard calls them) "a carnal minded people." —Bernard Apol. 992. These pictures, or images, that is, the likeness of things *in heaven*, and *upon the earth*, and *under the earth*, are interspersed throughout the book. The authority of this little book is certainly better established than that of the Catechism taught in Boston, inasmuch as it is sanctioned and "confirmed by the Bulls of Pope Pius V., Urban VIII., the Sacred Congregation of Rites, and is published under the auspices of Philip IV., Catholic King of Spain and the Indies, and the Most Puissant Prince of Belgium and Burgundy." —Dated, Brussels, 9th July, 1641.

This is a Prayer-book and catechism of some account. It comes directly from the very centre and glory of the Popish church, wholly untainted with any thing like Protestantism about it. It is taught wherever Popery predominates, and it is the model, according to which, as respects the first and second Commandments, all the rest of the Popish Prayer-books and catechisms are framed; whereas the Popish catechism of Boston is a mere mongrel of expediency. Water taken from the fountain head is

generally purer than that which is found at a distance; so if Popery is genuine, we may reasonably expect to find her catechisms, Prayer-books, and general discipline more pure at the fountain head, than in this remote quarter of the globe, which is almost overrun and polluted with the doctrine and example of *heretics*.

We now subjoin the Popish form and order of the ten Commandments, taken from the Prayer-book of which we have just been speaking. They are precisely as follows:

“Decem Dei, Præcepta, &c.” The ten Commandments of God, which are contained in the Decalogue.

“I am the Lord thy God who brought thee out of the land of Egypt, from the house of bondage.

“1. Thou shalt not have strange gods before me.

“2. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless who shall take the name of the Lord his God in vain.

“3. Remember thou keep holy the Sabbath-day.

“4. Honor thy father and thy mother.

“5. Thou shalt not kill.

“6. Thou shalt not commit adultery.

“7. Thou shalt not steal.

“8. Thou shalt not speak false testimony against thy neighbor.

“9. Thou shalt not covet thy neighbor's house.

“10. Thou shalt not desire his wife, nor his manservant, nor his maid-servant, nor his ox, nor his

ass, nor any thing that belongs to him.—*Offic. Parv. B. Virgin, in princip.*”

We will now take the French one, entitled “*Le Petit Parroissien Romain.*” “*The Little Roman Parishioner,*” published at Avignon, A. D. 1813, by the Bishop and Clergy of St. Michel. From this, for brevity's sake, we will merely select the first, second, sixth, ninth, and tenth Commandments as Popery has them. They are as follows :

“**LES COMMANDEMENS DE DIEU.**”

“1. Thou shalt worship one only God, and him shalt thou love perfectly.

“2. Thou shalt not swear by God, in vain, nor by any thing else.

“6. Thou shalt not be lustful, neither in body nor in mind.

“9. The works of the flesh thou shalt not desire, except in marriage.

“10. Thou shalt not covet the goods of another, for the sake of obtaining them unjustly.”—*Parroissien Rom. p. 16.*

In all the Popish catechisms and Prayer-books in English that we have ever scen, (and we have seen many,) the 2d Commandment is wholly expunged. “*Thou shalt not have any strange gods before me,*” according to their catechisms and Prayer-books, is the end of the first Commandment. There are some of their Prayer-books in English, which have also a tail tacked on to the deformity of the thing, in the shape of an &c. Popery makes a gigantic

stride from this &c. entirely over the 2d Commandment, to the 3d, wholly leaving out *these terrible words*—which not one Papist out of nine hundred and ninety-nine ever thought of being in the Bible; *these terrible words*, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them."—Exod. xx. 4, 5.

In the Romish catechism used in Boston, the 9th Commandment is, "Thou shalt not covet thy neighbor's wife." But in Italy, Spain, and the other countries in Europe under the dominion of Popery, we see, from the quotations made above from the "Office of the Virgin Mary," sanctioned in the most solemn manner by two different Popes, by the Sacred Congregation of Rites, and by general usage,—from this we see that the 9th Commandment is, "Thou shalt not covet thy neighbor's house."

In the United States, it seems then, as we see from the "Boston Pilot," that "Thou shalt not covet thy neighbor's wife," is the 9th Commandment; but in Europe it is made to be the 10th Commandment. We would now ask the learned editor of the "Boston Pilot," as well as all the learned and Reverend Fathers of the Romish church, on which side of the Atlantic the infallibility of their church now lies?

O, thou adulterer of God's Holy Word! O, thou expunger of one of his most important Commandments! how canst thou dare to stand forth in this

* From St Ritas Prayer-Book - N.Y.
 + John M. Foster Acct. by. Oct 1902

enlightened age as the Church of Christ, as the Infallible Church, as the Church out of which no one can be saved!

We fear thee, O, thou bloody one, and a presentiment thrills through the breasts of many, that this smiling, happy country, will, ere very long, be subjected to thy dreadful sway: but these fears are such as operate to brace our nerves against thee. We fear not what thou canst do to our bodies; whether thou kindlest thy Inquisitorial flames around them; whether thou immurest them in loathsome dungeons; whether thou rackest them upon thy torturing wheel; boilest them in cauldrons, or friest them in pans;—whether thou huntest us as the Waldenses, or the poor defenceless Mexicans and Peruvians, from mountain to mountain, from valley to valley, from cave to cave, with exterminating blood hounds; all this we fear not, although we know it will be our doom as soon as thy sanguinary Cross (†) is firmly planted on our soil. What we fear is, the extinction of godliness, and the reign of Antichrist.

One word more on the Commandments as Popery has brought them out in Boston, and we close the subject.

ADULTERATIONS IN THE TRANSLATION.—

“Strange Gods before me,” instead of *“No other Gods before me.”* *“Thou shalt not make to thyself any graven thing,”* instead of *“Thou shalt not make unto thee any graven image.”* *“Thou shalt not adore them nor serve them,”* instead of *“Thou*

10. is *Thou shalt not covet*
 19. is *goods.*

shalt not bow down thyself to them, nor serve them."

"Thou shalt not *adore* them." The original word is not *adore*, but bow down. The same word is used in Gen. xxx. 8, 6, 7, where it is said that Jacob, Rachel, and Leah *bowed down* before Esau; not that they adored him. The same word is also used in Gen. xxiii. 12. "*And Abraham bowed down himself before the people of the land.*" Certainly he did not adore the children of Heth.

"This same word," as the '*Boston Recorder*' very judiciously observes, "should have been rendered in the same way, where it occurs in the Decalogue." But this would not answer Roman Catholic purposes. It might lead honest people to doubt the propriety of kneeling, or prostration, or any other mode of *bowing down* before pictures and images; even before the 'likeness' of Christ on the cross, called the *crucifix*. It must therefore be rendered *adore*; and then certain shadowy distinctions must be attempted, between *adoring* images and *honoring* them with an inferior and relative honor, by *bowing down* unto them.

"Of such things, we think we have good reason to complain. In our view *it is not right* that this injunction concerning images and pictures should be omitted in some copies, and its meaning concealed by an erroneous translation in others. *It is not right* that, in the catechism 'used in all the Sunday schools in this diocese,' a violence, injurious to the sense, should be done to five of the Ten Command-

ments. Even if the sense were not affected by it—which is impossible—it is not right that an abridgment of the Decalogue should be published, as if it were not an abridgment, but the whole, as first written by the finger of God on tables of stone.

“Why should the Decalogue be abridged or altered at all? Is it too long for the use of the laity? or can its forms of expression be improved? On these points, who shall correct Infinite Wisdom? Neither the author of that catechism, nor the Bishop who approved it, so far as we know, claims to be ‘infallible.’ The infallibility of the Author of the Decalogue, we suppose, is conceded by all. We are not afraid to trust all men with a sight of his Commandments, entire and unaltered. Why should the Roman Catholic Clergy of ‘this diocess,’ or of any other, be afraid? And if not afraid, why deal thus in abridgments and amendments?”

Besides these adulterations in the translation, several important parts of the Commandments are wholly omitted, as may be seen by comparing the Boston Popish catechism with the Bible and with the original. Among the rest is their omission of almost the whole of the 4th Commandment, which absolutely forbids all servile labor on the Sabbath. In regard to the 4th, or of Popery the 3d Commandment, they ask,

“What are we commanded by this?”

“Ans. To spend the Sunday in prayer, and other religious duties.

“Ques. What do you mean by religious duties?”

“ *Ans.* I mean such as hearing Mass, receiving the Sacraments, reading good books, &c.”

Here the poor people, instead of hearing God's own Word, have to listen to what their Priests command them. Their Priests tell them that the 4th, or according to them, the 3d Commandment, commands them to keep holy the Sabbath day, by hearing Mass, receiving the Sacrament, &c., when they know, at the same time, that, in the days of Moses, when the ten Commandments were given, there was no such thing as Mass in existence, neither their seven Sacraments. Their Sacrament of the Mass was instituted, as their Infallible Council of Trent affirms, “after Jesus celebrated the feast of the paschal lamb with his disciples, when he took bread, and giving thanks to God, blessed and brake, and gave to his disciples, and said, ‘*Take ye and eat: this is my body, which shall be delivered for you: this do for the commemoration of me.*’”—Matt. xxvi. 26. Catechism Council Trent, on the Eucharist, p. 146.

The Popish Sacraments, which the church of Rome calls the Sacraments of the *New Law*, were also instituted, as the same Council of Trent informs us, by Christ.—Cat. Council Trent, on the Sacraments, p. 106.

What barefaced impudence, and what a sacrilegious falsehood, then, to say that God commanded the Israelites to sanctify the Sabbath by attending Mass, and receiving the seven Popish Sacraments!

CHAPTER IX.

Doctrine of the Romish church concerning persons possessed with the Devil—And on cursing and swearing.

WHAT is now about to be exhibited before the public concerning persons possessed with the Devil, is so extremely wicked, abominable, and immodest, that we are under the necessity of presenting the principal part of it under its original cloak of Latin.

We shall, however, uncloak a word or two of that part of it which is the least shocking, that those who are unacquainted with the Latin, may, at least, have some faint idea of what the subject is.

The Romish church, here, certainly has the advantage, because the absurdity, and the wickedness, and the falsehood of her doctrine, is so interwoven with filth, that we dare not bring it before the public view.

If what is here subjoined in Latin were presented before the eyes of the world, it would prove, in the clearest and strongest terms, that that church is Devilish, because what is taught by her Divines on the subject now before us, never could have entered into the mind of man by its mere natural suggestion, nor by any humanly acquired knowledge whatsoever; nor could it ever have been imparted by the Spirit of God, because it is not only abominably false and contrary to Scripture, but most obscenely

filthy, and of a character that, even were it true, never should be known by man, because the knowledge of it, being a mere speculative thing, could never be of the least advantage to him. Such knowledge of such filth, and of such a lie, however, although it could be of no advantage, is calculated to defile his soul: hence its origin must have been from the deepest, the filthiest, and the darkest recesses of the pit itself.

Although such things should never have been excogitated, yet since they have been, it becomes our duty to expose them, in order to expose the author of them, who is the Devil, and his emissary, who is the "*Man of Sin.*"

The putrid exhalation, then, begins with:

"Qui tamen magis solent confessariorum mentem gravioribus difficultatibus implicare, sunt ii qui turpibus visionibus, motibus, ac etiam tactibus vexantur a dæmone, qui non solum fomitem sensualem excitat, sed aliquando etiam cum eis carnale commercium sub forma viri aut mulieris habet, quapropter *Succubus* vel *Incubus* appellatur. QUIDAM hos dæmones incubos, vel succubos dari negarunt; SED COMMUNITER id affirmant Auctores; ut *Martinus Delrio in opere Disquis. Magic. P. Hieronym. Menghi L. 1. C. 15, Cardinalis Petrucci Epist. part. 2. lib. 2. opusc. 5. cap. 15. num. 5. et Sixtus Senensis lib. 5. Bibl. Sacr. Annot. 77. ex S. Cypr. S. Just. Tertull. etc.* Et maxime hoc confirmat *S. Aug. lib. 15. de Civ. Dei. 53.* ubi sic scribit: Apparuisse hominibus Angelos in talibus corporibus ut non solum

videri, verum etiam tangi possent, verissima scriptura testatur, et multos (quos vulgo Incubos vocant) improbos sæpe extitisse mulieribus, et earum appetiisse, ac peregisse concubitus. Quosdam dæmones hanc assidue immunditiam, et tentare, et efficere plures talesque viri asseverant, ut hoc negare imprudentia videatur. Equidem possunt dæmones ad hunc improbum usum defunctorum corpora assumere, vel de novo sibi assumere ex aëre et aliis elementis ad carnis similitudinem, ac palpabilium, et calidorum corporum humanorum species effingere, et sic ea corpora ad coitum aptare. Imo tenet præfatus *Delrio* citans *D. Th. D. Bonav. Scotum Abulens.* aliosque plures, quod dæmon potest etiam verum semen afferre aliunde acceptum, naturalemque ejus emissionem imitari, et quod ex hujusmodi concubitu vera proles possit nasci, cum valeat dæmon semen illud accipere, puta a viro in somno pollutionem patiente, et prolificum calorem conservando, illico in matricem infundere; quo casu proles illa non erit quidem filia dæmonis, sed illius cujus est semen, ut ait *D. Thomas* apud citatum Auctorem."—*Ligor. Prax. Conf. N. 111.*

So firmly persuaded is the church of Rome of the truth of what is spoken of above, that the very last victim publicly burned by the Inquisition at Seville in Spain, on the 7th of November, in the year 1781, was burned expressly on account of her being supposed guilty of the thing above stated. *Lorenta*, in his *History of the Inquisition of Spain*, speaking of this woman, who, he says, was a supposed Saint,

tells us that she was burned to death by the Inquisition, for having made a covenant with the Devil, and for "*aliquando etiam, &c.*" as above stated. Had she not remained "*negatively impenitent,*" to use the Inquisitorial technicality, i. e. had she acknowledged that she was guilty, says he, she might have escaped death.—Lorente. Tom. iv. C. 66.

This fact proves at once, independent of other proofs, that the above stated horrors, accord both with the doctrine of the Romish Divines, and with that of the Romish church.

The Saint observes that there are some few "*quidam,*" who deny that the Devil has the power of doing what is above stated, but he says the common voice of the Saints and of the Divines, is, that he has the power, and actually exercises it, and that it would seem to be imprudent to deny it.

In order that our readers may have some idea of this horror of Popery, and that they may see how completely the Romish Priesthood can screen themselves from detection in any unlawful intercourse they may have in violation of the seventh Commandment, we will lay before them as much of the subject now before us as modesty will allow. Let the world then judge and decide upon the reason why such a doctrine was invented. The doctrine upon this subject is, that the Devil has the power, and actually exercises the power, of assuming a human shape, and, under the appearance of a man, of seducing females. But, strange to tell! in this case, the offspring of such connexion, is said to belong

not to the Devil, neither to the woman, but "*sed illius cujus est semen.*"—Ligor. Prax. Conf. N. 111. This is the most commodious doctrine that Popery, or rather the Devil, [for none but a demon could have devised it,] could have framed, in order that the Priests might indulge with impunity their lustful appetites. Under the cover of this "*doctrine of devils,*" a licentious Priest, in order to exculpate himself from the condemnation of illicit connexion, has nothing more to do than to lay it to the charge of the Devil. It would be in vain for the woman to pretend to identify the Priest's person. He would tell her it was the Devil, who assumed his shape, and imitated his voice; and he being a Holy Confessor, she would be obliged to believe him. Nor does the abomination end here, for the doctrine is so well adapted to accommodate licentiousness, that even if it is certain that the Priest himself is the one who is guilty of the action, still the blame will be laid wholly on the Devil, and the Priest be excused from the guilt of sin in what he does. The following is what is said by the Saint on the subject; and is confirmed as he says, by "Cardinal Petrucci, and St. Thomas Aquin." "It is known that the Devil can take possession of any part of a man; for instance, his eyes, his tongue, or even *verenda*. Hence it happens that the man utters words the most obscene, although his mind may be far from thinking about what he says. Hence it sometimes happens, also, that the impulse is so strong, that he is even urged on to strip himself naked; and to do

other filthy things, which I am ashamed to write about." [!!!] "When the devil has thus suspended the use of reason, there is no more sin in what the man does, than there would be if it was done by a beast." [!!!]—Ligor. Prax. Conf. N. 111.

The authority of Ligor no Papist dare deny, since his doctrine is declared by the church of Rome to be "*sound, and according to God, sana ac secundum Deum.*"—Ligor. Theol. Præf. And the man himself has lately been enrolled among the Saints.

If we touch upon this subject at all, it is because duty constrains us. The pure in heart alone can enter into our feelings, and participate with us in the emotions that swell in our bosoms. "*Blessed are the pure in heart;*" and blessed be God that some are pure in heart.

Christian brethren! little, after all that has been exposed, do you know of the rubbish through which we have to pass, in order to undermine this Popish edifice which has been reared upon the ruins of the truth—an edifice whose stones have been cemented with the blood of the saints, and whose gorgeous trappings of gold, and silver, and precious stones, have been ground out of the faces of the poor. A heavy duty is incumbent on us, and we most earnestly entreat your fervent prayers. Whilst the world is hushed in the silence of sleep, many is the night we have to pass in turning over the records of antiquity, and in investigating the height, and the

depth, and the length, and the breadth, of the "*Mystery*" of "*Babylon the Great*."

Nor do we suppose that by our feeble efforts Babylon will fall. But this we know, that while God is able to hurl this mighty structure from its foundation by a mere volition, still he chooses means by which to effect his purpose. When creation was once floating about in atoms, and darkness was upon the face of the deep, the great Jehovah said, "*Let there be light, and there was light;*" so could he now, by his sovereign command, dispel the darkness from the sinner's mind, and yet he chooses means to effect his purpose. It is then our duty to stand in array against the "*Man of Sin*," and to labor for his downfall.

And we must say, that, considering the progress which the enemy of all good is making in our land, few, comparatively speaking, seem to be aware of the danger, and, consequently, few are making efforts to oppose him.

ON CURSING AND BLASPHEMING.

"It is a blasphemy," says the Saint, "to say, Let God perish—I deny the Sacraments—also to say that the Devil is holy, omnipotent. But it is not blasphemy if these words are but half pronounced; for instance, I deny Go—. The Devil is hol—." —Ligor. Tom. ii. p. 7. "Neither is it blasphemy, in speaking against men, to say, By the blood of God—By the body of God—unless the indignation be directly against God."—Id. ib. "Neither is it

blasphemy to say, I deny God, if I will not strike you."—Id. ib. "Neither is it blasphemy to swear by the modest parts of Christ's body."—Id. ib.

What follows is horrible, too horrible to appear in English—"Vera blasphemia est dicere: *Potta*" (pars inhonesta,) "*di Christo; Potta di S. Paolo;** si intelligatur per ly *potta*, natura mulieris, quam tale verbum significat, sed talis significatio communiter neque intenditur, neque scitur; therefore, generally speaking, such sort of blasphemy does not constitute a mortal sin."—Id. ib.

We will give a *faint* idea of the above, as modestly as we can, because it is a duty which we owe to God and to our country. Therefore, it is no mortal sin to swear by *any part* of Christ's body, even supposing Christ to be of the sex of a woman, upon certain conditions!—Id. ib. p. 8.

"Thus also, rustics, or the ignorant common people, are EXCUSABLE FROM MORTAL SIN IN BLASPHEMING GOD, if they add the words, *fuori di Dio, or se l'ho fatto io.*"—Id. ib. p. 8. "BUT IT IS BLASPHEMY TO CURSE THE CATHOLIC FAITH, if it has a relation to God."—Id. ib. p. 11.

"It is blasphemy to say, May the blood of God, or the head of God destroy thee."—"He, who has the habit of swearing thus, is bound, under mortal sin, to try to correct it; if he tries to correct it, however, and still falls into it, he *may sometimes be excused*, because such kind of swearing, breaking out,

* These words are Italian. It is their common mode of swearing.

as it were, by a natural impulse, is involuntary."—
Id. ib. p. 10.

"It is not a grievous sin simply to curse the hour, the day, or the year, unless the word *holy* is added."—
Id. ib. p. 11.

"Ordinarily speaking, I think," says the Saint, "that an illiterate and rustic person who curses the world, at the most, commits a grievous sin, when he accuses himself of it with a great horror of mind."—
Id. ib. p. 13.

Thus, it is a *mortal sin* to curse the world, if the sinner *has remorse enough* to Confess it with horror, but it is *no mortal sin*, if he is obdurate enough to Confess it *without remorse!*—Or, in other words, (O! paradoxical doctrine of Devils!) the greater the sinner, the less is the sin!

"To curse the Devil is very rarely a mortal sin, and, excluding impatience, it is not even a venial sin."—Id. ib. Let us put this against the Word of God, and see how it stands: "*Yet Michael, the Archangel, when contending with the Devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.*"—Jude 9.

"To curse the dead is only a light curse."—Id. ib. The Saint here admonishes Confessors to instruct the ignorant people on this point, lest, supposing it to be a mortal sin to curse the dead, they should perish, owing to their ignorance, and to an *erroneous conscience*. "Neither let Confessors be afraid, that, by letting them know it is only a venial

sin, they will thence take occasion to curse with greater impunity, for it is better to permit innumerable venial sins, rather than one mortal."—Id. *ib.* p. 15.

Here we have these Holy Confessors, then, these Infallible Guides, these only true Pastors, teaching the people to break the very laws of nature.

“To curse inanimate creatures, is no blasphemy, unless these creatures are directly referred to God.”—Id. *Tom.* viii. p. 38. Thus, to say, damn the stone, damn the log, damn this, or damn that, is no mortal sin,

Now, all this is horrible.—Are we then to be surprised, when we hear, in all Popish countries, and especially at Rome, the very head and centre, as they pretend, of the only true Church, and of all sanctity, are we to be surprised at the shocking, most filthy, and frightful oaths that strike and pollute the ear at almost every step one takes in Rome, and from Rome, spreading its foul infection throughout all the provinces of Italy, Spain, and Portugal! Are we to be surprised, when we consider that it is sanctioned by their church, and canonized, as it were, by the approbation of their Saints! Nay, more, and more horrible still, when we learn that they are trained to it by the very Pastors themselves!—“Neither let Confessors be afraid that by letting them know that cursing is only a venial sin, they will thence take occasion to curse with greater impunity.”

Human nature, corrupt as it is, feels a natural repugnance to cursing, whether it be things animate

other the less common ; or the one literal, and the other spiritual, as were the words which Christ spoke concerning John the Baptist, *He is Elias*. And John the Baptist said, *I am not Elias*. Thus also, if any one is interrogated in regard to any thing that it is expedient to conceal, he can answer, '*I say no,*' that is, I say or utter the word *no*."—*Id. ib.*

"Having laid down these general premises," continues the Saint, "it is certain and agreed to by all, that as far as good or just reason, it is lawful to equivocate in the manner above mentioned, and even to confirm the equivocation with an oath."—*Id. ib.* The Saint confirms what he advances by the authority of St. Jerom. C. 22. q. 2, who says, (according to Ligori,) "that to dissemble or feign a thing is useful, and is sometimes to be practised. And the reason, according to St. Thomas Aquin, why such dissembling is lawful, is, because we do not deceive then our neighbor, but, for a just reason, we permit him to deceive himself."—*Id. ib.*

"A Confessor," says St. Ligori, "may affirm, even with an oath, he knows nothing about a sin which he has heard in Confession, meaning thereby, that he does not know it as a man, but not that he does not know it as the minister of Christ."—*Id. ib. N. 153.*

"A culprit or a witness," continues the Saint, "who is interrogated by a judge unlawfully, can swear that he is ignorant of a crime, which, in truth, he knows."—*Id. ib. N. 154.*

"Whether a criminal who 'is lawfully interroga-

ted by a judge, can deny the crime, even with an oath, there are," says Ligori, "two opinions; one is, that he cannot, and this is the *most probable*. The other opinion, which indeed is *sufficiently probable*, is, that he can deny the crime even with an oath, provided he be in danger of death, or of imprisonment, or of perpetual exile, or the loss of all his property, &c.; he can deny it, at least without a grievous sin, by a mental reservation, meaning *that he did not commit the crime in such a way as to be bound to acknowledge it*, provided he has hopes of avoiding punishment. And Elbel," (a celebrated Divine,) "adds, that this opinion, although it be the least probable, is, however, to be insinuated into the mind of the criminal, and of Confessors, in order that they may deliver him from the heavy penalty of the law, which he would easily incur if he were bound to confess his crime."—Id. ib. N. 156.

In this conflict of opinions, which, in Popery, are called opinions *the most probable*, and opinions *sufficiently probable*, it is the common sentiment of the Popish Divines, (as we shall hereafter show, when we treat on their doctrine of *probabilism*,) that it is lawful to reject the most probable opinion, and to follow that which is sufficiently probable, nay, even that which is the least probable; consequently a criminal who is lawfully interrogated by a judge, can, under the above mentioned circumstances, deny, with an oath, that he is guilty of a crime of which, in truth, he is guilty. The Con-

fessor, says the holy Divine, can *insinuate* to the criminal that he can, &c., that is, that he can deny the crime of which he is accused, and can confirm the lie, even with an oath; can perjure himself, and yet be innocent. Doctrine of devils!

“It is lawful,” says Ligori, “to hide the truth, if one has a reason for doing so; for instance, if any one wants to borrow money of you, you can say, would to God that I had some!”—Id. ib. N. 160.

The Saint asks this question, “Can an adulterer, who is questioned by the woman’s husband, deny that he committed adultery with his wife? Answer. He can, by *equivocally* asserting, that he did not break the matrimonial tie, which, in fact, is true. And if he has sacramentally confessed the adultery, he can answer, ‘*I am innocent of this crime,*’ because, by Confession, it has been pardoned and removed.”—Id. ib. N. 162.

In regard, however, to a woman, who is guilty of adultery, the Saint maintains, that she cannot lawfully deny it, unless she is afraid of losing her life, by the avowal of her crime, “in which case,” says he, “she can answer metaphorically, which mode of speaking is common in Scripture, where adultery is taken for idolatry, as in Ezech. xxiii. 37. ‘*Because they are adulterers, and have committed fornication with idols.*’ And if the crime is altogether hidden, the probable opinion is, that the wife can deny her having committed adultery, even with an oath.”—Id. ib.

“If one person,” says the Saint, “asks another to lend him money, he can, with an oath, deny that he has any money, provided his inability to lend, might be known from circumstances. By denying that he had money to lend, under these circumstances, he could mean that he had none to lend, that is, that he had no superfluity of it to lend.”—Id. ib. N. 163.

The Saint says, that it is the probable opinion, that merchants can lawfully swear that their goods cost them more than they really do, when they do not mean thereby the real price of the goods, but other additional expenses.—Id. ib. N. 164.

“It is asked,” says St. Ligorì, “whether a servant, by the command of his master, can say, that his master is not at home? It is admitted, says he, by Card, that he can strike his foot against a stone, and answer, ‘*he is not here.*’”—Id. ib. 165. “But to this,” says the Saint, “I do not agree, if the one who asks the question, could by no means notice this. I would rather grant, that the servant could answer, ‘*he is not here,*’ that is, he is not in this door, or at this window—he is not here so as to be seen!!!”—Id. ib. Here is Ligorìan logic—this is drawing Satan, as one draws out a wire, to the tenuity of a hair. It would require the ingenuity of a Popish Saint to determine which of the two propositions is the most ridiculous.

“Ques. Is it lawful,” asks the Saint, “to swear to any thing false, by adding in a whisper, a circumstance that is true? Some Divines say it is,

and their reason is, because, in order that an assertion be true, it is sufficient that there be an outward concordance with the mind, whether this concordance be expressed by signs, or by a whisper, which may so happen, that the other may not hear it. But it is better, as Salm observes," continues the Saint, "to say, that it is lawful, if these signs or this whisper could, by any means, be perceived by the other, although his senses do not perceive them."—Id. ib. N. 168.

ON THEFT.

"If any one," says Ligori, "takes what belongs to another, by way of sport, or for the good or convenience of him from whom he takes it, it is not to be considered as theft. Neither is it to be regarded as a theft, if a servant give alms, not to too great an amount, taken from the property of his master, to a very poor person, in regard to which the master is not unreasonably unwilling, from whom, however, owing to timidity, or some other reason, he dare not ask it."—Id. ib. N. 519, 520.

"It is certain," continues the Saint, "that he who is in extreme necessity, can steal from another as much as is sufficient to relieve him from his necessity, because, in such a case, all things are common property."—Id. ib.

"When there is a necessity that is proximately extreme, any one can provide for himself," (by stealing,) "by the ordinary means. But it is *doubtful* whether a father, for instance, can be considered to be in such a necessity, who, on account of poverty,

is in danger of prostituting his daughter? Some Divines maintain, that under such circumstances, the danger will authorize it; others, more probably, deny it, because no necessity can compel any one to sin, when there is any other way, *at least by lying*, of obtaining relief from want."!!!—Id. ib.

Lying, therefore, according to Ligorian logic, is *no sin*. It is no sin to break the 9th Commandment.

"But what," exclaims the Saint, "if any honorable man should be extremely ashamed to beg, or to work, can he steal from others? Some say that this ought to be considered a grievous, rather than an extreme necessity. Others, however, affirm that, under such circumstances, he can steal; and this seems to me to be the more probable, especially, if the person should be so much ashamed of begging, that he would rather choose to die than beg."—Id. ib.

"When a servant," says Ligori, "is forced by necessity to agree to work at low wages, he can compensate himself by stealing from his master the full value of his services."—Id. ib. N. 522.

"Can Christians," continues the Saint, "lawfully steal from the Turks? Ans. If Christians are held in slavery among the Turks, it is certain, that they can steal from their masters enough to redeem themselves, and to pay their expenses back into their own country, as a compensation for their unjust bondage, and for the losses which they sustain on account of

slavery. Such is the Decree of the Congregation of the Sacred Office."—Id. ib. N. 523.

(Papists dare not, at present, teach this doctrine at the South.)

"Can any Christian whosoever steal the property of Turks?" asks the same St. Ligori.

"Ans. Some assert they cannot, but others, with more probability, maintain they can. The reason why they can steal from them, is, because it is right to presume that *Christian princes* will allow it, since they *have the right to despoil the Turks of all the property, and of all the lands which they have usurped.*"—Id. ib. N. 525.

Wo be to us heretics, whom the church of Rome regards as worse than Turk or heathen, when their *Christian princes* get the power of putting their doctrine into practice! One of these *Christian princes* has already taken his seat at Washington in the highest judicature of the country. When we get a Popish President, and a few more Popish Rulers, and *Christian princes*, we shall be treated like the Turks—robbed of our property and driven from the soil. Americans! will you hear this and not take the alarm?

"It is not a mortal sin, properly so called, to steal any sum with a design of replacing it within a short time, say a quarter of an hour."—Id. ib. N. 531.

THE HAIR OF THE VIRGIN MARY!!!

"Is it a mortal sin," asks the Saint, "to steal a *small* piece of a Sacred Relic? Ans. There is no doubt but that, in the District of Rome, it is a mor-

tal sin. But out of this District if any one steal a small piece of a Relic it is probable that it is no mortal sin, provided the Relic be not thereby disgraced, nor, its value lessened; unless it be some notable or rare Relic, such, for instance, as the Holy Cross, or the hair of the Blessed Virgin Mary, &c."—Id. ib. N. 532.

"If any one steal a small sum," says the Saint, "merely from the temptation of the moment, whether it be once or several times, not intending to amass a large amount, and not grievously injuring his neighbor by each theft, it does not constitute a grievous sin, neither do all the thefts taken together constitute a mortal sin. If, after he has stolen to a large amount, he retain what he has stolen, he does not commit a mortal sin if he be unable to restore it."—Id. ib. V. 533.

"If a tailor," says the Saint, "steal from different persons, for whom he works, small pieces of cloth, or if a merchant uses a yard-stick shorter than it ought to be, he does not commit a grievous sin, provided he has no other way of supporting himself or family."—Id. ib.

"A wife may give alms or presents," says Ligori, "according to the custom of other women of the same place and condition, although her husband may have prohibited her from giving any of those alms, because custom confers this right upon her, of which her husband cannot deprive her. A wife can also give away the twentieth part of the income or profits of her husband without his knowledge, because this

privilege belongs to the decency of her state, and because her husband would be unreasonable in opposing it. She can also give a moderate alms in order to obtain the conversion of her husband, or to prevent God from punishing him."—Id. ib. N. 540.

What a crafty device for filling the pockets of the Holy Confessors! Alms-deeds in Popery, as has already been shown, signifies, not only giving to the poor, but also the giving of money to wealthy Priests for saying Mass. In order, however, that no one of their followers, be she ever so stupid, might mistake the true Priestly signification of alms-deeds, the Holy Doctors teach that a *moderate alms* may be *stolen* from a husband to give toward his conversion, and *to prevent God from punishing* him. This, according to the doctrine of the church of Rome, is to be effected chiefly, and in the surest manner, by the offering up of the *Holy Sacrifice of Mass* for the good of the soul, and these Masses, as has also been shown, must be paid for.

What a perversion of the truth, to teach that servants, under any circumstance, can lawfully steal from their masters; whilst the stealing of a piece of the *Virgin Mary's hair*, a thing which is not in existence, is a grievous sin! How contrary to the Word of God, which says, that servants ought *to be obedient to their own masters, and to please them well in all things; not answering again, NOT PURLOINERS, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things.*"—Tit. ii. 9, 10.

CHAPTER XI.

On Conscience—Probabilism—Custom—Miscellaneous.

WE now enter with the Saint upon the treatise ON CONSCIENCE. In this treatise we shall see how subtly Satan prepares the conscience, through the agency of the Popish Divines, for the furtherance and accomplishment of the doctrine, and of the results which they have in view.

The treatise is opened with an admonition of the author, in the words following:

ADMONITION OF THE AUTHOR.

“Know, kind reader, that this first treatise on Conscience, by which a door is opened to the whole Moral Theology, has been elaborately compiled, and with a special care to facilitate the instruction of my pupils.”—Ligor. Lib. 1, C. 1.

1. THE RULES OF ACTION.—“There are two rules of human actions,” says the Saint. “One is called the remote, and the other, the proximate. The remote or material is the Divine Law; the proximate or formal, is the conscience; because, although conscience in all things ought to be conformed to the Divine Law, nevertheless, the goodness or the malice of human actions is known to us as they are apprehended or conceived by the conscience.”—

¶d. ib. N. 1.

2. DEFINITION OF CONSCIENCE.—“Conscience is thus defined: It is a judgment or practical dictate of reason, by which we judge what, under this or that circumstance, is to be performed as good, or shunned as evil.—Id. ib. N. 2.

“Conscience is divided into a right or true, into an erroneous, a perplexed, a scrupulous, a dubious, and a probable conscience.—Id. ib. N. 3.

“A right conscience is that which dictates what is true; therefore, he who acts against such a conscience, sins.—Id. ib.

“An erroneous conscience is that which dictates what is false, as if it were true: the erroneousness of it is sometimes vincible and sometimes invincible.—Id. ib.

“A perplexed conscience is that under which a person who is obnoxious to two different precepts, thinks that he sins, take which part he will; for instance, if a person by perjuring himself can save the life of a criminal, and on the one hand he is perplexed by the precept which prohibits perjury, and on the other hand (under the influence of error) he cannot extricate himself from the precept of love towards his neighbor, it is asked, what, under such circumstances, is he to do?—If he cannot ascertain or discern which of the two is the least evil, he does not sin, let him act which way he will.—Id. ib. N. 10.

“We come now, lastly, to the scrupulous conscience, respecting which we shall have to treat more at length. A scrupulous conscience is that

which, for some light motive, and without reasonable ground, often shudders at the thought of committing sin, where, in truth, there is no sin. The marks of a scrupulous conscience are these:—1. Pertinacity of judgment, under the influence of which the scrupulous refuses to obey the counsels of *the wise*," (i. e. *the Priests*,) "consults various other persons, but reposes confidence in the judgment of none of them; nay, the more he listens to them, the more he is perplexed. 2. Frequent change of judgment for slight reasons. 3. Frequent impertinent reflections. 4. In all things a dread of sin, and a stubborn resistance of the mind against the judgment of *the wise*, and even against his own judgment, hence he is never satisfied with any one declaration of his Confessor."—Id. ib. N. 11.

3. HOW TO OVERCOME A SCRUPULOUS CONSCIENCE.—In order to overcome these scruples, the Saint, among other instructions, has the following: "Let him shun the reading of books, and the conversation of persons that excite scruples. Let him not remain long in the examination of his conscience, especially in regard to those things which trouble him the most. Let him shun idleness, by which the mind is often filled with vain fears. Let him earnestly commend himself to God for obtaining help for obeying the commands of his *Director*; since this is the principal, nay, the *only remedy* for such infirmities, *wholly to acquiesce in the judgment of his Superior or Confessor*. This is the sentiment

of all the Fathers, Theologians, and Spiritual Masters."—Id. ib. N. 12.

4. OBEEDIENCE TO A PRIEST CANCELS ALL SIN. A CONFESSOR CANNOT ERR.—The Saint continues thus: "St. Philip Neri used to tell his Penitents, that they who desire to progress in the way of God, should submit themselves to a *learned Confessor*, whom they should obey *as God*. He who thus acts will be *secure* from having to render an account of any of his actions. A Confessor must be believed, because God will not suffer him to err. Nothing is safer than to follow the will of one's Director, and nothing is more dangerous than to be directed by one's own judgment. If," continues Ligori, quoting from Glossa, "a commandment be doubtful, he who acts in obedience to his Confessor is excused from sin, although, in truth, what he does is sinful." Quoting from St. Dionysius, he has the following: "If there be a doubt whether what one is about to do is against the commandment of God, we must obey the commandment of our *Prelate*," (Bishop, Priest, or Confessor,) "because, although what we do be against God, nevertheless, on account of the virtue of obedience, we, being subject to our Prelates, do not sin."—Id. ib.

5. PRIESTS MUST BE OBEYED.—"Let the Confessor," continues the Saint, "strenuously insist upon the Penitent's obeying him, and if he refuse to obey, let him be sharply rebuked, be deprived of Communion, and let his obduracy be blunted as much as possible."—Ib. id. N. 16.

(The persons, who, in Popery, are accused of being scrupulous, are those who are afraid of walking in the broad way of Popish morality.)

6. **THE CONFESSOR AND THE SCRUPULOUS.**—“Let the Confessor,” says the Saint, “enjoin upon those scrupulous, who are afraid of sin in every action, that they act freely, despise their scruples, and do contrary to what they dictate, where sin is not evident.”—*Id. ib. N. 17.*

PROBABILISM.

We will now introduce from the Saint, the Popish doctrine on the “probable conscience.”

7. **“A PROBABLE CONSCIENCE,”** says the Saint, “is that by which a person, leaning upon some probable opinion, forms to himself a practical dictation of reason from certain reflected or concomitating principles, for acting lawfully. It is to be observed, however, that there are a variety of different kinds of probabilism. One is an opinion that is slightly probable; another, probable; another, more probable; another, most probable; another, morally certain; another, safe; another, safer.”—*Ligor. Lib. 1. N. 40.* “An opinion that is slightly probable, is that which rests upon some foundation, but not such as can obtain the consent of a prudent man. This opinion we can never lawfully use.”—*Ligor. Id. ib.*

“A probable conscience is that, which rests upon some solid foundation, either an intrinsic one of reason, or an extrinsic one of authority, which can obtain the consent of a prudent man, although it be

with some fear of that which is opposed to it."—*Id. ib.*

"A more probable conscience is that which rests upon a more solid foundation, but also with some prudent fear of that which is opposed to it, and in such a manner that the contrary opinion also seems probable."—*Id. ib.*

"A most probable opinion is that which rests upon the most solid foundation, by reason of which the contrary opinion is considered to be light, or doubtfully probable. It is always lawful to use this opinion."—*Id. ib.*

"An opinion or sentiment that is morally certain, is that which excludes all prudent fear of falsity; so that the contrary opinion is regarded as wholly improbable."—*Id. ib.*

"A safe opinion is that which is removed from all danger of sinning."—*Id. ib.*

"A safer opinion is that which recedes still farther from such a danger, although it be not supported by more solid reasons."—*Id. ib.*

8. **EXCLUSIVE SALVATION.**—"Hence we infer, 1st, that it is not lawful, in matters of faith, or in any thing that appertains to eternal salvation, through the necessity of the means, to follow an opinion that is less probable nor more probable; but we are bound to follow the sentiment that is the safer, consequently we ought to embrace a religion that is the safer, such as is, without doubt, our Catholic. Since every other religion is false, although some religions may appear to some more probable, nevertheless, he

who leaves that which is the safer, and embraces that which to him may seem the more probable, cannot escape the eternal damnation of his soul."—*Id. ib. N. 43.*

9. **PROBABILITY OF RIGHT.**—"Any one," says the Saint, "can fully use a probable opinion, if it be in regard to the probability of right, if he forms to himself a conscience that is morally certain of the probity of his action."—*Id. ib. N. 53.*

10. **OBLIGATION OF LAW.**—"In order that a law should be binding, it is not sufficient that it be promulgated, but it must be promulgated as certain. An uncertain law cannot impose a certain obligation. Therefore, we say, that no one is obliged to observe a law unless it is manifestly certain to him. No one in a doubt is presumed to be bound."—*Li-gor. Lib. i. Mor. Sys. Dic. iii.*

11. **CONFLICT OF OPINIONS.**—"It is morally certain that, in the concurrence of two opinions of equal weight, there is no obligation of following that which is the safer."—*Id. ib.* The Saint here must allude to opinions relative to moral conduct, abstractedly from what he calls "*matters of faith*," or any thing that appertains to eternal salvation;" by which he means, as he has told us in a preceding chapter, the knowledge of the mysteries of faith, the existence of God, and a few other necessities. With the exception of these, he means, "there is no obligation, in the concurrence of two opinions of equal weight, of following that which is the safer."

12. **THE MERE ACT OF CONFESSION GIVES A RIGHT TO ABSOLUTION.**—The *Saint* says, that, generally speaking, a Penitent acquires a *certain right* to Absolution on account of having Confessed his sins.—Ligor. Lib i. Mor. Sys. p. 100.

13. **PRIESTS AND PEOPLE ALMOST UNIVERSALLY WICKED.**—We find, from Ligori, that the conflict of different *opinions*, both among the Infallible Divines, and among their people, is so great, that it is impossible to know with certainty, where the greater probability lies, or upon what opinion one can repose with safety. The *Saint* frequently observes that both Penitents and Confessors, both sheep and Pastors, the sick and their Physicians, the children and Fathers, the criminals and their Judges, often lose their souls on account of ignorance, or too much rigor, or too much lenity in the Spiritual Fathers, and on account of the *Penitent's* following their instructions. In corroboration of this awful truth, we will quote a few of the many avowals made by St. Ligori himself. “And on this point,” says he, speaking of bad Confessors, “how have we not to lament the ruin of souls, the cause of which ruin is the many bad Confessors, who indiscriminately absolve so many relapsing sinners, who, finding Confessors that so easily absolve them, lose the horror of sin, keep on until they are rotten with it, and sink at last overwhelmed in the sink of their pollution!”—Ligor. Prax. Conf. N. 71. “The greater part of Confessors,” continues the *Saint*, “universally absolve relapsing sinners with-

out any distinction, without any extraordinary signs of contrition, and without admonition; hence the universal destruction of so many souls! *Confessariorum pars universaliter Recidivos absolvunt sine distinctione, sine signo extraordinario, sine admonitione:—hinc tot Animarum universalis perniciēs!*—Id. ib. N. 77. “This is certain,” observes the Saint, speaking of Confession, “that in this matter both those Confessors err who are too easy in giving absolution, as well as those who are too difficult. Many Confessors, on account of their too great indulgence, are the cause why so many souls are lost, and it cannot be denied but that these are in the greater number, and do more harm, since it is to them that the greater number of habitual sinners come to confess. The other Confessors too, who are too rigorous, are also a great damage to the salvation of souls.”—Id. ib.

“The Church mourns and laments,” continues the Saint, “seeing so many of her children destined to hell, on account of the ignorance, carelessness, or impiety of bad Confessors, since it is upon their good or evil government that the destruction or salvation of the people principally depends. It is not to be doubted but that, if all Confessors possessed the knowledge and integrity of morals so great a Ministry demands, the world would not be disordered and confused with such a mire of sins, nor *hell filled* with so many souls baptized.”—Ligor. *Introd. ad Prax. Con.* p. 5.

14. THE OPINION OF ONE DIVINE SUFFICES FOR

CONSCIENCE.—"If the opinions of the Doctors be contrary," says Ligor, "and the Confessor evidently believes that he rests upon the text or upon reason, and that the opinion of his Penitent is doubtful, he ought not to absolve him ; but if the Penitent avails himself of the same reason, or nearly the same, and has upon his side **SOME DOCTOR OF CELEBRITY**, he can absolve him."—Ligor. de Consc. p. 101.

15. **DANGER IN PENANCE.**—"But when it is doubtful," continues the Saint, "whether the Penitent ought to have, or to follow such an opinion, the Confessor ought to embrace the milder opinion. This is confirmed by St. Antonius, who writes that the same is the opinion of Goffred of the Founts on the subject of these *contrary opinions* which are *tolerated by the Church*, as we have said, and which ought to be unfolded before the Penitent, who ought to study to inform himself on this subject by the opinion of the prudent, because some hold a contrary opinion, especially if the Confessor be not the *Ordinary*, and thus he is to be absolved."—Id. p. 102. The Saint, speaking of certain opinions, in which the Penitent and Confessor differ, says, "That if the Penitent is unwilling to receive such counsel, it seems that he ought to be left to his own judgment; neither is he to be condemned on this account, nor to be denied absolution. But if the Confessor cannot clearly perceive whether the thing be a mortal sin, it does not seem that he ought then to avail himself of the opinion which holds that absolution, on this account, ought to be denied, or that *he should make for his Pe*

nitent a conscience of mortal sin; however, if the Penitent should afterwards act contrary to such a conscience, although the thing, abstractedly considered, would not be a mortal sin, yet, under such a circumstance it would be mortal to him, because whatever is against conscience, frames an edifice for hell; and as the right for absolving is clearer than that for binding, it seems rather that the *Penitent* ought to be absolved, and then to be *left to be examined by God*. When the opinion of the Penitent is *probable*, he is excused from sin, and has a right to absolution. When there are probable opinions among grave Divines, follow which you will, your conscience is safe."—Id. ib.

After all the boastings of infallibility, they are reduced to the necessity of acknowledging that a Penitent ought to be left to be examined by God. If the wretched Priests would leave them to God, they might then extricate themselves from the shoals, and breakers, and counter-currents of the wrangling opinions of weak, sinful, fallible men, and sail, wafted along through life, by the unerring Spirit of God, with his grace as their pilot, with Christ as their polar star, with his Word, the inspired Volume, as their chart, and laden with the fruits of righteousness, bound to the haven of eternal rest. But, according to their own concessions, "how many relapsing sinners are involved in eternal ruin by following the directions of bad Confessors!" The Saint has told us that, "AMONG THE PRIESTS WHO LIVE IN THE WORLD, IT IS RARE,

AND VERY RARE, TO FIND ANY THAT ARE GOOD." Yet these are the Infallible Pilots, these are they who arrogate to themselves the text of "*He that heareth you, heareth me, and he that despiseth you, despiseth me.*"—Luke x. 16.

16. **LAWFUL TO FOLLOW THE LESS PROBABLE OPINION.**—"It is lawful," says Ligor, "to follow an opinion that is equally probable for liberty," (liberty in regard to moral action,) "and to leave that which is the more probable for the law. It is lawful to follow an opinion that is less probable for liberty, and to leave that which is the more probable for the law."—Ligor. de Consci. p. 103, compared with p. 106 & 107. As some may not understand the technicality of all this, we will now put it into plain English. The doctrine is this. The law commands a certain thing, but the conscience, or opinion, or sentiment, of some certain person does not coincide with that law. Although it is *more probable* that the law is right and just, yet if the person have merely an opinion that what he thinks is right, he then commits no sin in disobeying the law. This mere opinion may be founded, either on his own ignorance or depravity, or, as the Saint informs us, on the authority of some *grave Divines*. These grave Divines, as we see from the Saint, are at perpetual variance among themselves, therefore a sinner is at liberty to think and to act just as he chooses.

17. **ON THE DOCTRINE OF CUSTOM.**—Having now heard the instructions which the Saint gives to Confessors, relative to how they should prepare the

consciences of their Penitents, we will listen to his instructions on other subjects.

We come now to what is taught on the subject of custom, "*consuetudo*."

In order to have a proper and correct understanding of the doctrine of the Romish church on this subject, we shall have to elucidate it with a few preliminary observations. In the first place, it is necessary to remark, that Popery often attaches a meaning to words and expressions, entirely repugnant to their true and genuine import. Owing to this perversion, it is sometimes indispensable, in order to ascertain the true Popish meaning of a thing, to follow them in their own application and elucidation of their doctrine. By this means we ascertain the meaning they attach to words, and consequently, can form a correct idea of any of their propositions.

For instance, in treating on the subject of custom, "*consuetudo*," the Saint proceeds as follows:

"Custom," says he, "is defined the unwritten law. In order that custom should obtain the force and obligation of law, three things are required.

"1st. That it be introduced, not by any particular person, but by a community, or, at least, by the majority of a community, which is capable of making laws, although, in fact, said community cannot make the laws."

18. SIN WHEN OLD BECOMES NO SIN.—"2dly. It is required that the custom should be reasonable." (By this he means, as we have already seen, and shall further see, reasonable in their sense of what

is reasonable, which we shall find, as we follow the Saint along in his illustration and application of the Popish doctrine, is diametrically opposed to reason, opposed to the Word of God, and opposed to all that is good.) "Hence," continues he, "custom that is contrary to natural, Divine, or human law, is invalid. We have, however, to add, that good faith is not required in establishing the law of custom, since it can be established even by sinning. Custom has a three-fold state. In the beginning all those persons who introduce a custom contrary to law, sin. In process of time, those who follow a custom that has already been introduced by their ancestors, do not commit a sin in following the custom, but they can be punished for it by the prince. In fine, those who follow a custom after it has become a rule, neither sin, nor can they be punished for it."—Id. ib. N. 107.

In order to show that these "*three things*," of which the Saint speaks, mean absolutely *nothing* at all, and that the true Popish meaning of the thing is, that any custom at all, when once introduced and established, can lawfully be followed without sin, we have only to refer to the twenty-second Chapter of the Synopsis, "ON THE DOCTRINE OF THE CHURCH OF ROME CONCERNING THE SABBATH."

19. THE TIME REQUIRED ACCORDING TO THE CANONS OF THE ROMISH CHURCH, FOR A CUSTOM TO BECOME A LAW.—"In order that custom should obtain the force and obligation of law, it is required, . . . "3dly," continues the Saint, "that it should con-

tinue a long time with repeated acts. In regard to the time that is sufficient to render a custom lawful, one opinion is, that it is to be left to the judgment of the prudent, according to the repetition of the acts, and the quality of the matter. The second opinion is, that ten years are required, and are sufficient; for this is the length of time required for the introducing and legalizing of a custom by the Canonical Law, unless it be in some place where the contrary is sanctioned."—*Id. ib. Lib. 1. N. 107.*

23. **THE INTENTION, &c.**—The Saint observes, furthermore, that, for the validity of a custom, there is also "required the intention of obligating one's self, or of introducing the custom."—*Ib. id.* We ask now, where is the Infallibility all this while? On the one hand, the doctrine is, that a thing is *lawful* because it is the *general custom*, (see the preceding paragraph 19th,) and, on the other hand, the *intention* of those who introduce a custom is required to make it lawful and valid. We would be glad if the *Infallible Doctors* would let us know how the *intention* of those who have introduced a custom, say five hundred years ago, can be ascertained by those who are born five hundred years after them? Another instance, this, among the many that occur, of the *Romish doctrine's being destroyed by its own clashing.*

Another, and the last condition that is required for the valid and lawful introduction of a custom, says the Saint, is, that it should have the consent of the prince. How this consent can be known by the

people after the lapse of a few centuries, is about as incomprehensible a thing as that which relates to their doctrine of *intention*. And by what rule we can *certainly* know the *intention*, not of a single individual only, (since no one individual, it seems, can introduce a custom,) but of the majority of a community, it remains yet for Infallibility to explain. To ascertain this, it would be necessary, in the first place, at the time the custom became lawful, to put the question relative to its legality, to vote, in order to ascertain whether the *majority* had actually consented to it, since one of the conditions for the validly introducing of a custom, is, that it be introduced by *the majority of a community*. This putting the thing to vote, however, never has been done, nor is it a thing that could be done. The impracticability of doing it, arises from the fact, that the Infallible Divines have not yet determined among themselves what is the precise time required for the legalizing of a custom. Moreover, that a custom should receive the sanction of legality, merely because a *prince*, perhaps an abandoned debauchee, has consented to it, is a mere *doctrine of Devils*.

“Custom can even render valid,” says the Saint, “a contract which is nullified by law. It can also introduce new impediments which can invalidate matrimony.”—Ligor. Lib. 1, N. 108.

24. THE EFFECT OF CUSTOM.—“As to the effect that appertains to custom,” says the Saint, “it is to be observed, that custom cannot only do away and destroy the law, but also the penalty annexed to it,

whether the sin remain or not.”—Ligor. Lib. 1. N. 108. (The Saint alludes here to a custom that is sinful.) Let us now bring to our mind what the Saint teaches in the preceding paragraph 18th, to wit, the second condition which is required, “*that custom should obtain the force and obligation of law,*” which is, “*that it should be reasonable.*” Here, then, we have the church of Rome, the *Infalible* and the *Holy Church*, teaching that **IT IS REASONABLE TO SIN BECAUSE IT IS THE CUSTOM.**

CHAPTER XII.

*Doctrine of the church of Rome concerning the Sabbath—
Miscellaneous.*

1. **DERIVATION OF THE WORD SABBATH.**—The word Sabbath, in the Hebrew, signifies rest; God having created the world in six days, rested on the seventh, Gen. ii. 2, that is, after having perfected the invisible and visible worlds, on the review of all his works, finding them very good, he took pleasure, he was satisfied in all these discoveries of his own perfections in the works of his hands. He blessed this day and sanctified it, because he had rested upon it. From that time he set it apart, and appointed it in a peculiar manner for his worship. And the Hebrews, afterwards, in consequence of this designation, and to preserve the memory of the creation, sanctified, by his order, the Sabbath-day, or the sev-

enth day, by abstaining from all work and servile employments, and by applying themselves to the service of the Lord, to the study of his Law, and to prayer. And at Mount Sinai, by a positive, moral, and perpetual commandment, God hath appointed one day in the seven to be kept holy to himself, which, in the New Testament, is called the Lord's day, and is to be continued to the end of the world as the Christian Sabbath.

What sort of Infallibility, therefore, is that which declares that the obligation of observing the Sabbath, or the Lord's day, can be abrogated either by custom or by human authority, that is, as they mean it, by the authority of the Romish church!

The Romish church, then, it seems, has the right, and can exonerate all mankind from the observance of the Lord's day; nay, according to their doctrine, custom can do it; therefore, if the people introduce the custom of working on that day, that custom rises paramount to the Law, and renders it lawful to violate that day by work or servile labor.

Now, we know that in Popish countries this doctrine is fully exemplified. Since the custom of violating the Lord's day makes it lawful, what right could Popish Priests have to forbid their people from working, or from doing any thing else on that day? Custom makes it lawful—the people could then reply, we violate no law, and by what law, then, do you command us to sanctify this day?

The fact is, that the Priests are so far from requiring them to sanctify the Lord's day, that they, and

not only they, but the church allow them to violate it. Now, since the Romish church is infallible, the Priests can have no right, even had they the will, to interdict that to the people which their church permits.

We shall now select from the Saint a few specimens of what, in Popery, is meant by the sanctification of the Sabbath. Were it not that we have challenged the Romish Clergy, to deny the accuracy and fairness of our translation of the celebrated St. Ligor, we would hardly venture to lay his doctrine before the public. The wickedness of it almost exceeds belief.

2. THE POPE'S INDULGENCE.—“Although the seventh day,” (says Pope Alexander III. quoted by Ligor,) “was especially appropriated, both by the Old and New Testament, that men should rest from labor, and although the Church has decreed that this Day, and the Festivals of the Saints and certain other days should be appropriated to the Supreme Majesty of Heaven, *nevertheless we grant an Indulgence*, whereby upon the Lord's day, and on other Festival days, (excepting the more solemn Festivals of the Church,) we make it lawful, if herring approach the shore, to attend to the catching of them, if it be necessary.”—Ligor. Lib. III. N. 265.

To back the Pope in his infallibility of thus granting an Indulgence for violating the Sabbath, he adduces a host of Divines of the first authority.

3. THE POPE ABOVE GOD.—The Saint, notwithstanding he allows this violation of the Sabbath,

seems to be aware that he is trampling both on the Natural and on the Divine Law, for he exclaims; "But a great opposition bears against this liberty we grant; to wit: The command of sanctifying the Sabbath was certainly both a natural and moral commandment, and for this reason it was numbered amongst the precepts of the Decalogue. Therefore the observance of the Lord's day, which was substituted for the Jewish Sabbath, is commanded both by the Natural and by the Divine Law. However, although both by the Natural and by the Divine Law, some specified and determinate time was appropriated to the worship of God, the object, however, of this worship, and the days upon which it is to be performed, was left, by Christ, to the disposal of the Church: so that the *Pope has the right and the power to decree, that the sanctification of the LORD'S DAY shall only continue a few hours, and that any servile works may be done on THAT DAY.*" —Id. ib.

4. **POPISH FESTIVALS MORE HOLY THAN THE SABBATH.**—In regard to the obligation of keeping the Festival days commanded by the Pope, behold how different is the language! This Commandment of the Pope, in regard to the obligation of *sanctifying the Festival days* is obligatory under the penalty of a grievous and *deadly sin.*—Id. ib. N. 268. What is understood by sanctifying the day, is the hearing of Mass.

5. **PERVERSION OF SCRIPTURE.**—*Ques.* "Is it

lawful on Festival days and on the Lord's day to enjoin servile work on infidels?"

Ans. "Yes—and also on those who are constantly deranged in their mind, because both are out of the Law, *extra legem*, as we are taught by the Apostle, who says, '*that the Church does not judge those who are without.*'"—1 Cor, v. 12.—*Id. ib.* N. 271.

The Saint has here given the text a real POPISH TWIST—these words, "*that the Church, &c.*" are not to be found in the Bible, not even in their own.

However, Ligori is a Saint, and a lie in his mouth, must be sanctified.

6. WE ARE NOT OBLIGED TO WORSHIP GOD IN SPIRIT.—*Ques.* "Does the Commandment of sanctifying the Sabbath oblige us to worship God in spirit?"

Ans. "It is the common opinion that it does not."

This he proves by quotations from a multitude of their best Divines, S. Antonin, Sanch, Salm. Cov, Fill, Bon, Sayr, &c., and from St. Thomas the Angelic, who says that "*we are not bound to worship God interiorly, by this Commandment.*"—Thom. 1, 2, q. 122, C. 4. "The same doctrine," he says, "is taught in the Roman Catechism." De 3. Præ. N. 1.—*Id. ib.* N. 264.

7. OBEDIENCE TO GOD NOW OUT OF DATE.—*Ques.* "Is it lawful on Sunday or on a Festival day, to travel a-foot, on horseback, or to ride in a carriage?"

Ans. "Some say that it is not, but I hold that it

is, and this is the common opinion. The contrary should now be given up, as being out of date."—*Id. ib. N. 275.*

8. **CUSTOM EXCUSES FROM SIN.**—*Ques.* "Is it lawful to use the Sedan on Sundays and Festival days?"

Ans. "Some maintain that it is, and others deny it. But in regard to this, I say that we must mind what the custom of the place is. This being carried on a Sedan is a very common custom now in Naples, and consequently it excuses from sin."—*Id. ib.*

9. **THE SAINT'S EXCUSES FOR SIN.**—*Ques.* "Is it lawful to drive loaded wagons or beasts, on Sundays or Festival days?"

Ans. "This is a weighty question; and there are three opinions respecting it. The first holds that it is a servile work, even self-considered, independently of the labor.

"The second opinion is, that it is prohibited under the penalty of mortal sin, not as it regards the act itself, but the labor which accompanies it; for if the labor be great, either in loading or unloading, then the sin is mortal; but if the labor be light, it is otherwise.

"The third opinion, and which is the most probable, at least, at the present day, is, that it is entirely lawful, not only to continue driving a loaded wagon on Sundays or Festival days, but also to start with it on those days. The reason why it is no sin, is, because the drivers do not consume much time in loading and unloading. But if at times the labor should be great, the drivers, however, would still be

excused, either on account of serious loss, or public utility, or on account of its being the universal custom."—Id. ib. N. 276.

Ques. "Are teaching, writing, playing, singing, &c. servile works, if they be done for gain?"

Ans. "Some affirm that they are, because although such works are liberal, they become servile on account of gain. The contrary opinion, however, is to be held; and the reason is, because the intention of him who works cannot alter the work."—Id. ib. N. 278.

Under this paragraph the Saint has a note, in which he says, "that those who distil ardent spirits on the Lord's day and on Festival days, do not sin, if it be done without fatiguing the body, and more for the sake of experiment, and acquiring the knowledge of the business, than by way of trade."—Id. ib.

10. HUNTING, HAWKING, AND FISHING ALLOWED.—*Ques.* "Is hunting, hawking, and fishing prohibited on Sundays and Festival days?"

Ans. "The more probable, and the common opinion is, that they are not prohibited, even if it should be done for the sake of making money, because they are not servile works, and its being the custom is a sufficient excuse, provided, however, if it be done without great labor: for otherwise, it would appear that it was without reason, *frustra*, that the Sovereign Pontiff gave his dispensation for the catching of herrings."—Id. ib. N. 283.

"It is not lawful to buy and sell things that are not necessary, on Sunday or Festival days, unless

it be the custom, or be done for some other just reason."—Id. ib. N. 285.

11. HORRIBLE.—“Merchandising, and the selling of goods at auction on the Sundays, is, on account of its being the general custom, altogether lawful.” “Buying and selling goods on the Lord’s day and on Festival days are certainly forbidden by the Canonical Law—but where the contrary custom prevails, it is excusable.” “Hence, as Salm observes, *it is permitted on the Lord’s day to sell liquor and eatables even to the making of those who buy, drunk*: also, to sell shoes, candles, and such like things, likewise houses, horses, and merchandise; these are all allowed, both *because by use, the timid and scrupulous are brought to bear it*; and also because the Church only prohibits selling in public offices on account of the scandal.” And this he proves by the authority of the Popish Divines, and especially by the authority of the Decrees of the “Sacred Congregation of Rites.”—Id. ib. N. 286.

12. WORKING FOR MONASTERIES ALLOWED.—“Moreover,” continues the Saint, adducing the words of Salm, “because almost all the Churches and Monasteries in these days are poor, men can lawfully work for them on Sundays, in aiding in the building of chapels, reaping grain, ploughing and tilling the earth.”—Id. ib. N. 293.

13. SEWING ALLOWED.—“Servants and such like are allowed to mend their clothes on Sundays if they cannot do it on week days.”—Ib. id. N. 297.

14. BUTCHERING AND BAKING ALLOWED.—“It

is lawful, on Sundays, to butcher and skin animals for market, if it cannot be done conveniently the day before."—Id. ib. N. 298.

"Bakers, butchers, and such like, are excusable in following their occupations on Sundays in large towns."—Id. ib.

The Saint, speaking in relation to bakers working at their trade on Sunday, says that "it is the common practice at Rome, and as he believes, everywhere."—Id. ib. N. 299.

15. **HORSE-SHOEING AND PLOUGHING ALLOWED.**—"It is lawful to shoe horses on Sundays, and also to mend the ploughshares of those who otherwise could not plough on Monday; so also to repair roads and bridges."—Id. ib. N. 300.

16. **MERCHANDISING ALLOWED.**—"Merchants and shopkeepers are excusable in selling on Sundays, if they close the doors, and can suppose that the things are necessary for those who buy them, or that they cannot conveniently get them elsewhere."—Id. ib. N. 303.

17. **BULL-FIGHTS AND PLAYS ALLOWED.**—"On the entrance of a Prince or Nobleman into a city, it is lawful on a Sunday to prepare the drapery, arrange the theatre, &c., and to act a Comedy, also to exhibit the bull-fights; the reason is, because such marks of joy are morally necessary for the public weal."—Id. ib. N. 304.

18. **THE INDULGENCE OF THE SAINT.**—*Ques.* "Does he sin grievously, who, on a Festival day or

on Sunday, orders six of his servants to work one hour?"

Ans. "Some affirm that he does, and some deny it; that is, if he makes them work in succession, one after the other; but if they all work at the same time, there is no one who thinks it a sin."—*Id. ib. N. 306.*

But the Saint himself says that "it is the more probable, and by far the more common opinion, that there is no sin at all in it, either way."—*Id. ib.*

We thus, for the edification of our fellow-citizens, have taken the liberty of unfolding to their view, some of the beauties of the fair *Alma Mater*—and surely, our Romish brethren, who sit at the helm of Noah's Ark to direct it through the storm, can find no fault with our spreading out the chart traced by the finger of Infallibility.

In order to perfect the science of medicine, the physician dissects the human body, traces the nerves through their intricate ramifications, follows the veins in all their branches, explores the heart with all its secrets, ascertains the relations the different parts bear to one another, and having anatomized the whole, his proficiency enables him to apply the knowledge he acquires in the regulation of his future practice. He is no longer a novice, but an adept in his profession.

In like manner, we wish to dissect the principles and the doctrines of Romanism, *alias*, the carcass of the "BEAST;" for we, Protestants, with the Bible in our hand, are as firmly persuaded that the Papal

Hierarchy is the Apocalyptic Beast with seven heads and ten horns, as we are that the sun shines in the firmament.

This *Mysterious Beast* shows himself, or would fain show himself "*as a Lamb*," but when he speaks, we hear "*the voice of the Dragon*." On dissection, we find that his bowels are made of iron, his heart of adamant, his nerves of wire, his veins of fire, and that all his viscera are an entangled mass of foul corruption.

That this is the internal state of the subject now before us, we shall, by the grace of God, most certainly make appear. It requires time; for the windings of this Mysterious Labyrinth are like the gyrations of a pebble on the tranquil waters of truth. Strike where it will, its undulations seem to elude the grasp. It is wrapped in clouds, and involved in "*Mystery*"—not that the horrid features of the "*Beast*" do not glare through the darkness which surrounds it, but the mystery is, that the more we scrutinize the vast deformity, the more of horror rushes on the mind. Like the microscopic wonders of the world unseen, the light of the Gospel magnifies the object of astonishment into shapes and forms calculated to appal, confound, and overwhelm. We wish to fly, but duty commands us to stand. Love of truth, love of liberty, love of immortal souls, and love of our enemies, constrain us "*to put on the whole armour of God, and to stand against the wiles of the Devil*," therefore "*we stand, having our loins girt about with truth, and having on the breastplate*

of righteousness, and our feet shod with the preparation of the Gospel of peace, and above all, taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked; and the helmet of salvation and the sword of the Spirit, which is the word of God."

We take that weapon, for Christ has promised that he would "*consume that Wicked with the spirit of his mouth, and destroy him with the brightness of his coming.*"—2 Thes. ii. 8.

The destruction here spoken of, is not with fire and sword, (the instruments with which Papal Rome supports her power,) for our Lord, *Comes not* (as he tells us) *to destroy men's lives, but to save them.*—Luke ix. 55.

It is therefore, *not by blood, but by contrast,* that we are to destroy this Monster.

On the subject of the Sabbath, the Lord speaks as follows:

If thou turn away thy foot from the Sabbath from DOING THY PLEASURE on my Holy day; and call the Sabbath a delight, the holy of the Lord honorable; and shall honor him, not doing thine own ways, NOR FINDING THINE OWN PLEASURE, NOR SPEAKING THINE OWN WORDS; thou shalt then delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, &c.—Isaiah, lviii. 13.

And again, in regard to receiving wages on the Lord's day. "*The rest of the people, the Priests, the Levites, and all they that had separated them-*

selves from the people of the lands unto the Law of God, their wives, their sons and their daughters, every one having knowledge, and having understanding—entered into a curse, and into an oath, to walk in God's Law, which was given by Moses the servant of God, and to observe and to do all the commandments of the Lord, our Lord; and his judgments and his statutes.—And if the people of the land bring WARE OR ANY VICTUALS on the SABBATH DAY TO SELL, that we would not buy it of them ON THE SABBATH, or on the Holy day.”—Nehemiah, x. 28—31.

In the above quoted Scripture, God says, “*we are not to do our own pleasure, nor to speak our own words;*” but the Romish church says, that “**NO ACT OF THE MIND IS CONTRARY TO THE COMMANDMENT OF SANCTIFYING THE LORD'S DAY,**” that “**PLAYS ARE NOT TO BE PROHIBITED ON THE LORD'S DAY,** because they are for the recreation of the mind.” O! doctrine of devils!—Are we to be astonished, then, that, in all Popish countries, the theatres are thronged on the Holy Sabbath, not only by the licentious multitude, but by their own Pastors leading them to perdition!

O! perfidious slaughterers of souls! the glimmerings of light that still break in upon your benighted minds, show and convince you that you are wrong—“*A little dissimulation,*” say you, “*may be used.*”—**DISSIMULATION!**—Yes, that is the cloak which covers all your actions. **DISSIMULATION!**—that is the veil which your charity throws over the

eyes of your poor Priest-ridden and deluded subjects. —Dissimulation is the element in which you swim; but remember that it is a stream which is carrying you down into the vortex of eternal ruin, you and yours.

We are at a loss at which the most to wonder—the impiety of the Pastors; or the credulity of the people. Were it possible that the light which the Reformation has diffused through the moral world could again be extinct, and Popery once more spread her wide dominion over it, were this possible, we say, out of your own bosom would another Luther spring, and out of the fermentation of your corruption another host arise, like insects that are bred in corrupt and stagnant water: thus Popery, working *ex opere operato*, as they call it, would work its own destruction. But the Monster is suffered still to live, for some wise purpose, no doubt, unknown to us.

On glancing our eye back on to this infallible doctrine of the Romish church, indignation thrills through every nerve, when we read that “*it is lawful to fish for herring on the Lord's day,*” but *not lawful to do it on a Popish “Festival day.”* Here, then, we have a full display of that “*Man of Sin*” of whom it was foretold that he would “*exalt himself above all that is called God, or that is worshipped.*”

The Sabbath day may be violated because it is *only a law of God*; but a Romish Festival day

must be kept sacred, because it is *a law of the Pope!*

“**CONSUETUDO LEGUM INTERPRES**—*Custom is the interpreter of the laws.*” *Any thing, and every thing, is lawful, because it is the custom!* O, ye Priests of the Infallible Church, certainly you have bid adieu to the last vestige of shame to promulgate such principles as these! You proclaim yourselves to be shepherds—why do you not therefore lead the sheep? You will not disturb them in their wanderings, because you are afraid they will fly from you, and that you will be deprived of their fleece. You keep them in the dark that they may not see the bloody knives with which you slaughter them. Were you to enlighten them, they would see you are wolves, as Bernard has declared, and not shepherds. Were they instructed in the Gospel truth, the contrast between your lives and the bright example of Christ and his Apostles, and the contrast between the liberties you allow them, and the restrictions Christ laid upon his disciples, would be so striking that they would fly from you as sheep fly from the wolves.

How shocking to allow your poor deluded subjects, even on the Holy Sabbath of the Lord, “*to sell liquors and eatables, even to the making of those who buy, drunk!*”—and that, too, for this diabolical reason, “*because, by use, the timid and scrupulous are brought to bear it.*” The blood of Abel cried aloud to heaven for vengeance, and do you think that the immortal souls whom you are leading to perdition,

will not cry aloud for vengeance too? You act as if you thought the moral laws of God had been subverted: nay, you act as if you thought that Satan had usurped the throne of the Divinity, and as if he was the Deity whom you had to serve. Whence have these foul and pernicious doctrines emanated? From a Church boasting of Infallibility—and from the very Seat and Centre of that Church, from the Seat of the "*Beast.*" A spot on the wide world, Jewish, Pagan, Infidel, or Savage, could not be found that would vomit forth such principles as have stained these pages. Rome alone could conceive them, and when conceived, Rome alone would dare to bring them forth; nor would she even dare to breathe such horrors, were it not that the whole moral atmosphere with which she is surrounded, is already contaminated by her fetid breath. In this country, how different is the language of her emissaries. "By use, the timid and scrupulous" among us have not yet "been brought to bear" such things. An essay has been lately made, by an experiment in the West, to desecrate the Sabbath. You have touched the string, but how does it vibrate? It thrills through all our nerves, and agitates the very fibres of our hearts. Its echo will pass from the great Valley, through the whole length and breadth of our land, and will die away only when liberty dies away with it.

Ligori was a Saint, and although the Pope and the Sacred College of Rites, and all the Cardinals, Bishops, and Divines, pronounced that "*there*

is nothing in his Works worthy of censure, and that his doctrine is sound, and according to God," although, we say, this was their decision, it is quite unnecessary that such a decision should have been made, because, the bare circumstance of his being a Saint precludes the possibility of his teaching a doctrine, or of inculcating a morality, contrary to sound faith, or to purity of morals.

Moreover, be this as it may, the Seal of Infallibility is set upon the doctrine which he taught, and which is still taught in all the Popish Schools. It has been confirmed, not only by what they call the "*tacit consent*," which, according to the doctrine of the Romish church, is "*equivalent to a dogmatical Decree*," but it has been ratified, established, and put beyond all dispute, by the avowed declaration of the Sovereign Pontiffs, Cardinals, Bishops, and Divines.

The Romish Clergy, therefore, in the United States, have no alternative left but to defend the Saint, and to uphold his doctrine.

We think the Romish church ought to thank us for the pains we take to promulgate their doctrine; and surely, if it be the Infallible doctrine, the true Faith, without which no man can be saved, "*nemo salvandi potest*," we ought to be recognised by them, not only as the herald of truth, but as a tender father, solicitous for the return of the prodigal children, and as a friend to the whole human race, who points out the safe and only way to heaven. When John saw a certain man casting out devils in the name of Christ, he forbade him, because he followed not with tl

Apostles, "*But Jesus said unto him, forbid him not: for he that is not against us is for us.*"—Luke ix. 49. How inconsistent then, and how contrary to the example set by Christ, is your objecting to, or forbidding others to disclose or preach your doctrine, if so be it is the truth. We are all sailing on the tempestuous sea of life, surrounded on all sides by rocks, shoals, and counter-currents, and you are unwilling that we should spread out the chart by which we may direct our course with safety! Where are those "*bowels of compassion*" of which the Apostle speaks, when you can look out of the windows of your Infallible Church, secure from danger, and see us, poor heretics, struggling in the waves, and not even deign to push out a plank to keep us from sinking! Why, the Hindoos themselves, who throw out their helpless babes to the voracious crocodile, are less cruel than you, for they believe that while the body of the infant is crushed in his ravenous jaws, its soul, at least, wings its way to heaven; but you can look on without a sigh or tear, and see both soul and body sink for ever into the fiery flood of endless ruin.

We preach your doctrine because you dare not preach it yourselves. We act as shepherds towards your sheep, because the shepherds that they have, fatten them on error; and when fat, devour them: therefore hear, O ye shepherds, the words of the Lord; "*Thus saith the Lord God; behold I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding*" — *flock; neither shall the shepherds feed themselves*

any more; for I will deliver my flock from their mouth, that they may not be meat for them."

"As for my flock, they eat that which ye have trodden with your feet. Therefore I will save my flock, and they shall no more be a prey—And I will set up ONE SHEPHERD over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.—Ye, my flock, the flock of my pasture, are men, and I am your God, saith the Lord God."—Ezek. xxxiv.

CHAPTER XIII.

Law—The privileges of the Clergy—Miscellaneous.

1. ANTI-REPUBLICANISM.—St. Ligorì maintains that "the Rulers of the Church do not hold their power from the people, nor does the obligation of the civil law depend upon its being received by the people, but it arises from *the power of the Prince*: which power of enacting laws he holds independently of the people."—Ligor. Lib. 1. N. 138.

2. THE PRIESTS' COMMANDMENTS BIND UNDER SIN.—"Since God is our Lord," says Ligorì, "and since he has commanded us to obey our Superiors, not only can God, but our Superiors also," (*the Priests*), "can command us, and they do command, and their *commandments bind us*, not only under penalties, but even *under sin*. This is the common doctrine of the Divines."—Id. ib. N. 140.

3. THE CONDITIONS OF AN OBLIGATORY LAW.—"In order that a law be obligatory," (the Saint a¹

ludes here to its being obligatory on a whole community,) “four conditions are required. 1st, That it be for the whole community. 2dly, That the Legislator be invested with public power. 3dly, That the law be permanent. 4thly, That it be for the public good: finally, that it be becoming, just, and possible. Hence, a law differs from a Commandment or mandate, because a Commandment is made only for a particular individual.”—Id. ib.

4. **POPISH DEFINITIONS WERE SOUND.**—The latter part of this *sounds* good; but the Popish meaning of it renders it altogether evil. That Popery does not attach the true, Scriptural, and rational meaning to words, when she does not wish the deformity, wickedness, and unreasonableness of her doctrines to be known, we have already proved. Ere this discussion is closed, we shall of this, bring further, and more abundant proofs.

Here is where Popery has the advantage over those of her opponents who are not sufficiently versed in her doctrine as it really is. In the controversies of the Popish Clergy, they always endeavor to select and quote something in their defence which *sounds* well.

Their antagonists, having such well *sounding* quotations brought in their defence, are staggered. They see an apparent clashing between the theory and the practice, but for want of a thorough knowledge of the subject, they have to submit to the mortification of but lamely refuting the subtlety of the Popish Doctor, who, having spread out a *well sound-*

ing theory, tells them, "Gentlemen, all you have been saying proves nothing against our doctrine, it only shows, at most, that there are some *abuses*."

We will now expatiate awhile on this Popish theory, which *sounds* so well; and we shall see that it irresistibly leads us to the above conclusions, that is, that Popery attaches to words just what meaning she chooses, to suit her purpose, and to conceal the deformity of her doctrine.

"In order that a law be obligatory, four conditions are required. The first is, that it be for the whole community."

We take it for granted, (the Popish doctrine, *mere sound*, out of the way,) that the law of God does, in truth, bind the whole community.—Now, either the Popish Clergy are no part of the community, or else they are bound, like the rest of mortals, by the Law of God.

One of God's Commands is, (that is, if Christ is God, and if the Scriptures are of Divine authority, and our Popish Doctors will have to admit this, at least, *in sound*.) God's Command is, that we should "*submit ourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.*"—1 Peter ii. 13. The Apostle in this verse, as the context proves, is speaking of the obedience that is due to civil magistrates. When he commands us to obey "*every ordinance of man*," he means every just and lawful ordinance. Reason.

and the whole scope of Scripture, prove that this is his meaning. That this was his meaning, we prove, moreover, from his own words, in the Acts of the Apostles. There we see, that, when Peter was summoned before the High Priest, to be judged for having healed the sick, and preached the Gospel, he answered, "*We ought to obey God rather than men.*"—Acts v. 29.

Now, since we are commanded by God, to obey our lawful Rulers in what is just and right, what Popery says concerning *law being obligatory on the whole community*, is, as we have observed, but *mere sound*. They say one thing to show to heretics, and they mean another to insult God.

5. **THE POPISH CLERGY ARE NO PART OF THE COMMUNITY.**—They mean that the community is not bound, or else that the Popish Clergy constitute no part of the community. This we will now prove from the same Saint himself, when he gets on to the subject of the *privileges of the Clergy*. This is a claim that Popish Priests are very cautious of touching upon in a country where their arm is not yet strong enough to put their doctrine into execution.

6. **THE PRIVILEGES OF THE CLERGY.**—Speaking of the candidates for the Tonsure, or the shaving of the head, which is the initiatory ceremony into the Romish Clergy, and into all its *privileges*, he writes as follows: "The effects and the *privileges* of those who are tonsured are these; 1st, He who is tonsured is transferred into the Clerical state,

whence he acquires **THE PRIVILEGE OF EXEMPTION FROM THE CIVIL LAW**, provided he wear the Cassock, and retain the Tonsure, &c. 2dly, He acquires also the *privilege of the Canonical Law*, so that they who injuriously strike him incur the penalty of excommunication, which none but the Pope can pardon, if the blow he receive be grievous."—Ligor. Ex. Ord. N. 48. What is meant by the blow's being grievous, is explained by the Saint in his treatise "De Censuris, &c. Lib. vii. N. 274," where he informs us that the above mentioned "excommunication is incurred by spitting upon a Clergyman, by throwing dust or water on him, by bespattering him with mud, by pulling his hair, tearing his clothes, by snatching any thing from him by force, for instance, his hat or his cloak, &c."

7. **THE CLERGY ARE NOT SUBJECT TO THE CIVIL LAW.**—"It is certain," says the Saint, in another place, "that Ecclesiastics are not subject to the civil law, either by Canonical or civil right. They are bound, however, *in conscience*, by the civil laws which are not repugnant to their *station*. The civil law has no power to compel them, but it can give them directions in order that they may conform to the community."—Id. de Privileg. N. 18. "The Clergy," continues the Saint, "are exempt from punishment by the civil law."—Id. ib. N. 19.

We have now clearly shown, that Popish definitions are a *mere sound*, and that Popery uses words, the true acceptation of which means one thing, and the Popish acceptation means another thing; and

that all this perversion of language is resorted to for the purpose of puzzling *heretics*, as they call us, and of keeping their own deluded followers in the dark.

We take some pains in dissecting these four conditions, which the Saint says are requisite in order that a law be obligatory, for the purpose of refuting the Jesuitical chicanery which we anticipate they will advance in order to evade their impious doctrine on custom. We think, however, that no avenue will be left for their subtlety to escape through.

“In order that a law be valid and obligatory, the 2d condition that is required is, that the legislator be invested with public power.”

From the ratiocination of the Saint, we see that *the people* have the power of introducing and legalizing any custom.

“The 3d condition is, that the law be permanent.” The Saint informs us, that the permanency of “ten years is sufficient to legalize any custom.”

“The 4th condition is, that the law be for the public good, and that, finally, it be becoming, just, and possible.”

The expression, public good, *sounds* well, but we must take it, not according to its sound, but according to its real Popish import. Concerning the Popish meaning of public good, a judgment all sufficient, and quite correct, can be formed by merely turning over a few pages of the Saint. Under the Popish notion of public good, we find among many other *good things*, their doctrine, introduced by custom, relative to the sanctification of the Sabbath, blas-

phemy, lying, mental reservation, cursing, stealing, &c.; by which we see that almost any thing whatsoever, when introduced by custom, is good. It is good, on the Sabbath, "to sell liquor even to the making of those who buy drunk."

All the wicked Popish customs are good. It is good to prevaricate, to lie, to steal, to persecute, to kill, to curse and swear, to profane the Sabbath, to get drunk, and, in fact, to do almost any thing whatsoever.—id.

From what has been advanced, we see that custom has all the requisite conditions for legalizing what it introduces.

Let the custom be once introduced and acted upon, and it is never asked how it was introduced. "It is the custom," repeats Ligor; that settles all dispute.

Custom, according to Popish doctrine, is not only an authority equal to positive law, but paramount to it, inasmuch as custom can abrogate positive law, whereas the positive law is null and void when opposed by custom.—Ligor. Lib. I. N. 139.

In accordance with this doctrine, it is, that Ligor teaches, "that the laws of towns and villages which prohibit, under a penalty, the cutting down of timber, or grass, or fishing, or hunting, are not obligatory under sin, *because such is the custom.*"—Id. ib.

From principles such as these, behold what is the legitimate result, and how completely the doctrine of the church of Rome is made subservient, by the subtlety of Satan, to demoralize the whole world. Custom, as we have seen, being paramount to law, all

that is necessary, if the doctrine of Popery be true, to place mankind entirely beyond the control of law, is to abrogate it by the overruling sway of custom. If the Ligorian doctrine of the church of Rome be true, then the more universally depraved and lawless mankind become, the less they sin; because the fact of a thing's being the general custom, abrogates the law, and exempts from sin. This being the case, all that is necessary is to induce the whole world to become as wicked as possible; the wickedness, then, being universal, ceases, according to the doctrine on custom, to be sin. Such is the consequence of this Popish doctrine, and were it not for the mercy of God, what universal desolation would mark the path of the "*Beast!*"

8. **WHO ARE BOUND BY THE LAW.**—Such is the conclusion. Now mark the quotation which follows, and we have the *Seal of Infallibility* stamped upon it. Ligor still before us, we open on his 2d Chapter, in relation to "**WHAT PERSONS ARE BOUND BY THE LAW.**"

The Saint begins in these words. "I answer, that those subjects only, who have the use of reason, are obliged by the law in such a way as to constitute sin by its transgression. Drunkards, and those who are temporarily deranged, although, in truth, they are under the obligation of the law, nevertheless in the violation of it, they commit no sin for the want of the advertency of reason, and consent."—Ligor. Lib. I. N. 153.

9. **TO AVOID SIN IS TO DROWN REASON IN**

DRINK.—The reason the Saint gives why drunkards do not sin in violating the law, is because “The Commandment, as it is *directive*, supposes the use of reason, and because obedience is only for them who exercise their reason and their will. Nor can transgression be imputed as a sin in any other way.”
Id. ib.

10. **WHO ARE EXCUSED FROM THE LAW.**—“For a fuller understanding of this rule,” continues the Saint, “it is to be observed, that it is one thing, *not to be bound by the law*; and another thing *to be excused or exempted from the law*: hence INFIDELS, CHILDREN, AND FOOLS, ARE NOT BOUND BY THE LAW; and DRUNKARDS, THE IGNORANT, AND THOSE WHO ARE ASLEEP, ARE EXCUSED FROM THE LAW.”—Id. ib. N. 153.

11. **IGNORANCE THE MOTHER OF DEVOTION.**—Such being the doctrine of the Romish church, it follows, that the more ignorant a person is, the less he is liable to sin; so that, in order to be exempted from sin altogether, nothing more is necessary than to remain, or to become as ignorant as an ass. This brings to our mind the consistency of a remark made by the Saint elsewhere, when he exclaimed, “*How many simple girls, because they have learned to read, have lost their souls!*”—Prax. Conf. N. 101.

Ignorance, according to Popish doctrine, is the mother of devotion. But when we tell them so, they fume and rage. God, in mercy to the rest of

mankind, has restrained the pestilence of Popery within certain bounds. Hitherto he has allowed it to come, and no farther. The fury of its waves are dashed, and split upon the Rock of Christ. Satan, insidious, wicked, and powerful as he is, cannot *fully* accomplish his work. He has done what he could to effect it. His first attempt is to dethrone reason, and then to shroud the mind in ignorance. 2dly, He teaches to obey the commandments of men, whom he represents as the ambassadors of Christ. Through the instrumentality of these his agents, he has devised a system, which, if followed in every point, would annihilate the moral virtues, and substitute vice and ignorance, as virtues, in their stead.

Let any one cast aside all prejudice, and take an expansive view of the Popish doctrine. He will then see why the Bible has been kept so long, by the Romish Clergy, from their people; why such multitudes of them are so profoundly ignorant; why they are taught to follow implicitly the dictates of their Priests; why the doctrine of Auricular Confession was invented; why there is a Purgatory, and Masses to release those who suffer in it; why Church and State are combined together; and why the whole Popish doctrine, in order to keep men Papists, or to make them so, endeavors to make them more wicked than Satan can make them. The reason of all this is because Popery is the masterpiece of hell. The Priests themselves, at their initiation, when the consecrating hands of their Lord, the Bishop, im-

presses "*the mark of the Beast*" upon their hand, are yet but mere novices in that School of iniquity. It is not until the work has worked its own work more fully upon them, that they become the instruments that Satan would have them to be. Well do I remember how the work worked upon myself, and how I labored to resist it. While the work was working upon me, the Spirit of God was at work too. With reason may I now exclaim with holy David, "*Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth.*"

It is very observable by all who are not interested not to observe it, that Popery is a religion, (to use the word in an improper sense,) the essence of which consists in forms and ceremonies. It is true they preach from the pulpit that their subjects must obey the Commandments of God, and of the Church; that they ought to sanctify the Sabbath, abstain from intemperance, that they ought not to curse, swear, lie, steal, or murder. This sounds well, but as the sound passes away, the effects pass away with it: because the essence of Popery in public is but sound and ceremony.

Our Romish neighbors, not being so well versed in their own doctrines as we are ourselves, may probably deny this assertion of a *heretic*, but as *we assert nothing that we do not prove*, we will introduce their

own great St. Ligori, and hear what he has to say on the subject.

12. MATERIAL OBEDIENCE.—Speaking of commandments, he asks, “For the fulfilling of commandments is there required the intention of satisfying them? I answer, no; and this is the common opinion. The reason is, because the law commands only the free performance of the *external action*. The obedience that is required is *only material*.”—Ligor. Lib. I. N. 163.

13. PENANCE HOW PERFORMED.—“He truly fulfils the Sacrament of Penance,” continues the Saint, “who performs the works that he has promised, or that have been enjoined, although he have no intention of fulfilling them; provided he do not apply the works to something else.”—Id. ib.

14. COMMANDMENTS HOW OBEYED.—“Does a person satisfy the commandment,” asks the Saint, “who, while performing the work, expressly intends by the work, not to perform it? Ans. He does. And the reason is, because the *commandments oblige only as to the substance of the work enjoined*.”—Id. ib. N. 164.

15. POPE DISPENSES WITH GOD'S LAW.—We come now to where the passage which the Apostle applies to Antichrist, is shown to belong most emphatically to the Pope of Rome. “*Who opposeth and exalteth himself above all that is called God, or that is worshiped*.”—2 Thes. ii. 4.

The Romish Divines say it is sufficiently probable that the *Sovereign Pontiff can dispense in the*

Law of God. The words of the Saint, (quoting from the Divines,) run thus; "The Sovereign Pontiff cannot, *without just reason*, dispense in the law of God, neither can a Bishop in a law of the church."—Ligor. Lib I. N. 180. In regard to this, however, observes the Saint, some of the Divines deservedly hold the contrary opinion as more probable. But "when there is a just reason," observes the Saint, "a Dispensation is always valid."—Id. ib. N. 184.

In regard to the Popish doctrine respecting *Opinion*, we have treated at large in chapter 11th, where we showed, that when an opinion is held by some Divines as *probable*, and by other Divines as *more probable*, it is lawful to reject that which is the more probable, and follow that which is merely probable.

This being the case, it follows that the Pope can lawfully dispense in the Law of God, provided there be what he may choose to call a just reason. We have already seen, (and we shall yet see still more,) that he not only claims the power of dispensing in the Law of God, but that he actually has granted Dispensations from the observance of God's Law. This has been shown in chapter 12th, par. 3d of this Synopsis. Before we conclude, we shall find, that the Pope has granted Dispensations from the observance, not only of one of God's Commandments, but from the observance of the whole of them. Thus it is that he has *opposed and exalted himself above all that is called God.*—The very Antichrist himself.

16. DISPENSATIONS.—"It is asked," observes the

Saint, "whether a Superior is to be considered as granting a Dispensation from the Law, when he sees a subject violating it whom he might easily correct if he would? In this case a Dispensation is to be considered as granted, because under such circumstances we are not to presume that the Superior is culpable, who is bound to speak both by the duty of his office, and to prevent the evils that otherwise arise. The reverse, however, would be the case, if the Superior could not correct the fault without inconvenience."—Ligor. Lib. I. N. 187.

17. **DISSIMULATION**.—"It is lawful," continues Ligori, "for a Catholic, when he is passing through a country belonging to heretics, and is in danger of losing his life or property, to pretend that he is not a Catholic, and to eat meat on fast-days."—Id. Lib. ii. N. 15.

18. **CONNIVING AT SIN**.—"A Superior may often overlook the sins of a subject," says the Saint, "to avoid disturbances or other great evils, which sins under other circumstances he would be bound to punish."—Id. ib. N. 52.

19. **SACRAMENT FOR SINNERS**.—"A Parish Priest may lawfully administer, and it is even his duty to administer the Eucharist to a clandestine sinner, if he present himself to receive it publicly. Nay, a Confessor is bound to administer the Communion to a sinner who asks it privately, if the sin is known only by Confession."—Id. ib. N. 62.

20. **PROSTITUTES**.—"Is it lawful for a servant to open the door for a prostitute? It is the more

common opinion," says the Saint, "that it is.—Nor is there any opposition between this proposition and that of Innocent XI, who says, 'that it is not a mortal sin for a servant to aid his master to enter by a window for the purpose of illicit intercourse with a virgin, (*ad stuprandam virginem*,) or to assist him in many other ways, by carrying a ladder, opening the doors, &c., provided he do it through fear of considerable disadvantage; for instance, lest he should be roughly treated by his master, or be frowned upon, or be expelled from his house.'"—Id. ib. N. 66.

21. **SIN BECAUSE OTHERS SIN.**—"Tavern keepers," says the Saint, "who sell meat and wine, on a fast-day to those who are drunk, are excusable from sin, provided others would sell them if they did not."—Id. ib. N. 69.

22. **THE INDULGENCE OF LIGORI.**—It is well here to observe, while it is present to our mind, that, in the diversity of opinions which arise among the Infallible Doctors, and the Holy Fathers, St. Ligori is almost invariably found on the *indulgent* side of the question. He often stigmatizes those whose sentiments are less lax than his own, with the epithet **RIGID**, "*Doctores rigidiores*."

23. **INCONVENIENCE EXCUSES FROM SIN.**—"It is asked," observes the Saint, "whether it is lawful for tavern-keepers to sell wine to those who, it is foreseen, will get drunk? Father Conc. excuses those who sell the wine, if they be afraid of death, or of being wounded, by refusing to sell, because, as he says, both the selling of wine, and the drinking of it, are

actions in themselves indifferent, and it is only through the intemperate use of the wine that drunkenness happens; hence he concludes that the tavern-keeper is bound to hinder their intoxicating themselves *only* through charity. But to me," observes the Saint, "it seems the more propable opinion to say, that tavern-keepers are sufficiently excused from sin through fear of *any* GRIEVOUS DAMAGE, for instance, if by not selling the wine they should be considerably injured by the LOSS OF CUSTOMERS. The reason why they are excusable from sin under such circumstances, is, because, as in this case *no grievous temporal evil* would happen to the one who would get drunk, charity does not oblige them to sell the liquor to prevent the sin of the other, if by so doing they suffer a *grievous inconvenience* themselves."—Id. ib. N. 69. The Saint observes, that his opinion is the most common.—Id. ib.

24. **LAWFUL TO SHELTER PROSTITUTES.**—"It is lawful," continues the Saint, "in cities, in order to prevent a greater evil, to rent a house to prostitutes, *licet domum locare meretricibus.*"—Id. ib. N. 70.

The only exception he makes to this is, "unless the prostitutes grievously incommode honest neighbors, or afford a greater handle for sin. This is the common opinion."—Id. ib.

25. **LAWFUL TO SELL POISON TO KILL.**—"It is doubtful," says the Saint, "whether a person can lawfully sell poison to one who, he really believes, will use it for bad purposes! Some Divines say it is not lawful to sell it for the sake of profit; but others

affirm it is, provided the seller cannot refrain from selling it without a loss to himself; or as Tamb. observes, *without losing his customers*. In like manner it is lawful to sell ornaments to a girl who will use them for bad purposes, if she can otherwise purchase them elsewhere, because the refusing to sell them would not prevent the sin."—Id. ib. N. 71. "But this," observes Ligori, "is not to be admitted unless the seller would otherwise suffer a considerable inconvenience by not selling them."—Id. ib.; that is, as has been shown above, unless he would thereby "*lose his customers*."

26. **WHAT IS IDOLATRY?**—The Saint now, for the first time, teaches something that is true and good. This one truth, however, which he teaches, both himself and the whole Popish church violate.

He asks, "What is idolatry? Answer; That is idolatry when an honor or reverence is bestowed upon a creature as if it were God. This happens, not only by offering sacrifice, but by any mark of honor or veneration whatsoever, by which a person means to submit himself to a creature as if it were God; for instance, by bending the knee, by incensing, by uncovering the head to the statue of Jove."—Id. Lib. iii. N. 12.

We shall show, by and by, whether, according to the Saint's own definition, the church of Rome is not idolatrous.

27. **SACRILEGE TO STRIKE A PRIEST.**—"To strike a Clergyman is a sacrilege."—Id. ib. N. 35.

28. **CHASTITY A DOLL.**—In many Popish books,

and especially in those which have been written by the Ascetics, and in the Lives of the Popish Saints, the virtue of chastity, whose real character is innocence and loveliness, is dressed up in the most fictitious ornaments, dazzling the beholder with its various trinkets. All this mockery of virtue is a mere doll to captivate and please the childishness of their credulous devotees, and to exhibit before the world, to show how pure and holy it is presumed the Priests must be. These books were written for the public, and many a simple, unsuspecting female has taken the veil, and cloistered herself for life, for the sake of cultivating this virtue, under the guidance of men, so holy as the Priests.

29. **SOME BOOKS FOR THE PEOPLE, OTHERS FOR THE PRIESTS.**—These books were written, as we have observed, for the people. The Priests have other books for their direction. These are they which exhibit the genius of Popery in its true character. They are written in Latin, and never translated, hence the common people could not read them, even if they had them. They are to be found nowhere but on the shelves of Priests, consequently, the full and true doctrine of *Popery is known by none but the Priests.*

30. **LATIN QUOTATIONS.**—Throwing aside the Popish books which are written for the people, we will now see how modest a man a Priest ought to be, according to the Theology of the great St. Ligo-ri, a book written expressly and exclusively for Priests. Some of our patrons object to Latin quota-

tations being introduced in our expositions of Popery, unless we give them the translation. We would observe to these our friends, that modesty forbids the translation of them. If it should be asked, then, "why quote the Latin at all?" we answer,—for the sake of exhibiting a full view of the horrors of Popery, at least to those who are acquainted with the Latin. Would it not be a pity to conceal things that ought to be known, from many, because they are too indelicate to be exhibited to all? What we write on the subject of Popery, we wish to be read by all, but were we to pour out all the pollutions of the doctrine, it would frustrate our design, since the book would be too indelicate to appear in public. God alone knows the embarrassments under which we labor. Our object is to save our country from the devastations of Popery, and from its polluting doctrines; but to save the country from this pestilence, it must be known;—known at least, in some way or other. Those who are ignorant of the Latin, can inquire of those who know it. Thus the information can be imparted from one to another, without the necessity of exposing the revolting scene to the idle gaze of all.

31. **PRIESTLY LIBERTIES WITH FEMALES.**—We now turn again to Ligorì. Speaking of Priests, and Confessors, he writes as follows; "Non obstante periculo pollutionis, licet audire confessiones mulierum, studere casibus conscientiarum, tangere se ex necessitate." (What we dare, we now give in English:) "It is lawful for Confessors cautiously to speak to

women, when it is necessary, and to kiss and embrace them according to the custom of the country, if, by refraining from it, they would be considered as uncivil."—Ligor. Lib. iii. N. 481.

32. SHOCKING.—“An liceat,” asks the Saint, “sumere medicamentum ad semen verum corrumpendum, et postea ejiciendum resolutum in sanguinem, aut alium humorem?” He answers, that some Divines maintain that it is not, but others, with more probability, assert it is,—“for, if it is lawful,” observes the Saint, (quoting from Sanc.) “amputare testiculos ad tuendam vitam, quamvis homo sine illis omnino impotens reddatur ad generandum; cur non licebat semen corrumpere?”—Id. ib. N. 478.

33. SHOCKING.—“Si pollutio secutura prævideatur ex re illicita, otiosa, vel minus necessaria—et res illa sit causa tantum remota, per accidens tantum ad pollutionem concurrens, qualis est, verbi gratia, esus, aut potus calidorum, equitatio, confabulatio inutilis, crapula, ebrietas etiam mortalis, (modo pollutionem non intendat, et absit periculum venerei consensus,) secuta pollutio non est mortale.”—Id. ib. N. 482.

34. GALLANTRY.—“Hinc etiam prævisa pollutione involuntaria, licet Confessariis, audire Confessiones mulierum, ac legere tractatus de rebus turpibus.—Licet quoque aliis alloqui, osculare, aut amplexari mulieres juxta morem Patriæ, servire in balneis, et similia.”—Id. ib. N. 483.—The latter part of this, (suppressing what we blush to translate,) we now give in English. “It is lawful,” says the Saint, in the above Latin, “for Confessors to hear the Con-

fession of women, and to read treatises on immodest subjects. It is also lawful for others to converse with women, to kiss and embrace them, according to the custom of the country, to wait upon them in the baths, and such like things."

CHAPTER XIV.

Monks and Nuns—Popish obedience—Gambling—Benefices—Infallibility—Miscellaneous.

1. **MONK'S USE OF MONEY.**—"If a Monk," asks the Saint, "after having had permission of his Superior to expend a certain sum of money, spends it for unlawful uses, for instance, in forbidden games, or with prostitutes, &c. does he then sin against the vow of poverty, and are he and the one who receives the money, bound to restore it to the Monastery?" Some of the Divines, observes the Saint, maintain that he is, while others, who are grave Divines, contend that he is not. The reason they give why he does not sin against his vow, and why he is not bound to restitution, is, "because under such circumstances, he is licensed, not, indeed, by his Prelate as administrator, but by Religion as his mistress, who, in such a case, although unwilling as to the manner, is not unwilling, however, as to the substance. Religion, it is presumed, often consents to this, lest the character of the Monk or of the Superior should be exposed. Moreover, under such circumstances, the Superior removes every obstacle as far as he can;

and therefore, since he grants a universal license, there is no reason for supposing that he restrains the license merely to lawful uses."—Ligor. Lib. III. N. 873. The Saint, however, thinks the first opinion is the more probable. But since, as we have already shown, in the concurrence of two opinions, either of them may be lawfully followed, in practice, the latter opinion can be lawfully embraced.

2. **MONKS NOT BOUND TO BE PERFECT.**—In regard to the Monastic Rule, and to Monks, the Saint writes as follows. "A Monk is not absolutely bound to be perfect, but to aspire to perfection. He is bound to aspire to perfection:—1st. By essential means. 2dly. By his vows. 3dly. By not contemning secondary means. 4hly. He is bound to use some means towards the attainment of perfection, and if he reject all means, he is not in a state of salvation. 5thly. He is bound to the performance of certain good works of supererogation; because, otherwise, he could not have that intention for his salvation which is requisite."—Id. Lib. IV. N. 9.

3. **RULES CONSTITUTE PERFECTION.**—"He is bound to aspire to perfection by the means of his own Religious Order, and not by other means; that is, by the observance of its Rules. Hence, he sins, 1st, by contempt of the Rule, that is, if he be unwilling to submit to it. He sins, 2dly, if he intend merely to observe that part of the Rule which obliges under mortal sin, because this would be to despise perfection."—Id. ib.

4. **VIOLATING THE RULE A MORTAL SIN.**—"To

transgress the Rule frequently and habitually, is a mortal sin."—Id. ib.

5. **THE WHIPPING OF MONKS.**—"If it be necessary to correct a Monk, the Superior can even chastise him with a whip, and break out upon him with reproaches, provided he do not act under the impulse of anger, nor in the presence of worldlings or novices."—Id. ib. N. 13.

6. **VOW OF POVERTY.**—"A Religious, by the vow of poverty, is under the obligation of possessing nothing of his own."—Id. ib. N. 14. "This is proved," observes the Saint, "by the Council of Trent, which says, 'That none of the Religious, either Monks or Nuns, is allowed to possess any property, either real or personal, of any description whatsoever.' They are not allowed to retain them as their own, be the way in which they have acquired them what it may; nor are they allowed to possess them, even in the name of the Convent: but they are immediately to be given up to the Superior, and to be incorporated with the Convent. Neither is the Superior allowed, ever after, to relinquish back again to the regular Monks or Nuns, any of their real estate; nor is he to permit them to have the income, use, administration, or appropriation of it. If any one should be apprehended, and convicted of holding on to any part of his property, let him be secreted or obscured during two years, and even punished according to the constitutions of his Rule and Order."*—Id. ib. N. 15.

* This confirms what Maria Monk has stated, in regard to the Nuns being imprisoned in the subterranean cells.

7. **MONKS ALLOWED TO GAMBLE.**—"Can a Superior," asks the Saint, "grant permission to any of his subjects to gamble? He certainly can if the sum be small; in which case the subject can use the privilege, even with the tacit or presumptive consent of the Superior."—Id. ib. N. 32. The Saint observes, that the game ought to be lawful, not unlawful, as is dice, and all games that depend merely upon hazard, or chance; and this he proves from the Council of Trent, Sess. xx."—Id. ib. "Moreover," continues the Saint, "in some Convents it is permitted, through custom, to play at cards for a small sum of money."—Id. ib.

8. **MONEY WON FOR THE MONASTERY.**—The Saint says, that "the money which a Monk wins by gambling does not belong to him, but to the Monastery."—Id. Lib. III. N. 874.

9. **CLOISTERED LIFE PRESERVATIVE OF CHASTITY.**—"The cloistered life," observes the Saint, "is introduced for the more secure preservation of chastity, not only of the Nuns, but also of the Monks, who are not permitted to go out of the Monastery without the permission of their Superior."—Id. Lib. IV. N. 37.

10. **GOING OUT A SIN.**—"It is the common opinion that a Religious who goes out of the Monastery, without the permission of the Superior, commits a mortal sin, because the custom of the Monasteries is such, that they regard it as a mortal sin, and such transgressors are always punished as being guilty of a grievous crime."—Id. ib.

11. **MONKISH OBEDIENCE.**—"A Religious, by his vow of obedience, is obliged to obey all the commands of his Superior, according to the Rules and constitutions of his Order, whether the command be given directly and expressly, or indirectly and implicitly. And, indeed, if he command in the name of our Lord Jesus Christ, or some such form, he is bound to obey under mortal sin."—Id. ib. N. 38.

12. **POPISH OBEDIENCE.**—"Is a subject bound," asks the Saint, "to obey, if he doubts whether the thing the Superior commands is lawful or not?—He is certainly bound, and although he cannot obey while the doubt remains, since it is entirely unlawful to do a thing with a practical doubt, yet he is bound to lay his doubts aside, and thus he can, and ought to obey. If the command be doubtful, the subject in obeying, on account of the merits of obedience, IS EXCUSED FROM SIN, ALTHOUGH THE THING BE REALLY SINFUL."—Id. ib. N. 47.

13. **THE VIRTUE OF OBEDIENCE.**—"In case of a doubt," says the Saint, "whether the thing which is commanded be against the Commandment of God, the subject is still bound to obey the command of his Superior; because, ALTHOUGH IT BE AGAINST GOD, NEVERTHELESS, ON ACCOUNT OF THE VIRTUE OF OBEDIENCE THE SUBJECT DOES NOT SIN."—Id. ib. In support of this blasphemy, it is said to be the "common opinion received by all." Here follows a long list of authorities, which we shall omit.

14. **PROVED FROM SCRIPTURE THAT PRIESTS**
N. 120.

MUST BE OBEYED IN PREFERENCE TO GOD.—As our eyes were passing over the above most blasphemous doctrines, we were struck with astonishment and indignation, but who can tell what were our feelings when the *Saint!!* quoted the Sacred Scriptures to confirm it!—"It is proved," (says he, speaking of the blasphemy above stated,) "from Deuteronomy xvii. v. 8 and 10, where we read as follows: "*If there arise a matter too hard for thee in judgment **** do whatsoever those shall tell thee, who are the Superiors in the place which the Lord has chosen.*"—Ligor. Lib. IV. N. 47.

This is a specimen of the manner in which the Popish Priests quote Scripture.

15. **SCRIPTURE QUOTING.**—"We will now give the text as it is in Scripture. "*If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates; then shalt thou arise, and get thee up into the place which the Lord thy God shall choose.*" Deut. xvii. verse 8.

"*And thou shalt do according to the sentence which they of that place which the Lord shall choose to show thee; and thou shalt observe to do according to all that they inform thee.*" Ver. 10.

A bare comparison between the true text, and the quotation made by Ligor, will show at a glance, the object he had in mangling the text as he has done.

From this text, the Romish Divines pretend to prove, that, "**ALTHOUGH A THING BE AGAINST**

GOD, NEVERTHELESS, ON ACCOUNT OF THE VIRTUE OF OBEDIENCE, THE SUBJECT WHO DOES THAT THING, DOES NOT SIN," in other words, that *Priests must be obeyed in preference to God.*

Well, indeed, are such doctrines as these kept from the public view!—Well is their impious system cloaked in Latin, and couched in terms that none but Priests can understand!

16. CHURCH AND STATE.—We would ask these learned Doctors, what have we to do with church government under the Jewish dispensation? We are now, thank the Lord, under the Christian dispensation. Church and state, under the Mosaical law, were combined. Christians are under the law of Christ. The government of the Christian Church is spiritual, and has no authority over civil and political affairs. "*For the priesthood being changed,*" says the apostle Paul, "*there is made of necessity a change also of the law. For there is verily a disannulling of the commandment going before, for the WEAKNESS AND UNPROFITABLENESS thereof. THEN, verily, the first covenant had also ordinances of divine service, and a WORLDLY SANCTUARY. But CHRIST being come a high priest of good things to come, by a GREATER AND MORE PERFECT TABERNACLE, not made with hands, that is to say, not of this building—he entered in once into the holy place, having obtained eternal redemption for us.*"—Hebrews vii. 12, 18; ix. 1, 11, 12. *My kingdom, said Jesus, is not of this world.* John xviii. 36.

17. **PRIESTS TO BE OBEYED BEFORE GOD.**—Whilst we vindicate the truth, we cannot suffer this Popish outrage to remain attached even to the skirt of Moses. Far was it from the mind of that holy man ever to teach, that “*although a thing be against God, nevertheless, on account of the virtue of obedience, the subject who does that thing does not sin.*” On the contrary, it is from the hand of Moses that we have received the ten Commandments written by God’s own hand upon tables of stone; the first and greatest of which is, “*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*”—Matt. xxii. 37.

The Apostle John tells us what this love is, when he says, alluding to Christ, “*This is love, that we walk after his commandments.*”—2 John, 6.

POWER OF PRIESTS.—“A subject,” (says Ligor, alluding to Monks and Nuns,) “who may have but one sole probable opinion that a thing which is commanded by his Superior, is unlawful, and to whom there appears no probability of its probity, is nevertheless, bound to obey. So long as there is no certainty of the baseness or dishonesty of an action, the Superior has the right of commanding whatsoever may appear lawful to him, although it appear unlawful to the subject.”—Ligor. Lib. iv. N. 47.

19. **OPINION RESPECTING WIDOWS.**—Women who are illegitimate, infamous, or *corrupted, such as widows, unless their corruption be secret, are ineligible to the office of Abbess.*—Id. ib. N. 59.

20. CHILDREN ARE NOT TO CONSULT PARENTS.—“Children who wish to enter into the Religious state,” (that is, to become Monks or Nuns, says Ligori,) “are not bound, neither is it expedient for them, to consult their parents; because in this, not only have the parents no experience, but for their own convenience, they become their children’s enemies. St. Thomas, speaking of the Religious vocation, says, ‘it frequently happens that carnal friends turn others aside from their spiritual progress.’ Verily it not unfrequently happens that parents would rather see their children perish with them than saved without them.—Children should be very cautious, in respect to their vocation to a religious life, not to consult their parents, for it is said, ‘make thy case known to thy friend,’ because one’s carnal relations, in this affair, are not friends, but enemies, according to what the Lord has said, ‘*A man’s enemies are those of his own household.*’ From all this the conclusion is, that children who enter into the Religious state without consulting their parents, do not sin, but, generally speaking, they err greatly, if they let them know any thing about their vocation. This is confirmed by the example of so many saints whose separation from their parents, without their knowledge, or against their will, God has blessed, and even approved by miracles.”—Id. ib. N. 68.

21. PERPETUAL IMPRISONMENT.—“A Nun,” says Ligori, “who is guilty of a grievous or pernicious crime, and who appears to be notoriously in-

corrigible, is to be confined in perpetual imprisonment, rather than to be expelled."*—Id. ib. N. 79.

22. PUNISHMENT OF MONKS.—“Monks, however,” says the Saint, “are, on the contrary, to be expelled, if they are guilty of notorious crimes, and remain incorrigible. Their incorrigibility, however, is first to be put to the test, by putting them under a fast, and confining them in prison for one year.”—Id. ib.

We leave it to the reader to conjecture why the Monks can be expelled, and not the Nuns.

23. GAMBLING.—“Absolutely speaking, and by the law of nature,” says Ligor, “it is lawful to bet concerning a future event, which is connected with damage and injury to one’s neighbor; for example, that Peter will die within a year; for, although by so betting, it afford an occasion for desiring or plotting the death of Peter, this occasion is but accidental, and the danger arising from it may be avoided. This, however, by human laws is often prohibited.”—Ligor. Lib. III. N. 879.

2. BETTING TO DRINK.—“Although a bet made under some unlawful condition, such, for instance, as to drink more than another, be unlawful, because it leads to sin, that, however, which is won by such a bet, you are not bound to restore.”—Id. ib.

24. LAWS ON GAMBLING.—“It is probable,” says Ligor, “that a person who, by reproaches or threats, induces another to gamble, and wins his money, is

* Confirmation of Maria Monk's AWFUL DISCLOSURES.

not bound to restore it, because, absolutely speaking, such a person gambles voluntarily."—Id. ib. N. 880.

25. CUSTOM LEGALIZES CHEATING.—“He who makes use of the knavery and cunning,” says the Saint, “which is usually practised in gambling, and which has the sanction of custom, is not bound to restore what he wins, since both parties know that such tricks are customary, and consequently they consent to them.”—Id. ib. N. 882.

26. GAMBLING FOR PRAYER.—“To play for the reciting of a Psalm, or the Lord’s Prayer, is neither a sin, nor an irreverence.”—Id. ib.

27. GAMBLING FOR MASS.—“It is asked,” says the Saint, “whether it is lawful to play for the winning of SACRED PRAYERS; to be applied for the benefit of him who wins? Habert, Lopes, Vega, &c., say it is not, because it is not lawful to mingle sacred things with profane; nay, they say it would be simoniacal, if he who wins should have the intention of compelling the other to pay by having recourse to the civil law.”—Id. ib. This is the opinion of *some* of the Divines. The above being a literal translation, it will be necessary to explain the technicality of the term “SACRED PRAYERS.” By this expression is meant the *Sacrifice* of the Mass, or the *Sacrament*, as it is called, in which the Wafer, after it has been converted by the Priest into the body, blood, soul, and divinity of Jesus Christ, is offered up by him, to God, as a propitiatory sacrifice for the living and the dead. We shall now hear the decision of the Saint on the subject, and

the reasons for his decision. "It is right," says he, "to affirm that it is lawful to play for the winning of *Sacred Prayers* to be applied for the benefit of him who wins; because, although it is wrong to use spiritual things for profane, it is not wrong to use profane things for spiritual. And this is proved by the usage of the pious. As it is lawful to bargain for, and exchange spiritual things with spiritual things, so also is it lawful to hold one another mutually bound for the payment of those things. It would certainly be simoniacal, however, if one of the party were to play for money, and the other for *Sacred Prayers*."—Id. ib.

28. **GAMBLING LAWFUL.**—The church of Rome makes a singular distinction between the different kinds of gambling. "Gambling," (according to the definition of the Romish church,) "is a contract by which those who gamble mutually agree to give to him who wins, that which is bet. These contracts are allowed by the law of nature, provided the requisite conditions be observed, and there happen no scandal, and no just prohibition, and no iniquity or occasion of sin accompany it. Because, as every one is master of his own property, he can give it to whomsoever he will; consequently he can give it to another under any condition whatsoever, whether it depend upon chance, or his own carefulness and diligence."—Id. Lib. III. N. 871.

29. **GAMBLING TWOFOLD.**—According to this definition, gambling of every kind is allowed by the *law of nature*. The church of Rome, however, in

the wisdom of her counsels, has seen fit to make a distinction in regard to this matter. Hence, by her Canonical law, those games only are considered lawful which depend upon the exercise of the understanding, and which, consequently, require skill and judgment. Those only are held to be unlawful, which depend upon mere chance or hazard, such, for instance, as dice."—Ligor. Lib. III. N. 872.

30. ALL GAMBLING LAWFUL.—We will now show, however, the *Canons* to the contrary notwithstanding, that all sorts of gambling are allowed. This we prove from Ligori's own concessions. He teaches as follows:—"The Canons," says he, "which forbid games of hazard do not appear to be received, except inasmuch as the gambling is carried on with the danger of scandal. Be it known," continues he, "that the above mentioned Canonical law is so much nullified by the contrary custom, that not only laymen, but even the Clergy do not sin, if they play cards principally for the sake of recreation, and for a moderate sum of money."—Id. ib. N. 883.*

31. CANON LAW.—"Although we have here another instance of the paramount *law of Custom*, over every other law, still it is hardly necessary to seek shelter under the law of custom, since, ac-

* What will Bishop England of Charleston say to this, who pretended, that the Cardinals whom Mr. Willis saw playing cards for money, had the gold lying on the table, *merely for counters*?

ording to the Saint, those who violate the Canon law by playing at games of hazard, are guilty merely of a venial sin."—Ligor. Lib. III. N. 886.

32. **VENIAL SIN.**—A venial sin, as we have shown in chapter first is a matter of so trifling importance, that it is entirely unnecessary to Confess it; so slight a stain, that merely a few drops of Holy Water, or the sign of the Cross effectually expunges it.

33. **CUSTOM NULLIFIES LAW.**—The above mentioned Canons relative to games of hazard, are also nullified by custom, in regard to the Clergy as well as to the laity, except, however, those Clergy who are Beneficiaries or in *Majoribus*.—Id. ib. N. 895.

34. **LIGORI'S AVOWAL.**—The Saint observes that "the Clergy, now-a-days, can truly be said to be excusable in playing cards, because it is the universal custom, which certainly differs from the ancient and strict discipline of the primitive church."—Id. ib. N. 900.

Here we have the avowal of the great St. Ligori himself, that a **UNIVERSAL CUSTOM OF THE CHURCH OF ROME CERTAINLY DIFFERS FROM THE ANCIENT AND STRICT DISCIPLINE OF THE PRIMITIVE CHURCH.** To this we all respond, "Amen,"—and we cordially felicitate the Saint on his having uttered one truth at last.

35. **GAMBLING WITH UNDERSTANDING.**—In regard to gambling when the game depends upon the exercise of the understanding, and not merely upon chance, there is no prohibition whatsoever.

36. **LYING TO SHUN TORMENTS.**—“It is not a mortal sin,” says Ligori, “falsely to accuse ones’ self of a crime of which one is not guilty, in order to escape *grievous torments*, even if death should be the consequence of such an avowal; because a man is not bound under such *excruciating torments* to try to save his life; neither is he upon this account, to be considered as a suicide, but merely as having, for a just reason, exposed his life to death.”—Id. ib. N. 983.

37. **THE TORMENTING CHURCH.**—Here we see the mode of punishment inflicted in Popish countries; *excruciating torments*, to make a man confess that of which he is innocent.

38. **EXCUSED FROM FASTING.**—The law relative to fasting in the Romish church, is entirely nugatory in regard to the Clergy. The exceptions to it are so universal, that a Priest has the power of Dispensing almost any one whomsoever from the obligation of it, if he choose. The doctrine relative to this subject, is, of course, kept from the people. They, on the contrary, are made to believe that they are bound to fast. The Priests, however, can excuse themselves whenever they choose. The people are made to fast for various reasons; first, from the mistaken notion that this appearance of mortification will commend them to the world. 2dly, In order to keep the people under a slavish subjection to the Clergy. The Priests, having the power of Dispensing, the people, of course, and especially those who do not relish the discipline of fasting, are

urged to court their favor. Hence they feel their importance, and bestow their favors and Dispensations on those who please them the most. And 3dly, in regard to some, the subject of fasting and other corporal austerities is pushed to such extravagant excess, that, through the craftiness of the Priests, they are made complete fools. After having thus emaciated their bodies, and paralyzed the energies of their mind, they fall a prey to the insidious designs of the Reverend Wolves in sheep's clothing. In regard to the exceptions from the obligation of fasting, we refer to Ligorì at large in his Treatise, "ON THE CAUSES WHICH EXCUSE FROM FASTING." We do not quote him, because the exceptions are so voluminously multiplied, that they would almost fill a book.—Vide Ligor. Lib. III. N. 1031 et sequent.

39. DEFINITION OF BENEFICES.—“An Ecclesiastical Benefice,” says Ligorì, “is a perpetual right of receiving the rents which arise from the property and good things of the Church, on account of some *spiritual Office* instituted by the authority of the Church.”—Id. Lib. IV. N. 83.

By this definition, the *receiving of rents* is called a *spiritual Office*. We have here another instance which shows how difficult it is for persons, who are not thoroughly acquainted with Popery, to have a correct idea of the true Popish meaning either of what they write, or what they say. To have an adequate or thorough knowledge of their principles it is necessary to study them in their own

Schools. It is a lesson, too, of at least nine years; a lesson, which, by the light of many a midnight lamp, I have learned. Neither is the whole lesson to be learned in books. Much of it is taught *sussurone vocis*, by the secret whispers of the Lordly Bishops. Much, too, is afterwards to be acquired by practice. As a diamond is necessary to cut a diamond, so is a Priest necessary to cut the polished hardness of the Popish doctrine.

40. **BENEFICES AND GOLD.**—By Popish Benefices, then, we are to understand any thing else but a spiritual thing, unless land, and houses, and mills, and rents, and gold, and pomp, and splendor, and titles, are spiritual things; for it is entirely of such things that these spiritual Benefices consist. In this instance, however, and for the sake of showing the “*Beast*” to more advantage, we shall consider the Benefices as a spiritual thing. For the sake of the advantage, we shall not dispute with them about the correctness of the definition. We will regard the *gold*, not as a material, but as a *spiritual thing*. It was under this plea, perhaps, that Bishop England denied that the Cardinals were playing cards for gold; that is, that they were playing for gold in Mr. Willis’ sense of the word gold, in a material sense. The gold that was lying upon *that table* was a spiritual thing; therefore, the Bishop with his Popish conscience, could convert the lie into a truth.

41. **THE ADVANTAGES OF DIGNITY.**—These Benefices are for the Clergy, and for such persons as stand “high in the Church, even although they

have no jurisdiction; for instance, for those who hold an *honorable place* in the choir, at processions, &c."—Ligor. Lib. IV. N. 84.

42. DOCTRINE ON BENEFICES.—“It is generally unlawful and repugnant to the natural law,” says the Saint, “to possess more than one Benefice, (if they be such, that one of them would be sufficient for an honest living,) unless it can be justified by circumstances.”—Id. ib. N. 115.

43. He proceeds as follows. “I have said, ‘*unless it can be justified by circumstances,*’ because, he who, by a DISPENSATION, obtains more than one Benefice, unless there be a just reason, will not be safe in his conscience, but will be bound to relinquish one of them.”—Id. ib.

44. DISPENSATIONS FOR THE NOBILITY.—“Moreover,” continues the Saint, “a just cause of Dispensation would be the utility of the Church, and sometimes even, the prerogatives and merits of the person; for instance, if he be a person conspicuous for his nobility, dignity, knowledge, authority, virtue, &c. provided there be a care that the accumulation of the Benefices be not applied to private good only, and not to public.”—Id. ib.

45. TWO BENEFICES UNLAWFUL.—“We have said,” observes the Saint, “that more than one Benefice cannot lawfully be obtained, except in case of necessity, or utility; because he who otherwise possesses more than one Benefice, *even with the Dispensation of the Pontiff,* will not be safe in his conscience.”—Id. ib. N. 117.

46. **BENEFICES AGAINST HERETICS.**—In regard to Benefices we have one word more, and then we pass on. It would seem, if the Infallible Council of Trent were to be believed, that “more than one Benefice cannot be lawfully possessed, unless one be insufficient for the support of him who holds it.” However, “for the *utility of the Church*,” says Ligor, and the rest of the Divines, with the *tacit consent and custom*, “it is an honest thing to possess several Benefices, if a person, though absent, should be considered as of a greater utility to the Church, either by his authority, learning, or prudence, than another would be by his presence. Hence, several Bishopricks are sometimes conferred upon the sons of princes, even before they are of age, in order that they may the more powerfully defend the Church against heretics.”—Ligor. Lib. IV. N. 118.

47. **THE WRENCHING OF SCRIPTURE.**—Again, the Saint, with the rest of the Divines, &c. will have it, that, “a Dispensation can be granted for the possessing of several Benefices, on account of the *evident prerogative of merit*; to wit, if any one is eminent for learning, counsel, instructing, or his writings. And this is conformable to the doctrine of the Apostle. 1 Tim. v. 15, where we read, ‘*Those Priests who rule well are worthy of a double honor*,’ that is, as St. Jerom explains it, they are worthy of having bountiful largesses and gifts bestowed upon them, ‘*especially those who labor in the word and doctrine.*’”—Ligor. Lib. IV. N. 118. The Saint

has here given the text a hard wrench to get his *bountiful largesses and gifts* out of it.

48. **BENEFICES**—By a quotation which Ligorì has made from the Council of Trent, Sess. xxiv. de Reform. C. 17, we find that the possessing of two Benefices is absolutely forbidden, as being contrary to law, and as an attempt to deceive God; unless one Benefice be not sufficient for the support of him who holds it, in which case, the Council allows the person one more, in order to make up the deficiency.—Ligorì. Lib. IV. N. 117.

49. **THE WAVERINGS OF INFALLIBILITY.**—In the disputes among the Popish Divines whether the possessing of more than one Benefice is forbidden, not only by the Canonical law, but by the law of nature, many of them contend that it is not forbidden by the law of nature, and the reason they give is, because, as they say, “If it was contrary to the law of nature, the Pope would not so frequently grant Dispensations for the possessing of more than one Benefice, as we see is the custom.”—Id. *ib.* Hence, it is concluded by Ligorì, Bellarmine, and others, that “to possess more than one Benefice, even with the Dispensation of the Pope, is a mortal sin.”—Id. *ib.* Here, however, he observes, that “it is not *totally* a mortal sin, because it may be an honest thing under some circumstances.”—Id. *ib.* (This observation of the Saint is altogether futile, because they all admit, with the Infallible Council of Trent, that it is lawful, provided one Benefice is not sufficient for the support of the one who holds it.)

50. INFALLIBILITY DESTROYS ITSELF.—We have here another instance, among thousands of others that we can show, of the Infallible doctrine destroying itself. It is admitted, on all hands, by Papists, that the venerable Council of Trent was infallible. It is acknowledged also by them all, that the Pope cannot err in his public administration of general discipline, and yet we have their own acknowledgment that *Dispensations granted by the Pope are frequently* of such a nature, that those who receive them are guilty of a *mortal sin*. It is in vain for them to tell us, that their infallibility resides only in a General Council. Some of them may resort to such a quibble as this; not those, at least, who maintain the Pope's infallibility. We will allow them to cover the nakedness of their doctrine by such a cob-web subterfuge as this—and, in the mean time, we will ask them, where is the application, and what is the use of their doctrine concerning the "*Tacit Consent*?" These Dispensations, which the *Infallible Council* declares to be unlawful, are frequently granted by the Pope, and the whole Popish world *tacitly consent* to it. Here then, we have one *Infallibility* declaring a thing to be unlawful, and wicked, and another *Infallibility tacitly consenting to it*. If the Pope errs in thus frequently granting wicked and unlawful Dispensations, why is not his Holiness admonished of it? Why is it legalized too, and sanctioned by another *Infallibility* called *custom*? Why too, we ask, do the *Infallible Councils* themselves wink at, and tacitly permit the Pope

to infringe their laws? The reason is because the Infallible Council is afraid of the Pope, and the Infallible Pope is afraid of the Infallible Council. Custom, however, if not the most infallible of the four Infallibilities, is, at least, the Mistress of the whole. The whole bubble, therefore, being burst, **CUSTOM IS THE ONLY LAW THAT POPERY HAS.**

CHAPTER XV.

Sin—The danger of Confession—Gluttony—Drunkennes—Miscellaneous.

CONDITIONS REQUISITE TO SIN.—We shall now listen to the Saint on the subject of sin.

“In order to constitute sin,” observes the Saint, “three conditions are required: 1st, That it be voluntary, that is, that it be committed with the consent of the will. 2dly, That it be free, or in the power of him who commits it, to do it, or not to do it. 3dly, That the thoughts be turned to the malice of it, *ut advertatur malitia.*”

“Hence, if the 1st condition be wanting, no act, which is neither in the will, nor from the will, is sinful; consequently it is no obstacle to the receiving of the Communion, whether the act be internal, as thoughts against the Faith, blasphemy, obscenity, *motus carnis, etiam usque ad effusionem seminis; sive externus; ac violentus, v. g. stuprum virgini per vim illatum.*”

“2dly, If the 2d condition be wanting, there is no sin in the most vehement motions of anger, or concupiscence, by which the use of reason may be disturbed, or liberty destroyed.”

3dly, “If the 3d condition be wanting, there is no sin in eating meat on a fast-day, if the commandment which prohibits it be forgotten.”

“The harm, and damages, and accidents,” continues the Saint, “which follow from drunkenness, although they be frequent, if they are in no way foreseen, are sinless. If they are foreseen, and the negligence is only venial, so also will the drunkenness, and the accidents which usually attend it, only be venial sins.”—Ligor. Lib. V. N. 2.

2. THE CONSENT REQUISITE TO THE CONSTITUTING OF SIN.—“In regard to the advertency and consent that is requisite to constitute sin,” says the Saint, “we have a few necessary observations to make. And 1st, in regard to the advertency of the understanding, it is to be observed in the first place, that the manner in which sin is committed is this; first the object is exhibited to the senses, and by its physical delectability, it excites the sensitive appetite. Then the understanding notices the sin, and the malice of it. And, lastly, the will consents to it, after it is thus known. Observe, in the second place, that the understanding can notice the sin in a two-fold manner, either fully, that is, when the sin is noticed while the mind is free and unoccupied; or semi-fully, as when we know a thing when the mind is not fully disengaged; because, perhaps, we are

half asleep, or half drunk, or otherwise distracted; since the understanding may be so ravished with the delectability of the object which is presented before it, that it does not notice any thing of its moral turpitude. Hence, to this threefold knowledge of the understanding there are three corresponding motions; to wit, 1st, the *Motus primo primi*, which entirely precedes the advertency of reason, and these motions of the mind are entirely free from sin. 2dly, the *Motus secundo primi*, which happen with a half-full advertency of the reason, and these constitute only a venial sin, because, as they are not preceded by an entire advertency of the reason, the will does not consent to them with that entire liberty which is requisite in order to constitute a mortal sin. 3dly, the *Motus deliberati*, which happen with a full advertency of the understanding clearly discerning the moral turpitude of the action, at least in a general and confused manner, and with the entire consent of the will: these are mortal, if the action be prohibited by the law under the guilt of mortal sin." —Ligor. Lib. V. N. 3.

3. VOLUNTARY AND INVOLUNTARY IGNORANCE. —The Saint now runs out into a lengthy discussion in order to distinguish between what sort of ignorance may be called voluntary, and what sort involuntary. He concludes with entirely condemning those Divines whom he regards as too rigid, and maintains, "that, in order to impute any effect to a certain cause, there must necessarily precede, (at

least, in the beginning,) an *actual and express* advertency of the malice of the object.—Id. ib. N. 4.

4. **IGNORANCE PREVENTS SIN.**—In order to uphold and defend sin, the Saint even goes so far as to say “that God, on account of other defects, will deprive a person of further light, by reason of which he will remain subject to his own temptations and passions, lest he should sin in other things.”—Id. ib. Hence, it follows, that the more a man suffers himself to be controlled by his passions, the less he sins; and the reason is, because the more he offends God, the less light he receives from God. If this reasoning be correct, then all that a man has to do, in order to be free from the guilt of sin, is to roll and wallow in his passions, until God wholly deprives him of any further light, and then, do what he will, he cannot sin, because he is entirely involved in darkness.

According to this Popish doctrine, (and it is the principle on which they always act,) if a man wishes to become holy and entirely perfect, he has nothing more to do than to suffer himself to be led in all things by the ungovernable fury of his passions. Let him only become entirely depraved, and then he can sin no longer. In regard to this *doctrine of Darkness*, it would be true indeed, that men could not sin, if they were thus born in darkness, wholly deprived of all light whatsoever, without any law, either natural, divine, or human. Man, under circumstances such as these, would not be an accountable creature; and God, as a good and wise

being, could not hold him guilty. This, however, is not the case, since, "*The light shineth in darkness, and the darkness comprehendeth it not. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, BECAUSE THEIR DEEDS WERE EVIL.*"—John i. 5, & iii. 19.

5. SHAMEFUL.—In regard to the motions of concupiscence, the Saint writes as follows. "Notandum, non esse obligationem *motibus carnalibus* resistendi positive, si justa adsit causa non resistendi, nempe si quis expertus sit resistendo magis motus excitari, et augeri; vel si motus ortum habeant ex actione necessaria, vel utili, v. g. ex *auditione Confessionum, ex lectione rerum turpium, scitu utilium,*—et simili. Nor are we, under these circumstances, bound to resist these motions, if it be not an easy thing to do it."—Ligor. Lib. V. N. 9. The above is too indelicate to be translated into English.

VENIAL SINS.—Venial sins are considered to be of so little importance, that it is unnecessary to Confess them. They can be expiated by a mere sprinkling of Holy Water, or making the sign of the Cross, (†)

7. COVETING, &c. VENIAL SINS.—"Sins committed against one's own particular advantage," says the Saint, "are, at most, but venial in their kind, as, for instance, useless and vain desires, trifling recreations, prodigality, curiosity, superfluity of ornament and dress, little lies, roguery, tricks, idle stories, lounging, excess in eating or drinking, in sleep, in

usu conjugii, in fear, in sadness, in the coveting of money, praise, &c."—Id. ib. N. 52.

8 THE DANGERS OF CONFESSION.—In regard to mortal sins, the Saint cautions Confessors to be very careful about pronouncing the sins of their Penitents to be mortal.—Id. ib. "It is very dangerous," says he, "for Confessors to condemn any one of a mortal sin, when the certainty of it is not clearly manifest; because the mistake by which it is believed to be mortal, when it is not mortal, on account of conscience, binds to mortal sin—and thus the Penitent is exposed to the danger of eternal damnation."—Id. ib. What a doctrine, which damns the Penitent on account of the ignorance or malice of a Confessor!!—Where, too, is the boasted infallibility of the Romish Church? What are the practical results?

9. THE DANGER AND MISERIES OF THE PRIESTHOOD.—"It is asked," observes the Saint, "whether he sins mortally who exposes himself to only the probable danger of sinning mortally? The opinion of Gob. Hozes, &c., is that he does not."—Id. ib. No. 63.

To this, however, Ligori objects, because, he observes, "If it is unlawful, without a just reason, to follow a probable opinion, with the danger of involving another person either in a spiritual or temporal loss, as is certain among all, how much more unlawful would it be, when there is *danger of losing one's own soul!* We have said," continues the Saint, "that it is unlawful *without a just rea-*

son; for where there is a just reason, there is no obligation of shunning such a danger, unless there is foreseen a *moral certainty* of falling into sin.

Hence, surgeons are blameless and excusable, if they expose themselves to danger in *medendis faminis*, where they have, in times past, sometimes fallen into sin on such occasions; so also, Parish Priests are blameless and excusable, who, in hearing Confessions, have experienced the same *miseries*. In like manner those also are blameless who cannot relinquish their business without a grievous inconvenience, such, for instance, as lawyers, soldiers, tavern-keepers, or merchants."—*Id. ib.* "This," observes the Saint, "is the common opinion."—*Id. ib.*

10. VAIN-GLORY.—"Vain-glory," says St. Ligorri, "is, properly speaking, a venial sin, sometimes it is accidentally mortal. It is only a venial sin, even to discharge the sacred functions principally for vain-glory, for instance, to preach."—*Ligor. Lib. V. N. 66.*

11. HYPOCRISY A VENIAL SIN.—"If any one does something good, in order to appear good, although he is not good, this is hypocrisy, and properly speaking is a venial sin, unless it be accompanied with injury, or the contempt of God, or one's neighbor."—*Id. ib.* This, however, was not the doctrine of Christ, who said, "*Wo, unto you, scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither*

suffer ye them that are entering, to go in."—Matt. xxiii. 13.

12. **LAWFUL TO OPEN LETTERS.**—"It is lawful for public ministers," (Bishops, Priests, Abbesses,) "to open letters, as often as they judge it necessary for public good," (that is, for the good of the Church.)—Ligor. Lib. V. N. 70.

"Any one who opens and reads a letter, supposing that it does not contain any thing of great importance, sins only venially."—Id. ib.

Such being the doctrine of the Romish church, we ask whether the legislators of these United States are not bound, in justice to our citizens, to make it ineligible by law for a Papist to hold any office in the Postoffice department, or to hold any public office whatsoever? How easy is it for a Papist, with a little Ligorian logic, to reconcile his conscience to any thing, and to think a thing is of no great importance, which is of the greatest importance. Besides, a postmaster, or any public officer, according to Popery, as we have just seen, can lawfully open letters, as often as he may judge it necessary for the good of the Romish church. Here, then, we are, if Papists be put into public office, completely at the mercy of the Papish Clergy; since every one is bound, in Confession, to disclose to his *Spiritual Director*, every thing that he may choose to fancy may militate against the interest of Holy Church.

13. **GLUTTONY.**—"Gluttony," says St. Ligorì, "which is an inordinate appetite in eating and

drinking, is, from its nature, only a venial sin."—Ligor. Lib. V. N. 73.

14. "Hence it is probable," continues the Saint, "as Nav. Tol. &c. teach, (*docent*,) that it is only a *venial sin* to fill one's self up with victuals and drink, *even to vomiting*; and that, too, if one *vomits in order to drink again*; provided it be done without scandal and other things."—Id. ib. The Latin of it, from the pen of the Saint, is as follows. *Hinc probabile est, quod docent Nav. Tol. etc. secluso scandalo, et aliis, veniale tantum esse, usque ad vomitum se cibo, et potu implere: idque etiam, si quis vomat, ut iterato possit bibere.*—Id. ib.

15. DRINKING OF HUMAN BLOOD.—"It is considered a mortal sin, however," continues the Saint, "if any one, through mere gluttony, feed upon human flesh or blood; because it is repugnant to reverence towards the dead; and because it is contrary to the instinct of nature, which abhors it. It is excusable, however, if it be done by way of medicine, or for any other good reason. Hence, public executioners are excusable, who are said to drink a little human blood in order to animate themselves to a better discharge of their duties, especially, according to many divines, if the blood be not taken from the living."—Id. ib.

16. THE DAUGHTERS OF GLUTTONY.—"Those sins which are called the daughters of gluttony, are, in their kind, also *venial sins*; for instance, 1st, the HEAVINESS OF THE MIND, OR THE STUPIDITY which arises from gluttony, such as the being incapacitated

for prayer, &c. which become mortal when a person by eating or drinking inordinately, *voluntarily* renders himself unfit for understanding or discharging the duties which are necessary for his salvation, or which he is bound by his office, or otherwise, to discharge."—Id. N. 74.

2dly. "FOOLISH MIRTH.—By which we mean, not every inordinate mirth whatsoever, which follows every sin, but that kind of mirth which moves to the singing of obscene songs, base actions, frisking and skipping about at indecent balls, &c."—Id. ib. The Saint calls all this only venial sin. He observes, however, that it becomes mortal when it induces another to consent to it, to delight in it, and to ordain it.—Id. ib.

3dly. "BABBLING."—Id. ib.

4thly. "SCURRILITY, which differs from foolish mirth and babbling; because foolish mirth is in the concupiscible faculty, babbling consists of words; but scurrility, both of words and gestures. It always signifies something indecent; yet, properly speaking, if scandal be excepted, it is a venial sin."—Id. ib. The examples which the Saint gives to illustrate these *venial* sins of scurrility, are too scurrilous to appear, either in English or Latin. We suppress them.

17. DRUNKENNESS.—"Perfect drunkenness," says Ligeri, "is, in its kind, a mortal sin. This is the common opinion of the Doctors. But it is certain and admitted by all the Divines, that, IN ORDER TO CONSTITUTE DRUNKENNESS

A MORTAL SIN, IT MUST BE PERFECT AND COMPLETE; NAMELY, SUCH AS ENTIRELY DESTROYS ALL USE OF REASON; for according to the *doctrine* of St. Thomas, and ALL THE DIVINES, the malice of drunkenness consists in this, that a man willingly and knowingly deprives himself of the use of reason. Hence he who, by drinking, does not *entirely* deprive himself of the use of reason, does not sin mortally, even although his mind should be disordered by it; provided, however, that it be in such a way, that he can distinguish between good and evil. NEITHER IS IT A MORTAL SIN, according to the general opinion of the Divines, IF ONE, WHEN DRUNK, does, for a short time, DEPRIVE HIMSELF OF THE USE OF REASON. Croix says, that a long time to remain drunk, seems to be an hour."—Id. N. 75.

18. DRINKING TO RESTORE HEALTH.—“It is no sin to get drunk, by the advice of a physician, if one’s health cannot otherwise be restored.”—Id. N. 76.

19. LAWFUL TO MAKE ONE DRUNK.—“It is lawful, for a just reason,” continues the Saint, “to make a man drunk, provided a great evil cannot otherwise be prevented than by making the author of it drunk; provided also that he be made drunk without his willing it or intending it; in such a case, he is made drunk without any fault of his own; for instance, by offering him wine stronger than usual, or medicated wine, by which, owing to his

ignorance of the strength of it, he is deceived."
—Id. ib.

20. SIN, TO PREVENT SIN.—“It is lawful,” says Ligori, “to induce a person to commit a smaller sin, in order to avoid one that is greater.”—Id. N. 77.

21. DRUNKENNESS.—“If any one, after drinking,” continues the Saint, “can still discern between good and evil, notwithstanding his head may be somewhat troubled with wild and roving fancies, that vomiting may ensue, that his tongue may titubate and stammer, his feet stagger, his eyes see things double. or the house seem to be turning around, still, the drunkenness is not complete; therefore, it is only a venial sin.”—Id. N. 78.

CHAPTER XVI.

*The Sacraments—Sacramentals—Confession a mère farce—
The Romish church radically corrupt—Miscellaneous.*

1. SIN TO ADMINISTER THE SACRAMENTS TO THE UNWORTHY.—“It is certain,” observes Ligori, “that the Minister sins grievously who administers the Sacraments to those who are unworthy. This is the common opinion. The Minister is also bound to have a prudent reason for judging he is worthy. In regard to the Sacrament of Penance, however, it is absolutely necessary for the validity of it, that the Penitent be properly disposed, and the Minister, who, in this case, is constituted Judge, ought to be CERTAIN THAT HIS PENITENT IS WELL DISPOSED.

'Give not that which is holy to dogs;' therefore the Sacraments are to be denied only to those who are unworthy. Moreover, every one is naturally to be presumed to be good, unless he is proved to a certainty, to be bad."—Ligor. Lib. VI. N. 43.

According to this doctrine, and according to the general practice, we shall show, before we conclude, that the *Sacraments*, so called, are not refused to one out of a thousand; therefore, it follows that nine hundred and ninety-nine of the Papists, out of every thousand, are well disposed, and are in a state of sanctifying grace.

2. DRUNKARDS AND DEBAUCHEES LAWFULLY ORDAINED.—According to the doctrine of the Romish church, a man can be lawfully ordained to Holy Orders, as they call them, who has been habitually addicted to drunkenness and debauchery, even to the very day of his ordination. "This is sufficiently confirmed," says Ligori, "both by the PONTIFICAL,* and the ROMAN CATECHISM. In the PONTIFICAL we find, when the Bishop addresses those who are to be ordained, he speaks as follows: '*If, even until now, you have been drunk, for the future be sober: if, even until now, you have been licentious, henceforward be chaste.*'"—Id. N. 71.

3. FEW RULES WITHOUT EXCEPTIONS.—The Saint, in order to establish what he advances, still

* The PONTIFICAL is a large splendid book containing directions for Bishops in the administering of the *Sacraments*, so called, and the rites and ceremonies that are to be used at Mass.

further, continues as follows: "Hence," says he, "Juveninus himself, treating on the subject now under consideration, and who, in a former Work which he published, was one of the most strict Divines, Juveninus himself then maintained, that some previous trial was necessary before a clergyman could be ordained to Holy Orders, in order, as he says, that he might have time to escape out of the net of licentiousness, *vitio turpe*, previous to his ascending to Holy Orders. Nevertheless in his THEOLOGICAL INSTITUTIONS, speaking of a Clergyman* who is habitually licentious, *in vitio turpe*, as if he was now correcting himself of his former rigidity, and acting more benignantly, he says: 'But, since there are but few rules without some exceptions, we leave this affair to the prudence of a wise and learned Director.'"—Id. N. 72.

4. NO PROBATION FOR HOLY ORDERS.—This leaving the ordination of a Clergyman to the prudence of a wise and learned Director, means, that a wise Director, in the Popish casuistical acceptation of the term, will prudently comply with the *general custom*: and that is, according to the PONTIFICAL, to ordain the candidate to Holy Orders, even while he is habitually licentious and depraved. The only preparation that is required, in such a case, is, that the Ordination be preceded by what they call the

* Clergyman, in Popery, is a generic term. It signifies, not only those who are Priests, but those who have received the Tonsure, which is the first initiatory step towards the dignity of the Priesthood.

Sacrament of Penance. Vide Ligori. Lib. Vi. N. 72. "The Roman Catechism," says Ligori, "requires no probation of time," for the Ordination of a Clergyman who has been licentious up to the time of his Ordination.—Id. ib.

5. LIGORI'S EXCUSES FOR SIN.—"But it may be said," observes the Saint, "that there is required, in regard to those who are about to be promoted to Holy Orders, not only an external divine vocation, but also an internal; but how can he be considered as having a vocation from God, who has, for a long time, been living in lasciviousness and *fœdatus*, unless he previously exhibit the marks of a true vocation, by a long penance, and the exercise of virtue? And how can a Confessor grant Absolution to a person whom he does not acknowledge is called by God? We answer: it is not to be doubted, that if any one should dare to receive Holy Orders, knowing that he is not called by God, he could not be excused from the guilt of mortal sin, both on account of his presumption for intruding himself into the Sanctuary against the will of God, since the Apostle says; '*Let no one assume to himself the honor, except he who is called by God, as Aaron was.*' Heb. v.; and on account of the certain danger of damnation to which he would then be exposed; for, as Abelly, in his little golden work, entitled the **PRIEST OF CHRIST,** has said—'He who intrudes himself into the Priesthood, knowing that he is not called by God, doubtless sins against the Holy Ghost; which is the sin that the Gospel tells us can

hardly, (*vix*.) or rarely, be forgiven.* However, in order that he who is to be promoted to the Priesthood may be excused from sin, it is sufficient that he propose to himself a good end, and then offer himself to the Bishop, that he may be approved; provided he be not certain that he was never called by God. With how little reason, therefore, can a Confessor, who has heard the Confession of such a Clergyman as this, deny him Absolution, whom he wishes to be ordained, unless he is certain that he has not a Divine vocation? The profligate life which the penitent had been living, does not afford the Confessor any certainty that he was never called by God. Therefore, this is no reason why he should deny his Penitent Absolution, as he has acquired a STRICT AND RIGOROUS RIGHT to it, by the MAKING OF HIS CONFESSION."—Lig. Lib. VI. N. 73.

6. "A VOLUNTARY CONFESSION TO A PRIEST," says the Saint, in another place, "IS A SIGN OF CONTRITION, unless there be some positive presumption to the contrary; for *all agree* that sorrow is manifested by Confession."—Ligor. de Pœnit. N. 459. (For further particulars relative to this doctrine, see Synopsis, Chap. VI.)

* Here is another instance of the mangling of the Word of God to support a false doctrine. The Gospel never told us that the sin against the Holy Ghost can "*hardly or rarely be forgiven*;" "*vix aut rarissime*." It positively declares, on the contrary, that "*whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come*." "Οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι." Matt. xii. 32.

7. SACRAMENT FOR DRUNKARDS.—“It is lawful,” says Ligor, “to administer the Sacraments to drunkards, if they are in the probable danger of death, and had previously the intention of receiving them.”—Ligor. Lib. VI. N. 81.

Christ, however, says, “Give not that which is holy unto the dogs.”—Matt. vii. 6.

8. DISPOSITION REQUISITE FOR THE SACRAMENT.—The Saint asks, “What is required, that a Sacrament may be received lawfully and beneficially? Ans. In order that the Sacraments of Baptism and Penance may have their effect, it is required and is sufficient, that, beside the will of receiving these Sacraments, the receiver have faith, hope, and *attrition*; but it is not required that he have charity or grace. But in regard to the other Sacraments, it is required that the receiver be in the state of grace.”—Ligor. Lib. VI. N. 83.

9. CONDEMNED PROPOSITION.—The following proposition was condemned, as Ligor tells us, by Pope Alexander VIII, to wit; the proposition that maintained, “Those persons ought to be considered guilty of sacrilege, who pretend that they have a right to receive the Communion, before they have done condign Penance for their sins.”—Id. ib. What a head of the Infallible Church! and what a church! to condemn a person for saying that a man ought to repent of his sins before he receives the Sacrament of the Lord’s supper!

10. REPENTANCE NOT NECESSARY FOR PAR
 --- “The receiving of the Sacrament of the Eu-

charist or Lord's supper," says Ligori, "ought to be preceded by Confession, and Absolution from all mortal sin."—Ligor. Lib. VI. N. 86. By comparing these two propositions, the reader will see, that repentance, according to the church of Rome, is not necessary in order, by Confession, to obtain Absolution from sin.

11. THE AUTHORITY OF PRAYER-BOOKS, &c.—“It is certainly a grievous sin to receive a Sacrament in mortal sin; and it is a sin, even more grievous, than to effect and to administer a Sacrament unworthily.”—Id. ib. This proposition, to be true, should be turned directly *vice versa*. What is meant by receiving a Sacrament in mortal sin, is to receive it without having Confessed it to a Priest, and without having received his Absolution.

Our polemics in the controversies with Papists, ought never to listen to any refutation they may attempt to make upon the authority of their prayer-books, their manuals, their common catechisms, their Lives of the Saints, or any of their books of devotion, nor, in fine, upon the authority of any book soever which they have written or translated in the vernacular idiom. None of these books are of any weight or authority against us whatsoever. These books were all written merely to deceive their own credulous devotees, and to show to the Protestants. We are to go for correct and genuine information to the fountain head, where the stream pours out the *pure and unadulterated doctrine*. The authority of St. Ligori rises paramount to all the Popish prayer-

books, and Popish books of devotion in the world. Here we have the full lucid exposition of the doctrine, sealed and stamped with the authority of all that is held venerable in the Popish church: by the sacred Congregation of Rites, Popes, Cardinals, and Bishops; by the whole imperial metropolis of Rome; by all the Popish Clergy of Italy, and of all the world; by the *tacit consent* of the whole church. They have declared his "DOCTRINE TO BE SOUND, AND ACCORDING TO GOD, *sana ac secundum Deum.*" In his whole system of Moral Theology, they have "FOUND NOTHING WORTHY OF THE SLIGHTEST CENSURE."—Ligor. Præf. Edit. p. v. We go, for correct information on the subject of Popery, to those Works, that are written expressly and exclusively for the instruction of the Priests how they are to instruct the people. They are written, to be sure, not for the public eye, and in a language which none but Priests can thoroughly understand. Having, however, been taught these Popish arcana, we feel it a duty incumbent upon us, to impart the information we have acquired for the benefit of the world. They are unwilling to teach their doctrine themselves, therefore we feel it our duty to teach it for them. We teach it, not that it may be followed, but, that, being known, it may be deprecated and shunned. We teach it for the sake of rescuing their deluded followers from eternal ruin; for the bruising of the Serpent's head; for the crushing of his power; for the deliverance of the world from the deep-

est, darkest, and most fatal scheme that Satan ever devised for the total ruin of mankind.

12 **THE HIDING OF THE SACRAMENT FROM HERETICS.**—Ligori asks, “whether it is lawful in any case, to receive the Sacrament of the Eucharist in mortal sin? It is the most common opinion,” says he, “that it is; and that, in some very rare cases, does not seem improbable; for instance, if the consecrated Host should be in danger of being profaned by heretics, and on account of their sudden irruption, could not easily be consumed. Under such circumstances as these, it seems that it could be received without sin, although it would be without fruit. In this case it would not be received as a Sacrament, but would only be concealed in the body of the person, as in a wall, in order thereby, to preserve it from injury.”—Ligor. Lib. VI. N. 86.

13. **THE SACRAMENTALS.**—“The Ecclesiastical Ceremonies,” says Ligori, “which are called Sacramentals, are those external acts of religion which are designed for the worship of God. Such, for instance, as the Lord’s Prayer, Holy water, *esus eulogiarum olim in usu;*” (literally, “*the eating of praises which were formerly in use,*” what this was or what it means, we have yet to learn,) “general Confession, almsdeeds, Episcopal Benedictions, or Benedictions given by a consecrated Abbot, which, from ancient tradition, are said to remit venial sins. They are embraced in these words; praying, sprinkling, eating, confessing, giving, blessing. To these also are added, the striking of the breast, the

anointing of the king, and similar things; also *many other ceremonies*, and even the sacred things themselves, which, in the church, have been partly handed down by tradition from the Apostles themselves, and partly instituted afterwards; such as Exorcisms, breathings, the first tonsure, Benedictions, and consecrations of various things, and persons, as Churches, chalices, &c., and even herbs, candles, *the wine of St. John*,* waxen candles, the Sign of the Holy Cross.—What virtue have these? Is it *ex opere operantis*, from the work of him who works, since it is certain that we *merit by these*, as well as by other *pious works*; or is it *ex opere operato*, from the work worked?"—Ligor. Lib. VI. N. 90.

In answer to all this work, the Saint's conclusion is, that the virtue of the Sacramentals is *ex opere operantis*.—Id. ib.

14. FALSE MATTER SINFUL.—“It is a grievous sin to make use of a false matter in the Sacramentals, for instance, *pro aqua lustrali faciendo urinam*.”—Id. N. 93. If this be the case, all the Absolutions in the world, we think, will never wash away the stains with which the consciences of the Priests must be crimsoned by *their wine of St. John*.

15. THE VIRTUE OF THE SACRAMENTALS.—

* This is the first time we ever heard of the wine of St. John. Scripture mentions the wine that was recommended to St. Timothy, for his “*frequent infirmities* ;” but no mention has ever been made of *the wine of St. John*. It is quite doubtful whether John ever used wine; and still more doubtful, whether he ever presented it to the church of Rome to juggle with.

“The Sacramentals sometimes operate,” continues the Saint, “for the benefit of the body,—for instance, by restoring health. This is effected by way of petition, in virtue of the prayers of the Church. Nay, some of the Sacramentals, by a special privilege, even have the power of driving the Devil away, by means of the WORK WORKED, *per modum operis operati*; because, as they say, even Pagans, who have neither the advantage of the prayers of the Church, nor of the merits of their own works, have sometimes, by the sign of the Cross †, been delivered from the Devil. It is even said by some, that the same effect has happened even by their using the name JESUS.”—Id. ib.

16. THE SELLING OF SACRAMENTALS.—“Among the Sacramentals are also the WAXEN LAMBS OF GOD, BLESSED BY THE POPE. In regard to these, it is to be observed, that it is prohibited, under the penalty of Excommunication, to paint or to gild them. To sell them at a high price, on account of their being blessed, is unjust and simoniacal. It is lawful, however, to sell them according to their intrinsic value. Although Gobat. and others say it is a venial sin for laymen to touch them without necessity, it is probable, however, that it is no sin, according to the usage of the present day.”—Id. N. 94.

17. BLESSED BONES AND EGGS.—“To cast the bones of a lamb, or eggs, which are blessed, to the dogs, Gretserus supposes to be unlawful. This, however, we deny.”—Id. ib.

18. BAPTISM.—“It is asked,” says Ligori, “whether an infant who is in danger of death can be baptized in the womb of its mother? It is certain that Baptism is invalid if it be conferred on a child, by washing the body of the mother, because the infant is a person distinct from the mother. This is the common doctrine. A doubt is raised whether an infant is validly baptized, *reserato uteri ostio, etsi nulla pars in lucem prodieret, si per instrumentum puer aqua tingi possit?* One opinion maintains that such a Baptism is invalid, and the reason they give, is, because no one can be said to be *born again* unless he was first born, according to the text of John, ‘*Except one be born of water,*’ &c. iii. 5. Another opinion, and which is sufficiently probable, is, that such a Baptism is valid; and the reason is, because an infant, in such a situation, being a *way-faring man*, can well receive Baptism. Neither is the opposite opinion of any obstacle; that that which is not born, cannot be born again; because any one can truly be said to be born, not only when *ex utero egreditur*, but even when *in utero jam vivit*; according to that which was spoken by the angel to Joseph, relative to the conception of the Word made flesh, ‘*What is born in her, is of the Holy Ghost,*’ Matt. i. St. Thomas Aquin asserts the same, when he says, ‘There is a twofold carnal nativity, *prima in utero, secunda extra uterum.*’”—Id. N. 107.

The Saint, after refuting the contrary opinion, and all the objections brought against it, maintains that a Baptism is entirely valid.—Id. *ib.*

19. **THE MINISTER OF BAPTISM.**—“Baptism can *validly* be conferred by any wayfaring person soever, whether man or woman. No one, however, can *lawfully* administer Baptism but a Priest, except at the point of death. Others can well baptize, if they have the express license of their own Priest, or the reasonable presumption of his license. No one can be lawfully baptized at his own house, except the children of Princes. It is certain that a Deacon, who is commissioned by the Bishop or his Parish Priest, can baptize. Such a commission, however, cannot be given to a Deacon, except it be in case of great necessity, or for the utility of the Church; for instance, if no Priest should be present; or if there should be a multitude to be baptized; or the Parish Priest should be grievously sick, or excommunicated, or otherwise occupied in hearing Confessions, or preaching.”—Id. N. 113, 115, 116.

20. **BAPTISM IN NECESSITY.**—“When Baptism is to be conferred in case of necessity, the following order is to be observed; if a Priest or a Deacon be present, and he do not refuse, let him take the precedence of the rest. Thus a Priest should precede a layman, a man a woman, one of the faithful an infidel, unless, perchance, the inferior should be better acquainted with the mode of baptizing, as midwives usually are; who, therefore, ought to be examined and approved of by their Pastors. If a layman should baptize in the presence of a Priest, and according to some, even in the presence of a Deacon, it is considered as a mortal sin; because that duty

belongs to the laity only an account of the want of a Priest, who cannot, without abusing his Ordination, and the Sacrament, grant such a license."—Id. N. 117.

If all this doctrine is correct, and the infant who dies without Baptism, without being "*born again*," cannot enter into the kingdom of heaven; who must baptize it, under some of the above mentioned circumstances, if a Priest happen to be present, or if the accident should happen when no one but a Priest is present? Let the extravagance of the doctrine answer the perplexity of the question.

As it is the doctrine of the Romish church that all who die without being baptized are lost, many means are devised of administering this Sacrament, not only to those who are born, but also, as we have seen, to those who are unborn. The celebrated Divine, Dens, whose theology, previous to the introduction of St. Ligorì's, was taught, generally, in the Romish Schools, treating on the subject of Baptism, "*de Baptizandis Abortivis*," is so much concerned lest any should be lost for want of Baptism, that he maintains it to be the duty of Priests, "*ut cautè aperiuntur secundinæ, ne vulneretur fœtus, et iis vacuis, iterum baptizetur sub prædicta conditione, quæ omnibus casibus sufficere potest, et, quantum sine Baptismi mora possibile est, in aqua tepida. Nec irregularitatem timeat sacerdos ex eo, quod fœtum secundinis spoliet: secundinas enim aperiendo allevat fœtum, quì ab eis se extricare conatur, et a quibus, quamvis minimus, intur dum se expedit: et id-*

circo totus fluxus abortivus sedulo et per partes excutiendus est., sicut etiam propter multipliciter fetuum, qui sæpè per intervalla satis distantia ex utero egrediuntur.”—Dens de Bapt. Abort. p. 274.

Nay, some of the Divines insist that it is the duty of Priests, “uxores omnes nondum steriles, et puellas libidinosas, post mortem incidendas fore.”—Id. ib. p. 272.

21. BAPTISM OF MONSTERS.—“A monster,” says Ligori, “that has the head and breast of a man, is to be baptized, but not if it appears more like a beast. Comitulus thinks it ought to be baptized, if it have only the head of a beast. Navarre, however, and others, think that the baptism ought to be deferred until there be more certainty on the subject, unless there is danger of death: and that, then, it ought to be baptized conditionally.* When it is doubtful whether the monster is a man, St. Thomas, and others, think that it is absolutely to be baptized, provided it have a human head, although it have the members of a beast. But if it have the head of a beast, and the members of a man, it is to be baptized conditionally: *hoc vero si prodierit ex congressu viri cum fœmina: nam si prodierit ex viro cum bestia, (quod incredibile puto),* it should then be baptized conditionally; *secus si ex fœmina et bruto,* in such a case it should never be baptized, because it could not be said to descend from Adam,

* The form of baptizing conditionally is, “*Si tu es, &c.*” “If thou art a man, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.”

inasmuch as *non conceptum ex semine virili*. If it have twofold members of a man, so that it is doubtful whether it is one man or two, then the baptism is to be twofold, one absolutely, and the other conditionally, and in that part where the members appear the most perfect. See the Roman Ritual."—Ligor. Lib. VI. N. 125.

22. **COMPULSORY BAPTISM.**—"It is certain," continues the Saint, "that if parents abandon the faith and become infidels, their children can well be baptized against the will of their parents, because **AS THE CHURCH HAS THE POWER OF COMPELLING PARENTS TO HOLD TO THE FAITH, SO SHE HAS THE POWER OF TAKING THEIR CHILDREN AWAY FROM THEM.** This is the common doctrine everywhere; and the same is also to be said if one of the parents only had previously belonged to the faithful."—Id. N. 127. Here we have a specimen of what, in Popery, is meant by faith; a mere adherence to the Romish church.

23. **STEALING OF CHILDREN.**—"Children of heretics who have been truly baptized, can also lawfully be baptized, in spite of their parents, when the parents can be compelled to instruct them in the catholic faith; whom, otherwise, the **ECCLESIASTICAL SUPERIORS CAN LAWFULLY FORCE AWAY FROM THEIR PARENTS, IN ORDER THAT THEY MAY BE BROUGHT UP CATHOLICS.**"—Id. ib.

24. **THE MEANING OF FAITH.**—"In an adult, in order that baptism should be lawfully conferred,

faith and Penance is required. In regard to faith, it is required that he know the Sacraments, (at least, Baptism, the Eucharist, and Penance,) the Precepts of the Decalogue, at least, confusedly, and the Lord's Prayer: besides these four, it is necessary to know that God exists, that he is a remunerator; it is necessary, also, that the Trinity, and the Incarnation and Passion of our Lord Jesus Christ be known. But in the urgency of the danger of death, it is sufficient if these last four be known."—Id. N. 138.

25. SIN TO BAPTIZE OUT OF THE CHURCH.—“It is a mortal sin to baptize out of the Church, without necessity; unless it is doubtful whether the child is alive; or if it cannot be brought to the Church without risking the character of the parents, or some other grievous damage; or unless it be a child of a king or prince.”—Id. N. 142.

We shall now present from the Saint, an example of the ludicrous consequences in which the doctrine and principles of the church of Rome sometimes involve her subjects.

26. OPINIONS BIND UNDER MORTAL SIN—CONFESSION A MERE FARCE.—“If a Confessor,” observes the Saint, “cannot absolve those who wish to follow an opinion that is less probable, against his own which he supposes is the more probable, it seems that many inconveniences would arise. Let us suppose a case; for instance, if any one should accept a sum of money simoniacally, he, according to some Divines, would be obliged to restore the price or value of the thing to him who gave it, while.

according to others, he would be bound to restore it to the Church or to the poor. Now, if the person should go to Confession to two different Confessors, and one of them, supposing the first the more probable opinion, should oblige him to restore the money to him who gave it, while the other Confessor, who holds the contrary opinion, would oblige him to restore it to the Church; I ask, in this case, which of these two Confessors the Penitent ought to obey, seeing that he is bound to submit himself to the judgment of both? And I ask, moreover, if he should happen to obey the first, and afterwards go to Confession to the second, would he be obliged to restore the money twice? Moreover, if every Penitent were bound to follow the more probable opinion of his Confessor, it would follow, that scarcely a single Confessor or Theologian could receive sacramental Absolution, since an instance can hardly be found, in which one Confessor does not hold many opinions as more probable, which other Confessors and Theologians maintain to be improbable, or, at least, less probable.—We will suppose another case: Two Confessors hold two different opinions. One of these opinions appears the more probable to one of them, and the other opinion appears the more probable to the other. If one of these Confessors wishes to Confess to the other, he ought, according to the sentiment of Fagnani, and his companions, to lay aside his own opinion, by bringing his understanding into captivity, in order to obey his Confessor, who is constituted his judge. On the other hand, if the other

Confessor should afterwards confess to him, this second Confessor would have to resume his own opinion, which to him appears the more probable; since he is then bound to judge according to his own proper judgment, and he would be bound to oblige the other to lay aside the opinion which he had before bound him to follow. Now, would not this be a farce worthy of laughter! A farce, too, that would have to happen among Confessors, every day! Who could suppose that Christ the Lord, meant to impose such a burden on Confessors and Penitents in the Sacrament of Penance? Moreover, it would naturally follow, that when a Confessor would come to receive this Sacrament, he who was to hear his Confession, would be obliged to inquire concerning all the opinions which his Penitent holds, and by which he directs his Penitents, in order, that, if he should find him holding any opinion which to him seems less probable, he might oblige him to relinquish it. Nor is it without reason that the Confessor would be obliged to act in this manner, because he would be bound in prudence to doubt, that among *so many thousand opinions*, his Penitent might easily hold many opinions which his Confessor supposes to be less probable, and that therefore they must be given up."—Ligor. Lib. VI. N. 604.

27. THE ROMISH CHURCH RADICALLY CORRUPT.

—In order to shun all this *farce*, as Ligori himself calls it, the Romish church is reduced to the necessity of maintaining, that "a Confessor can, and is obliged to Absolve those who wish to follow an opi

ion that is less probable, against his own, which he supposes to be the more probable." This being the doctrine, it follows, as the reader who peruses this Synopsis will see, that the Romish Priests are obliged by their church to Absolve almost every sinner who Confesses to them, and to Absolve him too, even against their own conscience. We say, almost every sinner, because, in the conflict of the "*many thousand opinions*," the Penitents have the right of being Absolved, even though they embrace an opinion that is the less probable. In regard to what actions are sinful, or not sinful, there are, as we see, many *different opinions* among the Divines, and the Penitent is at liberty to adopt that which is the less probable. Let us now bear in mind the many abominable, wicked, and blasphemous opinions which St. Ligori even calls *probable*, what then, and where is the end of the abomination of the opinions that are called *less probable*! Human nature is prone to evil, and since the Confessors are bound to Absolve their Penitents, because their excuse is, that they follow opinions that are less probable, what must the consequence be, but that which really is, that is, that the Romish church, as a whole, is desperately wicked?

CHAPTER XVII.

Price of Masses—Alms—Perversion of Scripture—General Councils of no weight—Excuses for simony—Miscellaneous.

I. PAY FOR MASSES.—THE SELLING OF CHRIST.
—"It is asked," says Ligori, "whether a Bishop

can prohibit Priests from taking pay for Masses less than what is right. Let it be observed that the lowest pay for a Mass in Italy, is a silver coin, *argenteum*, or in our kingdom a *carolenus*." (About 20 cts.)

—Ligor. Lib. VI. N. 320. Some of the Divines say that he cannot; but others, observes Ligori, with more probability, maintain he can. This he proves from various authorities, and especially from that of Pope Benedict XIV. from the DECLARATION of the Holy Council, held 16th July, 1689, "when it was said," observes the Saint, "that a Bishop can well prohibit Priests from celebrating Mass at a lower rate than is right, and can punish them for doing it. And the reason is, because otherwise the Sacrifice of the Mass would become, in a manner, paltry and despicable. Wherefore, if the Bishop should prohibit a Priest from taking less than what is right for a Mass, he is wholly bound to obey him; for it is certain that subjects are bound to obey their Superior when he commands them with a probable opinion."

—Ligor. Lib. VI. N. 320. The Saint with the Doctors limit the obligation, and say, that if the subject have a probable opinion that the thing commanded is unlawful, that then, if by obedience he should suffer a grievous inconvenience, he is not bound to obey.—Id. Lib. IV. N. 47.

Here, we see, (if the Popish doctrine on the Real Presence were true,) that *Christ* is not only made *merchandise* of, but that, if he cannot be sold, he becomes *paltry and despicable*. Judas betrayed his Lord and Master for thirty pieces of silver, but the

Romish Priests sell him for one piece. Judas Iscariot was less obdurate and guilty than the Judases who now betray him. He acknowledged that he *had sinned*, but the modern Judases of Rome contend that they have a right to sell him. We are fully acquainted with their subterfuge in the matter. They pretend that the money they take for Masses is not by way of pay; that it is merely *an alms*. This is what they tell Protestants, and what they make their own poor deluded followers believe. This is not, however, the talk of the Doctors among themselves. Let us step, for a moment, into their secret cabinet; and being favored by the introduction of that shining LIGHT, the Illustrious and Most Reverend Lord Alphonsus de Ligorio, we shall have a clear view of the subject; and, as his doctrine has been declared to be "*sound and according to God*," we shall run no risk of erring in believing his doctrine.

2. PAY FOR MASSES AN ALMS.—He asks, "Is it lawful to receive any thing for administering the Sacraments? Ans. In the administering of the Sacraments and other spiritual functions, it is simoniacal to take money, as the price of a sacred thing, or of the intrinsic labor that is required in those actions. But it is not simoniacal if the labor is external, for instance, if the Priest should celebrate Mass with singing, or at such an hour, in such a place, &c. I answer 2dly, It is not simoniacal to take money for celebrating Mass, if it be taken, not as a price, but as pay for one's support; since every one who is employed for the benefit of another, ought, in jus-

tice, to be supported by him; according to Luke, x. "*The laborer is worthy of his hire.*" To receive, or to give, any thing for the support of those who administer spiritual things, according to the appointment of the Church, and the *sanction of custom*, is lawful. And this holds good, and is lawful, even although the Minister is otherwise wealthy in his own, or in his Ecclesiastical possessions; for, as the Apostle says, '*No one goes a warfaring at his own charges.*' 1 Cor. ix. Hence it is lawful even to make a bargain in regard to the payment, provided it does not exceed the common rate, or the custom." —Ligor. Lib. VI. N. 320. Examin. Ordin. C. III. N. 106.

3. ALMS TO A WEALTHY PRIEST.—The Saint observes that a rich Priest can take pay for Masses, because it is now permitted by *the custom of the whole Church*; and because the workman, whether he be rich or poor, is worthy of his hire; for "*who,*" as the Apostle asks, "*goeth a warfaring, at any time, at his own charges?*"—1 Cor. ix. 7."—Id. Lib. VI. N. 317.

4. PERVERSION OF SCRIPTURE.—Here is another instance of the perversion of God's Holy Word, in order that the Popish Clergy may increase their wealth. They have forced the text to mean that the people are obliged to pay the Priest for spiritual things, and even to pay Priests, too, who are already wealthy. Now it can be proved from the whole scope of the Sacred Scriptures, that this is not the meaning of the text, "*The laborer is worthy*

of his hire." Christ and his holy Apostles, so far from craving or possessing the riches of this world, had none at all. Christ, who was God over all, was so poor that he was even under the necessity of working a miracle to get a piece of money; and for this end, he sent Peter to the sea, where, having cast a hook, he caught a fish, and took the money that was wanting, out of his mouth. (See Matt. xvii. 27.) And Peter said, "*Silver and gold have I none.*" Acts iii. 6. Paul speaks of himself and the rest of the Apostles, "*as poor, yet making many rich; as having nothing, and yet possessing all things.*" 2 Cor. vi. 10. The possessing that he alludes to here are the inestimable riches of Christ, those goods respecting which Christ said, "*Lay not up for yourselves treasures upon earth,*" &c. "*But lay up for yourselves treasures in heaven.*" Matt. vi. 19, 20.

In order to show what this hire was, of which mention is made by Luke in the text above quoted, we have only to turn over to Matt. 10th chapter, and 10th verse, and there we will find that "*The laborer is worthy of his hire,*" means, "*The workman is worthy of his meat.*" This is a very different doctrine from that which St. Ligori wrenches from it. We all grant that ministers of the Gospel are worthy of their hire; that is, are worthy of what will render them comfortable and useful in the discharge of their sacred functions; but that a wealthy Priest ought to be allowed still to hoard up more wealth, and that too, even from the indigent, is repugnant to the Law of God, and to the common dictates of

humanity. And still more repugnant is it to God's Holy Word, that spiritual things, such as the Sacraments, should be made subjects of traffic. In regard to these spiritual things, Christ says, "*Freely ye have received, freely give.*" Matt. x. 8.

In order to cut off every excuse of the Romish Divines in the defence of their simoniacal doctrine, we will rebut, and refute another argument which they adduce from Scripture, to uphold them in their traffic in souls. The text is that which speaks of the custom in the Apostolic days, which the "*possessors of lands or houses*" had of selling their property, and bringing "*the price of the things that were sold, and laying them down at the Apostles' feet: and distribution was made to every man according as he had need.*" Acts. iv. 34, 35. This custom, in those days, and under the then existing circumstances, was no doubt good; and if all men who now profess to be the pastors of Christ's flock, were as disinterested and holy as were the Apostles, the same custom now might be productive of the same advantages, but such is not the case; and such too, now, is not the custom in any part of the world. We have proved from Scripture, that the Apostles were men who had no earthly possessions, "*no silver and gold,*" consequently, the money that was confided to them was not for themselves, but for the poor Saints. The Scripture says, speaking of the disinterestedness of the primitive Christians, "*The multitude of them that believed, were of one heart, and of one soul: neither said any of them that ought of the things*

which he possessed was his own; but they had all things in common." Acts iv. 32. Hence it was, that their property was made one common stock. The Apostles possessed no more than the rest; for, "*distribution was made unto every man according as he had need.*" Acts iv. 34. "*I mean not,*" says the Apostle Paul, "*that other men be eased, and you burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality.*" 2 Cor. viii. 13, 14.

5. THE POPE ANTICHRIST.—This is entirely different doctrine from that which is taught by the Romish Priests. They are for getting all the money they can, and for holding it. They are very careful that all things *shall not be in common*; and St. Ligori tells us plainly that the multitude of *Romish Priests are very far from all being of one heart, and one soul.* What "*equality*" there is amongst the Romish Priesthood and their subjects, is obvious to every eye. We will begin with the Pope, who is the head, and to whom, if he be the Vicar of Christ, we ought to look up for example. We find him seated on a royal throne. On his head is placed a triple crown. Over his Sacred Person hangs suspended a crimson canopy. His hand is adorned with a golden ring set in costly diamonds. His feet sparkle with brilliancy, which kings have been taught it was an honor to kiss. His under dress is white; over which is thrown a large purple cape,

bound with ermine. Around his shoulders he wears a red stole which hangs down in front nearly to his knees. When he goes out, he is drawn in a chariot by six horses, and accompanied by a sumptuous train of Cardinals and other honored dignitaries. Previous to leaving his palace, the route his Super Royal Holiness means to take is pointed out. All the streets along which he is to pass, are then carefully swept; and the houses on either side, by way of honoring him, are richly ornamented. When he steps into his chariot, all the bells in the city begin to ring. As he passes the streets all fall prostrate before him; saying, "Pray, Holy Father, give me your blessing."† How exactly does the dress of this worshiped moving Idol correspond to that, which the Apostle John describes, speaking of this Antichrist! He speaks of him under the character of a woman; "*The woman was arrayed in purple, and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication.*" Rev. xvii. 4. This is the cup he says Mass in. And the abomination and filthiness of the fornication is, that the wine which he pours into it, he pretends to convert into the body, blood, soul, and divinity of Jesus Christ. *Con. Trid. Sess. xiii. Can. 1.* He creates his god, and then drinks him; **and IF HE DRINKS TOO MUCH HE GETS DRUNK ON HIM.** Dens de Euch. N. 26. This every Papist has to believe, if the doctrine of his church is true. They tell us it is a mystery—We grant it is the

"Mystery of iniquity:" and the *Woman who sat upon the scarlet colored Beast, drunken with the blood of the saints*, bore this mystery on her brazen front, *"Upon her forehead was a name written,"* says the Apostle, **MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.** Rev. xvii. 5.

Next in dignity come the Cardinals, whose dress is scarlet, unless they belong to some of the *Religious Orders*, as they call them. And even then, such is the predilection for the bloody color of *"the Beast,"* their caps are red. This red cap which they wear, is the distinguishing mark of their dignity. These also live in palaces, and pomp, and splendor.

The next in the Sacred Hierarchy are the Archbishops, and Bishops. The Purple is the uniform of these. In Popish countries, their residence, too, is a palace.

Then come the Priests. These are dressed in black, as if they were in mourning for the *"gold, and pearls, and precious stones,"* of their more successful competitors.

And, last of all, come the Monks and Nuns, hooded as if to hide them from the world. These, being mere subsidiaries, are allowed to dress in black, white, or gray. And being the tools of Priestcraft, they are packed away, and rust and rot in idleness and vice, until called for.

Around this Holy Hierarchy, *"where the Whore*

sitteth," roll those "*many waters,*" described in Revelation, "*which are peoples, and multitudes, and nations, and tongues; into whose hearts God hath put to fulfil his will, and to agree, and give their kingdom unto the Beast, until the words of God shall be fulfilled.*" Rev. xvii. 1, 17.

Such is the Romish church. We ask now, where is the *poverty*, and where the *equality*, of which the Scripture speaks? We grant, that, in Popery, there is poverty enough, and that there are sheep enough; but *the faces of the poor are ground*, to make them poorer; and the sheep are shorn, to clothe the Shepherds "*in purple and scarlet, in gold and precious stones.*" The people are taught that poverty and obedience are exalted virtues; while the Most Reverend Clergy aspire to an elevation that places them entirely above these virtues; so that the Pope, the highest of all, has no one to obey, being above all law, both human and divine. He sits on his throne wearing a triple crown, as Monarch of heaven, earth, and hell. He holds in his hand the keys of heaven and hell; so that no one can enter but by his permission. John tells us, in the Revelation, that it is Christ that hath "*the keys of hell and death,*" Rev. i. 18, that it is "*he that openeth and no man shutteth; and shutteth, and no man openeth*"—Id. C. iii. 7. Consequently, if the Pope is a man, he cannot have these keys. But he maintains he has them, therefore he must be God. Here again he stands revealed as that "*Man of Sin,*" (described by the Apostle Paul,) "*who opposeth and*

exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God."— 2 Thes. ii. 3, 4.

6. GENERAL COUNCILS OF NO WEIGHT,—We are happy to avail ourselves of the *sound doctrine* of St. Ligori, in order to show that the so much vaunted authority of *General Councils* is *not of the least weight* whatsoever. The doctrine on *Custom*, and the practical authority of custom rises paramount to every thing else. We would therefore admonish our Protestant polemics, wholly to demur against testimony founded upon the authority of a General Council. The crafty Jesuit will then be driven from his last hold. In our controversies, therefore, with the Papist who opens upon us the batteries of his *Infallible Councils*, we can convert the whole volley of his broadside into mere smoke by this simple question; "Sir, you talk of General Councils, and their infallible decisions, but permit me to introduce a word or two on the infallibility of *Custom*, which, according to your *sound doctrine*, abrogates and *annuls every other law*. If it can be shown that custom is in opposition to General Councils, the argument you build upon the Councils is null and void." It is not necessary, as we are taught by Ligori, and all the Divines, (by Ligori, whose doctrine is declared by the whole *Church!* to be *sound and according to God*;) it is no way necessary, that a custom, to be lawful, and to have the force of abrogating law, should be universal in the strict ac-

ception of the term ; it is sufficient, if the custom prevail in any one community, to make that custom lawful, at least, in that particular community. (See Synopsis, P. xv. Ligor. Lib. 1. N. 107.) Our Popish antagonists, in this matter, have the advantage of most of their opposers, inasmuch as it is not in the power of every one, unless he make a tour of the whole world, to know what are the different Popish customs which have been introduced and which are sanctioned in all the various parts of the world. Different customs are sanctioned by the Romish church, in different parts of countries. In Popish countries, custom sanctions almost every thing. In countries where the light of the Gospel shines, and where Protestantism prevails, Popish customs cannot be introduced in all their glory. The very Priests themselves would discountenance a custom in these United States, which is general, and sanctioned in countries where Popery is without restraint, if such a custom would incur the general displeasure of the community, and render the Priests and Popery unpopular. For the truth of this assertion, we have only to ask, whether bull-fights, masquerade balls, theatres, selling liquor even to the making of those who buy drunk, butchering and skinning of animals for market, keeping open stores and buying and selling, &c. on the Sabbath, would be allowed by the Popish Clergy in this country to their people at the present day, and under present circumstances? No,—they would cry as loudly against it as we do;—yet all this, and much

more, is all sanctioned by custom in Popish countries, and approved of and participated in by the Popish Clergy. (See Synopsis on the Popish Sanctification of the Sabbath.)

We come now to prove what we have advanced; that the authority of a General Council is of no weight whatsoever.

In regard to pay for Masses, a subject upon which St. Ligor expatiates largely, we find that custom has entirely nullified the *Decrees*, not only of other Councils, but even of the famous and Infallible Council of Trent. The Saint on this subject writes as follows :

7. PAY FOR MASSES.—“ Is it lawful to bargain for pay for Masses? Ans. Father Concina absolutely denies its being lawful, because the *Canons* prohibit all compacts and bargains respecting pay for Masses.”—Ligor. Lib. VI. N. 320.

The Saint now proves the contrary, and in support of the truth of his doctrine, he quotes a host of Divines. The contrary, he says, “appears probable, provided the bargain be for a just pay or wages, according to the common rate or *custom*, as we have already shown in vol. 1. Lib. iii. N. 55. The reason is, because, although the pay or wages is not given as the price of the Mass, nevertheless, since it is in justice given for the support of the Priest, there is nothing to hinder it from being bargained for. Neither do the above mentioned *Canons* stand at all in the way of the truth of what we advance, because they have either been *abrogated*

by custom, as Lassuis and Sancho observe, or they are to be understood in regard to unlawful compacts, as Roncag has better said. And these are only compacts or bargainings respecting the celebration of the Mass, which is prohibited by the Council of Trent in its 22 Session de Observ. in Cel. Miss.—Therefore, it is not the *just demands*, but illiberal and importunate exactions, that is, those that are excessive, which are prohibited, because these savor of avarice. Moreover, in these bargainings, scandal ought to be avoided as much as possible.”—Ligor. Lib. VI. N. 320.

8. **RATES OF MASSES.**—“At what rate is the payment of Masses to be computed, which a testator has left by his Will? Ans. If the testator did not state the rate, it is to be computed according to the common rate; but if the rate is to be computed or fixed by the Bishop, it ought to be according to the custom of the place, as has been declared by the Sacred Council, taking into consideration, however, the **FATNESS OR LEANNESS OF THE ESTATE, *ratione hereditatis pinquis vel tenuis.***”—Id. ib. *

“The reduction in the rate of pay for Masses is now only to be made by the Apostolical See, and not by Bishops, as is evident from the Decree of the Sacred Council, held by order of Urban VIII. and confirmed by Innocent XII.”—Id. N. 331.

9. **FORMERLY FRUITS, NOW MONEY FOR MASSES.**—“As to the pay for Masses,” observes the Saint, “it is proper here to state what has been recommended by our most learned Pontiff Benedict

XIV. in his work *de Synodo, de Missa, etc.* 'Formerly, the faithful brought to the Priest offerings of bread and corn for the Sacrifices; and what remained of these offerings fell to the lot of the Priests and Clergy. Afterwards, they were permitted to bring offerings of oil, spices, grapes, and such like things. And, finally, they were permitted to bring offerings also of money, which, at first, were not appropriated to the Priests, but were put into a coffer to be distributed for the support of the Ministers and the poor: but in process of time, they were given to the Priests themselves, that they might apply the Masses for them who offered the money.* This the Church, moreover, deservedly approved of, against the *Wicklifites*, who *condemned it*; for, as St. Thomas teaches, 'the Priest does not take the money as a price for the consecrating of the Eucharist, for this would

* By this is meant, to apply the Masses to the *intention*, as they call it, of those who offer it. It is not meant that the people offer the Mass, as the Mass is celebrated by none but Priests. The people are said to offer it in the sense, that they bring the offering and pay it to the Priest, that he may offer it up to their *intention*. These *intentions* are various. If it is for the release of a soul from Purgatory, the *Sacrifice* is then called "*Missa defunctorum*," a Mass for the dead. If it is in honor of some Saint, it is called "*Missa Votiva*," a Votive Mass. The ordinary Mass, or the Mass of the day, is that which is offered for the living, for the recovery of health, for a prosperous journey, for success in business, or for whatever the *faithful* choose to have it offered for. It is not required to tell the Priest what the *intention* is. For aught he knows, it may be for the recovery of a sick horse, for the death of an enemy, for success in gaming, or any other crime soever.

constitute simony, but he takes it as pay for his support!"—Ligor. Lib. VI. N. 316.

10. **PROGRESS OF AVARICE.**—"But notwithstanding this," continues the Saint, "it was hence that the avarice of the Priests broke out; and on account of this gain they celebrated several Masses a day. On account of this," (speculation,) "Innocent III. prohibited it," (the celebration of more than one Mass a day.) "But to this prohibition, other craft and viciousness succeeded; for the Priests consecrated as many Hosts," (wafers,) "as there were persons who presented their Alms. Other Priests, in the Mass of the day, read three or four Masses up to the *Offertory*; then they repeated as many **SECRETS**, *Secretus*, as they **READ PRAYERS**; and, finally, they finished the Mass under one Canon, by repeating as many Collects in the conclusion, as they had recited in the beginning; and thus, they received the pay according to the number of their repetitions. These Masses were called double and triple Masses, *Bifaciatae, et Trifaciatae*. Afterwards, many other errors crept in amongst them, which were proscribed by Alexander VII."—Id. ib.

11. **EXCUSE FOR SIMONY.**—The reason assigned why the taking of money for Masses does not constitute simony, is, because it is not taken as a price, but is a pay or an *alms*, for the support of the Priest. An *alms* for the support of a wealthy Priest!—Pay for the support of a wealthy Priest!—This, certainly, is just as consistent as it would be to say,—"these straws are brought to prop up the

pyramids of Egypt;" or, "this bucket of water is poured out to replenish the ocean."

12. **WICKLIFITES CONDEMNED FOR OPPOSING SIMONY.**—We have here before us, too, one of the reasons why the Wickliffites were condemned, and so cruelly persecuted; merely because they maintained with the Apostle, that *the gift of God ought not to be purchased with money.*

13. **THE PRICE OF MASSES ON SIGN-BOARDS.**—This execrable traffic in men's souls became so lucrative, and by the impositions and exactions "of the Priests so excessive, that Innocent XII," as Ligorì tells us, "in his Bull *Nuper*, A. D. 1697, issued a command that all the Rectors of Churches should have a tablet of the rates of Masses, both temporal and perpetual, exposed or hung out in a conspicuous place, to the end that the people might not be loaded with new burdens which they were unable to discharge as they ought."—Ligor. Exam. Ordin. p. 283.

14. **EXACTING OF PAY FOR MASSES.**—St. Ligorì calls the *payment* that is taken for Masses an alms; while, at the same time, he tells us that those Priests who exact for the saying of Mass, an alms, or a pay of a *higher price* than what is customary, or than what is allowed by the *Statutes of the Councils*, shall incur the penalty of excommunication. (Ligor. de Rom. Pon. Dec. c. 1. ep. iv.) Here we have, too, in this quotation from the Saint, the Statutes of the Infallible Council on the subject.

Those who will not pay what they owe for Mass-

es, can be compelled to pay it—" *It can be exacted,*" that is, it can be required authoritatively—can be demanded of right; therefore, as the withholding of what is right when authoritatively demanded, is a sin, and as those who are in sin, according to the Romish book-doctrine, are not to receive the Sacraments, as in Popish countries it is the law of the church that those who do not receive the Sacrament of the Eucharist, at least once a year, are subject to excommunication, it follows that those who owe for Masses, are compelled to pay. We say compelled to pay, because the unfortunate delinquent who falls under the curse of excommunication in those direful countries, is completely ruined, not only by the loss of Popish reputation, but by the temporal evils which accompany the excommunication.

This *exacting* of pay for Masses, is also confirmed by the Angelical St. Thomas, who says that "it is *lawful to exact*, with the authority of the Superior, the established and customary *oblations*, and whatsoever other income from those who are able, and unwilling to pay." Thom. Aquin. 2. 2. Q. 100.

A. 3. THE EXACTING OF AN ALMS FROM THOSE WHO ARE UNWILLING TO PAY!!

CHAPTER XVIII.

Sin--Sinners--Persecution--Concubines of the Clergy--Priestly licentiousness--Attrition--Dispensations--Variance of Infallibility--Popery in Council, and Popery out of Council--The Vaulted Treasury--Miscellaneous.

1. **SIN IS TO BE PERMITTED.**—"Of two evils," says the Saint, "the lesser is to be permitted in order to avoid the greater."—Ligor. Lib. vi. N. 610.

2. **SINNERS TO BE KEPT IN IGNORANCE.**—The Saint proposes and answers the following objection: "The Confessor is a Doctor; therefore, in virtue of his office, he is wholly bound to instruct the ignorant, and to make the law clear to them.—Ans. The Confessor is not only a Doctor, but also a Physician; hence as a Physician, when he foresees that his administration will tend to the ruin of his Penitent, he ought to abstain from admonishing him: and although he is a Doctor, nevertheless, since the office of Confessor is an office of charity, instituted by Christ the Lord, for the good of souls, he ought indeed to teach the doctrines; but he should teach that doctrine only which is advantageous, and not that which is hurtful to the Penitents. Moreover, if, in virtue of his office, he were bound to instruct his Penitents in every truth, he ought to remove invincible ignorance from them, even the ignorance of human law, although he should foresee it would be injurious to them: but this, no one will say, or at

least, it would be very improbable if it were to be said."—Id. ib.

3. **SINNERS TO BE LEFT IN SIN.**—"Where there is no hope of fruit, the admonition of the Confessor in regard to his Penitent's making restitution, is to be omitted."—Id. N. 614. So "also it is to be omitted," continues the Saint, "when there is fear of scandalizing others, or fear of the loss of character, of quarrels, and the like."—Id. N. 615. In regard to this, however, the Saint gives some exceptions. One of the exceptions is this; "If the Penitent should ask his Confessor, then he is bound to uncover to him the truth, neither is he then allowed to dissimulate."—Id. N. 616. But if the Penitent should not ask him, then, he can conceal the truth, and dissimulate. Such is the way that these poor people are kept in ignorance, and suffered to remain in sin.

4. **GRACE REQUIRED FOR MARRIAGE.**—"Those who contract marriage should be in a state of grace, in order not to sin; because they receive a true Sacrament, although they should be asleep."—Id. N. 884.

5. **PRIESTS' ILLEGITIMATE CHILDREN.**—"It is prohibited," says Ligorì, "by the Constitution of St. Pius V. for any Clergyman to leave by Will, any thing to his illegitimate children."—Ligor. Epit. Doc. Mor. p. 338.

6. **HERETICS TO BE PUNISHED.**—"A Bishop is bound," says Benedict XIV. "even in places where the Tribunal of the *Holy Inquisition* is in force, sed-

ulously and carefully to purge the Diocess that is committed to his care, from heretics; and, if he find any of them, he ought to punish them according to the Canons; he should, however, be cautious, not to hinder the *Inquisitors of the faith* from doing their duty."—Ligor. Ep. Doc. Mor. p. 378. What this duty is, can be seen by casting an eye on the annexed plate.

7. CONCUBINES OF THE CLERGY.—“A Bishop, however poor he may be, cannot appropriate to himself pecuniary fines without the license of the Apostolical See. But he ought to apply them to pious uses. Much less can he apply those fines to any thing else but pious uses, which the *Council of Trent* has laid upon non-resident Clergymen, or upon those *Clergymen who keep concubines*.”—Ligor. Ep. Doc. Mor. p. 444.

How shameful a thing, that the *Apostolical See*, as they call it, that is, that the Pope of Rome, should enrich his coffers by the fines which he receives from the profligacy of his Clergy! If they keep *concubines*, they must pay a *fine* for it; but if they *marry*, they must be *excommunicated*! This accounts, at once, for the custom in Spain, and other countries, and especially on the island of Cuba, and in South America; where almost every Priest has *concubines*, who are known by the name of *nieces*. These abandoned men are willing to pay the fine rather than forego the gratification of their lustful appetites. The “NARRATIVE OF ROSAMOND,” who was once herself one of these concubines, in the



ulously and carefully to purge the Diocess that is committed to his care, from heretics; and, if he find any of them, he ought to punish them according to the Canons; he should, however, be cautious, not to hinder the *Inquisitors of the faith* from doing their duty."—Ligor, Ep. Doc. Mor. p. 378. What the duty is, can be seen by casting an eye on the annexed plate.

THE CUSTOMS OF THE CLERGY.—"A Bishop, being a private person, cannot appropriate to himself any of the goods without the license of the Apostolic See. He is not ought to apply them to particular uses, nor he apply those fines which are levied upon the clergy, to his own uses, which the *Canons of the Council of Trent* have appointed upon non-resident Clergymen, and those—*The Clergymen who keep concubines*."—Ligor, Op. Theol. Mor. p. 144.

It is a singular thing, that the *Apostolical See* should have decreed, that is, that the Pope of Rome, should have decreed, that there be no fines which he receives for the maintenance of his Clergy! If they had decreed that there should be a fine for it; but if they had decreed that there should be no fine!—This is the custom, or the custom in Spain, and what is the custom in the island of Cuba, and what is the custom in almost every Province and Diocese of the Kingdom of Spain, where they are obliged to pay the fines of their Clergy for the maintenance of their Clergy?—Ligor, Op. Theol. Mor. p. 144.



The Punishment of Heretics

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island of Cuba, portrays the general licentiousness of the Popish Clergy, in colors so shocking, that the picture cannot be looked at without a blush. Here we see the doctrine fully exemplified by practice. This keeping of concubines, is a thing so common in the Popish West India islands, and in South America, that it is rarely noticed. The offspring of this Priestly intercourse are numerous. They are known to be the children of the Priests; but, because it is the *general custom, it is laroful*; and it passes off merely with a joke or sarcasm.

8. PENALTY OF ACCUSING A PRIEST.—“A Penitent, or any other person who shall falsely declare to the Ecclesiastical Judges, that he has been solicited or allured, incurs a reservation that is reserved to the Apostolical See.”—Bulla Sacrament. Pœnit. Ligor. Epit. Doc. Mor. p. 458.

The solicitation here alluded to, is the crime that is prohibited by the 7th Commandment, “*Thou shalt not commit adultery.*”—Ligor. de Rom. Pont. Dec. p. 79. It is in this sense that the word is used by the Saint in his Treatise on the Decrees of the Roman Pontiffs, Chap. II. p. 79. And it is there, that the thing is more fully unfolded in the following words of the Encyclical Letter of Pope Benedict XIV. “And because,” says the Pope, “certain wicked men are found, who, moved by hatred, anger, or some other base reason; and incited by persuasions, promises, flattery, threats, or in any other way whatsoever, reckless of the tremendous judgments of God, and in contempt of the authority

of the Church, falsely impeach innocent Priests of solicitation before the Ecclesiastical Judges, they shall be cut entirely off from the hope of obtaining Absolution, except in the end of life, and at the article of death, which Absolution we reserve to ourselves and to our successors."—Ligor. de Rom. Pont. Dec. p. 78.

9. **DOCTRINE OF DEVILS.**—We ask now, who, among Papists, could be found that, under such an awful threat as the above, would dare to accuse a Priest of having solicited her to violate the 7th Commandment? Few, indeed, where Popery and Popish Priests bear sway, would dare to subject themselves to the wrath and vengeance of those devouring wolves. The last unfortunate victim that was publicly burned by the Inquisition at Seville, in Spain, on the 7th November, A. D. 1781, was burned expressly on account of her being supposed guilty of having had illicit intercourse *cum Demone*. (See the History of the Inquisition by Llorent, Tom. IV. C. 66.) There is but little doubt in regard to who this Devil was. There are few of the devoted vassals of the Priests who would have fortitude enough to risk the consequence, especially as a doctrine has been invented, by which the Priests can lay the crime upon one who cannot be summoned from his dark and deep abyss to vindicate himself.

10. **ATTRITION.**—According to the doctrine of the church of Rome, it is not necessary for a sinner, in order to obtain the Absolution of his sins in the tribunal of Penance, to have contrition. It suffices

if he have what they call attrition. That is, he must have something. But what this something is, the Divines, as Ligori himself informs us, do not know. In this, however, they are all agreed, that it is not the pure love of God, since this constitutes *contrition*. The Saint on this subject, and with the authority of Pope Benedict XIV. writes as follows : "Attrition for sins, according to the Council of Trent, suffices for disposing the Penitent to receive the grace of God in the Sacrament of Penance; but what this attrition is, is not so clear. It may be joined with something of the love of God, with a weak, slender, and remiss love. It may also be a sorrow on account of God, not inasmuch as he is supremely good, but inasmuch as he is good to us. It may also be a sorrow for sins conceived merely on account of their turpitude, or solely through fear of punishment and of hell, *without any love of God*. This last named attrition may, however, be excited by the fear of hell, and be united with some sort of initial love of God, in such a manner that sin may be hated on account of the torments; and the soul, at the same time, be disposed towards God as an object of delight. The subject is controverted and uncertain among the Divines, whether servile attrition, which is elicited merely through fear of hell and of punishment, and unaccompanied with any love of God, even the initial love, is sufficient for disposing the Penitent to receive the grace of God in the Sacrament of Penance; or whether it is requisite that there should be united with it the initial love of God.

In this question the sovereign Pontiff admonishes the Bishops not to pass any decision in the Synods. He counsels them, however, to teach the Confessors that it is right to exhort their Penitents to a true, and perfect contrition."—Ligor. Epit. Dec. Mor. p. 458.

We have here another instance, among the many of the perpetual variance of the Romish Divines among themselves. They pretend that "he who hears them, hears Christ," and yet *their trumpets give such an uncertain sound*, that they are not only unable to prepare themselves for the battle, but they discomfit and throw into confusion the whole host of their credulous and deluded followers. How different is the doctrine of these Infallible Doctors from that which is taught in the Word of God. The Scripture says, that, "*in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.*"—Gal. v. 6. "*The fruit of the spirit is love,*" &c.—Id. v. 22. "*God hath not given us the spirit of fear; but of power, and of love.*"—2 Tim. i. 7. But Popery says the love of God is not required, and that *servile fear* suffices. The Apostle Jude commands us, saying, "*Keep yourselves in the love of God,*" Jude 21; and Paul positively declares, that "*The end of the commandment is charity.*"—1 Tim. i. 5. With all this mass of Scriptural evidence, the church of Rome declares that *attrition* is sufficient for obtaining the pardon of sins; provided, however, that they be Confessed to a Priest; otherwise, they tell

us it is insufficient.—Ligor. Lib. VI. N. 452. Obj. 1.

11. **DISPENSATIONS FOR MONEY.**—There is no *Sacrament!* in Popery in regard to the lawful administration of which there are more *Ecclesiastical impediments* than in that of matrimony. These impediments are so numerous, that we shall not attempt to abuse the reader's patience by an exhibition of them. The whole multitude of them are to be found in Ligori, Lib. vi. DE MATRIMONIO. No one is permitted to marry who is obnoxious to any of these impediments; and however numerous they are, they can all be removed by obtaining a *Dispensation*, as they call it. This right of Dispensing belongs primarily to the Pope, who, in most cases, has delegated the right to the Bishops; and then, their right again, in some cases, to the Priests. This power of Dispensing gives to the Romish Clergy an almost uncontrollable influence over their subjects. It operates in favor of the Clergy in two ways; first, it makes them entire lords over their followers by keeping their consciences under complete subjection to Priestly domination; and, secondly, it gives them free access to their purses.

We are well aware that the Council of Trent, (that is, the Bishops when they get together and form a Council,) pretend that Dispensations ought to be gratuitous, yet we know, at the same time, that this is a mere mockery of the thing; for, as soon as the Infallible Council is dissolved, the Pope, and the rest of the Bishops, act just as they choose. In re-

gard to money-matters, the Decrees of Councils are mere empty and unmeaning sounds. These Decrees, when interest is concerned, are framed for no other purpose than *to show to heretics*, that they may see how holy, Mother Church is.

A General Popish Council is like a landscape painted on canvass. It presents to the eye a mere representation of a thing. A tree, for instance, will be painted luxuriant with delicious fruit; a garden, blooming with the flowers of virtue, overshadowed, indeed, with noxious weeds. Rivers and rivulets are seen watering the wide expanse, and fertilizing the soil with their refreshing moisture. The sun, in his meridian glory, sheds his bright beams over the whole scene; and the darkness of night is mellowed by the silver light of the moon. This is Popery in Council:—a mere painted *Show*. When the Council is dissolved, the picture vanishes;—the fruit falls to the ground;—the leaves are scattered to the winds—*the streams become stagnant, noxious, and pestilential;—the sun sinks behind the horizon of fluctuating opinion;—and the moon is turned into blood;—the Shepherds become wolves;—the garden is converted into a waste, howling wilderness;—and, in the universal darkness of the times, these wolves, with the motto of opinion on their foreheads, prey upon the sheep, and leave their bones to bleach and wither in the sun.*

Reader, is the picture we have drawn touched with the crayon of exaggeration? Is it not a picture

drawn by the *Saint* himself?—Truth answers, “the picture is fairly drawn.”

Let us open the *Saint* again.—His pages now glisten with gold.—It is the question, at present, of **IMPEDIMENTS AND DISPENSATIONS**.—The more the Impediment the greater the Dispensation: and the greater the Dispensation, the weightier the gold that buys it.

Treating on the subject of Dispensations in matrimony, the *Saint* proceeds as follows. “Besides the reasons which Busemb adduces for the lawful granting of a Dispensation, Salm adds that of the renewing and solemnizing a marriage that has been contracted in *bona fide*, and even in bad faith and insincerely.—Also the furnishing of more money.”—Ligor. Lib. VI. N. 1130.

12. **TRENT AND THE TACIT CONSENT AT VARIANCE**.—Ligori informs us that Father Concina, one of the Divines, states in his writings, that he is displeased that the Church should grant a Dispensation in matrimony on account of money; and he wonders that, since the Council of Trent has declared that Dispensations ought to be granted gratuitously, that the Doctors should assign as a reason for granting Dispensations, that they are not given gratuitously.—Id. ib. Against this opinion of Father Concina, Ligori adduces the authority of Pope Benedict XIV. and other Divines, and observes that it is the common sentiment, that *Dispensations in matrimony are lawfully granted for money*.—Id. ib. “And it is right,” observes the *Saint*, “since s

sort of compounds, *compositiones*, as Pope Innocent X. has commanded, are not to be mixed up with the other moneys of the *Vaulted Treasury*, but are to be laid up on MOUNT PIETY, from whence they are not to be taken, except by the mandate of the Pope; and for the sole purpose of being laid out for pious uses. Since, therefore, this supply of money is laid out for the SAKE OF THE POOR, it is a reason sufficiently just why the Church grants Dispensations *so frequently* as she does. Nor is the growling of the heretics, as Father Concina objects, in the least degree to be regarded, for it is evident that they murmur without a just reason."—Id. ib.

13. **POPERY IN COUNCIL AND POPERY OUT OF COUNCIL.**—This, we may well say, is a curious paragraph altogether. It is so completely Popish, that it needs a little elucidation, in order to show it to greater advantage.

"The Council of Trent," as the Saint observes, "has declared that Dispensations ought to be granted gratuitously." Now, this Council of Trent, being a General, or Œcumenical Council, represents the whole Church; consequently it is infallible.

This is the picture of which we have spoken.

But the Holy and Sovereign Pontiff, and the rest of the Prelates, as soon as they retire to their palaces, leave this picture, which they painted in the Council, to fade away upon the shelves; or, as has been observed, to be scattered to the winds. Where do we find them now?—What is their doctrine and their practice now?—We find them in their *Vaulted*

Treasuries, arranging and counting out their "*compositiones*," that is, the compound moneys with which their *Vaulted Treasuries* are filled—Gold coins,—silver coins,—copper coins,—paper money,—jewelry,—trinkets,—and the last *obolum* and farthing, that the poorest of their subjects may have had for buying a Dispensation. We find them marching up *Mount Piety*, each with a bag filled with the price of Dispensations, to deposite their treasures in the Monasteries for the use of the *poor*.—They rob the poor to feed the poor.—That is, they rob the poor worldlings, as they call them, to pamper and glut the *poor Monks*.

When Popery speaks of the poor, she primarily, and properly means her Monks and Nuns, who are chained, as mere vassals, to her car by the vows of poverty, chastity, and obedience, which form a three-fold cord that binds them faster than any galley-slave. All this money is for them.—Here we need again an explanation.—Being under the vow of poverty, these poor wretches are not allowed to finger the least farthing of the whole. It is for the poor Monks and Nuns; but the Holy Fathers have the distribution of it. The poor Monks and Nuns, perhaps, may see it glittering while their Reverences and Holinesses are gambling it away for wine or pleasure. They may hear the sound of it; but, for them, it is forbidden fruit.—“Nor is the growling of heretics to be in the least degree regarded.” These are mere dogs, and “holy things are not for them.”

14. THE VAULTED TREASURY.—These *com-*

pounds, which are amassed by the sale of Dispensations, "are not to be mixed up," as the Saint tells us, "with the other moneys of the VAULTED TREASURY." By this VAULTED TREASURY, which is in Rome, he alludes to the Pope's Treasury; and the other moneys with which it is filled, are revenues he derives from the kings and princes who are subject to his Spiritual exactions; moneys which he procures by the sale of Indulgences; by the rents of his vast domains; by the ~~taxes~~ taxes he receives from the licensing of public brothels; and from Priests for keeping concubines; moneys which flow in torrents into this VAULTED TREASURY, from that "*golden cup which he holds in his hand, full of the abomination and filthiness of his fornication,*" the Mass-cup; for a single gill of which his Holiness is sometimes paid, if it be a Mass *in pontificalibus*, the sum of one thousand dollars. Not a drop of this abomination is ever drunk until it is paid for, except on what they call "ALL SOULS' DAY;" and then the cup is offered up for all the souls in Purgatory. This "ALL SOULS' DAY" happens to come but once a year, on the 2d of November. Wo, then, to the man who dies upon the 3d, or any other day. Wo to him, unless he have money to leave to the Priest for "MISSÆ DEFUNCTORUM," for "MASSES FOR THE DEAD." Weeping, wailing, and gnashing of teeth will be his portion, at least, for one long year. O, execrable doctrine, "*doctrine of Devils,*" in every respect! O, cruel Fathers, who will see their children rolling and agonizing in the fiery flood of Pur-

gatory, without relieving them, when it could be done by the mere drinking of a cup of wine! O, rebels and traitors; robbers and murderers!—“*Freely you have received,*” therefore, “*freely you should give.*” O, ye Judases, whose boasted succession comes from the bleeding wounds of Christ, who refuse to pour the wine and oil of consolation into the wounds of your suffering brethren, because they cannot pay you for a Mass!—Successors you are, not of the humane and lowly Saviour, but of the treacherous Judas, who sold, like you, his Lord and Master, for a few pieces of silver.—Judas will yet rise in condemnation against you; for he sold his Master for thirty, but you sell him, rather than miss the sale, for one piece. “*Judas repented himself, and brought again the thirty pieces of silver to the chief Priests and elders; saying, I have sinned;*” but you hoard it up in VAULTED TREASURIES, to expend it on your lusts.—He repented, but the tears of contrition have never, as yet, rolled from your flinty hearts.—The very Pharisees themselves will yet condemn you; for they *took the silver pieces, and said, It is not lawful to put them into the treasury, because it is the price of blood; and they bought with them the potter’s field to bury strangers in:* but you maintain that it is lawful to retain the money; and you put it in your TREASURY. Go rather with it, as did the traitors of old; go, buy a potter’s field, and bury your money and your doctrine with it; go, and let your money perish with you, since “*you have thought that the gift of God may be purchased with mor*”

CHAPTER XIX.

The laity universally prohibited from reading the Bible.

1. "In the Council of Toledo," says Ligori, "which was held in the year 1229, the laity, of whatsoever rank or class they might be, were prohibited from having in their possession, during the heresy, any book of the Sacred Scriptures whatsoever, except the Psalter and the Breviary.—Conc. Toletan. Statut. 13. apud Harduin. tom. 7. Collect. col. 178. And because it is the custom of the heretics to translate the Sacred Scriptures into the vernacular idiom, in order that they may, after having interpreted them in their own way, erroneously give them to their people to learn, the Council of Biterrensis, in the year 1245, (chap. 36,) prohibited the translation of any of the books of Scripture into the vulgar tongue. The same was also prohibited by the Councils of Jerusalem, Mechlin, Camarace, and many other Councils, which may be seen in a work published at Paris, in the year 1661, by command of the Clergy of France, under the title of, '*A Collection of the authors who have expressly condemned the translation of the Sacred Scriptures into the vulgar tongue.*' In regard to this matter, we have also the fourth Rule of the Index. Moreover, Pope Clement XI. condemned the 79th proposition of Quesnelle, which maintained that, 'It is always useful and necessary, at all times, and in every place, and for all sorts of persons, to

study and to make themselves acquainted with the spirit, the piety, and the mysteries of the Sacred Scriptures.'"—Ligor. *De Prohib. Libros*, p. 224.

2. **THE BURNING OF THE BIBLE.**—After having enumerated other books that were condemned, the Saint observes, "I cannot comprehend with what face certain persons assert that the Church has the right only of condemning bad books, but not the right of prohibiting or of burning them."—*Id.* p. 226.

How contrary is the prohibiting of the reading of the Scriptures to the Word of God, which tells us to "*Prove all things; hold fast to that which is good.*"—1 *Thes.* v. 21.

The Saint now undertakes to refute the objections that are adduced against the right of the Romish church to prohibit the reading of books. And first, in regard to the text, "*Prove all things, hold fast to that which is good,*" he observes that this text means that "all things that are doubtful and uncertain need examination and proof, as were certain prophecies of which the Apostle was speaking in the preceding verse; where he said, '*Despise not prophesying.*' It was these that St. Paul wished to be judged whether they were true or false; for our Lord has already commanded the faithful, (*Deuter.* XIII. 3,) not to listen to False Prophets. But those things which were taught by Christ himself, or by others to the Apostles, he did not wish to be examined, but to be held fast and obeyed, according to the Apostle; '*Hold fast the traditions which ye have received.*' 2 *Thes.* ii. '*I praise you,—because you*

have held fast to my commandments which I delivered to you.' 1 Cor. xi. 2. Moreover, as Alexander Natalis observes, to examine and prove the doctrine contained in books, is not intrusted to every one, but only to the Bishops, whom the Holy Ghost has placed over the Church of God; and, especially the Sovereign Pontiff, the Vicar of Christ, and the Supreme Pastor of the whole Flock of Christ. Bad books are not condemned by the Church until after a careful examination; therefore no other examination or judgment ought to be expected in regard to those works which have already been condemned by the Church."—Ligor. De Prohib. Libro. p. 229.

3. THE BIBLE NOT PROHIBITED IN THE PRIMITIVE TIMES.—The next objection which Ligori tries to refute is that which is taken from some of the primitive Fathers, as they call them. These primitive Fathers were of a different sentiment from the Romish Doctors, in regard to the reading of books; and especially in regard to the Sacred Scriptures, the prohibition of which was never thought of by them. "If any murmur," says St. Jerom, "because I read the expositions of those in whose doctrine I do not believe, let him know, that I choose to listen to the Apostle, who says, *'Prove all things, hold fast to that which is good.'* My determination is to read the ancients, to prove all things, to hold fast to that which is good, and not to depart from the faith of the universal Church."—S. Hieron. Ep. ad Miner. et Alexand., apud Ligor. de Prohib. Libro. p. 227. "This," (observes Ligori, speaking of his

opponents,) "they moreover confirm by the words and examples of Theophilus and Dionysius, Bishops of Alexandria. For when Theophilus was blamed for reading the writings of Origen, he answered, 'If I find any thing good in them, I take it, but if I should see any thing thorny and difficult I pass it by as mere sophistry.' In like manner, when Dionysius was blamed for reading the writings of heretics, having prayed to God, he heard a voice from heaven, saying, 'Read all things which come to hand, for you are able to examine them, and to prove them.' Therefore Dionysius read them, and he wrote to some, (who perhaps blamed him,) that he regarded this vision as being conformable to the words of the Apostle, '*Prove all things, hold fast to that which is good.*'"—Apud. Euseb. Hist. L. VII. C. 7. Ligor. Id. p. 229.

The next objection which Ligori would refute, is that which is taken from Pope Hormisdas, who lived in the sixth century. Even in that early period of the Church, the "*mystery of iniquity,*" as the Apostle foretold, "*had already begun to work.*" 2 Thess. xi. 7. However, to the honor of Hormisdas, this mystery of iniquity was not allowed, at least by him in his days, to work the prohibiting of the Word of God. We will quote the words of this Pope as they are delivered to us by Ligori himself, "*Nec tamen.*" "We ought not," says Hormisdas, "to blame that diligence which runs through, and examines many things, but only the inclination which leads us from the truth. By this, we often lay in a

store of instruction that is necessary for the convincing of our very rivals themselves. Neither ought it to be looked upon as a fault *to know* what we ought *to shun*. Therefore, it is not those who read unsuitable things, that do wrong by reading, but those who follow that which is wrong. If it were not so, the Teacher of the Gentiles would never have told the faithful, ‘*Prove all things, hold fast to that which is good.*’”—Hormisdas Epist. LXX. ad Possessor, apud Ligor. De Prohib. Libro. p. 228.

Here we have authority enough, quoted by the Saint himself, (consequently, *faithfully* quoted!) to prove that in the days of the Apostles, and in the primitive times, there was no prohibition, either in regard to reading the Works of heretics, or to the reading of the Sacred Scriptures. Not only was it not considered a fault to read them, but, on the contrary, it was regarded as a fault not to read them.

4. LIGORI'S LAST SHIFTS.—Ligori now, being embarrassed with the insuperable objections of his adversaries, has recourse to his usual subterfuges. Being master of dissimulation, and long habituated to garbling, and wrenching the Sacred Word of God, he brings Scripture against Scripture, and Saint against Saint. His sophistry is so futile, and at times so long and tedious, that we are under the necessity of passing it over. Amongst other observations which he makes in regard to the above quotation from St. Jerome, is this, that “he is to be pardoned on account of his too ardent zeal; for which was rebuked by the Lord himself, and even pun-

ished by flagellation. Moreover, the reading of such books had not as yet been condemned by the Church. But who can doubt, that, if they had been condemned, Jerome would have obeyed the Church."—Ligor. De Prohib. pp. 230, 231.

5. **THE BIBLE NOT PROHIBITED BEFORE A. D. 1229.**—We learn also from the Saint, that "the Council of Tolosa was the first that ever prohibited the faithful from reading the Sacred Scriptures."—Ligor. Id. p. 234. Velly, and other Popish Divines, have made the same concessions. This Council was held in the year 1229. Here, then, we have it admitted by our opponents themselves, "That the reading of the Bible had not yet been condemned by the Church in the days of Jerome," who lived in the fifth century. And, again, that "no Council had ever condemned it previous to that of Tolosa, in the year 1229," except that of Toledo, held in the same year.

6. **FRAUDS PRACTISED BY THE CHURCH.**— "We acknowledge," says Ligori, "that, in the condemning of the errors in books, abuses and frauds may occur, as well as in any other human judgment: but what then? Are we, therefore, not to obey the lawful authority?"—Ligor. de Prohib. Libro. p. 237.

7. **THE INQUISITION ESTABLISHED BY THE ROMISH CHURCH.**—The Saint tells us, that "THE CHURCH FIRST ESTABLISHED THE CONGREGATIONS OF THE INQUISITORS, and then the Expurgatorial Index, to whom she committed the examination of books, and gave

the faculty of prohibiting them. The first of all was *Innocent III.*, in the year 1204, *who sent the Inquisitors* against the heretical *Albigenses* who infested the Province of Tolosa, and gave them power to proceed against them, and to prohibit their books, and *to commit them to the flames.** This was afterwards confirmed by other Pontiffs, in other Provinces. The adoption of the same measures was also obtained from *Alexander IV.*, by *St. Louis*, for France; and from *Pius IV.*, by the Emperor, *Charles V.*, for Spain, and for the provinces under their subjection."—*Id.* pp. 237, 238.

8. MORTAL SIN TO READ THE BIBLE.—The Saint informs us that those of their subjects who read prohibited books, the Bible amongst the rest, are guilty of mortal sin; and that they should be *severely punished*, according to the will of the Bishops.—*Ligor. de Prohib. Libro. p. 239.*

9. ST. THOMAS AQUIN APPROVED BY THE CHURCH OF ROME.—“The *writings of St. Thomas*,” (Aquin,) “notwithstanding they were *unjustly condemned* by a certain French Bishop, are now, however, *universally commended* by the Church of Rome.”—*Id.* p. 244.

10. THE BULL OF *Cæna Domini*.—“The Bulla *Cænæ* excommunicates under anathemas reserved to the Pope, all who read, sell, or retain the books of heretics, containing heresy, or treating on religion.”—*Id.* p. 247.

* Tolosa, now called Toulouse.

CHAPTER XX.

The Inquisition an Ecclesiastical Establishment—The perplexities and contradictions of Infallibility—Extreme Unction—Efficacy of Holy Oil—Miscellaneous.

WE shall promiscuously gather a few more sprigs which inadvertently may have been dropped from the nosegay which has been culled from the luxuriance of this great Saint Ligorí, and then place the flowers of this "*sound doctrine*" in contrast with the pure, and unadulterated Word of God.

1. "A SACRAMENT, in the Christian Church," says the Saint, "is a visible sign of invisible grace, instituted by Christ for the sanctification of the people of God."—Ligor. Exam. Ordin. p. 222.

2. INQUISITION ECCLESIASTICAL.—The following preamble in the Decree of Pope Benedict XIV. shows whether or not the Inquisition is a mere civil tribunal, as Papists would have us believe. The Decree is "against those Priests who solicit those who confess to them, *ad turpia*, in the tribunal of Confession, and who abuse the Sacrifice of the Mass."

3. POPE'S DECREE, AND TITLE, HOLY LORD.—"In the General Congregation," observes the Saint, "of the HOLY ROMAN and UNIVERSAL INQUISITION, held in the Apostolical Quirinal Palace, before OUR MOST HOLY LORD, Lord Benedict, by Divine Providence, the fourteenth POPE, and before the Most Eminent, and Most Serene Doctors, the Card"

of the Holy Roman Church, SPECIALLY DEPUTED BY THE HOLY APOSTOLICAL SEE, GENERAL INQUISITORS against heretical pravity."—Ligor. De Rom. Pont. Dec. III. p. 85.

"POPE PAUL III.," says Ligori, "ESTABLISHED THE GENERAL INQUISITION AT ROME, in the year 1542, by his Bull 34, commencing with the words, '*Licet ab initio.*'"—Ligor. De Prohib. Libro. p. 238.

The following Canons have been issued by subsequent Roman Pontiffs, in order to *reconcile the more modern doctrine and discipline* of the Church of Rome, with her former doctrine and discipline.

4. POPE'S DECRETALS, CANONS, AND BULLS BIND UNDER SIN.—We learn from Ligori, that the Canons and Decrees, or Decretals, as they call them, of the Popes, are binding under mortal sin. The following is the concluding form of a Pontifical Decretal: "No one, therefore, whosoever, is allowed to infringe this page or book of our will, Decree, command, mandate, and *derogation*, or with temerity to dare to contradict it. And if any should presume to attempt it, let him know that he will incur the indignation and anger of God Almighty, and of his Blessed Apostles Peter and Paul. Given at Rome at the Church of Holy Mary the Great, &c."—Ligor. De Rom. Pont. Dec. p. 81.

5. ROMISH CHURCH RELAXED.—"Canon II. What was formerly forbidden by the discipline of the Church, even under *mortal sin*, can now easily

be regarded as a mere law of counsel."—Id. pars. 1 ma. p. 6.

6. PRIESTS AND WOMEN.—DECREES AGAINST DECREES.—STRAINING TO RECONCILE REPUGNANT DOCTRINES.—“*Canon IV.* A former Decree of a Roman Pontiff, granting a general permission of any thing, is not to be considered as violated by subsequent Decrees, which, in particular cases, may limit that former Decree. Innocent III., for instance, *in cap. ‘A nobis 9, de cohabitatio Cleric. et mulier,’* says, ‘Women are not allowed to live, or dwell in the same house with Clergymen, unless, perchance, they be persons who are naturally so unsightly and unpleasant, that there can be no ground for suspecting the perpetration of any outrageous crime.’ In opposition to this Decree stands that of the Council of Nannet, the constitution of which was inserted in the compilation of the Decrees of Gregory IX. By this Council it was decreed that even a mother, an aunt, or a sister, should not live in the same house with a son, nephew, or brother, if he be a Clergyman; that is, if his morals be depraved, and the woman’s character be suspicious. Therefore, as Benedict XIV. prettily remarks, ‘the Decretal of Innocent III. constitutes a general rule to be observed in ordinary circumstances; but the Decree of Nannet, sanctioned by Gregory IX., supposes a limitation to the rule, and that it is to be applied only in certain special cases.’”—Id. pp. 6, 7.

7. HARD STRAINING IN RELATION TO EX-

EXTREME UNCTION.—" *Canon V.* It is not lawful to wrest the words of a Pontiff that permit any certain thing, to a sense that is contrary to Catholic dogma; or to put a construction upon them that is foreign to the obvious sense of the words in which the Decree was couched. Those persons, therefore, sin, and violate this Canon, who interpret the words of Innocent I., in his epistle to Decentius, in such a way as to make them mean, that all Christians are ministers of Extreme Unction. The epistle alluded to, reads as follows: 'That the Holy Oil, which is *consecrated by a Bishop*, can be lawfully used, not only by Priests, but by all Christians, for anointing themselves in case of their own necessity, or of the necessity of their relations.' Furthermore, in regard to this epistle, it is very probable, as Maldonatus, and others, quoted by Benedict XIV., have observed, that Innocent was speaking, not of an *active*, but of a *passive* anointing; that is, not of a *conferring* of the Sacrament, but of the *receiving* of it; since there might have been Priests who supposed that no one could be anointed with Holy Oil, but by those by whom it was consecrated. Certainly, the very word *to use*, indicates this."—Id. p. 7.

8. **THE FOX IN A CORNER.**—There is, in the above, so much incongruity, so much absurdity, such a repugnance to their own doctrine, and such a determinate pertinacity in covering this repugnance, that we look upon these Infallible Doctors with mingled pity and contempt. Let the church of Rome err ever so much;—let subsequent Decrees

be ever so contrary to former ones;—let their modern theology be what it may; they still maintain, with some few exceptions, that their doctrine never changes. Now-a-days, it is the doctrine of the church of Rome, that none but a Priest is a Minister of Extreme Unction; that, unless the anointing be performed by a Priest, the *Sacrament*, as they call it, is null and void.—Ligor. De Extrem. Unct. Lib. VI. N. 710. Whereas we see, by a Decree of Pope Innocent I. that, in case of necessity, it was not only *valid*, but *lawful* for any *Christian* to administer Extreme Unction. Ligori's cavilling at the meaning of words, as clear as words can be, proves to a demonstration, that he is of the number of those of whom the Apostle spoke, when he said, "*Because they received not the love of the truth, that they might be saved,—God shall send them strong delusion, that they should believe a lie.*" 2 Thess. ii. 10, 11. "Certainly, the very word *to use*, signifies this:—signifies the conferring of a thing, and not the receiving of a thing. This is Ligorian logic. This is the corner into which the *Infallible doctrine* has driven this shuffling *Fox*, and into which it drives them all;—*Bulls*, foxes, wolves, asses, sheep, and goats. If this be true, and the "*doctrine*" being "*sound and according to God*," it must be true; then, he who stands upon the Rock of Peter, can drink until he gets drunk, and yet *not use* a drop of liquor!

9. ANATHEMA AGAINST RETAINING ONE'S HAIR.
—"Because the Sovereign Pontiffs prohibit a certain thing under the penalty of Anathema, it does

not thence follow, that that thing is always of itself a grievous sin. Thus Gregory II., in the Council of Rome A. D. 721, smote with Anathema the Clergy that wore their hair, which, of itself, it would be hard to say, was a mortal sin."—Ligor. de Rom. Pont. pars 1 ma. p. 9.

10. **DRUNKENNESS NO DEADLY SIN.**—"Drunkards who die in the state of intoxication, can well receive the Sacrament of Extreme Unction, unless it be certain that they are in mortal sin."—Ligor. Lib. VI. N. 732. Hence, drunkenness, in itself considered, is no mortal sin.

11. **EFFICACY OF HOLY OIL.**—"Those also can be anointed," continues the Saint, "who are wounded in wrangling and fighting, because it is presumed that their hearts are bruised and contrite in that afflicted and final state."—Id. ib. The Saint is here alluding to persons who are deprived of their senses in the very act of fighting. These, he says, can receive the Sacrament of Extreme Unction, "provided it is probable they would have asked for it while they were still in the possession of their senses."—Id. ib. It is hard for any but the Infallible Divines to imagine how a person can be contrite for his sins after he has lost his senses. Such, however, it seems, is the efficacy of the Popish Sacrament, that a person can be sorry for his sins before he commits them, can then commit them, lose his senses in the act of committing them, and, by virtue of a previous desire to be anointed, can lawfully receive the Sacrament, and thus be saved at last.

CHAPTER XXI.

Concubinage, and the Eucharist—The effects of Excommunication—The "Mark of the Beast."

1. **PROSTITUTES SANCTIONED.**—"It is asked," says Ligori, "whether prostitutes are to be permitted." In regard to this, he observes, there are different opinions. "The first probable opinion," says the Saint, "is that they are to be permitted, and this opinion is held by St. Thomas," (and a list of other Divines whom he quotes, among whom is the celebrated St. Augustine, who says, 'Remove prostitutes from the world, and all things will be disordered with lust!') Others of their Divines are of the sentiment, practically more probable, that they are not to be permitted. These Divines, however, are of an authority and standing far beneath the former. They are few in number, and there is *not a Saint among them*. In the conclusion, however, St. Ligori shows that the difference of opinion is not in regard to whether prostitutes ought to be permitted in large cities, but whether they ought to be allowed everywhere. These are his words; "But Father Sarnellus has *well* observed and *proved*, in his **LITTLE WORK ON THE ABUSE OF PROSTITUTION**, that, although, *in large cities, prostitutes can be permitted*, they are, however, by no means, to be permitted in other places."—Ligor. Liber. III. N. 434.

2. **CONCUBINAGE TOLERATED.**—"It is asked,"

observes Ligori, "whether he who keeps a concubine can sometimes be absolved, provided he cannot turn her away without scandal or infamy? Generally speaking, he is not to be absolved, as Bus and Salm have observed. The Doctors of Salamanca, however, do not deny, that, in some very rare cases, he may be absolved; for instance, if otherwise he could not avoid a grievous loss of character, or of fortune. But in this case," says Ligori, "I say that it is altogether expedient that Absolution should, at least, be deferred, until the continence of the Penitent should be tried by experiment; unless the case should be, that the Penitent, (in other respects sufficiently disposed, which we take for granted,) could not again return to confess his sins; or, unless the necessity of receiving the Communion should be pressing, in order to escape positive infamy."—Id. N. 435.

3. **PAPISTS BOUND TO RECEIVE COMMUNION ONCE A YEAR.**—This "pressing necessity of receiving the Communion," is, principally, the obligation under which the Council of Trent has laid all her subjects of making what they call their Easter Duties, that is, of receiving the *Sacrament* of the Eucharist, at least, once a year, and that at Easter.—Conc. Tred. Sess. XIII. 9. "The Church has decreed, that whosoever neglects to approach the Holy Communion once a year, at Easter, subjects himself to sentence of Excommunication."—**CATECHISM OF THE COUNCIL OF TRENT.** Revised by

Rev. John Hughes, Pastor of St. John's Church, Philadelphia.

4. **UNWORTHY COMMUNICANTS.**—I am happy again to avail myself of the authority of the great St. Ligorì, to prove what has been advanced in my "RENUNCIATION OF POPERÿ;" and which the *Rev. Father Varela* of this city, very speciously, and Jesuit-like, denied. I there observed as follows: "How many there are, who, actuated by no better motive than human respect, refrain for a while from some of the more conspicuous sins, in order to comply with the obligation of an Annual Communion! This duty performed, they again mingle with the giddy throng, fall under the dominion of their former habits, and thus remain until the obligation of their law *urges* them to communicate again."—*Renun. Pop.* p. 24.

5. **CONCUBINAGE AND THE EUCHARIST.**—Here the great St. Ligorì, who is called the **LIGHT** of the world, and whose doctrine has been declared "*sound and according to God,*" has put the broad seal of Infallibility to the truth of what is advanced in my "RENUNCIATION." Such, we see, is the dreadful obligation of receiving the Easter Communion, that even those who live in concubinage, are allowed to partake of it, rather than that the **CHURCH** should be deprived of the advantage of their membership, by the "sentence of Excommunication."

6. **THE EFFECTS OF EXCOMMUNICATION.**—The effects of this Excommunication are laconically couched in these words: "*Os,—Orare,—Vale,—*

Communio,—*Mensa negatur.*”—Ligor. Lib. VII. N. 188. The meaning of which is this: that, “with those who are excommunicated,” (we quote the words of Ligori, on the authority of Calixtus the Pope,) “let no one communicate, either in prayer, or eating, or drinking, or in the ordinary civilities and intercourse of life, *osculo*; let them not even be spoken to; because, whosoever communicates with these, or other persons, whom he knows to be excommunicated, shall, according to the appointment of the Apostles, be subject to the same Excommunication himself.”—Ligor. Lib. VII. N. 188.

7. BUYING AND SELLING PROHIBITED.—The Saint continues, and explains more fully what is meant by “*Communio*,” in the above laconic stanza. “*Communion*,” says he, “includes every kind of contract; also living together, working together, associating together.”—Id. N. 194.

So strikingly characteristic is this Doctrine and General Discipline of the church of Rome, and so exclusively appropriate to that church, that we are induced, in order to expose the thing in its full light, to introduce here a short article which we have already published in a former work. It is entitled,

“THE MARK OF THE BEAST.”

“And he,” the Beast, “caused all, both great and small, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

“And that no man might buy or sell, save he that

had the mark, or the name of the Beast, or the number of his name.

"Here is wisdom. Let him that hath understanding count the number of the Beast: for it is the number of a man; and his number is six hundred threescore and six." Rev. xiii. 16, 17, 18.

The book of Revelation relates so expressly to the Pope, and the church of Rome, and the relations and predictions are so completely verified in and by that church alone, that it is a matter well calculated to excite our astonishment, how the Romanists can be so fatally blind as not to see it.

For my own part I can say, that, when I was a Papist, the reading of the Revelation used to shake my Popish faith to the very foundation, so much so, that I seldom felt disposed to read it.

I read it, too, fortified by the best of Popish Commentaries; and read it with a fixed determination to construe it according to the Romish doctrine. The passages which particularly perplexed and disquieted my mind, owing to their bearing so forcibly and irresistibly against the church, of which I was then a member, were the following:

Those which related to the marking. *"in the right hand, or in the forehead."* Chap. xiii. 16.

To the prohibition of *buying and selling*, in relation to those *who had not the mark, &c.* Ibid. verse 17.

To the *"woman sitting upon a scarlet colored Beast, full of names of blasphemy, having seven heads and ten horns."* Rev. xvii. 3.

To "*the woman arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations, and filthiness of her fornication. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the Saints, and with the blood of the martyrs of Jesus.*" Rev. xvii. 4, 5, 6.

To the selling of "*slaves, and the souls of men.*" Chap. xviii. 13.

To the "*false prophet that wrought miracles,—with which he deceived them that had received the mark of the Beast, and them that worshipped his image.*" Chap. xix. 20.

These passages, and the explanations of them, written by the inspired penman himself, perplexed and disquieted my mind to such a degree, that, notwithstanding my determination to believe whatever the *Church!* dictated, I never could get rid of the impression that *perhaps* the Pope, and the church of Rome, was the object typified.

That such is the case, I trust I shall be able to show without the shadow of a doubt against it. I shall therefore begin with the "*Mark of the Beast.*"

It is said that "*he,*" the Beast, "*caused all, both great and small, rich and poor, free and bond, to receive a mark in their right hand, or in their fore-*"

This passage is most literally verified in the ordination of every Priest of the Romish church. It is performed as follows :

The candidate who is to be ordained, being dressed in the Popish costume of Deacon, approaches the altar, and ascending to the upper step, kneels down before his Lordship the Bishop, who is seated, his back towards the altar, and his face towards the people, who are assembled in the church to witness the *imposing ceremony*. Being thus kneeled, the next step is to tie his hands together ; thus tied, in token of his entire submission to his Lordship, (who represents the *Beast*,) he places them between the hands of the Bishop who is to ordain him, to whom he solemnly vows obedience. He also, at the same time, binds himself to a life of continency and celibacy. Having thus given himself up to his Lordship, (the "*Beast*,") his hands are unshackled, and his Lordship "*marks him in the right hand*," with what they call *Holy Oil*. This mark is made in the form of a cross †. Being thus ordained and marked, he is dressed in the splendid robes of Sacerdotal dignity. The "*golden cup*," or chalice, is then placed "*in his hand*," emblematic of his sacred dignity of Priesthood, and expressive of his power to change a wafer into the body, blood, soul, and divinity of Jesus Christ.

Now for the "*mark in the forehead*"—

This mark is received by ALL the subjects of the Romish church once every year.

The day appointed for their being thus marked,

is on what is called Ash-Wednesday, which is the first day in Lent. The ceremony is performed in the church where the whole multitude assemble, "*both great and small, rich and poor, free and bond.*"

Being all kneeled before the Sanctuary, as they call it, the Bishop approaches to perform the ceremony. This is done by his impressing "*a mark in their foreheads,*" with a pinch of *holy ashes!* This mark is also made in the form of a cross †.

Such is the ceremony that is performed annually in every Popish church on the globe.

And the "*mark in the right hand*" is received by EVERY PRIEST before he can have the right and honor of holding "*the gold cup.*"

The obligation of receiving the above marks, and the ceremony as above described, are to be found in all their RITUALS AND CEREMONIALS. No Priest dare deny the statement, because, as their subjects have all been marked, they know it to be true.

In respect to "*the mark in the right hand,*" I think it is quite probable that many of their people are ignorant of this; because, although it is done while they are present in the church, it is done in such a way, with the Priest's back towards the people, that it is impossible for them to see it. They see something going on, and they know that a HOLY PRIEST is being ordained; but that he is marked in the right hand, they could not see, unless they were allowed to approach the HOLY ALTAR, and stand by his side; but that HOLY PLACE is not for

THEM. Their ignorance on the subject, however, has nothing to do with the fact. This is proved by their Rituals, and by their doctrine, as exhibited in all their theological Works, under the head of "SACERD. ORDIN.," as well as by their UNIVERSAL PRACTICE.

THE SIGNIFICATION AND THE EFFECT of being "*marked in the right hand, or in the forehead.*"—The right hand, in the prophetic language of Holy Scripture, denotes power, strength; thus, "*Thy right hand, O Lord! is become glorious in power; thy right hand, O Lord! hath dashed in pieces the enemy.*" Exod. xv. 6.

This marking *in the right hand*, therefore, signifies the imparting of power. Now, there is no man, and no church on earth, that claims the having of ALL POWER excepting the Pope and the Popish church; that is, excepting the "*Beast*;" and the Scripture expressly declares, that this arrogating of *all power* is the peculiar characteristic of Antichrist, even of "*him, whose coming is after the working of Satan, with all power, and signs, and lying wonders.*" 2 Thess. ii. 9. And John, in the Revelation, tells us how this power will be exercised, that is, "*to make war with the saints, and to overcome them; and power was given him,*" (the *Beast*, by divine permission,) "*over all kindreds, and tongues, and nations.*" Rev. xiii. 7. The Apostle John, also speaking of the "*lying wonders*" mentioned by Paul, tells us that the "*Beast*," which has the "*two horns like a lamb, deceiveth them that dwell on*

the earth by means of those miracles which he had power to do." Rev. xiii. 11, 14. And that "*he caused all, both small and great, &c. to receive the mark of the Beast.*"

This mark, therefore, entitles them to the power of performing the "*lying wonders,*" or miracles, as they call them, spoken of by the Apostle.

It also confers upon them the power of selling the "*slaves and the souls of men,*" mentioned in the 18th chapter. The slaves are sold when they sacrilegiously pretend to pardon sin, which they do by making the sign of the Cross with the right hand, over the "*slave,*" or Penitent, as they call him, who crouches at their feet in the tribunal of Penance. He is a *slave*, because he submits his conscience to a wretched sinner like himself; and frequently, much worse than himself. And he is *sold*, because he is pronounced to be pardoned, while God still holds him *bound*.

By the same power they sell, as the Apostle declares, even the very "*souls of men.*" These are sold in the Mass, where, for the pitiful sum of fifty cents, they pretend to pray them out of Purgatory, by the offering of the Wafer, or by the oblation, as they call it, of the body of Christ.

The being marked in the forehead, in the prophetic language, is emblematic of audacity; and the being marked by the "*Beast*" signifies the audacity of impudence. Thus, Jeremiah, speaking of the apostate *Israelites*, exclaims, "*Thou hadst a whore's forehead, refusedst to be ashamed.*" Jer. iii. 3.

Thus is it also with those who are marked with the HOLY ASHES of the "*Beast*." They exultingly exclaim, "Who is like unto the Pope, the Holy Roman Catholic Church? who is able to make war and prevail against her?" Or, in the words of Revelation, "*Who is like unto the Beast? who is able to make war with him?*" Rev. xiii. 4.

The effect of the "*mark*" is, unless it be washed away by the tears of a sincere repentance, to draw down the vengeance of Almighty God, who declares that "*if any man worship the Beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God,—and shall be tormented with fire and brimstone,—for ever and ever.*" Rev. xiv. 9, 10, 11.

And he, the *Beast*, caused "*that no man might buy or sell, save he that had the mark, or the name of the Beast, or the number of his name.*" Rev. xiii. 17.

The Romish church is the only church in the world which prohibits her subjects from "*buying or selling*" of or with those whom she excommunicates. By the act of Excommunication, "*the mark of the Beast, the name of the Beast, and the number of his name, is effaced;*" and thus, not having the "*mark*," their subjects are forbidden from dealing with them.

That such is the discipline of the Romish church, is openly and expressly declared by the General Council of Constance, in Cap. *Ad evitanda*, held under Martin V. in the year 1414.—Apud Den's Theol. T. 2. p. 112.

Consequently, what is here said respecting the "*Beast*," who "*caused that no man might buy or sell, save he who had the mark,*" &c. is applicable to the Romish church, and to that church only.

Some six or eight years since, one of those who are "*marked in the right hand,*" the Rev. Mr. Richard, of Detroit, Michigan Territory, undertook to put this discipline into practice.

The circumstance was this:—A certain gentleman of that place, who had received the "*mark of the Beast in the forehead,*" took a fancy to marry his niece. This being contrary to the discipline of the church, his Reverence peremptorily objected to it. The fond lover, however, was so much enamored with his fair niece, that have her he must, cost what it might. Being a man in prosperous circumstances of life, he thought he would put the weight of gold in opposition to the weight of the Holy and Reverend Father's conscience. He did so, and the scale soon kicked the beam. Five hundred dollars were paid down, and his niece became his wife! Shortly after this, something occurred, which I do not now recollect, which incurred the displeasure of the Rev. Father against this very same person, and he was excommunicated.

Being excommunicated, this same Rev. Father Richard—(a man well known, since he served one session as a member of Congress,)—this same Father Richard publicly promulgated, from the pulpit, the Decree relative to persons excommunicated, by which every member of the Romish church was formally

forbidden from dealing with him, that is, from buying or selling, under the penalty of incurring the censures of the church. The consequence was, that the gentleman, who was a merchant, lost all his customers, and became a bankrupt. At the instigation of a friend, he sues his Reverence for damages, and, at the time I left that country, which was in the year 1831, the case was still in court. His Reverence had lost the suit, and had then appealed to a higher court, in order, if possible, to exhaust the pockets and the patience of the plaintiff.

We come now to examine the "*name of the Beast, and the number of his name.*" These terms are synonymous. (See chap. xv. 2, where both are blended into one.) "*Let him that hath understanding, count the number of the Beast: for it is the number of a man; and his number is six hundred three score and six.*" Chap. xiii. 18.

The Beast here spoken of is the one that "*had two horns like a lamb, and he spake as a dragon.*" Chap. xiii. 11. Now, in order to understand this mysterious number, we must look for it in the number of a man, that is, in the name of a man, the letters of which name, numerically calculated, will give the number "*six hundred three score and six,*" or 666. It must be a man, too, in whose character are found all the other attributes of the "*Beast,*" since this man, whoever he may be, is identified with the "*Beast,*" and is the "*Beast.*"

LATEINOS is the only word in which all the attributes relative to the "*Beast*" can be found. In the

letters of this name, numerically computed, is found the exact number 666. This is a Greek word, and signifies the Latin man, or church. This important and celebrated word is the one which was regarded as the only one adapted to the Apocalyptic "*Beast*," even at the early period in which Ireneus, one of the primitive Fathers, lived, which was in the 2d century. Speaking of the name *LATEINOS*, he says, "it contains the number 666, and it is very likely, because the last kingdom is so called, for they are Latins, who now reign: but in this we will not glory."—Here we have the authority of one whom the Papists claim as one of the Fathers of their church. The poor man saw, and had candor enough to acknowledge, that the frightful *number* was applicable exclusively to the Latin or Romish church; and he knew not what to think about it,—“but in this we will not glory:”—no, indeed; he had no subject for glorying there.—*LATEINOS*, with the *ei*, is the true orthography, as the Greeks wrote the long *i* of the Latins, and as the Latins themselves wrote in former times. The Pope and the Romish church is emphatically the Latin church, for as Dr. Henry Moore expresses it, they *Latinize* every thing: Mass, prayers, hymns, litanies, Canons, Decretals, Bulls, every thing is dressed in Latin.

We will here remark that the Greeks used all their letters as numerals, in the manner following: Lamed (L) 30—Alpha (A) 1—Tau (T) 300—Epsilon (E) 5—Iota (I) 10—Nu (N) 50—Omi-

cron (O) 70—Sigma (S) 200; making a total of 666 in the name LATEINOS.

The Hebrews also use their letters numerically; and the Hebrew word ROMIITH, signifying the same as the Greek LATEINOS, wonderful to tell! numerically calculated, gives the precise number 666.

Now, if this Latin man, or church, has the other attributes which belong to the "*Beast*," he is the great Apocalyptic "*Beast*," the number of whose name is 666.

The "*Beasts*," spoken of in the Revelation, all relate to one and the same power, which is Anti-christ. John sometimes describes this power, under the figure of a "*Beast*," of a "*False Prophet*," of a "*Great Whore*," of a "*Woman arrayed in purple and scarlet color, decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication*." The seat of the "*Beast*" he styles "*Babylon the Great*." The *Beasts* are represented as having, some "*two horns*," and some "*seven heads and ten horns*."

We have already discovered what the *two horned Beast* is by its number 666, which is, that it is the Latin man or church. The Pope of Rome is the Latin man, and he, as the head of the Latin church, represents that church.

The "*Beast with seven heads and ten horns*," and the "*Woman arrayed in purple*," who rode that *Beast*, are closely described by the Apostle himself.

"The seven heads," (says he, chap. xvii. 9, 12, 13,) *"are seven mountains, on which the Woman sitteth,"*—"and the ten horns which thou sawest, are ten kings."—"These have one mind, and shall give their power and strength unto the Beast."

Here, too, we have the figure concentrating to one and the same point, the Latin man or church, whose seat is Rome, a city built on seven hills, or mountains. These seven hills are called the Capitoline, the Palatine, the Cælian, the Aventine, the *Æsquiline*, the Viminal, and the Quirinal mounts. In honor of which seven mountains, says Pareus, an annual Festival was formerly observed on the 3d of the Ides of December, in memory of Romulus, the founder of the seven-mountained city. Vide Godwin's Roman Antiquit. Lib. I. Sect. 1, and D. Pareus in Apoc. XVII. 19. That Rome was the Babylon spoken of in the Revelation, we prove from the concessions of the most celebrated Romish Divines themselves. "Babylon, according to the Apostle John," says Tertullian, "is a figure of the city of Rome, therefore Rome, in her Imperial pride, is the **GREAT EXTERMINATOR OF THE SAINTS.**"—Tertul. adv. Jud. Lib. 3. "The ancient Fathers," says the Rheimish Testament, "namely, Hierome, Eusebius, **Œcumenius**, and **MANY MORE**, agree that **ROME IS MEANT BY THE WORD BABYLON**; here, also, as in XVI. and XVII. of the Apocalypse.—The Church, and the very chosen Church, was in Rome, when Rome was Babylon."—Rheim. Test. n 1 Peter v. 13; and Rev. xvii. 5. "**BABYLON**,"

says Bellarmine, "that great city, which is seated upon the seven mountains, is ROME. For there was no other city, which, in the days of St. John, had dominion over the kings of the earth but Rome; and it is well known that Rome was built upon seven mountains."—Bellarm. Lib. II. de Pont. Rom. Cap. 2. The fact is striking.

Italy, which is under the immediate authority and control of the Romish church, is subdivided into ten petty kingdoms, which have all one mind, that is, all profess the Popish doctrine, and all give their power and strength unto the "*Beast*," the Pope.

Thus we see that the attributes which belong to the "*Beast*," all centre in the Latin or Romish church; nor are they applicable to any other; consequently, the Romish church is the great Apocalyptic "*Beast*," the number of whose name is 666.

"*The woman which thou sawest*," (says the Apostle, Rev. xvii. 15,) "*is that great city which reigneth over the kings of the earth.*"

By a figure of speech, the "*great city*," is here taken for him, or for the power which reigns in the city.

This is the Pope, and his Popish Cardinals and Bishops. How minutely, and how accurately does the description of "*the Woman*" apply to the Pope and Cardinals of Rome!—The dress of the Pope is purple, that of the Cardinals scarlet. Their decorations "*with gold, and precious stones, and pearls*," are extravagantly profuse. And the "*golden cup*," that symbol of their Priestly dignity,—that cup

which she holds in her hand, "*full of the abominations and filthiness of her fornication.*"—that cup wherein she pretends to convert a glass of wine, and a wafer, into the blood, body, soul, and divinity of Jesus Christ, well may it be said to be "*filled with the abominations and filthiness of her fornication.*"

Where is there a personage, or a power, that ever claimed the right of "*reigning over the kings of the earth,*" but the Pope and the church of Rome? They deny—but what signifies this?—they deny every thing that militates against them. But we prove it both from their doctrine, and their constant practice, when they had the power. For proof, see Bull of Pope Paul IV., A. D., 1558. Bulla in Cœna Dom. Card. Polus, De Concil. 41.—Bellarm. Controv. L. V. C. 6. Corpus Jur. Can.—Acquinas, and a thousand others which could be named.

That it is the Romish church which is represented under the figure of the "*scarlet-colored Beast,*" has already been clearly proved in the "*DOWNFALL OF BABYLON;*" and that the other figure of the "*woman arrayed in purple and scarlet color, and drunken with the blood of the Saints,*" is also the same identical Romish church, has been proved just as clearly.

As for the "*miracles,*" or "*lying wonders*" of the Romish church, they are too glaringly false, absurd, contradictory, and blasphemous, even to deserve a serious refutation. We pass them by; and give her all the honor of the claim: the claim fixes the *mark* upon her.

“And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT.”— One of the most prominent mysteries is, that those who have received the *“mark of the Beast,”* are so blinded by the ashes with which they are marked, that they can neither see the vast deformity of the Monster which they follow, nor be startled at his Bulls which roar like *“a dragon.”* Drunken with the blood of the Saints, he reels through the world with fire, sword, and fagot, exterminating all before him; and his blind devotees, drinking deep of the intoxicating cup, unite in the cry of, *“who is like unto the Beast? who is able to make war with him?”* Rev. xiii. 4.

Well may it be said of this Babylonian Belshazzar, *“Thou hast lifted up thyself against the Lord of heaven, and they have brought the vessels of his house before thee, and thou, and thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, and brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.”* Dan. v. 23.

But we trust the hour is not far distant when *“the kings of the earth who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.”* Rev. xviii. 9.

Rejoice over her in fond anticipation, O ye servants of the Lord! Rejoice over her, thou heaven!

and ye holy Apostles and Prophets! for God hath promised to avenge you on her. Rev. xviii. 20.

The "MENE, MENE, TEKEL, UPHARSIN," is already written. "*God hath numbered thy kingdom, and finished it.—Thou art weighed in the balances, and art found wanting.—Thy kingdom is divided, and given to the Medes and Persians.*" Dan. v. 25–28.

"*Alleluia, salvation, and glory, and honor, and power, unto the Lord our God: For true and righteous are his judgments; for he hath judged the Great Whore that did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever.*" Rev. xix. 1–3.

CHAPTER XXII.

Priests, Monks, and Nuns—Priests are to be watched—Good Priests very rare—The different kinds of Popery—Miscellaneous.

1. **MONKS CONDEMNED TO THE GALLEYS.**—"It has not yet been determined by the Sacred Congregation," observes the Saint, "whether a Monk, who, on account of some crime, has been condemned, for a certain time, to the galleys, can again be received into the Monastery after the penalty has been performed. This being condemned to the galleys, renders them, says the Sacred Congregation, per-

petually infamous, even although they may never have rowed in them."—Ligor. Epit. Doc. Moral. p. 466.

2. PRIESTS NOT ALLOWED TO CONVERSE WITH NUNS.—“Priests of a Religious Order are not allowed to converse with Nuns, not even with those who are subject to them, without the express license, not only of the Superior of the Order, but of the Bishop; and never, at one time, during three quarters of an hour.”—Id. p. 468. We have here another instance of Book-Popery. The practice is universally and diametrically the reverse. The custom, in opposition to the book, is known by the Prelates, and is sanctioned by their *tacit consent*. Nor is their tacit consent needed, when a custom is general; since custom, according to the “*sound doctrine*,” abrogates all law. There is this advantage, however, in the book, which is, that *we heretics* can see thereby, what sort of characters Popish Priests are. For surely, if they were known to be virtuous men, so many, and such strict precautionary rules would not be framed to prevent them from overstepping the bounds of virtue. What would we think, if, in the common intercourse of life, the same restrictions were put upon the other classes of society? What, for instance, if the letters which are received in the post-office, had to be enclosed in sheet-iron wrappers? or if the cashier of a bank was not allowed to handle the money but in the presence of several witnesses? Certainly we would think that all men were rogues. Now, let us apply.

this to the above case of the Priests and Nuns ; and what must the conclusion be, but that they are all, in a general sense, regarded as dishonest men ; men whom EXPERIENCE has taught it is unsafe to trust with women. How different this from the simplicity of the Apostolic times, when the doctrines of Popery were, as yet, unknown. "*Have we not power to lead about a sister, a wife,*" says Paul, "*as well as other Apostles, and as the brethren of the Lord, and Cephas?*" 1 Cor. ix. 5. If the *sound doctrine* of Popery is true, the answer must be,—no. You are not allowed to lead her about at all : nor are you ever allowed to converse with her longer than "three quarters of an hour at once." The mother of the humanity of Christ, if Popery be true, and Joseph her spouse, must both have acted very rashly, and have been guilty of violating "sound doctrine," when they fled alone into Egypt.—We have said, that "EXPERIENCE HAS TAUGHT the Roman Prelates, that IT IS UNSAFE TO TRUST PRIESTS WITH NUNS, because, in a general sense, they are regarded as dishonest men." Lest this bold assertion should sound too heretical, we will quote the authority of a Saint to support it, and no less a one than Ligori himself.

3. PRIESTS SOLICITING THEIR PENITENTS.—Speaking of the libidinous curiosity of Priests, who, in the tribunal of Confession, tease their Penitents to make known to them the names of the persons with whom they had been committing crime, the Saint writes as follows : "Our Most Holy Lord the

Pope," (alluding to Benedict XIV.) "seeing how great is the sin of those lost men," the Priests, "who abuse the Holy Sacrifice of the Mass, and the Sacrament of Confession, which was instituted for the salvation of the faithful, but which they make use of for their destruction and damnation,—Decrees, that hereafter all Priests, both secular and regular, of whatever Order, Institution, Congregation, or Society soever they may be, who solicit those whose Confessions they hear, to filthy and criminal actions, shall, besides the penalties already threatened by the Canon Law, the Apostolical Constitutions, and especially, by the Constitution of Sixtus V. and Gregory XV. of happy memory, shall, we Decree, incur the perpetual inability of celebrating the aforesaid Holy Sacrifice of the Mass."—Ligor. De Rom. Pont. Decr. p. 85.

4. **PRIESTS PRYING INTO SECRETS.**—Another Decree was issued by the same Pope, in order to put a check to a custom that was common among the Priests in Spain, of compelling their Penitents, in the tribunal of Confession, to tell them who were their accomplices in sin. It is stated in the Decree, that the Ghostly Fathers were so pertinaciously bent on ascertaining the names and the residence of those with whom their Penitents were in the habit of committing sin, that, not content with merely soliciting them to tell them where their accomplices lived, they were compelled to do it, by not granting them the Absolution of their sins; "which intolerable IMPUDENCE," says the Pope, "they color over, un-

der the pretext that they wish to visit them **MERELY TO GIVE THEM GOOD ADVICE!** *Jam vero!*" exclaims the Holy Father, the Pope, "**EXPERIENCE HAS TAUGHT US** what evils have followed from such a course as this!"—Id. p. 88.

5. **PRIESTS PROHIBITED FROM ENTERING NUNNERIES.**—Ligori has also presented us with another Decree of this same Pontiff, entitled "**SUPER CLAUSURA MONIALIUM.**" By this Decree, all Clergymen, of whatsoever dignity they may be, are strictly prohibited from entering into Nunneries, and from having any communication with the Nuns, under any pretext whatever.—Id. p. 99.

It appears, from what the Saint writes, that this Decree of Benedict XIV. is no more than a renewed promulgation of Decrees which had already frequently been made, relative to the same subject, by many of his predecessors, and especially by the Holy Council of Trent.—Id. ib.

6. "**EXCEPTIS DUMTAXAT.**"—The only exception that is made to this interdiction, is respecting the Superiors of those Establishments, that is, those Priests, under whose immediate jurisdiction the Nuns are placed, and even in regard to these, the Decree is as follows: "*In casibus tamen necessariis, et servatis de jure servandis, et non aliter omnino;*" they, the Superiors, are to have no intercourse with the Nuns, "except in cases of necessity, observing, at the same time, the Rules laid down by the Canons, but otherwise, they are by no means

whatsoever to have any intercourse together."—
Id. ib.

7. **PRIESTS AND CONFESSION-BOXES.**—The Rules laid down by the Canons here spoken of, are, that Priests shall never hear the Confessions of Nuns in a private or clandestine manner, but openly, in the Confessional boxes in the Chapel. So much importance was attached to the observance of these Decrees, that those Priests who dared to infringe them, incurred, "*ipso facto*," the Censures of the Church, from which no one could Absolve them but the Sovereign Pontiff himself, except at the hour of death.—Id. ib. p. 100.

8. **THE RING OF THE FISHERMAN.**—The aforesaid Decrees were given, "**SUB ANNULO PISCATORIS**, *under the ring of the Fisherman*;" the one, on the 4th of the Nones of June, A. D. 1746, the other, on the 3d of January, 1742.

9. **THE LADY SUPERIEURE MUST WATCH THE PRIEST.**—The great St. Basil, it seems, knew as much about the Priests as St. Ligori, and Pope Benedict XIV., and Sixtus V., and Gregory XV., and the compilers of the Canon Law, and of the Apostolical Constitutions, and the Holy Council of Trent; for all these, as we have seen, were perfectly well acquainted with the character of the Priesthood, and took every precaution to keep them within bounds. The great St. Basil, we say, knew as much about the thing as any of the rest. "It is more proper," says this great Saint, "for the Lady Superieure to be present while a Nun is Confessing to a Priest,

for the sake of decency and safety."—Basil. Reg. Brev. Int. 110.

10. **A GOOD PRIEST VERY RARE.**—Now, when we reflect upon what St. Ligori has told us, that, "Among the **PRIESTS** who live in the world, it is rare, and **VERY RARE, TO FIND ANY THAT ARE GOOD;**" what must we think of the secret Tribunal of Confession, where these *ungodly men*, as their own Saint calls them, are alone, listening to the Confession of their female Penitents? And what must we think, too, of mothers who thus expose their daughters to danger so imminent as this? What must we think of their daughters, too! Where is the modesty of their sex! In regard to husbands,—where is their prudence, thus to relinquish the fond partners of their bosoms to men who pry, as we have seen, into all their most inward secrets; to men who question them in regard to all that transpires in the married life, in order, as they pretend, to form a correct judgment of their consciences! Do they think that there is ought that happens in the domestic circle to which the Confessor is a stranger? Let me tell them,—no. The Priest knows all,—and much more than the husband knows.

The fact alone, that the Priests are universally disobedient to the Canons, proves most decidedly that they are not conscientious men; or else that Decrees, and laws, and Canons, and books, were all enacted and made merely in subservience to the two great ends of Popery; that is, to deceive and

ruin the people, and to aggrandize the Romish Hierarchy.

11. THE DIFFERENT KINDS OF POPERY.

That no one may be gulled or deceived by what he may hear from Popish pulpits, or from the mouths of Popish Priests, we will here observe, that Popery, in order to accomplish her ends, assumes various shapes, according to the circumstances of time, place, and the different characters with whom she has to do. Hence there are different kinds of Popery.—There is Book-Popery,—and Popery, in the broad sense of the word, as it applies to the common people. Then there is Popery again, apart from books: this is subdivided into public and private; into high and low, for the more learned, and for the ignorant. Again, it is one thing to be *all Papist*, and another thing to be a *thorough Papist*. To be *all Papist*, or Book-Papist, means one who has entirely divested himself of his own judgment, who has extinguished the last glimmerings of reason from his mind, and who implicitly suffers himself to be guided in all things, both temporal and spiritual, both for the present and the future life, by what he conceives to be the true, genuine, and orthodox doctrine of the Holy Mother Church. This doctrine, he is firmly persuaded, is found spread out at large in all the holy writings of all the holy books, which Holy Mother approves, and presents to all her holy children, to improve and confirm in the holy faith, in order thereby to make them lead

labyrinth of mysticism, to immure himself in some cell or cave, and to ponder on the spirituality of things until he forgets he has a body. This is *ecstasy*—St. Teresa, surnamed the Seraphic, was often found thus spiritualized. In this state, the happy soul is so far ravished as to be unconscious of a personal existence. This angelic paroxysm, at times, continues half a day, in which state, the soul is so absorbed in the contemplation of the Deity, that the body can neither hear, see, nor feel.

Again, and lastly, the most common, and almost inevitable effect of this Book-Popery, is practically to unchristianize a man's soul, and to make him the true master-piece of Popery, namely, an Atheist, or at least as atheistical as human depravity is capable of being made.

This Book-Popery, furthermore, admits of subdivision. There is a class of books made expressly for the common people, which varies according to the circumstances of time and place. The Book-Popery of Popish countries in Europe, is entirely different from that presented to the Popish multitude in the United States.

There is another kind of Book-Popery set apart for Protestants to look at, and to show them what a holy Church it is they dare to *persecute*!

And lastly, the very marrow and quintessence of Book-Popery is that which has never yet reached the public eye, and which the common people have never seen, or even dreamed of. These are nowhere to be found but under the Bishops' key; and never

to be read, but by those who are thoroughly initiated in the Mystery.

Such is the profound secrecy in regard to the subjects treated on in this class of books, that, although they are in Latin, there is not a Protestant, or heretical Latin scholar who could translate them, even if by some untoward accident they should fall into his hands. They are, as I say, in Latin, but it is a sort of Latin that has been invented expressly for the purpose of preventing detection, if, by accident, the books should happen to fall into the hands of *heretics*. The technicality of these books is taught only to those who are for Holy Orders; and to acquire a competent knowledge of it, requires a close and intense application of five years. The mode of teaching this mysterious science, is not derived from books, for this would be a key that *heretics* could handle. It is taught *sussurante vocis*, and is transmitted traditionally from Pope to Bishop, from Bishop to Priest, and from Priest to Priest again. Here is the GRAND ARCANA, the *ars artium*, and the *summum ultimum* of Satan's ingenuity.

Then, there is Popery again, apart from books: this is also subdivided into public and private; into high and low; for the more learned, and for the ignorant.

The Rules for the regulating of this kind of Popery, are to be found only in the GRAND ARCANA.

In instilling the poison of Popery into the minds of the subjects, the greatest precaution is observed. That which drops from the holy lips of the Priest-

hood in the pulpit, is altogether of a very different kind and quality from that which is whispered into their ears at the secret Tribunal of Confession. What issues from the pulpit in Protestant countries, is entirely different from that which is poured out among the people in Popish countries. In the pulpits, these Holy Fathers dare not let out the Popery they teach in secret, and that for many reasons. The first, and principal one, is, because the genius of Popery is to accommodate itself to all classes and dispositions of people, as Pascal himself, a rigid Papist, has well observed. Speaking of the Jesuits, he says, that, "as the strict maxims of the Gospel are most proper to govern some sort of people, they (the Jesuits) make use of them in cases which most require them. But as these maxims will not suit with the greater part of mankind, they are wholly laid aside in that case, in order to find something to please all the world. And for this reason, as they are concerned with all sorts of people of different nations, they are obliged to find casuists adapted to all humors and complexions."—Pascal Lett. V. In a promiscuous congregation there is, of course, divers classes of people, people of various dispositions; some rich, some poor, some more ignorant, some less ignorant, some more vicious, and some less vicious; therefore, the same pill will not suit all stomachs. Moreover, if *secret Popery* should be made known to all the people indiscriminately, they would, at once, thereby detect the fraud. Deluded and licentious as they are, such a flood of corruption

would be more than they could bear. It would act like an emetic, sicken their foul stomachs, and cause them to vomit forth the whole load of Popery at once. Therefore the pulpit is not the place for instilling the secret poison into their minds, but the place where they tickle their ears, as well as they can, by panegyriizing the glorious Saints, and pulling the heretics to pieces.

The Secret Tribunal of Confession is the spot whence Popery in all its horrors takes its rise. Here the Ghostly Father and his spiritual child, are all alone, unseen, unheard. Here it is he can fashion his discourse to suit all tastes. Here "*the timid and scrupulous,*" as St. Ligor states, "*can be brought to bear it,*" (Ligor. Lib. III. N. 286,) can be brought to bear whatever the Ghostly Father chooses to inculcate. It is here the poison is poured upon his conscience, wholesale.

All that transpires in the dark recess of this tribunal, is for ever locked up under the seal of inviolable secrecy, in regard both to Confessor and *Penitent*. As respects the Confessor, however, he, having the Keys, lets out the secret whenever he finds it expedient. The poor Penitent is bound fast.

CHAPTER XXIII.

The effect of Popish Penance—The Romish church idolatrous—The adoration of the Holy Oil, of Wood, of the Virgin Mary—Miracles.

1. **THE EFFECT OF POPISH PENANCE.**—It is the doctrine of the Romish church, that after the guilt of sin is remitted, a penalty still remains due to the divine justice.—Den's Theol. de Indul. N. 286. This penalty, or Penance, as they call it, must be suffered in this world, or in the world to come. What this Penance shall be, depends entirely on the caprice of the Priest; and the most singular inconsistency of the whole imposition is, that prayers are frequently enjoined by way of Penance. Thus it is, that by being practically taught that prayer is a punishment, they become disgusted with it; hence, few of them, and I may say, none of them, pray at all. It is true they kneel down, and move their lips, and count their beads;* but this is not prayer, since prayer is an elevation of the soul to God.

The heart or affections have nothing to do with Popish praying: neither is attention, as their St. Thomas has declared, necessary for the act.—Thom. Aquin. II. 2, q. 83, Art. 13.

The *prayer* being ended, the task is finished by a sweep of the Cross † athwart the breast; and when done, the Penitent is as light and unsanctified as

* Ligor. Prax. Conf. N. 91.

ever. Such are the effects of making prayer a punishment.

Another sort of punishment is to make the poor deluded bigot lick the floor or ground, in the form of a Cross †.* One of the Holy Fathers, with whom I was well acquainted, used to enjoin upon his *Penitents* to hold an ignited coal of fire in their hand. On one occasion, when a certain devoted dupe was unwilling to hold the fiery Penance in his hand as long as the zeal of the Ghostly Father urged it, he clasped the hand of the poor suffering wretch between his own, and chiding, asked him, "How then could you bear the fire of Purgatory?" The tears leaked from his eyes,—not the repentant tears of sorrow, but the briny anguish of his tortured body. The man, writhing with pain, and startled with fear, sprang from his knees, rushed out of the door, and mounting his horse, put off at full speed, hoping thus to get rid, at once, of his Penance and his Pastor. The Spiritual Physician, however, not being willing to relinquish his patient till he had effected a cure, also mounts his steed, and off he goes in pursuit of the affrighted and flying sinner. The Ghostly Father's horse, being, like his master, better fed than that of his poor Penitent's, he quickly overtook the fugitive, and as soon as he arrived within striking distance, he began to apply the Penitential whip to the poor man's back. The Holy

* See Synopsis, p. 45.

Father laid on with his whip till his spleen was satisfied, and then returned.

This burning, horse-race remedy for sin had one salutary effect, at least,—if it did not heal the sinner, it cured him of the folly and wickedness of Confessing his sins to a sinner like himself.

The Penances, however, that are generally enjoined by the Popish Priests, even for the most grievous sins, are light and trifling. The Penances, according to the doctrine, are to be imposed in proportion to the guilt of the sin. Hence the people, measuring their sins by the Penance, are taught that sin is something unimportant. The consequence of all this is, that the poor Priest-blinded devotees run on from sin to sin, involving themselves daily more and more in guilt. The decrepitude of age advancing, confirms and seasons them in their vicious habits, and when death lays his icy hand upon them, even then, at that dread hour, their wretched Ghostly Father lulls them, by the pretended efficacy of his *Sacraments*, into the final security which seals their delusion, and consigns them to the shades of death with all the accountability of a wicked life.

O, how many of these soul-destroying physicians have I seen officiating at the death-bed scene of the poor sinner! Then the great solicitude seems to be about the *Holy Candles*, and *Holy Water*. If the dying patient is able to Confess, and receive the Wafer, and be rubbed with Holy Oil, all seems well; and then the Holy Father begins to elevate his hopes as he calls it, presents him the Crucifix to

gaze upon, or kiss, and finishes by reading over him the *Plenary Indulgence* of all his sins.* Thus fortified, and thus *pardoned*, he gives himself no uneasiness about his salvation. Holy Mother tells him he is pardoned; and *being infallible!* he believes she speaks the truth. Such is the exit of the dying Papist! That a rational being could be led so far astray as to believe that such vain ceremonies could save his soul, seems almost incredible. What, however, is still more astonishing is, that they believe the efficacy of these vain things is such, that their application can cleanse the soul from sin, even although the patient be deprived of sense or reason, and die while they are being applied. Such is the doctrine of the Romish church. In relation to this impious doctrine, Dens, whose Theology is received and taught in all the Popish Schools, speaks as follows: "That an Indulgence can be granted to those who are deprived of their senses, and who are about dying, is no argument against what we have advanced: for as any one can apply *his own satisfactions* to a person who is ignorant of their being applied, so can a Pastor of the Church apply the satisfactions of Christ and of the Church to those who are deprived of their senses."—Dens' de Indul. N. 290.

It is truly a matter of surprise that the poor deluded devotees of Popery do not see the glaring inconsistencies of their system. Their Priests will have them to believe that they are led by a principle of

* Ligor. Prax. Conf. N. 235.

Church government, and by a doctrine that is infallible, and yet, in the administration of this infallibility, it is evident that the Priests err most egregiously. One leads his followers one way, another leads them another. The severity of the one is capricious and cruel; the indulgence of the other, criminally servile. With some of the Infallible Guides, such or such a thing is a *mortal* sin; with others, it is but *venial*. Others again are found with whom it dwindles into a mere *imperfection*; and again, others are not wanting in whose infallible judgment the same identical thing is magnified into a *virtue*; and all this, too, under the oversight, direction, and according to the legitimate application of the principles of the *Infallible Church!*

Thus it is that the miserable dupe of Popery is punished by the Penances imposed upon him, not in proportion to his sin, but according to the ignorance, caprice, or venality of a set of men who pretend that, "unless the sinner submit his conscience to their judgment he must die condemned;" so says the Infallible Council of Trent.—Sess. XIV. C. 2. apud Dens' de Sacr. Pœn. N. 21.

2. THE ROMISH CHURCH IDOLATROUS.—If the Romish church is not idolatrous, there is no such thing as idolatry upon earth. The end, too, of all the idolatry that is practised, is, that the Romish Hierarchy themselves may be worshipped. This worship, which is rendered to the Prelates of the Romish church, commences by the honors and privileges that the discipline and practise of that church

require to be exhibited to those who are even in the lowest order or grade of the Clergy. The preparatory step to *Holy Orders!* is that of the Tonsure. The Tonsure is a word derived from the Latin of *tondo*, to clip, or to cut. The ceremony is performed by shaving the crown of the head of the candidate for *Holy Orders!* in a circular form of the size of a dollar. The next gradation to which they rise, is that which they call the Minor Orders. To this, succeeds the Order of Sub-deaconship; then follows the Deaconship; from this they advance to the Holy Priesthood; from Priesthood, to the Bishoprick, Archbishoprick, Cardinalship; and from this, to the Royal Papal Throne.

3. **POPERY INCOMPATIBLE WITH OUR POLITICAL INSTITUTIONS.**—The Tonsure is not precisely what they call one of the Holy Orders, but it is a sort of preparation or disposition for the Orders. It constitutes the one who receives it a candidate for the Priesthood, and consequently he begins to participate in the honors and privileges which the Priests enjoy; hence he acquires what they call the "*privilegium fori*," by which he is entirely exempted from the jurisdiction of the civil authority.* —Ligor. de Prim. Tons. C. III. A. 1. The Ton-

* See the "ROYAL ORDER" for the suppression of the Jesuits in the kingdom of Spain, as published in the "IRISH ADVOCATE," a Popish Paper. and dated Montreal, September 1, 1835, and republished in the 46th number of the 1st volume of the "DOWNFALL." In this "ROYAL DECREE" we read, that the Jesuits, after being despoiled of their high prerogatives, are thenceforward "*to be subject to the common law.*"

sure also confers upon him the "*privilegium Canonis*," so that any one who strikes him injuriously, incurs the penalty of excommunication.—Id. ib.

From this we may see how entirely incompatible the principles and doctrine of the Romish church are to our Republican government. By the laws of our Republic, every citizen; be his station or dignity what it may, is amenable to the laws of his country. If a Clergyman violate the law, he suffers the penalty of the law as well as any other citizen. By the laws of this Republic, a criminal, be he Clergyman or layman, is to be arraigned and tried by the civil tribunal; but by the laws of the Romish church, a Popish Clergyman is not amenable to any authority but the Ecclesiastic.

Such being the case, it necessarily follows that Popery is inimical to our free institutions. The church of Rome pretends, (as we have already proved,) that she is infallibly correct in her general discipline. Now, in all Popish countries, and wherever she has the power, her Clergy are not amenable to the civil law; therefore it is infallibly correct and proper that they should not be amenable to it. Such are the conclusions that legitimately and necessarily follow from the premises, according to the infallibility of the Popish doctrine.

Such a principle as this is in direct opposition to the whole tenor and spirit of our laws, which admit of no such Ecclesiastical distinction.

It is true, that, at present, the sovereignty of our Republican principles still bears the sway, and Po-

pery and Popish Priests have to bend to the necessity of the times, and submit themselves, notwithstanding their "*privilegium Canonis*," to the civil law.

4. **POPERY SUBMITS TO OUR LAWS MERELY FROM NECESSITY.**—They submit, I say, from necessity. But as it is not the part of Infallibility to be controlled by the dictates of laws contrary and inimical to her own, this submission must necessarily be incompatible with her principles, and consequently, if her claims to infallibility be just, she is bound to extricate herself from this coercive necessity.

If the church of Rome is infallible, as she pretends to be, her laws must be paramount to every other law; consequently, since the law of that church declares that her Clergy are not subject to the civil law, it is her duty, as soon as she can obtain the power, to resist that law. All this is self-evident.

Upon no principle, therefore, are we to be condemned when we say that Popery is inimical to our free and Republican institutions. Neither can we, with any reason, be condemned when we assert that the Romish Hierarchy, as soon as they acquire the power, will not only resist, but abolish our laws, and bury them under the ruins of our Republic.

What mercy are we to expect from the hands of men who aim to be worshipped? Will Americans ever bow the knee to these Priestly Dignitaries? We shudder at the thought, and indignantly ex-

claim,—never! Then, I answer, now is the time, while we have the power, to maintain and perpetuate our rights. We may say,—never! But the power of Popery, increasing with her numbers, will also have a word to say. The day is not far distant, if foreign emigration flow in upon us as it has done for some years past, when the uproar of this flood will drown the voice of liberty, and we shall have to sink beneath the swell, or else be driven, like exiles, from our land.

Since Popery, and her doctrine, and her general discipline are infallible, whatever is opposed to either must be wrong; and being wrong, Infallibility is bound to make it right.

The beams of a mid-day sun are not more clear than what is here advanced; and death is not more certain than our fate when Popery can obtain the power.

I have said that the end of all the idolatry of the church of Rome is, that the Romish Hierarchy themselves may be worshipped.

5. THE POPISH CLERGY ARE TO BE ADORED.—In order to bring the minds of their subjects to the impious degradation of this man-worship, they commence by putting their doctrine relative to the worship of the Cross, the Virgin, pictures, relics, &c., into operation. Having thoroughly imbued the minds of their subjects with the doctrine that inanimate objects are to be worshipped with what they call "*adoratio dulia*," their next step is to im-

Persons also are to be worshipped with this same "*adoratio dulia*." By this they would have us believe that nothing more is meant than *mere veneration* towards the object or person who is the subject of the said "*adoratio dulia*."

They themselves acknowledge that the *veneration*, as they pretend it is, is really an *adoration*, which, to be sure, they qualify by the adjective *dulia*, signifying thereby, a sort of inferior worship.

Now, we would ask, upon what grounds they suffer themselves to be *adored*, or worshipped at all? When the Devil tempted our Lord, by promising him all the glory of the kingdoms of this world, if he would fall down and worship him, he rebuked him, saying, "*Get thee hence, Satan: for it is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.'*" Matt. iv. 10.

Why, therefore, when Papists fall down and worship their Priestly Dignitaries, do they not rebuke them? Far from rebuking them for doing it, they rebuke them if they do it not. What Popish Bishop is there who would not conceive his *Sacred Dignity* disparaged were his subjects not to fall upon their knees before him to ask his blessing, and to kiss his ring? Over and again, I have had this humiliating and sacrilegious *duty* to perform. To omit it, would have been a mark of disrespect which I would have shuddered to be guilty of.

It is as vain for the Popish Prelates to pretend that this bowing of the knees before them, and kissing their ring, does not signify adoration, properly

so called, as it would be for one man to strike another on the face, and pretend he did not mean it as an insult. Would the Romish Prelates believe him, if their *Sacred Persons* were thus struck? Why then should we believe them when they tell us that the adoration they receive is nothing more than mere respect?

If they were not conscious that the act is wrong, why do they allow it only in places where the heretics, as they call us, cannot see it? In Popish countries it is the universal custom thus to worship them: and, in many parts of our own, where it can be done without exposure to the *heretics*, they exact, and receive the worship also.

They cannot say that they waive their rights out of respect to our erroneous judgments, or to conform to our Republican prejudices. If this were the truth, the same reason would hold good that they should suppress their vain and pompous ceremonies, their use of *Holy Water!* and a thousand other extravagancies which shock our eyes.¹

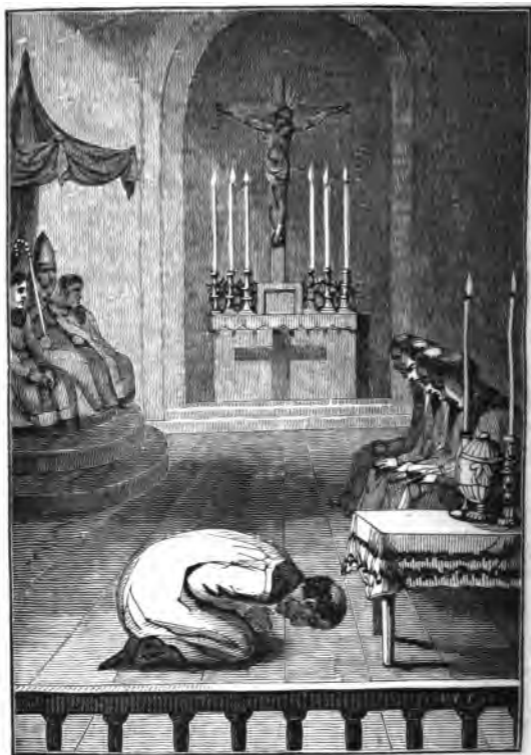
Their conscience, would they but listen to it, would dictate that they are wrong; but the love of domination and of honor blunts the stings of conscience, and they would rather rob the Almighty of his honor than not to receive the honor for themselves. Truly, then, did the Apostle exclaim, alluding to this same subject, "*he opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God, sitteth in the temple of God, showing himself that he is God.*" 2 Thess. ii. 4.

6. THE ADORATION OF THE HOLY OIL.—Before we conclude our brief observations respecting the idolatry of the Romish church, we shall describe the adoration of the *Holy Oil*!—The oil which they call holy is that which is used in what they call the Sacrament of Extreme Unction, for anointing the sick preparatory for death. This oil is considered so sacred that it can be consecrated by no one but a Bishop. The consecration of this oil is performed on what they call *Holy Thursday*! which is, the Thursday before Easter. The ceremony is performed in the church, and publicly before all the worshippers, who, on that day, throng to witness the imposing ceremony, and to participate in the adoration. The mode in which the people worship the *Holy Oil* is far less sacrilegious than that practised by the Priests. The people, when the Priests begin to worship the oil, merely fall prostrate on their knees, each one in his pew; the Priests, however, perform their adoration in a manner that unequivocally marks it as supreme. The ceremony is as follows:—In the first place, all the Priests in the Diocess are invited, and are expected to be present. Being assembled in the Vestry, they dress themselves in apparel suitable to the solemnity and to the importance of the occasion. They then enter the Sanctuary, as they call it, in file, one after the other, with as much apparent gravity as if they were marching to their graves. I say apparent gravity, for in the Vestry they are as light and trifling as if it were a play-house. Having entered the Sanctu-

ary, they approach the altar, and after making a genuflexion to the *Holy Wafer*, each one takes his seat around the Sanctuary.

The Bishop, in the mean time, sits on his throne, watching their Reverences, to see whether they perform their evolutions with grace and dignity. Every step is measured, every movement is according to rule, even the countenance itself must assume an expression the most profound.

All being seated, then commences the dressing of his Lordship the Bishop, "*in pontificalibus.*" His *Sacred Person* is approached by two of the Sub-deacons, bearing water, and a napkin to wash and wipe his *Sacred Hands*. These they administer to him on their knees. This done, they rise from their knees, and commence to dress him, as if he were a mere doll. Having dressed the upper part of the Reverend Doll in the sumptuous insignia of his office, they finish by putting on his silken stockings, and spangled white satin shoes. Then the pastoral staff of his authority, the Crozier, is placed in his hands. All this is done with *kissings many*. Every piece of garment which is to invest his *Sacred body* must be kissed by the Sub-deacons, who wait upon him. These being kissed, in token of the sacred use to which they are to be applied, they then kiss his *Sacred hands*. After this, standing on his throne, and holding the Crozier of his authority, his Lordship receives the incensing. The censor is waved thrice before him, and the smoke of the incense diffuses its delicious fragrance to embalm, as



ADORATION OF THE HOLY OIL.

...the oil is poured, and as he pours the adoration is given to the oil.

When the priest has thus consecrated himself he is now ready to consecrate the oil.

The consecration of the oil is performed as follows: having first placed the oil that is to be consecrated in a vessel in an urn on a stand of *Crozier*, as they call it, placed near the middle of the *Sanctuary*. The Priest then approaches, and having read the ceremony of the consecration, accompanied with incense and *verruques*, when he mixes with the oil a quantity of the *Holy Water*: the mixture, then, is converted into an object of rapturous adoration.

The Lordship is the first one to render his homage to this god of Oil. — This he does by receding back a few steps towards the altar. — There he prostrates himself upon his knees, and bows himself before the *Holy Oil*; he exclaims, with his hands joined together before his breast, expressive of the most profound adoration, — AVE! SANCTUM OLEUM! HAIL, HOLY OIL! — He then rises and advancing a step or two nearer, prostrates himself again. — At this repetition of the adoration, he bows forward till his head nearly touches the floor, exclaiming, in the same manner, by a more elevated tone of voice, — AVE! SANCTUM OLEUM! — He then rises again, and having approached close to the oil, prostrates himself as before, and again repeats, in the same manner, — AVE! SANCTUM OLEUM! — This done, he



CONSECRATION OF THE HOLY OIL.

it were, his *Sacred person*, and to express the adoration which is due him.

Having been thus worshipped himself, he is now ready to worship the oil.

The adoration of the oil is performed as follows: In the first place, the oil that is to be consecrated is placed in an urn on a stand of *Credence*, as they call it, placed near the middle of the *Sanctuary*. The Bishop then approaches, and having read the ceremony of the consecration, accompanied with crossings and recrossings often, he mixes with the oil a quantity of the *Holy Balm*: the compound, then, is converted into an object of supreme adoration.

His Lordship is the first one to render his homages to this god of Oil. This he does by receding back a few steps towards the altar. There he prostrates himself upon his knees, and bending himself before the *Holy Oil*, he exclaims, with his hands joined together before his breast, expressive of the most profound adoration, "AVE! SANCTUM OLEUM! HAIL, HOLY OIL!"—He then rises, and advancing a step or two nearer, prostrates himself again. At this repetition of the adoration, he bends forward till his head comes nearly in contact with the floor, exclaiming, at the same time, in a more elevated tone of voice, "AVE! SANCTUM OLEUM!"—He then rises again, and having approached close to the oil, prostrates himself as before, and again repeats, in a still louder tone of voice, "AVE! SANCTUM OLEUM!"—This done, he

reverently places his two hands upon the stand, and most devoutly kisses the rim of the urn.

Having thus worshipped the oily god, he returns, and takes his seat upon his throne, where he sits under a rich and sumptuous canopy, overlooking the show, while the rest of the Priests, in succession, pass through the same ceremony.

Such is the farce of the adoration of the *Holy Oil*. This rite was instituted in the dark ages.

What were the feelings of the Popish Clergy in those dark times, when the Word of God was entirely excluded from the people, and when few, even of the Priests themselves, possessed a copy of it, what, I say, were their feelings then, on witnessing this ludicrous, and, at the same time, impious rite, it is not for me to say. This, I know, however, that the ceremony now, at least, notwithstanding the solemn pomp with which it is enjoined to be performed, is so completely ludicrous, that the poor Priests, in spite of the august presence of his Lordship the Bishop, are so tickled at the thing, that they are unable to restrain their risibility. Such is the titter which works about their ribs, that many of them dare not raise their eyes for fear of meeting the glance of some of their similarly tickled companions. Such an event would cause the bubble all to burst, and the deluded people, then, might take the hint, and thus, judging from the effect, mistrust the cause.

The rite, just as I have described it, is to be found in their Rituals and Ceremonials. Their people

know I assert the truth respecting it. At least, those know it whose *devotion!* leads them, on that *solemn occasion!* to participate in the blessed privilege; and few, I presume, are to be found so indelicate as not to attend.

If any of our citizens should doubt the correctness of my statement, I would simply request him to be present on a *Holy Thursday!* in any Popish Cathedral in the United States in which his Lordship the Bishop officiates, and if the rite is not performed just and exactly as I have described it, my claims to veracity shall be forfeited. For the sake of those who would wish to see this impious *Show*, it is well to state that the ceremony is performed in the morning.

Such is now the accumulated, intricate, tedious multiplication of rites and ceremonies which have been enjoined upon the Popish church, by the different Pontiffs that have sat upon the throne, that their Clergy are weighed down, and groan under the pressure of them. Having been prescribed by the Sovereign and Infallible Head of the church, they are constrained to believe the thing is right, since, in matters of *general discipline*, (as has been shown,) the doctrine is, "*the Church cannot err.*"

Every Pontiff that ascends the throne seems ambitious of the honor of decorating the Idol with some new mark of his zeal and piety. The ornaments with which the thing already hangs encumbered, are still suffered to remain, since the finger of Infallibility placed them there. Some one additions'

rite, he thinks, to the obligation which is incumbent of performing all the rest, will not materially increase the weight of duty,—then, on he pins another jewel to the gaudy Idol. Thus it is, that the Idol now is adorned with such a profusion of ear-bobs, nose-pendants, necklaces, bracelets, fringes, head-dresses, trappings, ribands, and trinkets from head to foot, that hardly a hair of her head can be found where the glittering folly is not to be seen.

The United States, however, is not the place where this Popish Diana is to be seen in her glory. Her numerous breasts, at which her devoted children in Popish countries, suck the pernicious doctrine, are here, most of them, carefully screened from the public gaze. What then must be the real object of their worship, when the shadow of it, extended over the Atlantic to these distant regions, presents an aspect so deformed, so ludicrous, so impious as we see it!

Well may the Popish Bishops in the West, as I have often heard them observe, declare that it is inexpedient to perform, in the United States, all the rites and ceremonies which the *Roman Ritual* enjoins. Well, indeed, may they say *it is inexpedient*. Well may they hide the cloven foot.

Even in regard to this, however, the Infallible Ones are at variance. Some conceive it expedient to lop off this trinket, others, that. None are to be found who are willing to retain the whole; nor is there any among them who would wish or dare to exhibit the Idol in her naked form.

His Lordship, the Bishop of Bardstown, in Kentucky, was one of those who were the most reluctant to relinquish the rites and ceremonies of the Mother Church.

The services of this renowned and zealous Prelate were, therefore, as long and tedious as they were pompous and ludicrous. To this circumstance was attributed, even by his own Clergy, his ill success in converting the *heretics*.

During my residence under the domination of this Prelate, which was several years, there were but two *conversions!* that is, perversions, from what they were pleased to call Protestantism, to the Holy Roman Catholic faith. One of these was a silly woman, and the other, a poor simple man, whom, on his death-bed, they frightened out of his senses, and whose money, trifling as was the amount, one hundred and fifty dollars, was transferred out of his pockets into the coffers of the Infallible Church, for the good of his soul.

This bad luck was attributed by several of the Clergy, and by myself among the rest, to the Bishop's pertinacity in exhibiting too much of the ceremonial mummery in the service of the church.

The "AVE SANCTUM OLEUM!" is a spectacle that every American ought to see. This *Holy Oil*, I think, would be an effectual cure for their indifference in regard to Popery.

7. ADORATION OF WOOD.—Another object of supreme adoration, in the Romish church is, what they are pleased to call the wood of the Cross.

St. Thomas Aquinas, otherwise styled the angelical Doctor, expressly teaches, that, "The Cross of Christ is to be worshipped with the same adoration with Christ, that is, with the adoration of *latriæ*, (supreme worship,) and for this reason we also address the Cross, and pray to it, as if it were he who was crucified himself: For the Church sings, 'Hail, O Cross! our only hope in this time of suffering: increase the righteousness of the pious, and pardon the guilty.' *Cruz Christi adoratur, adoratione, latriæ.*"—Thom. Aquin. III. Q. 25, Art. 4.

The theology of this celebrated Divine is admitted by the Romish church to be sound and orthodox.

The poor deluded Papists, therefore, must either be idolaters, or heretics. If they believe the doctrine of their church, they are idolaters, if they reject it, they are heretics. Take it either way, if they remain in the doctrine they now hold, they must be lost, because idolatry and heresy are both damnable sins. How applicable are the words of St. Paul on this occasion. "*Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever.*" Rom. i. 22, 23, 25.

8. ADORATION OF THE VIRGIN MARY.—Another object of their supreme adoration is the Virgin

Mary, who is called by them the "Queen of heaven;"* the Divine Mother;† the Hope of sinners;‡ the Only Hope of sinners."§ It is through her merits that sinners are taught to look for salvation.¶ She is said to be our Lordess; our Mediatrix; our Advocate.¶ Her image is everywhere to be found—in churches, in their private dwellings; and in Popish countries, where the idol Queen can be worshipped in all her glory, the image is exhibited on the common highways, in the groves, in public places, and almost everywhere. It is carried about in processions, and the superstitious multitude follow it, chanting their hymns of praise, as if, in reality, the idol was what they call it, the "Queen of heaven." They bow before it, kneel before it, pray unto it. It is made to perform all sorts of miracles. It speaks,—it moves,—it opens and shuts its eyes,—it weeps,—it promises, threatens, prophesies. This miracle of the opening and shutting the eyes, is firmly believed by all the Popish Clergy. Before my own eyes were opened to the deep delusions of Popery, when I was a Popish Priest, I as firmly believed this miracle as any one. The belief of it

* *Ave Regina Cælorum! Ave Domina Angelorum! Hail! Queen of heaven! Hail! Lordess of the angels!*"—Brev. Rom. ad Completorium.

† Ligor. Prax. Conf. N. 216.

‡ Ibid. N. 255—257.

§ Preces Missæ, p. 150.

¶ Ligor. Prax. Conf. N. 216. Preces Missæ, p. 93.

¶ "O, *Domina nostra; Mediatrix nostra; Advocata nostra!*" Preces Missæ, p. 46.

is so general in Italy, that to deny it would almost be considered as heresy. The celebrated Romish Prelate Ricci, Bishop of Pistoia, touching upon this subject, writes as follows :—“The miraculous image of the Virgin, at Ancona, was crowned on the 13th May, 1814, by Pius VII. It had for several months opened and shut its eyes, as was attested by 80,000 persons. This miracle took place on the 25th June, 1796. The event was commemorated by an inscription; and the Pope also fixed its anniversary on the second Sunday of the same month, and attached to it the benefits of a Plenary Indulgence.”—Ricci, Tom. II. pp. 110, 111.

So firmly persuaded was I, while a Papist, of the miraculous powers of the Virgin's image, and so eager was I while on my knees before it, of seeing some miracle, that I really used to imagine that I saw rays of light radiating from it; and so brilliant were the rays, that the image, to which I was praying in the dark, became quite visible, and shone with glory. Another devotee, as highly favored as myself, though in a different way, used to see the same image sweat profusely, especially about the time of the anniversary of the crucifixion.

Mariana, the celebrated Popish annalist, speaking of the multitude of miracles believed in Spain, exclaims, “Methinks I am writing fables or romances.”*

The following are some of the ejaculatory pray-

* Mariana, Hist. Esp. L. VIII. C. 10.

ers that are continually offered up unto the Queen: "Give me power against thy enemies!—Have mercy upon us sinners!—Hail, O Queen, Mother of mercy, our life, our sweetness, and our hope, hail! To thee do we cry, the banished sons of Eve.—Hear us, then, our Advocate, and turn thy eyes of mercy towards us!"* The following is the prayer that is offered up by the Priests after the celebration of the Mass. We take it from their formulary of prayers called the "*Preces Missæ*, THE PRAYERS OF MASS."—"O Domina mea, &c. O my Lordess, Holy Mary, I commend my soul and my body into thy blessed care, and special custody, and into the bosom of thy mercy, to-day, daily, and at the hour of my death: I commit all my hope and consolation, all my perplexities and troubles, my life, and the end of my life, unto thee: that by thy holy intercession, and by *thy merits*, all my *works* may be directed, and ordered according to thy will, and the will of thy Son. Amen."† The will of the Lord is here, as we see, by the order of the prayer, made subordinate to the will of a mere creature, a woman, whom they have constituted "Queen of heaven," and at whose feet they have placed the King of Glory.

"DOCTRINA SANA AC SECUNDUM DEUM."

* Brev. Roman. ad Completorium.

† *Preces Missæ*, p. 93.

CONCLUSION.

OUR task is now nearly at a close. The citizens of the United States are here presented with a fair view of the doctrine of the church of Rome on the subject of morality, as well as on various other subjects appertaining to the Popish doctrine and general discipline.

We call the Work which is here unfolded to the world, a task, and we may add, it has been a most unpleasant one. We have accompanied the great St. Ligori, that shining *Light*, as he is called, into the hidden recesses of that sink of all pollutions, the Confessional. We have heard the instructions that are given to Confessors, as well as those which they are taught to give to their Penitents. We stand astonished, and notwithstanding the *Light* with which we have been favored in exploring the dark regions through which we have passed, the whole presents an aspect dark, hideous, and revolting.

It is, however, the Moral Theology of the church of Rome, at the present day, that has been the subject of our investigation. Were we not assured by the title-page of the Work, that it was published in the year 1828, we should have thought it was a production of the dark ages which have long gone by.

It is the compilation of a Romish Saint, yet Satan himself could not have devised any thing more pernicious, more wicked, more atrocious, blasphemous, and polluted than this very Moral Theology, which is declared by the church of Rome to be "SOUND AND ACCORDING TO GOD—*Sana ac secundum Deum.*"

This Synopsis of the Moral Theology of the church of Rome, we look upon as the *end of all controversy* on that subject.

The authority of St. Ligori is unquestionable;—it is admitted.—It now only remains to be known whether the translation we have given is fair and correct. This we leave for our opponents themselves to say. If they deny the fairness of the translation, it will then rest with the public to decide.

We now again publicly repeat our challenge to his Lordship, the Romish Bishop of New York, and to all, or any of his Clergy in the United States, or elsewhere, to say whether we have, or have not presented a fair and true translation of the Moral Theology of their great St. Ligori.

It will be futile for them to pass this challenge by unnoticed. The subject is of importance, and if they do not vindicate their Saint, and the doctrine which he teaches, there is not an unprejudiced mind in the world that will not pronounce the sentence of guilty, both against the abettors of that doctrine, and the church which sanctions, approves, and teaches it.

This Synopsis will be a lasting memento of what Popery was in the nineteenth century. The Moral

Theology of St. Ligori is now to be found exclusively in the hands of the Romish Clergy. As the light of truth becomes more generally diffused through the world, it is more than probable that the church of Rome will, through motives of policy, destroy this Work of their Saint, lest it should fall into the hands of Protestants, and be brought against them as a memorial of what their church taught in the nineteenth century. This Work of St. Ligori's was written at a time when Popery still felt her self-importance; written by one, who, in the delirium of his Popish feelings, felt as if the world was Popish. Little did he think that the church which he was taught to believe was founded on the rock of Peter, was even then tottering on the verge of ruin: he therefore wrote, what, under other circumstances, he would not have dared to write. They may now, or hereafter, destroy the "MORAL THEOLOGY" of St. Ligori, which they still retain in their own hands, but it will not be in their power to arrest the circulation of the Synopsis of it. As time rolls on, so also will float upon its surface this SYNOPSIS, laden with the fruits, pearls, and riches of a doctrine which was declared by the church of Rome in the nineteenth century, to be "SOUND AND ACCORDING TO GOD."

The challenge which we have given will also wave triumphantly on the Prefatorial topmast of the Synopsis, emblematic of the victory of truth. Every volume of the Saint may now sink to the bottom of the deep, and penetrate to the dark abyss of hell,

whence their foul contents emanated, still the victory is won, so long as a single SYNOPSIS of the doctrine is found floating upon the course of time; long as freedom waves her banners; long as the blush of modesty flushes on the cheek; long as truth prevails.

If the Romish church would but step down from the arrogant pinnacle of her pretended Infallibility, she might then weep over the slain of the daughter of her people: might repent in sackcloth and ashes, over the pernicious influence of her doctrine; might correct her errors; and might yet become a Christian church. Whereas, now she is the execration of the world; stands as a dry and withered beacon, a continual memento of the extravagance of human folly, when abandoned to its own delusions.

Who can look upon that church,—(how ill that venerable word here comports with its application!) who can look upon that church without the mingled emotions of pity, horror, and indignation! She claims to be infallible; curses all who do not embrace her faith; persecutes all who leave it or oppose it; and holds her dominion, not by the gentle sway of love, but by the control of fear and power. She clothes herself in darkness, as a mantle:—on her forehead is written "MYSTERY;" and all she teaches, however mysterious, contradictory, absurd, wicked, or inconsistent it may be, must be believed under penalty of anathema and death. In order to promulgate her doctrines, she holds the sword in one hand, and chains in the other. Indicative of the

universality and supremacy of her power, she sits under a royal canopy wearing a triple crown, emblematic of her right to govern the empires of the world both spiritually and politically, and of her right over the empire of death itself. The keys of heaven and hell hang suspended by her side; and no one is allowed to enter either, but by her permission or compulsion. Ignorance, superstition, fanaticism, and delusion, bend before her throne. To kiss the feet of the Sovereign Pontiff is held as an honor even to kings:—to bow before a wafer is substituted for the worship of the great Jehovah, and the Crucifix, a lump of wood or metal, is declared to be the only Bible necessary for salvation. The Word of God for ages was nowhere to be found amongst them, but upon the dusty shelves of their scholastics. The reading of it was prohibited to all except the Clergy, who themselves were the last to use the privilege.

Being deprived of the Word of God, the only books the people had were the legendary tales of their pretended Saints, stuffed with miracles the most absurd and impious, and manuals, catechisms, prayer-books, with other productions of a similar kind, composed for the purpose of leading their credulous devotees still farther and farther from the truth. The only portions of the Word of God the people ever got, were such as were culled out to suit the purposes of a crafty Priesthood, who presented those portions so mutilated, and so completely varnished over with notes, and erroneous expositions, that, instead of be-

ing the bread of life, they became the deadliest poison. Penance was there substituted for repentance:—works of supererogation, for the merits of Christ;—wine, for his blood; a wafer, for his flesh;—bread, for his life-giving Spirit. For Christ, who, the Scriptures declare, is the only hope of sinners, they substitute the *Virgin Mary*, who they are taught to believe is "*Divine*." She is called "THE ONLY HOPE OF SINNERS, *Spes unica peccatorum*,"* who are said to be saved "*by her merits*."† Christ the Lord, and King of glory, is sold by them as a thing of common traffic. The price of the Masses, in which he is sold, is fixed upon a board or tablet, which is hung at the church door, that all may know what are the rates of the different sorts of Masses at which he is sold. These prices vary, as has already been stated, according to the splendor and pomp of the ceremony which accompany them. If it be a *High Mass*, the price is from five dollars to one thousand. *Low Masses* are generally fifty cents.

The doctrine, in all its ramifications, is made to converge to one unique and invariable point, into the *Vaulted Treasuries*, which have been described in a preceding chapter. Power and pleasure is the end of the whole system. Money being the means of obtaining both, every device that the ingenuity of avarice can conceive, is adopted to acquire it. Scripture is wrenched, and distorted from its true

* "*Preces Missæ*," p. 150.

† *Synopsis*, p. 84. *Preces Missæ*, p. 93.

meaning; the signification of words is entirely changed; the senses are all made to bear false testimony; reason is laid prostrate at the shrine of mystery; common sense, experience, and self-evidence are all banished out of the question, when Priestly judgment sits poisoning the golden balance. Cupidity is the weight that sinks the scale, and though the sacrifice is truth and virtue, though the victims sold are Christ himself, and, as we read, the "*souls of men*," still the traffic must go on; the fires of Purgatory must be kindled, and a dreary *Limbo* invented for inoffensive infants. Into these abodes of misery must be hurled those who are so unfortunate as to be poor and negligent. Laws are enacted, varied, multiplied;—*impediments* without number thrown across the bands of matrimony, shackling and circumscribing their subjects on every side, and nothing can remove them but the weight of gold. Tears fall unheeded;—sighs are heaved in vain;—pity is a stranger to the subject;—nothing can move those flinty hearts but gold itself.

When the treasuries are filled, and they are never empty, then power sits upon her throne. The blood that has gushed beneath the ponderous wheels of Juggernaut, is but a sprinkling when compared with the flood of it that has rolled and foamed around that Mighty "*Babylon*," whom the pen of inspiration has described as being "*drunk with the blood of the Saints*,"—that "*Woman arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand,*'

(the Mass cup,) "*full of abominations, and filthiness of her fornication. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.*" Rev. xvii.

Nor is her power exercised merely on the saints. It extends to all, and stretches itself even beyond the grave. Onward it rushes still, and scaling the battlements of heaven, hurls even the Almighty himself from his throne, and sits as Lord of all. Seated on the throne of the Almighty, he is seen with the keys of heaven and hell hanging at his belt. His arrogance proclaims that none can enter but by his permission; thus making Christ a liar, who declares, that it is he who has "*the keys of hell and death,*"—"the key of David;" that it is "*he that openeth, and NO MAN shutteth; and shutteth, and NO MAN openeth.*" Rev. i. 18; iii. 7.

Thus invested with the keys of power, this mighty door-keeper, judge, architect, Lord, God, and all, employs his vacant moments in building cells for superstition; walls and cloisters for deluded Monks and Nuns; prisons and dungeons for those whom he is pleased to call heretics, and having the keys of authority, locks his victims in. Various are his prisoners, and diversified their ends. The heretics, chained to their damp cells, are suffered to pine away to mere skeletons, and then, as if the pains of such a death were still too mild, he drags them forth to the derision of a slavish multitude, and commits

them to the flames, torturing, however, previously, their bodies with the rack, and every other torture that cruelty can invent.

Those who are unacquainted with the genius of Popery seem inclined to think that those who stand in array against it, are too severe in their manner of exposing it to the public view. This, in regard to some, is true. We would observe, however, that Popery is a subject which cannot be handled with that lenity which some imagine it ought to be. As well might we attempt to hush the fury of a storm by a whisper, as to think that the soft didactic voice of cool reasoning could prevail against the hurricanes of Popish eloquence and sophistry. The minds of most men, notwithstanding our boasted prerogatives of reason and good sense, may be compared to the slender reed which bends the most where the winds blow the heaviest. Popery is a deep-rooted sophistry, the prongs of which extend their ramifications far, wide, and deep; deep as the bottomless abyss whence it derives its nourishment, power, and universal dissimulation: to pluck it up, therefore, requires a vigorous effort.

Popery denies every allegation brought against it. It admits nothing, however true it may be, and however true they know it to be. Can any thing more trying be conceived than to contend for the truth of a thing, which one's opponent knows to be true, and who opposes the truth, although he knows it to be truth, and knows that we know it to be true, and who denies that truth merely and solely for the pur-

pose of keeping those in suspense and doubt who have not the means of investigating the subject?— Nothing more trying, nothing more disgusting to a man of candor and noble feelings, than baseness such as this.

Their own poor credulous devotees, did they but know the rottenness of the Popish system, would be the first to desert their crafty, interested, and intriguing leaders; but they know it not, because they are deprived of the means of acquiring the knowledge.

Popery, as it is taught to them, is as different from Popery as it really is, and as it is known, practised, and understood by the Priesthood, as light is from darkness. They have books for the people, and books for themselves. Ligori is a book, which I will venture to affirm, not one Papist in the United States, no, nor in Europe, ever had a glimpse of, except the Priests and Clergy. I appeal to themselves for the truth of my remark. The people adhere to the church as they conceive it to be, but not to their church as it really is. This I shall now prove: it shall be proved by a brief recapitulation of some of the doctrines of their church, which we shall now select from their own great Saint Ligori, and from other authorities equal to his, which we will place before their view. Having long been a Papist myself, and having had every opportunity of knowing their sentiments and feelings, I assert, and know, in the assertion, that I have their assent, that they do not believe what I am now about to add of the doctrine of their own church.

1. They do not believe, (I allude to the laity, or common people, as they are contradistinguished by their Priests; as for the Priests, most of them believe nothing at all,) the people, I say, do not believe that a piece of wood ought to be adored with supreme adoration.

2. They do not believe, or at least, so they say, that the reading of the Bible was ever publicly prohibited to the people.

3. They do not believe that the Virgin Mary is the only hope of sinners, and that it is through her merits they are to be saved.

4. They do not believe, if their own word is to be taken, that it is the doctrine of their church that they should pray to the Virgin Mary for grace, for succor, or salvation. They pretend that they only pray to her to pray to God for them.

5. They do not believe that they ought to be Absolved from their sins, if they die in the habit, and in the very act of sin.

6. They do not believe, or at least so they pretend, that the Priest alone pardons their sins.

7. They do not believe that Priests are allowed to keep concubines, if they are willing to pay a fine for it.

8. They do not believe that all the Protestants in the world, who die Protestants, will inevitably be damned.

9. They do not believe, at least the Papists in the United States do not know, or believe that Mass is a thing of such common traffic, that, in parts of Eu-

rope, where Popery predominates, the various rates for which they are said, are affixed on sign-boards, at the church doors.

10. They do not believe that their Priests must be obeyed in preference to God.

11. They do not believe that it is very rare to find a good Priest in the world, and that Priests are the ruin and damnation of multitudes of souls.

12. They do not believe, or at least they deny, that the mere act of Confessing to a Priest is a sign of contrition, and that this act entitles them to Absolution.

13. They do not believe, or at least they are ashamed to acknowledge it, that the Priests' blessing confers sanctifying grace.

14. They do not believe that both their Priests and their people are almost universally wicked.

15. They do not believe that drunken Priests and debauchees can be lawfully ordained.

16. They do not know that custom legalizes any sin, and every sin.

17. They do not know how many excuses their Holy Doctors advance for lying, prevaricating, cheating, stealing, cursing, and drunkenness.

18. Some do not know, or at least they are unwilling to acknowledge it, that their church grants Dispensations for money.

19. They do not know, or at least they dare not acknowledge it, that the Pope can dispense with God's Law.

20. They do not know, or at least they would

blush to acknowledge it, that their Divines teach that it is lawful to sell liquors on the Lord's day, even to the making of those who buy, drunk.

21. They do not know, and they pertinaciously deny, that their Priests ever were allowed to anoint the loins of women.

22. They do not know that their Divines teach that it is lawful to gamble for prayers and for Masses.

23. They do not know that their church teaches that images confer grace.

24. They do not know, or at least they deny, that the Inquisition was established by their church, and that it is an Ecclesiastical tribunal.

25. They do not know that their Priests are taught to keep sinners in ignorance, and to leave them in their sins; neither do they know that they are taught to teach them that sin is no sin.

26. They do not believe a thousandth part of all the abominations taught by their own church, and they do not know the hundred thousandth part of what is taught. They cannot believe what they do not know, and if they knew, they would not, could not, believe it.

27. Strange as it may sound to some, there is not a Papist in the world, from his Holiness the Pope downward, that knows what Popery is in all its bearings. They know it not, for this obvious reason,—it is a mass of corruptions which has been so long accumulating, that the ordinary term of life is too short to turn, or overturn the rubbish, of which

the system is composed. How superficial, then, must be the knowledge of the people, especially as the quintessence of what Popery is, is carefully concealed from their inspection. The dark arcana of the doctrine are wrapped up in a language which their people do not understand, or are transmitted orally from Pope to Pope, from Priest to Priest, the whisper of which is never heard beyond the precincts of scholastic cloisters, or Monkish cells.

The knowledge of Popery would be the death of the "*Beast*;" hence it is, that ignorance in Popery, is the mother of Popish devotion: hence, too, the reason why, in the whole system of their "**MORAL THEOLOGY**," the reading of the Bible is not inculcated to the people. There is not a solitary syllable in the whole four thousand seven hundred pages of the "**MORAL THEOLOGY**" of St. Ligorì, which is so "*sound and according to God*," that even intimates the utility of reading God's blessed Word. On the contrary, the reading of it, as we have seen, is expressly condemned. Images are the only books that are said to be necessary to be read. This is the doctrine that the *image* itself, as Ligorì tells us, taught to the Venerable Brother Bernard of Corlìon, "*when, upon a certain occasion, he begged of the image to let him know whether it wished him to learn to read.*"

In confirmation of the preceding category, relative to what the laity in the Romish church do not believe, and do not know, we refer the reader to the Index of the Synopsis, and there he will find the

page; by turning to which he will find what we have advanced is proved.

Lest any one, however, should be embarrassed in making the search, and in order to save trouble, we will here refer to the page ourselves. In the category there are 27 propositions, and we now annex the page where each of these propositions is proved. Prop. 1st, page 373.—2d, pp. 308, 313.—3d, pp. 84, 367.—4th, pp. 90, 91, 367.—5th, p. 111.—6th, p. 102.—7th, p. 294.—8th, p. 389.—9th, p. 290.—10th, pp. 227, 230.—11th, pp. 73, 102.—12th, pp. 102, 110, 176.—13th, p. 112.—14th, p. 176.—15th, p. 256.—16th, p. 190.—17th, p. 158.—18th, p. 301.—19th, p. 214.—20th, pp. 192, 254.—21st, p. 95.—22d, p. 233.—23d, p. 44.—24th, pp. 313, 315.—25th, pp. 292, 293, 181.—26th, p. 78.—27th, *passim*.

The doctrine that all Protestants who die out of the Communion of the Romish church will be damned, is so barbarous, so anti-scriptural, so repugnant to reason and common sense, that the church of Rome, in order not to disgust her subjects with her own doctrine on this subject, has been under the necessity of hiding its deformity, as she is wont to do, under the cloak of Jesuitical *distinctions*. She says that if they live and die in *invincible ignorance* of the true faith, (meaning thereby the Popish,) they may be saved; provided, they were so disposed, that if they had known it they would have embraced it. The poor Papist, whose heart is much tenderer than that of Holy Mother, under this subtle

distinction, hopes, and believes, that there are some among his Protestant brethren, some, perhaps, among his dearest relatives who are not in communion with the church of Rome, that may be saved. The thought is a cheering thought; but if Popery is true, it is a mere chimera. If Popery is true, not a Protestant in the world can possibly be saved; but, thank the Lord, the thing stands just the reverse.

In regard to this logomachy, called invincible ignorance, we contend that it is a mere play upon words. Their own definition of it sufficiently proves it. "Invincible ignorance," says their angelical St. Thomas, "is that which cannot be overcome by study."—Thom. Aquin. I. 2. Quæst. 76, Art. 2.

In order to show, first, that no Protestant can be saved under this plea of invincible ignorance, we have merely to show, according to the doctrine of the church of Rome, what cannot formally be disbelieved without incurring the guilt of heresy, and the consequent damnation of the man who dies in that disbelief. We open again for our instruction on this subject, the great St. Thomas Aquinas, whose doctrine is venerated by the Romish church as sound and orthodox.*

Speaking of what must be *explicitly believed* from the *necessity of the Precept*, (as the Popish scholastics term it,) he says we are "bound to have an explicit faith of the mysteries of Christ; and especially of those things which are commonly solemnized in

* See Synopsis, p. 314.

the Church, and which are publicly proclaimed."—Thom. Aquin. Quæst. 2. A. 7. in corp. Some of these things are, as the celebrated Romish Divine Dens informs us, "the belief in the Real Presence in the Eucharist, the necessity of Auricular Confession, the invocation of the Saints, the worship of Relics, the existence of Purgatory, &c."—Dens de Virt. Fidei. N. 40.

Heresy, as the church of Rome is vociferous to proclaim, excludes from the kingdom of heaven. "Heresy," they tell us, "is the infidelity of those who acknowledge that Christ is come; but who reject some part of his doctrine as it is proposed to them by the Church: such are the Lutherans, the Calvinists, &c.," and the rest of the Protestants.—Dens de Virt Fidei. N. 50.

Such being the doctrine of the church of Rome, the consequence is, according to it, that no Protestant can be saved, because all Protestants universally, formally, and pertinaciously reject the doctrines of the church of Rome in regard to the Real Presence in the Eucharist, to the necessity of Auricular Confession, to the invocation of Saints, to the worship of Relics, to the existence of Purgatory, &c. &c. They not only reject it with indifference, but with sovereign horror and disdain. So also do they reject the rest of their doctrine in regard to their arrogant and sacrilegious claims to infallibility; in regard to the Pope's supremacy;—in regard to their doctrine of Indulgences, Dispensations, receiving pay for Masses;—in regard to their doc-

trine of human merits. Protestants abhor the pomp and pageantry of the church of Rome,—her “*purple*,” and her “*scarlet*,” emblematic of her sanguinary, persecuting creed:—her tinsel trappings of “*gold, and precious stones, and pearls*,” are equally as detestable in the sight of every Protestant as the means she uses to acquire those treasures. Hence, if Popery be true, not a Protestant can be saved.

We will, secondly, remark, that, according to their own definition of invincible ignorance, no such ignorance can exist among Protestants, or amongst any other of the human race on the whole globe.

Invincible ignorance is defined to be that “*ignorance which cannot be overcome by study*.” Now, we know, and our opponents themselves admit it, that there are some, nominal Protestants at least, and myself was one of the number, who, by studying the Popish doctrine, have been led to embrace it. In regard to such, at least, invincible ignorance has no place. Now, in respect to them, it is impossible that the ignorance of which the Popish church speaks, can be admitted. In the first place, we would ask, what kind of a doctrine is that, the ignorance of which *cannot* be overcome by study? Certainly it cannot be the Popish doctrine, at least not that part of it, the knowledge of which they admit is sufficient for salvation. In regard to this, those who do not believe it, cannot be said to be in invincible ignorance. They may be said to be pertinaciously bent on not believing it; but in regard to being invincibly ignorant of what one knows, as well might

we be said to be invincibly deaf when we hear, or invincibly blind when we see.

The only way in which a person can be invincibly ignorant of a thing, is when that thing is placed entirely beyond his reach. Thus, in the present economy of things, we are invincibly ignorant of what is passing on in those worlds that lie beyond our sphere of vision. We are invincibly ignorant, too, of what lies hid in the centre of the earth on which we stand. There are many things of which we are invincibly ignorant, but the essential doctrines of Popery are not of those things. We may study until our aching heads find no other rest than in the cold lap of death, and we shall still be ignorant, as has already been said, of what is passing in the innumerable worlds that are rolling in the immensity of space, far, far beyond our reach, as well as of what lies hid in the centre beneath our feet; but to say that the essential doctrines which the church of Rome declares are necessary and sufficient for salvation, cannot be overcome by study, is an absurdity and a nonsense that hardly merits a serious reply.

Away, then, with the sophistry. Let the undisguised truth appear, and not a Protestant can be saved if Popery is true. This the Priests know full well; but, Jesuit-like, deny it.

We shall now proceed to show, as has been promised in a preceding chapter, that the Pope has granted Dispensations, not only from the observance of one of God's Commandments, but from all of them.

This, we think, has been sufficiently shown, through the whole course of the Synopsis. We will now merely exhibit it in a categorical point of view.

1st Commandment.—“*I am the Lord thy God,—Thou shalt have no other gods before me.*” Exod. xx. 3.

Popery has Gods and Goddesses many. The foremost on the list stands, “Our Lord God, the Pope.” This is his common title, and certainly he must be above God, to Dispense in the Law of God, as the sound doctrine of Ligori has taught us has been done. Amongst the Goddesses, the Virgin Mary is the most conspicuous. She is emphatically styled the “Queen of heaven, the Divine Mother, the Only Hope of sinners.” St. Bernard exclaims, “You that are floating about amidst the waves of this world, if you desire to escape the tempest, turn not your eyes from this *North Star*;—if the winds of temptation do arise, if you are ready to strike upon the rock of tribulation, look upon this Star, and invoke Mary. If you begin to sink with the weight of your sins, and stand affrighted at the Divine judgment, and are about to fall into the abyss of despair, think of Mary.”—S. Bern. Hom. 2, *super MISSUS EST.*

There is no intimation of any Queen of heaven in all God's blessed Word, except that which we find in the prophet Jeremiah, who most vehemently reproaches the idolatrous Jews for having dared to call any creature the Queen of heaven. There we find that the idolatrous Jews honored and worship-

ped their Queen of heaven, just as she is honored now by the idolatrous worship of the church of Rome. They burned incense to her,—poured out drink offerings to her, and made cakes to worship her. Jer. xlv. 18, 19. This burning incense to her image is the common practice of the whole Romish church. The drink offerings which they offer her, and the cakes with which they worship her, are poured out of the “golden cup full of the abominations of her fornication,” and eaten at the Mass. This is all done, at what is called the “*Missa Votiva*,” the Votive Mass of the Virgin Mary.* The wine is what they pretend is the blood of Christ; the cake or wafer is what they call his flesh.

So extravagant is the idolatry of the church of Rome, that, not satisfied with raising the Pope above God, they must also place above him another creature, whom they worship under the title of the “QUEEN OF HEAVEN, *Regina cœlorum* ;”† and whom they call the “Mother of God.” Strange inconsistency, however, of Infallibility!—Sometimes she is called the “Mother of God,” and at other times his “daughter.”‡

The Word of God everywhere holds out Christ as the only hope of sinners, but the church of Rome says that Mary is their Only Hope.§

The Romish Saints direct us in the storms of life

* Vide *Missale Rom. circa finem.*

† Vide *Brev. Rom. ad Completorium.*

‡ See *Synopsis*, p. 91.

§ *Preces Missæ*, p. 150.

to look to Mary as the Star of our salvation ; but God's blessed Word points us to "*Jesus the bright and morning star.*" Rev. xxii. 16. "If you begin to sink with the weight of your sins," says Popery, "and stand affrighted at the Divine judgment, and are about to fall into the abyss of despair, think of Mary." But God's unerring Word tells us of something better. When the storm was raging, and Peter began to sink, he did not look unto the North Star, or invoke Mary, but "*cried, saying, Lord, save me!*" Matt. xiv. 30.

The other objects of supreme adoration in the church of Rome, as has been shown in the preceding chapters of the Synopsis, are the Wafer, or as they call it, the real presence of Christ in the Eucharist ; the pretended wood of the identical cross on which Christ died ; and the oil for anointing the sick, called the *Holy Oil*.

2d Commandment.—"*Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, &c.—Thou shalt not bow down thyself unto them, nor serve them.*"

To witness the shocking violation of this Commandment, we have but to enter any Popish temple, where we shall see their images, and their image-worship in full display.

3d Commandment.—"*Thou shalt not take the name of the Lord thy God in vain.*"

To see how this Commandment is entirely trampled under foot, we have but to cast an eye back on

the Synopsis from page 160 to 164. Here, as in many other places, we will see that the most palpable falsehoods are allowed to be confirmed by an oath.

4th Commandment.—“*Remember the Sabbath-day to keep it holy.*”

Open the 12th chapter of the Synopsis, page 185, and there will be seen that the Pope Dispenses with the sanctification of the Sabbath wholly, making it even unnecessary to worship God at all on that day.

5th Commandment.—“*Honor thy father and thy mother.*”

St. Ligori even pretends that it has been proved by *miracles* that God blesses children who act against the will of their parents in becoming Monks or Nuns. See Synopsis, page 231.

6th Commandment.—“*Thou shalt not kill.*”

The whole Popish doctrine is a doctrine of blood and extermination, when it is a question whether a *heretic* shall live. Their subjects are even allowed to sell poison to those whom they know purchase it *to kill*. Synopsis, pages 218, 405.

7th Commandment.—“*Thou shalt not commit adultery.*”

This Commandment is permitted to be violated by the mere paying of a fine to the Pope. See Synopsis, page 294, on the subject of Priests' concubines.

8th Commandment.—“*Thou shalt not steal.*”

Stealing is allowed in all its branches, even to the stealing of pay for Masses,—even to the stealing of children.—Synopsis, pages 54, 55, 270.

9th Commandment.—“ *Thou shalt not bear false witness against thy neighbor.*”

The Popish doctrine on equivocation and mental reservation, shoves this Commandment entirely aside. Synopsis, page 163.

10th Commandment.—“ *Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.*”

As for this Commandment, the “ *Beast*” has torn it entirely to pieces, and out of the scraps has tried to make two. These, like the rest, he violates *ad libitum*. Synopsis, p. 120.

We have said, that, in Popery, there is **BUT ONE SIN**, and that is **DISOBEDIENCE TO THE PRIESTS**. This, we think, has been most amply shown in the pages of the **SYNOPSIS**.

Popery says, indeed, that there are many sins; but as what she says is not the true meaning of what is, we have to collect the truth of what is, by ascertaining what, in Popery, is meant by sin, and what by the different kinds of sins.

The church of Rome teaches, for instance, that it is a sin to administer the Sacraments to the unworthy;* but when we examine, what, in Popery, is meant by *unworthy*, we find that *no one is unworthy*,—no one, at least, who is guilty of no other sin than violating God's Commandments. The only

* Synopsis, p. 255.

sin, according to the true Popish meaning of unworthiness, is disobedience to the commands of the Priests, independent, entirely, of the Commandments of God. As I advance nothing in the Synopsis which I do not prove, I shall now, as has been promised, prove this.

Those, therefore, we say, according to Popery, who violate God's Commandments are not unworthy. Drunkards are not unworthy.* Gamblers and debauchees are not unworthy.† Liars, blasphemers, thieves, are not unworthy.‡ Habitual sinners, and those who die in the act of sin, are not unworthy.§ No one, in fine, as we have said and shown, who *merely* breaks God's Commandments, is unworthy.—All are unworthy, however, who disobey the commands of the Priests. All can be saved who disobey God's Commandments, but none can be lost, as Ligori teaches, who obeys the Priests;|| and yet he tells us it is a *very rare* thing to find a good Priest,¶ and that the greater part of Confessors universally absolvè relapsing sinners without any distinction, without any extraordinary signs of contrition, and without admonition; hence, (continues he,) the universal destruction of so many souls!***

We will venture to say, that the system of theology now taught in the Romish church, is more cor-

* Synopsis, p. 260.

† Idem. p. 168.

‡ Idem, p. 74.

*** Idem, p. 176.

† Idem, pp. 234, 256.

§ Idem, pp. 65, 93.

¶ Idem, p. 73.

rupt and wicked than any thing ever taught by Mahometan, Pagan, or Infidel: nay, we maintain that the ingenuity of the most abandoned of the human race, could never have devised a system so diabolical, and so originally and inconceivably wicked as that taught by St. Ligori, except by the immediate aid, and under the most subtle instigation of Satan himself. The system is most emphatically, as the Scripture expresses it, "*The mystery of iniquity.*"

It is of vital importance that the people of the United States should be apprised of the doctrines of the church of Rome, because, unless the dissemination of her principles can be arrested, the whole country will eventually be demoralized. The overwhelming flood of Popish emigration that is pouring in upon us, will, in a few years, at the present ratio of its increase, spread itself over the whole face of our country, sweeping like a deluge every obstacle that may oppose its progress, until Popery, sitting on the ruins of our Republic, shall spread the dark mantle of her doctrine over our smiling country, and rule us with a rod of iron.

The Despot of Austria already holds this iron sceptre, and he has sworn as defender of the church of Rome, that "*he will oppose a rod of iron to the progress of liberal opinions.*" The opposition is now on foot, and the emigrants and refugees he sends upon our shores, in union with those that are pouring in upon us from all parts of Europe, are preparing the way for the effecting of our ruin, and the accomplishment of his designs.

Let us no longer hear the lullaby that there is no danger,—that Popery is wrecked in Europe, and will soon be banished from the earth.—The consequence of her being wrecked in Europe is the *very thing we have to fear*.—One hundred and thirty millions of them, now headed by half a million of unhooded Monks and Nuns, uncloistered and vagabond upon the earth, naked, starving, and despised. No danger, when the eyes of all this starveling multitude are gazing on our smiling valleys of the West. No danger, when their emissaries are already amongst us preparing the way for their reception. No danger, when our country is already racked with civil discord, and the seeds of disunion are even now being disseminated far and wide.—No danger, when our laws have lost their force, and mobocracy usurps their place.—No danger, in fine, when our citizens cannot be prevailed on to believe there is danger before they feel its sting.

Let us bear in mind, that if Popery ever become predominant, not only will our country be blasted with the moral pestilence of her pernicious doctrine, not only will liberty, civil and religious, be extinguished, but every heretic denoted by "*the Church*" will have to sacrifice his conscience, or be put to death. "The blood of heretics," says the Rheimish Testament, "is not called the blood of saints, no more than the blood of thieves, mankillers, and other malefactors, for the shedding of which, by order of justice, no commonwealth shall suffer."—Rheim. Test. Annot. upon Rev. c. xvii. 6. "Experience teaches,"

says Cardinal Bellarmine, "that there is no other remedy for the evil, but to put heretics to death; for the Church proceeded gradually, and tried every remedy: at first, she merely excommunicated them; afterwards she added a fine; then she banished them; and finally, she was constrained to put them to death."

—Bellarm. de Laicis, Lib. III. c. 21. Then comes the Decree of the General Council of Lateran on the subject, which at once stamps the doctrine with the Seal of Infallibility. The Decree runs as follows: "Let the secular powers be compelled, if necessary, to *exterminate* to their utmost power all heretics denoted by the Church."—Gen. Coun. Lat. A. D. 1215.

We now again repeat, that, in the **SYNOPSIS** we have given a true and correct translation, and have exhibited the doctrine taught by Ligori, without the least variation or change of meaning from the original. We close, by again challenging the Romish Bishop of New York, or any Romish Priest soever, to deny what we have advanced.

ERRATUM.

The word *Nannet* occurring twice on page 317, was inadvertently omitted to be translated, the English of which is *Nantes*.

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JUN 24 1992

