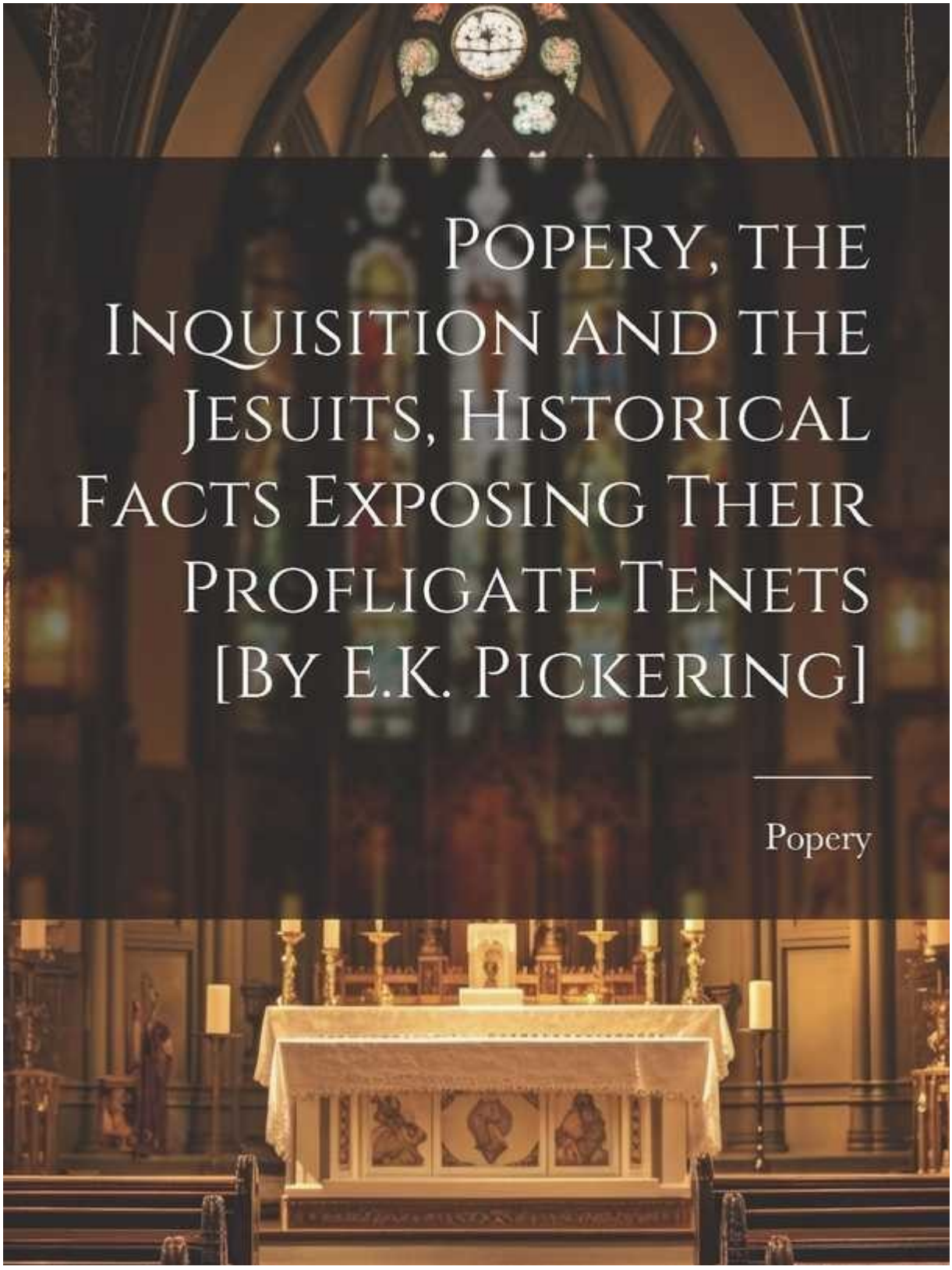

Popery, the Inquisition and the Jesuits, Historical Facts Exposing Their Profligate Tenets [By E.K. Pickering]
Popery

POPERY, THE INQUISITION, AND THE JESUITS;

HISTORICAL FACTS, EXPOSING THEIR PROFLIGATE AND DANGEROUS TENETS.

By

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POPERY, THE INQUISITION, AND THE JESUITS.

Introduction

E. K. Pickering was a 19th-century British Protestant author and anti-Church of Rome pamphleteer. This book is a compilation of historical excerpts, ecclesiastical decrees, trial accounts, and anti-papal arguments—drawing heavily from medieval canonists (such as Thomas Aquinas and Bonaventure), historical councils, and martyrologies (like Foxe's Book of Martyrs).

The Evolution of Papal Power (4th to 16th Century)

The title "*Pope*" was anciently given to all bishops. The law of Valentinian, anno 372, empowered the Bishop of Rome to examine and judge other bishops; and which was confirmed in a council at Rome in 378, and about the close of the fourth century. The Bishop of Rome surpassed all his brethren in magnificence and splendour of the Church over which he presided, in the richness of his revenues and possessions, in the number and variety of his ministers, in his credit with the people, and in his sumptuous and splendid manner of living: but the other bishops did not acknowledge that they derived their authority from the Bishop of Rome. But in this century may be traced, through the imprudence of the Emperor, and the dexterity of the Roman prelates, several of those steps, by which they afterwards ascended to the summit of ecclesiastical power and despotism.

In the fifth century many circumstances united in augmenting the power and authority of the Bishop of Rome, though he had not, as yet, assumed the dignity of "*Supreme Law Giver, and Judge of the whole Christian Church*." The Bishops of Alexandria and Antioch, unable to make head against the lordly Prelate of Constantinople, fled often to the Roman Pontiff for succour, and the inferior order of bishops used the same course when their rights were invaded by those prelates. The protection thus afforded by the Roman Pontiff, was the means of extending his dominion in the East, and of imperceptibly establishing his supremacy. In the West its increase was owing to other causes; the declining power and the supine indolence of the Emperor, left the authority of the Bishop, who presided in their imperial city, almost without control. The incursion, moreover, and triumphs of the barbarians, contributed to its advancement, for the kings who penetrated into the empire, when they perceived the subjection of the multitude to the bishops, and the dependence of the bishops upon the Roman Pontiff, resolved to reconcile this ghostly ruler to their interests, by loading him with various kinds of honours and benefits. However, the Africans could not be prevailed upon, by threats and promises, to submit the decision of their controversies, and the determination of their causes, to the Roman tribunal.

Although the Roman Pontiffs artfully availed themselves of every circumstance that could contribute to their obtaining universal dominion, yet it is certain, that towards the close of the sixth century, the emperors, and the nations in general, were far from being disposed to bear with patience the yoke of servitude which the see of Rome was arrogantly imposing upon the Christian Church. The Gothic

Princes set bounds to the power of the Bishop of Rome in Italy—permitted none to be raised to the pontificate without their approbation, and reserved to themselves the right of judging concerning the legality of every new election. They enacted spiritual laws, called the religious orders before their tribunals, and summoned councils by their regal authority.

In the beginning of the seventh century (about 606), Boniface III., as Baronius relates, engaged the Emperor Phocas to take from the Bishop of Constantinople the title of Ecumenical, or Universal Bishop, and to confer it upon the Roman Pontiffs; and thus, as it is said, introduced the Papal supremacy! But the ambitious views of the Bishops of Rome were still vigorously opposed by several Emperors and princes, and the nations in general; and the Roman Pontiff remained obliged to submit to the regal authority.

In the eighth century they promoted their ambitious views, by their assistance in advancing the traitor Pepin to the throne of Childeric! and in anointing and crowning him as King of France—and thereby gave the church and its aspiring ministers great credit and opulence. Pepin having gained two victories over Aistulphus, King of the Lombards (in 754 and 755), compelled him to deliver up to the See of Rome, the Exarchate of Ravenna, Pentapolis, and all the cities, castles, and territories which he had seized in the Roman dukedom; and thus the Bishop of Rome was raised to the rank of a temporal prince! Charlemagne, the son and successor of Pepin, confirmed to the See of Rome what Pepin had granted, and he also ceded to the Roman Pontiffs several cities and provinces in Italy. Still the power of the Pope was subordinate to the emperors. The right of election remaining in the emperor, and his approbation to the consecration of that bishop was necessary. The troubles and divisions which afterwards arose in the empire in the ninth century, afforded to the Roman Pontiffs opportunities for augmenting their power, and of which they sedulously availed themselves:—the Emperors ceased their ecclesiastical power, and that of the Roman Pontiff increased.

In this century (869), in the grand council held at Constantinople, composed of three hundred bishops, all of them were there called Popes—were addressed under the term "*Holiness*" or "*Beatitude*," and their Churches called "*Apostolical Sees*."

In the tenth century they had recourse to forged Memorials, Acts of Councils, and Epistles, in order to establish their claims to supremacy, especially the Decretal Epistles, composed by an obscure Bishop of Seville, and advanced the doctrine, that the Roman Pontiffs were not only Bishops of Rome, but of the *whole world*; and their *authority, though divine* in its origin, was conveyed to them by Saint Peter, the Prince of the Apostles. In this century the Popes degenerated, and sacrificed their spiritual character to their temporal interests, and Rome became the theatre of insurrection and intrigue.

Pope Gregory VII., in the eleventh century, first appointed in a synod at Rome, that the title "*Pope*" should be restrained to the Bishop of Rome, as a particular distinction and prerogative; and in his "*Dictatus Papæ*" insisted, that there was no name in the world but *his* to be styled "*Pope*;" and in the Council of Lateran, held under Innocent III., the Pope was declared "*Ordinary of Ordinaries*."

The Crusades in this century much contributed to the augmentation of the influence and authority of the Roman Pontiffs; and towards the close of that century and the beginning of the twelfth, seem to have

attained the zenith of their dominion. They not only aspired to the character of supreme legislators in the Church, to an unlimited jurisdiction over all synods and councils, to the sole distribution of all ecclesiastical honors and benefices, as divinely authorized and appointed for that purpose, but assumed to themselves to be *Lords of the Universe, Arbiters of the fates of Kingdoms and Empires,* and Supreme Rulers over the Kings and Princes of the Earth.

Pope Gregory VII. seems to have exceeded all his predecessors in the lust of dominion, and in his success to obtain it, claiming, as Christ's Vice-gerent, to be *King of Kings,* and the whole universe as his rightful domain; arrogantly claiming tribute from France, Saxony, Spain, England, the German Princes, Hungary, Denmark, Poland, &c., requiring them to do homage to the Roman See, to make a solemn grant of their kingdoms and territories to "*the Prince of the Apostles*," and to hold them under the jurisdiction of his Vicar at Rome, as fiefs of the Apostolic See; so that if this Pontiff had succeeded to the extent of his insolent views, all the kingdoms of Europe would have been to this day tributary to the Roman See and its Princes, the soldiers or vassals of Saint Peter, in the person of his pretended vicar upon earth.

In Italy, his influence prevailed upon Matilda, the daughter of Boniface, the Duke of Tuscany, to settle all her possessions in Italy and elsewhere upon the Church of Rome.

Alexander III. (1179,) assumed the like pretensions, and conferred the title of King, with the ensigns of royalty, upon Alphonso I., Duke of Portugal, who had rendered his province tributary to the Roman See.

The thirteenth century found the Popes continuing the like assumptious and ambitious spirit, claiming to be the supreme lords of the universe, and over all princes, bishops, civil governors, and church and state, and the right to dispose of all ecclesiastical benefices, of conferring all civil dominion, and of *dethroning kings and emperors according to their own good pleasure*; and of creating and deposing bishops, abbots, and canons as they chose.—Innocent III., (the founder of the Inquisition in 1206; and in 1215, confirmed at the council of Lateran,) and Nicholas IV., Honorius III., Gregory IX., and Boniface VIII., in an especial manner followed the steps of Gregory VII.

In the fourteenth century the Popes generally resided in France, but their authority was not exercised to the like extent.

In the fifteenth century schisms happened in the Papacy, and the dawnings of the Reformation, which abated the Pope's influence and authority, and changed the sentiments of many kings and princes; and the Pope himself became to some extent obliged to consult his cardinals, who formed his privy council, and other matters were referred to congregations of certain colleges.

In proportion, as the Pope's authority diminished in Europe, he endeavoured to create it in other parts of the world, by the assistance of missionaries, as well as by his mandates, briefs, or bulls.

The Pope's authority in England was maintained and advanced by William the Conqueror.—The Pope, prior to Duke William's invasion, having blessed his army, and the Conqueror, from policy, finding the

Papal influence of advantage to him in his acquired kingdom,—and the Papal power will be adverted to in the subsequent history, &c.

In this sixteenth century, the order of Jesuits was established as before and after-mentioned.

THE INQUISITION, OR THE HOLY OFFICE

The Inquisition, or the Holy Office, is an ecclesiastical jurisdiction, especially in Spain, Portugal, Italy, &c., for the trial and examination of such persons as were known, or *suspected* to entertain any religious opinions contrary to those professed in the Church of Rome.

It was called Inquisition, because the judges, by their office, took cognizance of crimes on common report, without any legal evidence, except what they themselves were able to explore or obtain. By some, the original of the inquisition is supposed to have arisen by Pope Lucius, at the council of Verona, in 1184, when he ordered the bishops to obtain information of all persons suspected of *heresy.* It is, however, generally allowed, that Pope Innocent III. laid the first foundation of "*the Holy Office*" (about anno 1206), and that the Vaudois and Albigenses were the first objects of it. That Pontiff, in the beginning of the thirteenth century, sent Rainier, (a Cistercian monk,) and Pierre de Castelnau, (Archdeacon of Maguelonne,) to the country of Toulouse, or Narbonne Gaul, in order to stir up a spirit of zeal and persecution. These missionaries were soon followed by others, amongst whom was the famous Spaniard, Dominic, founder of the Order of Preachers, who, returning from Rome in 1206, fell in with these delegates, embarked in their cause, and laboured in the extirpation of heresy. They were to give an account to the Pope of the number of heretics in those parts, and of the conduct of the princes and persons in authority to them; and thence they acquired the name of Inquisitors; they had then no court of any authority, merely spiritual spies, that the Catholic Princes might be excited to the extirpation of heretics. (See Limborch's *History of the Inquisition*, by Chandler, Book I, chapter 10.)

Mosheim doubts the Court of Inquisition having been appointed during the life of Dominic. The horrid war which was excited by Pope Innocent III. against the Albigenses, in Narbonne Gaul, and which was carried on by the Cross Bearers with the utmost cruelty, from the year 1209 to 1229, when the peace between Raymond VIII., Earl of Toulouse, and Lewis VIII., King of France, prepared the way for the full establishment of the Inquisition.

Inquisitors were intruded into every city; many of them were expelled by the inhabitants, who massacred some of them, officers of the Popish hierarchy. In this year, 1229, Romanus, Cardinal of Saint Angelo, at the council of Toulouse, he being the Pope's Legate, erected in every city a council of Inquisitors, consisting of one priest and three laymen. That institution, Pope Gregory IX., in 1233, superseded, and committed the inquisitorial office to the Dominicans, or Preaching Friars, who were to discover and bring to judgment the heretics. The Bishop of Toulouse, the Pope's Legate in France, appointed Pierre Cellan and Guillaume Arnaud, Inquisitors, who proceeded to all the Dominican convents to constitute officers from among the monks of that order.

From this period is dated the commencement of the dreadful tribunal of the Inquisition, which, in that and the following ages, subdued and compelled such a prodigious multitude of Protestants to be converted to their Church by terror, and the rest they committed to the flames without mercy.

The Dominicans erected at Toulouse, and at Carcassonne, and at other places, courts, before which were summoned not only heretics and persons suspected of heresy, but likewise all who were accused of magic, sorcery, Judaism, witchcraft, or any acts of that kind.

This tribunal, in process of time, was erected in the other countries of Europe, and that nothing might be wanting to render that court formidable and tremendous, the Roman Pontiffs persuaded the European princes, particularly the Emperors, Frederic II. and Lewis IX., King of France, not only to enact the most barbarous laws against heretics, and to commit to the flames those who were *pronounced such* by the Inquisitors, but also to maintain the Inquisitors in their office, and to grant them their protection in the most open and solemn manner. The Edicts issued to these ends by Frederic II. are well known,—exciting horror, and rendering the most illustrious piety and virtue incapable of saving from the most cruel death such as had the misfortune to be disagreeable to the Inquisitors. (See the Laws of Frederic in Limborch's *History of the Inquisition*, Bk. I. c. 12.)

Lewis's Edict, in the same year (1229), in favour of these ghostly judges, is generally known under the title of "Cupientes."

It is said that Frederic repented of what he had done in their favour long before his death, but it does not appear that he issued any counter-laws, or made any atonement for his fatuity.

Pope Innocent IV. erected a perpetual Tribunal of Inquisitors, making the jurisdiction to depend immediately upon himself.

In 1251 it was established in Italy. In 1255 Pope Alexander IV. appointed Inquisitors in France; but the Inquisitors made such horrible butchery among the "*reputed heretics*," that they raised an universal detestation, even in some Catholic countries, which shortened their reign in France and Germany,—and even in Spain it was somewhat abated until the time of Ferdinand and Isabella, when the Jesuits' power increased, under the pretence of clearing the country of Judaism and Mahometanism.

The Inquisition appears to have been introduced partially into Venice in 1289, and generally in Spain in the year 1478; but the first Inquisitor-General, and the Supreme Council of Inquisition, in the latter kingdom, was not fixed until 1483. This tribunal arose to such a height in Spain, that the King of Castile was constrained, before his coronation, to subject himself and all his dominions, by a special oath, to "the Most Holy Tribunal of the Inquisition."

The Inquisition was established in Portugal in the reign of King John III., about the year 1536,—as it was also in the western territories, both of Spain and Portugal.

Pope Paul III. formed the congregation in 1542, and which was finally established by *Sixtus V.* in 1588, meeting three times in the week, the Pope presiding.

The Inquisitors deriving their power from the Pope and only to be removed by him, or by his authority to the Cardinals, who were the Inquisitors-General.

The civil magistrates were excluded from the cognizance of heresy, but were compelled to enforce any sentence pronounced by the Inquisitors.

Execution and Examination Methods of the Inquisition

The *sentence* of heresy disinherited children, prevented those condemned from making any will, occasioned loss of all dominion, estate, &c.,—all power of parents over children, masters over servants, princes over subjects, &c., and the deprivation of all property. By excommunication the individuals were cast out of all society, and excluded from any protection, and declared to be enemies of their country; so that any person, by his own private impulse or authority, might seize, plunder, and kill the excommunicated, though he were a clergyman; nor was it lawful for any one to undertake his defence, —any advocate or other doing so, was pronounced infamous. Being burnt alive was the general result to the accused heretic; and this not unfrequently accompanied by previous torment, to obtain information as to others.

The whole proceedings of the Inquisition were studiously framed to inspire the utmost possible terror and amazement; their active means being conducted with the profoundest silence and secrecy towards the victims. When a person was seized, all the world abandoned him, not the nearest friends dared to speak a word in his behalf, for the doing so, alone, would have been enough to render them suspected of heresy, and would bring them within the claws of the Inquisition. Nay, the nearest relations were frequently bribed and constrained to accuse one another.—The accused were seized, examined, and tortured, and, unless they recanted, were condemned and executed without ever seeing or knowing their accusers; thus every *revengeful* person had an easy occasion of wreaking his malice on any individual who in any way impeded the attainment of his object. The priests, especially in Spain, exercised the most licentious intercourse in families—the husbands and fathers, from fear of “the Holy Inquisition,” not daring to complain; and the women yielding from fear of the fatal consequences to their husbands, brothers, or relations,—a word from the priest to the Inquisition being fatal to the accused.

Time was no manner of security in point of heresy; the grave itself sheltered no accused from the Inquisition, if it could be turned to advantage; and the deceased were tried in all their form and solemnity against the dead corpses.

They deferred their executions till the number of the condemned was considerable, that the multitude of sufferers might strike the deeper horror, and make the scene more terrible and shocking.

The slenderest expression against the Church, or a disrespectful word against the Inquisition, was sufficient to bring the individual to the torture, and to make him accuse himself. (See Limborch’s *History of the Inquisition*, by Chandler. Mosheim’s *Ecclesiastical History*, Vol. iii. 8vo.)

THE JESUITS

The Jesuits were founded by Ignatius Loyola, a military Biscayan, of a licentious, fanatical, and ambitious spirit, in the year 1538; he had been wounded in the fortress of Pampeluna, and affirmed that he had been miraculously cured by Saint Peter, in order to become the defender of the Church. The Society consisted at first of only ten persons; in 1543 they were only twenty-four, and pretended that it was instituted by the immediate inspiration of heaven. He submitted the plan of the order to Pope Paul III., who had it examined by a Committee of Cardinals, they reporting that the order was unnecessary as well as "dangerous," that Pope refused his approval of it, the principal opposer being Cardinal Guidiccioni. Foiled in this attempt, Ignatius, in addition to the alleged vows of *poverty, chastity,* and monastic obedience, alleged that its members should add the fourth *vow, of obedience to the Pope*; to go everywhere at his command for the service of religion, and without requiring anything from the Holy See for their support; but with this was also embodied by them, in their rules, that the members should promise an implicit and unlimited allegiance to the *General of the Society.*

The Pontiff, seeing that such an institution might be useful to the Papacy, and oppose the Reformation, then advancing by Luther, confirmed it by a *Bull,* 27th September, 1540, denominating it the "*Company of Jesus*," and thereby appointed Ignatius Loyola to be the first General of the order. By this bull the number was restrained to *sixty*; that restriction was removed two years afterwards by another bull (in 1543) of Pope Paul III.; and by another bull, 25th November, 1549, the despotism of the General was sanctioned, and power given to him of sending any individual of the order wherever he might please; and this and other privileges were confirmed by Pope Gregory's bull of 1591.

The Faculty of Theology, at Paris, by their decree, 1st December, 1554, condemned the society "as dangerous in all that concerned the faith; calculated to disturb the peace of the Church, to overturn the monastic order, *and more fit to destroy than build it up.*"

In 1558, George Browne, the Catholic Archbishop of Dublin, prophesied of them as follows: "there is a fraternity which has lately arisen, called the Jesuits, who will seduce many; who, acting for the most part like the Scribes and Pharisees, will strive to overturn the truth; they will go near to accomplish their object, for they transform themselves into various shapes—among Pagans, they will be Pagans; among Atheists, Atheists; Jews, among Jews; and Reformers, among Reformers; for the sole purpose of discovering your intentions, your hearts, and desires. These persons are spread over the whole earth; they will be admitted into the councils of princes, which will, however, be no wiser from their introduction; they will infatuate them so far, as to induce them to reveal the greatest secrets of their hearts; they will be in no way aware of them. This will be the consequence of their advisers neglecting to observe the laws of God and of his gospel, and conniving at the sins of princes. Notwithstanding, God will, in the end, in order to avenge his law, cut off this society, even by those who have most supported it, so that at last they will become odious to all nations." (See Ware's *Annals of Ireland*, 1705.)

In less than half a century this order extended itself, and had establishments in almost every country.

In 1608, the Jesuits had increased to 10,581, and had 29 provinces, 21 houses, 293 colleges, 33 houses of probation, and 93 other residences.

In 1710 they possessed 59 houses of probation, 340 residences, 612 colleges, 200 missions, 157 seminaries and boarding schools, and consisted of 19,998 Jesuits. Ignatius Loyola died 1556.

Lainez and Aquaviva, the two generals who succeeded Loyola, were men of great subtlety and ability, and induced further rules and regulations for the order, all tending to promote its extension, power, and influence, by assuming to themselves to be soldiers in the service of God, and of the Pope as his vicar on earth—under that assumption and devotion they obtained great exemptions by the Pope, as they were required to devote themselves to all the transactions of the world, to study the dispositions of persons in high rank, and to cultivate their friendship and confidence; and, according to the constitution and genius of the order, a spirit of action and intrigue was infused into all its members.

There was, at first, resistance on the part of the Pope, to the General being appointed for life; but Lainez, with great address and dexterity, succeeded in his view, that the order should be monarchical and for life.

The General, by his sole authority, nominated provincials, rectors, and every other officer employed by the society, who were removable at his will.

He had the disposition of the funds and revenues of the order; every member was at his disposal, and bound to perform and execute his mandate, "*be it what it might*"—their wills, inclinations, sentiments, and understandings, being all *subservient to him*. There was not, in the annals of the world, any example of such an entire despotism, not only exercised over the monks, but over all men dispersed among all the nations of the earth. It was carefully ordained that the "*General*" should be perfectly informed of the character and abilities of his subjects. Every novice who offered to be a member was obliged to manifest his "*conscience*" to the superior or his deputy every six months; and every member was enjoined to observe the actions of the novice, his conversations, etc., and to disclose everything to the superior. The provincials and heads of the several houses were obliged to send to the General constantly minute reports concerning the members. These reports were digested and registered, so that their proceedings in every part of the earth might be known. These reports, in a short time, amounted to 6,584—and about 177 reports as to each province; and these were also transmitted to Rome. These reports also comprised an account of the civil affairs of each place or district—thus affording information concerning the transactions of every prince and state in the known world!

Pasquier, in 1564 (who was acquainted with Brouet, one of Ignatius's first companions, and learnt from him the secret designs of the society), stated, "This sect can only produce division between the Pope and the cardinals, between all other religious orders and themselves, and there is no prince or ruler who freely tolerates them that can secure his empire against their attempts."

De Thou also records Pasquier's observations:

> "You yourselves, who now tolerate the Jesuits, even YOU will reproach yourselves (but too late) with your credulity, when you shall behold the fatal consequences of your pliancy, in the

overthrow of order and the public tranquillity, not only in this kingdom, but throughout the Christian world, by the cunning, the artifices, the superstition, the dissimulation, and intrigues of this new sect." (See Pasquier's argument, end of Book III. of his *Recherches de la France*, and his *Catéchisme des Jésuites*, Book III.)

The Jesuits, before the expiration of the sixteenth century, had obtained the chief direction of the education of youth in every papistical country in Europe: they had also become the *confessors* of almost all its monarchs and princes, and the spiritual guides of almost every person eminent for rank or power; they possessed the highest degree of confidence and interest with the Papal court, as the most zealous and able champions for its authority.

Notwithstanding the vow of poverty (and which they contrived to elude), the order acquired extensive possessions in every popish country,—and under the pretence of missions and their support, obtained the Pontiff's license to trade with the natives in every country; and, accordingly, engaged in lucrative *commerce* both in the East and West Indies, and succeeded in acquiring the possession of a large and fertile province in the southern continent of America; and reigned as sovereign over some hundred thousand subjects.

M. d'Alembert says, that the order never produced *one man* whose mind was so much enlightened with sound knowledge as to merit the name of a philosopher,—yet by the apparent severity of their manners, discipline, and regularity, and having a reputation for learning and science, by propagating a system of *relaxed* and *pliant* morality, which accommodated itself to the *passions*,—justified their vices, tolerated their imperfections, and authorized almost *every action*, which the most audacious or crafty politician would wish to perpetrate. Their progress and influence were continually accelerated, and widely extended; so that *Boileau* said of them, they were "a people who lengthened the Creed and shortened the Decalogue," by extending the jurisdiction and absolute power of the Pope, and by the zeal which they manifested in combating the opinions and checking the progress of *Protestants*.

The avowed end principally proposed by the order was to gain converts to popery, to which purpose they dispersed themselves into every country, and this with amazing industry and address, risking every danger,—and there are no crimes so shocking, as have not been perpetrated by them for the service of their cause.

One of the most distinguished *Papists*, and afterwards of the *Jesuits*, was *Francis Xavier*, called "*the Apostle of the Indians*."—In 1542 he went to the Portuguese possessions, diffusing the Roman Catholic religion over a great part of that Continent and its Islands.—In 1549 he laid the foundation of a Church at Japan, and afterwards embarked for China, and died in sight of it, in 1552; but in 1615, the violent persecution which there arose, terminated in the utter extirpation of Christianity and in excluding all Europeans from approaching Japan, except the Dutch merchants.

Robert de Nobili was celebrated by the Jesuits for his success in proselyting the Brahmans; in attempting this, he assumed the title and appearance of a Brahman, and succeeded to some extent in persuading the credulous people, that he was in reality a member of that venerable order. He forged a

deed in the ancient Indian character, pretending that the Brahmans of Rome were older than those of India, and that the Jesuits of Rome were descended in a direct line from the God Brahma.

He also declared, *on oath*, that he derived his origin from this Indian deity, and by these pretences he proselyted twelve eminent Brackmans.

In 1571 the celebrated *Arias Montanus*, wrote from Antwerp to Philip II. (on the 18th of February, 1571): "Let not the Governor or ministry of the Low Countries have any connection *with the Jesuits*, afford them any information, or increase the credit and wealth they already possess; especially, let not the Governor employ a *Jesuit* as his preacher or confessor, for *I call God* to witness, from my *certain knowledge* of them, that this advice is of the utmost importance; few possess more convincing and abundant proofs than myself of their objects and their artifices, having for fifteen years obtained the fullest information of their affairs."

Their abominations as Flagellants, compelled the Council of Salamanca, in 1565, to decree against them—and they were, for the heinousness of their conduct, deprived of their colleges at Milan. (See *Histoire des Religieux de la Compagnie de Jésus*, lib. 6, c. 36 and 86.)

Even *Cardinal Borromeo*, deceived by them, chose one of them (Ribera) for his confessor, whom he soon found to be a wretch addicted to the most infamous crimes, as well as the Jesuits at their college of *Braida*, of which he deprived them.

August 24, 1572, the massacre of the Protestants of Saint Bartholomew was accomplished by the greatest perfidy, by Catherine de' Medici, and her son Charles IX., aided by the Duke de Guise, in which *upwards of thirty thousand Protestants* were murdered, the Prince of Navarre (afterwards *Henry IV.*) narrowly escaping.

Henry III., of France, granted the Jesuits, in 1575, letters patent for their establishment at *Bourges*.

The Jesuits rendered themselves so odious at Riga, in 1586, that the town revolted.

The letter of the Faculty of Theology at Paris, to Pope Gregory XIII., stated, "that the doctrine of *purgatory* was taught in order to deceive the consciences of princes, who, if they could be made to believe that the pious foundations made by persons for releasing their souls from purgatory had already satisfied the object of such persons, there would then be no reason against appropriating those establishments *and their endowments* to the Jesuits." (See D'Argentré's *Collect Judic.*, Vol. II., pp. 443 and 445, and *Du Boulay*, p. 744.)

Michael Angelo and the Pope.—The latter having offended the former, he produced a grand painting of the state of final retribution, and placed a striking portrait of the Pope in *hell*. The incensed Pope, at such an attack, sent to the painter, and desired that he would expunge the figure, upon which the ingenious (but heretical) artist returned a message to the indignant Pontiff, informing him, "that if his holiness had only *been placed in purgatory*, there would have been no difficulty in taking him out, but since *he was in hell*, it was absolutely impossible to extricate him."

In 1563 the Jesuits headed the League of France, (see *Abrégé Chronologique de Mézeray,*) and Samier the Jesuit was employed to excite Catholic princes against Henry III. of France. In pursuit of this scheme he traversed Germany, Italy, and Spain; sometimes he assumed to be a common soldier, at others a priest, and again as a simple rustic, and to effect the object, lent himself to licentious intercourses, observing that there was no sin in so doing, as it was "*to accomplish a good work*." The Pope concurred in the opinion that the person of *Henry III*. should be *secured*, and that his city should be seized, and Pasquier expressly relates "that the Pope contributed money to that end." The treaty between Philip II. of Spain, with the Duke de Guise, of 31st December, 1584, provided, that on the *death of Henry III*., the Cardinal de Bourbon should be placed on the throne, and that all heretic princes should be for ever excluded, (Henry IV. being the next heir and then a Protestant.) *Commolet and Roillet* preached that an *Ehud* (see *Catéchisme des Jésuites*, lib. III. c. 2) was necessary, whether monk, soldier, or shepherd. To the college in the Rue St. Jacques the assassins repaired. Barrière, stirred up there by the doctrines of *Varade* and *Guignard*, composed the writings for which he was afterwards hung; and Chastel there acquired the lesson of regicide; and Clément, the assassin of Henry III., imbibed his abominable instructions, and assassinated that prince on the 1st August, 1589.

In the *Lettres Annuelles* of 1589, they represent the murder of Henry as *a miracle*, as it *took place on the same day* upon which they were expelled from Bordeaux, that expulsion having been ordered by him, with the concurrence of his parliament, in consequence of a conspiracy which the Jesuits had formed there. (See *Histoire du Maréchal de Matignon*, by Cailly, lib. 2, c. xviii. p. 261.)

Henry IV. succeeded, then a Protestant. The League urged his dethronement—there had been a plot for delivering him and his mother, in his infancy, to Philip II. and the Inquisition, which failed, the Jesuits took it up. (See *De Thou's* full account.)

Pope Sixtus V. supported the League, and sent Cardinal Cajetan, and the Jesuits *Bellarmine* (who left half his soul to the Virgin Mary and half to Christ. He was so filthy that he would not remove the vermin about him, saying it was the only Paradise they had), and *Tyrrius* to France, to insist upon a *Catholic* being King. The Jesuits had darkened chambers with frightful spectacles, in order to influence the profligate to the commission of crime. In this pestilential school the assassins of Henry IV. were prepared, viz. Barrière, Chastel, and Ravaillac, under the guidance of the Jesuits Varade, Guéret, Guignard, and D'Aubigny.

Henry IV., under the pressure of circumstances, renounced Protestantism, at St. Denis, 23rd July, 1593; but this did not satisfy the Leaguers. On the 27th August following, *Barrière* was arrested at Melun on the charge of a design to assassinate the King; after some tergiversation he confessed the intention, and that he had consulted Aubry (the rector of St. André des Arcs, in Paris) on the design; who, "*after greatly commending him*," sent him to Varade, the rector of the Jesuits, who confirmed him in his resolution, assuring him that it was "*a holy one*," and exhorted him *to be firm* in his purpose—had him confess—to receive the sacrament, and he then gave him his benediction. The sacrament he received the next day at the Jesuits' College. He communicated with *Commolet*, another Jesuit, who had often preached against the King, and he assured him his intention was "*very holy and very meritorious*." Barrière confirmed this declaration on the scaffold. Pasquier examined the criminal, saw the knife

which he had prepared, and witnessed the whole judicial examination. The clergy, in general, after this, took the oath of fidelity to the King; but the *Jesuits refused to take it*, or even to pray for the *King*.

The University, on the 18th April, 1594, passed an unanimous decree against the conduct of the Jesuits, and that the sect might be exterminated. Proceedings were commenced, but suspended by the vacation (See De Thou, vol. XII., 1594). On the 27th December, 1594, Jean Chastel, of the Jesuits' College, attempted to assassinate the King, Henry IV. of France, with a knife, but only wounded him on the lip. The assassin, a fanatic, admitted that he had studied under Guéret, and had been often in the *Chambers of Meditation*, into which the appearance of devils, and other frightful figures were introduced, to impress their minds, so as to excite them to some great exploit; that he had heard the Jesuits say it was "laudable to kill the King, *who was out of the Church*, and that he ought not to be obeyed, nor regarded as a King, *until the Pope should approve him*."

Sully's account of Chastel's attempt on the life of Henry IV. is, "that on the 27th December, 1594, the King was in the chamber of the Louvre, giving audience to Messrs. Ragny and Montigny, with whom a large crowd had entered: As the King was in the act of stooping to salute one of them, he received a wound in his face from a knife, which the assassin dropped, in the hope of escaping in the crowd; but he was taken. I was present. Observing the King all over blood, and fearing that the wound was in the throat, I approached him, more dead than alive. He received us with mildness and composure, and we soon saw that he had sustained no other injury than a cut lip: the blow had been aimed too high, and had been stopped by a tooth, which it had broken. Chastel declared that he was of the Jesuits' College, and he bitterly reproached *the Fathers*. The King, who heard him, said with vivacity, that he knew from many persons the society did not love him, but that he had just been convinced of it *from his own mouth*." (See *Sully's Memoirs*, vol. II., B. 7, p. 448, edit. 1768.)

The University had passed an Act, on the 29th December, 1594, banishing the Jesuits, as "*corruptors of youth*, disturbers of the public repose, and enemies of the King and the State." (See *Mézeray Abrégé Chronologique*, 1594.)

The Jesuits in France and the Assassination of Henry IV

In the Jesuits' College was found, in the handwriting of Guignard, his applauding the massacre of Saint Bartholomew and the assassin of Henry III, and expressing himself thus, respecting Henry IV, then reigning:

> "Let us call him the *Nero*, the Sardanapalus of France, a Bernese fox (his birth-place). That the Crown of France might and ought to be transferred to another family than the Bourbons; that if the reigning monarch could not be deposed without war, war must be levied; and that if war could not be waged, he *must be killed*."

Guignard acknowledged that he had written it, and on January 7, 1595, was condemned to death; Gueret was banished for life, and Chatel for nine years. On the site of Chatel's house (which had been razed) a column was erected, with an inscription describing "the detestable attempt springing from the

Jesuits," etc. When the Jesuits effected their return, they destroyed this monument of their crimes in May 1605, ten years after its erection. (De Thou, 134, and Sully gives an engraving of the column.)

Le Bel, a Jesuit, was banished March 21, 1595, for several writings of instructions for the murder of kings, and commending the assassin of Henry III. (See D'Argentré, p. 529.) And Francis Jacob, a Jesuit of Bourges, boasted that he should have killed the King himself, if he had not supposed that another would have done so. (See D'Argentré, Vol. II. p. 533.)

Many of the Jesuits, in order to remain in France, *laid aside their habits; and so disguised*, obtained asylums, and even offices in the kingdom; which led to an Act on August 21, 1597, forbidding all persons to receive or harbor them, or suffer them to keep public or private schools, *on pain of high treason*.

Henry IV said to Sully (in consequence of the intrigues of the Jesuits, which occasioned to him great perplexity):

> "I must now of necessity do one of two things, either simply admit the Jesuits and put their *repeated oaths and promises to the test*, or else absolutely reject them for ever, and employ the most rigorous means to prevent their approaching me or my kingdom, in which case they will undoubtedly be thrown into despair, and lay plots for my life, which will render me so wretched, from living in constant fear of being poisoned or assassinated, (since they have a universal intelligence and correspondence, and great skill in persuading others to their purpose,) that death itself would be preferable to such a life." (See *Mémoires de Sully*, Vol. II. c. 3.)

Mariana published his book (*De Rege et Regis Institutione*) against kings, maintaining the lawfulness of killing them, and that it was a laudable, glorious, and heroic action. Several attempts were made on King Henry's life, which he escaped, and he was forewarned of a further conspiracy against him; but on May 14, 1610, the day after the queen's coronation, as he was riding in his coach through the streets, he was stabbed by Ravaillac—the wound was instantly fatal, the king neither spoke nor rose again!

Ravaillac pretended that he had seen apparitions, and had communicated with the Jesuit *Aubigny.* Aubigny at first denied this, but when Ravaillac was confronted with him and proved the contact, Aubigny said to the president:

> "God had given to some the gift of tongues, to others the gift of prophecy, and to him the gift of *forgetfulness* of confessions,"

and added:

> "We are *religious persons* who know nothing of what is passing in the world."

Jouvenci, in his *History of the Jesuits*, had the assurance of denying the guilt of Guignard (concerned with Chatel), and defended him as a martyr for "the truth," a Christian hero, and called his judges persecutors, and compared the president to "Pilate" and the parliament to the Jews. (See *Dictionnaire Historique*, Art. Jouvenci.)

The Jesuits had so propagated the doctrines of Mariana that others were actuated to the same infatuation. Charles Ridicove, a native of Ghent, excited by their preaching, determined to commit that assassination, being particularly instigated to it by a Jesuit named Hodume, who instructed him as to the execution of it. Ridicove went into France three several times for the purpose, but did not meet with the opportunity—he was seized, confessed his guilt to the parliament, and was condemned and executed in April 1599.

Jesuit Blasphemies Regarding Ignatius

To such an extent did the Jesuits carry their assurance that they printed sermons preached by them in honor of their patriarch Ignatius, affirming:

> "That he had performed more miracles than Moses, and as many as the apostles; that his authority over the creatures was such that they rendered him a prompt obedience; that whilst he lived, his life and his manners were so holy and exemplary, even in the opinion of HEAVEN, that only such Popes as Saint *Peter,* such an *Empress* as the *Mother of God*, such a Sovereign Monarch as *God the Father,* and his *Son,* had the happiness of *beholding* him."

To these blasphemies was added the impiety of applying to *Ignatius* what Saint Paul applied to Jesus Christ.

> "In these days," it is said in these sermons, "God has spoken to us by his Son Ignatius, whom he hath made heir of all things;"

and that this impiety might go all lengths, it is added:

> "By whom he made the worlds."[1] (See D'Argentré, Vol. II. part 2. p. 50.)

Jesuit Missions in China

The Jesuits are charged by the Jansenists and Dominicans with many fraudulent practices in their attempts to propagate Christianity in China. Ricci, an Italian Jesuit, established churches in China and allowed the Chinese converts to retain the pagan rites of their ancestors. This was condemned by Pope Innocent X in 1645, but afterwards permitted to them by Alexander VII. It was again complained of by the Dominicans in 1661 and 1674 under Pope Innocent XI, and this dispute was carried on in Europe and China till the question was decided against the Jesuits in 1704 by Clement XI, though his edict was mitigated in 1715.

Palafox, Bishop of Angelopolis, in his letter to Pope Innocent X, dated January 8, 1689, says:

> "The whole Church publicly laments that it has been rather *seduced* than instructed in China, by what the Jesuits have taught respecting the faith,—they have kept the cross of Christ out of sight, and authorised customs absolutely *Pagan*: instead of christianising idolaters, they have heathenized Christians; they have united God and Belial at the same table, in the same temple, at the same altar, and in the same sacrifices; nay, they themselves offer sacrifices to the idols,—prostrate themselves before them, present incense to them, and erect the cross in the same

> temple with Dagon—the idolatry of such rites being evaded by the pretext of the Jesuits, directing the *inward attention* to a cross carried in *secret* at the time of their idol worship."

This Bishop adds:

> "As I am nearer to this people (the Chinese) than any other prelate, I am acquainted with all the facts of the case, and in possession of all the documents that have appeared upon it."

Bishop Horne says, "a man should be well established in faith and virtue who attempts to reclaim a profligate, lest he become a convert, instead of making one; and instances Boileau and Chapelle,—the former met the latter in the street, and remonstrated with
him upon his habit of drinking—they were near a tavern—Chapelle only desired that they might step in and he would listen patiently and attentively; they did so, and about one in the morning they were both carried home *dead drunk*."

Civilization and Loose Maxims in Paraguay

About the beginning of the seventeenth century, the Jesuits effected much civilization amongst the inhabitants of Paraguay in South America, and a few Jesuits resided there over some hundred thousand Indians. But they soon changed their views from the propagation of Christianity to schemes of avarice and boundless ambition, and inculcated the most licentious and dangerous maxims with regard to morality and religion. The following are stated to be some of their tenets, extracted from *their writings*:

- That persons *truly wicked*, and *void of the love of God*, may expect to obtain eternal life in heaven, provided that they be impressed with a fear of the Divine anger, and avoid all heinous and enormous crimes through the dread of future punishment.
- That those persons may transgress *with safety* who have a *probable reason* for transgressing, i.e., any *plausible argument* or *authority* in favor of the sin they intended to commit.
- That actions intrinsically evil, and *directly contrary* to the divine laws, *may be innocently* performed by those who have so much power over their own mind as to *join, even ideally, a good end* to this wicked action.
- That philosophical sin is of a very light and trivial nature, and does not deserve the pain of hell —by philosophical sin is meant an action contrary to right reason, which is done by a person who is either absolutely ignorant of God, or does not think *of him during the time this action* is committed.
- That the transgressions by a person blinded and agitated by the *impulse of tumultuous passions*, and destitute of religion, *however detestable and heinous they may be in themselves*, are not imputable to the transgressors before God; and that such transgressions may often be as involuntary as the actions of a madman.
- And that the person who takes an oath, or enters into a *contract, may,* to *elude the force of the one*, and the *obligation of the other,* add to *the form of words that express them certain mental* additions and tacit reservations."

Some of these maxims were condemned in 1659 by Pope Alexander VII, and again in 1690 by Alexander VIII.

Pascal attacked these corrupt principles of the Jesuits in his work *Les Provinciales ou Lettres Écrites*. The Jesuits, however, had sufficient interest to obtain a sentence against that work and to have it burnt publicly at Paris.

Another book, by Perrault, was published at Mons in 3 vols. 8vo. in 1702, entitled *La Morale des Jésuites extraite fidèlement de leurs livres*. The famous *Arnauld* and his Jansenist brethren asserted and proved that the Jesuits reduced their pernicious maxims to practice, in the work entitled *La Morale Pratique des Jésuites*. A long controversy ensued between the Jesuits and Jansenists.

Suppression and Abolition of the Jesuits

The Jesuits changed and accommodated their habits and assumed characters to times and occasions the better to effect their designs. They originally renounced, by a *solemn vow,* all preferment, and especially prelacy, and could not receive any *unless enjoined* by the Pope to do so under pain of sin; this the Pope *sometimes did,* inasmuch as they have had eight *Cardinals* of their order.

Both Louis XIII and Louis XIV were induced to favor the Jesuits, and they obtained the revocation of the Edict of Nantes against the Protestants. Father Tellier's violence and the universal commotion occasioned by the Bull Unigenitus then raised general clamor against them, and their continuous intrigues augmented the public feeling against them.

Their commerce in the island of Dominica involved them in litigation, which was decided against them in the grand chamber of the parliament in Paris, sentencing them to pay immense sums and interdicting them from all future commerce. This proceeding induced the examination of their constitution through their own books, which appeared to be contrary to the laws of the kingdom, against the king and the safety of his person, as well as the peace of the state. They were now found to have grown rich, insolent, and imperious; and although they avowedly professed to renounce the world, they were found to be tutors, courtiers, merchants, politicians, priests, and their objects to be "governors and rulers of the world."

In 1744, Pope Benedict XIV by his mandate suspended the missions then existing and declared his disapprobation of the artifices which had been used in the conversion of the Indians.

In consequence of the rising opposition to them, an attempt was made to assassinate the French King in 1757, and the King of Portugal was assassinated the next year—both events being charged upon the Jesuits—and in 1759 they were driven out of Portugal. The French entered into a full consideration of their tenets, and Mr. D'Alembert insisted upon the principal of their college observing the arrêts of parliament and shut up their schools (in 1762). In August following, the parliament of Paris unanimously condemned the institution, and the society was dissolved, their possessions alienated and sold. The other parliaments adopted a similar course, driving them out of their provinces, though some Jesuits were allowed to remain in France upon *renouncing the society* and taking *oaths of allegiance* to the King. Soon after, an edict was passed by the parliament of Paris abolishing the society throughout

France, ordaining that each Jesuit should reside in his own diocese, present themselves every six months before local magistrates, and remain at least ten leagues away from Paris and six leagues from Versailles.

The Jesuits were expelled from Portugal in consequence of a conspiracy by the Duke of Aveiro and others under the sanction of their confessors—three Jesuits named Malagrida, Alexander, and Mathos—to murder the King, having decided that "to kill a king *was only a venial sin* and not a *mortal one*." The conspirators, fortified by such counsels and provided with pardons and absolution, awaited a favorable opportunity. On September 3, 1758, as the King of Portugal was returning from his country residence at Bellem, three of the principal conspirators on horseback fired their guns twice into his carriage, wounding him. The Duke of Aveiro and the other conspirators were executed; the Jesuits escaped because the King (*according to his allegiance to the Pope*) could not condemn an *ecclesiastic* to death without *first obtaining* the consent of the Court of Rome, which he tried for over a year to obtain, *but in vain*.

The Jesuits were consequently expelled from:

- Portugal in 1759
- France in 1764
- Spain and Naples in 1767.

The order was totally abolished in July 1773 by Clement XIV. These circumstances appear from Mosheim's *Ecclesiastical History*, Robertson's *History* (Ch. 5), and D'Alembert's Account of *the Destruction of the Jesuits*. Pope Clement XIV is supposed to have lost his life on account of that act.

Restoration of the Jesuits

The restoration of the order of the Jesuits took place on August 7, 1814, by a Bull of Pope Pius VII. This Bull recited the revival of the order in Russia (1801) and in Sicily (1804). The Pope decreed that the concessions made to the Jesuits in Russia and Sicily should extend to all ecclesiastical states and *all other* states, granting full powers to the General and members of the order to educate youth, direct colleges and seminaries, hear confessions, preach, and administer the sacraments. They were taken under the protection of the Holy See, reserving power to consolidate the society more and more, render it stronger, and purge its abuses "*should they ever creep in*," and strongly recommending them to princes, lords, archbishops, and bishops, exhorting them to treat the Jesuits with all kindness and prevent them from being molested. This Bull of 1814 gave the Jesuits all the powers and privileges they held under the Bull of Pope Paul III and others.

Papal Politics, Toleration, and the Netherlands

Pope *Pius VII* absolved all Frenchmen from their allegiance to the Bourbons on November 29, 1801. On October 29, 1805, this Pope anointed *his "beloved Son in Christ, Napoleon*," with holy unction to receive the Imperial Crown, calling down upon him the benediction of heaven—this same man who, wearing the garb of hypocrisy in Egypt, had assumed to be the servant *of their prophet* and had

marched to Rome to overthrow the Pope because he had invited Christians to make war against the Mahometan religion.

Louis XVIII protested against this usurpation, notwithstanding which the Pope (*the successor of Saint Peter*) had been to France to decorate *his beloved son in Christ* with the ensigns of imperial dignity, and whom God had *chosen to restore to his true religion*, and whose consecration and crowning, and of his "*dear daughter Josephine*," Napoleon's *august consort*, had been celebrated in the most solemn manner. [She was the kept mistress of Barras the Director, who prevailed on Napoleon to marry her in consideration of being promoted in the army.]

The Concordat of that Pope (Pius VII) occasioned much discussion. By his letter of February 5, 1808, addressed to all the cardinals regarding Bonaparte's proposal for granting free and public exercise of religious worship to those who dissented from the Roman communion, the Pope stated:

> "We have rejected this article as contrary to the canons and to the councils of the Catholic religion, to the peace of human life, and to the welfare of the state."

This same Pontiff, in his pastoral letters, declaimed against the toleration of *Protestant worship* as pregnant with the most fatal consequences, that he considered the protection and indulgence given to them as *heretics*, sectaries, and schismatics as an alliance between Christ and Belial, light and darkness, truth and error, piety and impiety. He maintained that there is no salvation out of the Church of Rome; that he (the Pope) had the right to interfere, *as of old*, among all the nations of the earth in secular concerns, marriages, *bastardies*, divorces, religious houses, vows of celibacy, oaths of allegiance, and over bishops and clergy; that the Church held all marriages with heretics in abhorrence; and that the same law (under Clement XI) which forbids the marriage of Christians with infidels prohibited the sacrilegious nuptials of Catholics with heretics.[2]

The Papish clergy hold the same sentiments, maintaining that the existence of Protestants with equal rights to follow their own mode of worship ought not to be suffered.

When the King of the Netherlands took possession of his dominions, he was instantly assailed by the renegade Popish bishops in their letter of July 28, 1815, insisting upon his not giving equal favor and protection to all religions (under an article in the new constitution), as contrary to the *discipline* of the *Catholic Church* and incompatible with the exercise of *their official duties*—namely, "*the extirpation of heresy*." They stated that if His Majesty protected in those provinces the public profession and spreading of those doctrines *which they were bound to oppose, "they should be in formal opposition to the laws of the state*," and that His Majesty's proclamation announcing "that the new constitution insured the liberty of religion, and would give all equal favor and protection," *filled every heart with consternation*.

Thus those bishops declared that the Church of Rome is hostile to the right which all intellectual beings possess of investigating those doctrines, and that the system of Papists will never allow them to compromise or accord with such investigations of religious truth as form the glorious characteristic of the country in which we live, aiming at being "tyrants over conscience."

Pope Pius VII, in his instructions to his nuncio at Vienna in 1805, insisted upon his (the Pope's) right of deposing *heretical princes*, and deplored the misfortune of those times which prevented "the spouse of Jesus Christ (the Church) from putting those *holy* maxims into practice, and constrained *her* to *suspend* the course of her *just severities against the enemies of the faith*." (See *Essai Historique sur la Puissance des Papes.*)

When the same Pope was applied to by the Church of Utrecht for a mutual interchange of offices, the only answer he gave was anathemas against them.

Revival of the Inquisition and Anti-Protestant Edicts

The Inquisition was revived by Pope Pius VII and confirmed by a Spanish edict on April 5, 1815.

The Inquisition, which was revived by this same Pope, was also confirmed by the Spanish edict 5th April, 1815. (See *Les Jesuits tels qu ils ont eté dans l'ordre Politique Religieuse et Morale*. P. 251.)

This act of that Pope, in reviving that monstrous engine of intolerance, tyranny, and bloodshed, stamps the character of its patron, and of that intolerant and persecuting church, and shews that Popery is "*unchanged* and *unchangeable*." What has England to expect from that religion, if ever its adherents be invested with power?

The Spanish edict of the Inquisitor-General, Don Francisco *Xavier,* Mier of Campille, breathed vengeance against heretics (Protestants) if they did not abjure their religion, and embrace Popery, within the following year—and denouncing against them terrors of imprisonment, confiscation, and death.

Dr. Herbert Marsh in his work upon "*Popery,*" observed, respecting the power of the Pope, "of this spiritual tyranny we freed ourselves at the Reformation, and we must guard against its entrance a second time; a universal bishop is as much to be dreaded as a universal monarch; universal empire in temporal concerns is subversive of civil liberty; so universal empire in ecclesiastical concerns is subversive of *religious* liberty."

Does England imagine that she has anything to receive but *evil* by any concession to such a power, a power which excited the just indignation and alarm of her forefathers?

All history declares that the Order of the Jesuits is only in corrupt accordance with the papal system, and that they are ardent and active members of the Popish church; and in their joint practice opposed to the dictates of religion and good conscience, as well as hostile to the safety of sovereign princes, governments, and states; holding and propagating doctrines of the most atrocious tendency, both in morals and politics; and in consequence of the concessions made to the Papists, by England, they and the Jesuits have since greatly increased—all acting upon their broad principle of Jesuitism, viz. "*that the end to be achieved, sanctions the means to be employed;*" Stonyhurst, near Preston, in Lancashire, and Castle Browne, in Ireland, are their collegiate establishments, besides Manouth and others. *Condrette's History* (1764) exposed the Jesuits, and in the earlier period of his life he wrote against the Bull *Unigenitus*, for which he was imprisoned, first in the Castle of Vincennes, and afterwards in the Bastille. (See *Biographical Dictionary*, Condrette, and Dictionaire Historique.)

Robertson, than whom no man was more careful in consulting works of authority, correctness, and veracity, scrutinized and confirmed Condrette's laborious expositions—so well founded and sustained by unquestionable testimonies from historians, both Catholic and Protestant, public acts, official documents, parliamentary decrees, royal proclamations, papal bulls, sentences of universities, mandates of Bishops, and the writings even of Jesuits themselves, as to their *criminal casuistry.*

We have in the preceding, seen this *absurdity*: one Pope approving and supporting the Order of Jesuits, and his successor abolishing that order, and another reinstating it.

And yet all *claiming* to be *infallible!!* The question is—and an important one as to its result—is it a *blessing* or a *curse* upon the world at large? At least it can have no *charity* from its origin! History, like a rock under water, has its hidden dangers, and, known, should be avoided! Unlearn what you have been taught, and become the victims of credulity!

The library of Munich, some time since purchased by the British Museum, affords numerous corroborative histories of the Jesuits' impious conduct in every connection, and that "the Jesuits and Papists agree in general principles."

Guimenceus asserts, that Thomas Aquinas, and divers others, agree that "A man may rejoice (within himself) at the death of another—and to *desire* it when advantageous to himself—let it matter what it may to the evil of another! That it is lawful to advise and draw a man to commit a lesser sin to avoid a greater—viz., to commit fornication rather than adultery—with numerous other *plausible* acts of subservience to crime, under specious *ideal* reservations or motives. Thus permitting the commands and requisitions of the divine law to be evaded upon the warrant of mere humanity, and thus accommodating the human passions."

What else are the absolutions, indulgences, penances, and fasts of that Church? and, in accordance, purgatory, and papal and sacerdotal licences for sin?

Assuming to themselves the ability to absolve whom they please from punishment for any vices, past or to be committed—and even after death, by the mere prayers of man!—Thus fostering the system of immorality in its most baneful consequences, instead of infusing into the mind that religion which is designed for perfecting our nature, improving our faculties, governing our actions, and securing the peace of conscience, and the societies of mankind in common!

The Jesuits and Papists are united in their confessionals and categories—than which nothing can be more infamously indecent and abhorring—those inserted in their *Daily Companion*, a book put into the hands of girls and women, single and married, of a nature so disgusting that they cannot be repeated without shocking the feelings of any one not subverted by the insidious undermining of the priest; and such as it has been said that no virtuous girl or woman would endure, were not their minds first infatuated by the subtlety of such serpents.

As to the infallibility of the Pope,—It is notorious that his election generally is the result of bribery—as practised by Pope Borgia, Alex. VI.—and the Papacy has been always supported by pageantry and mean and contemptible tricks and deceptions, to pass upon the people as miracles; keeping the

Scriptures out of the people's hands, and using prayers in a language not to be understood by them; so as to impose upon their hearers the idea of great veneration for them as wonderful beings.

Auricular Confession was abolished by the Reformation (see Mills's *Translation of Villers on the Reformation*). Hierarchical despotism had entwined its roots everywhere—had given to the clergy its enormous influence over princes, women, and every social connection in every family—in short, all were subservient to their will. Masters of the secrets of every family, they became, not the mere advisers, but the tyrants over ever one, and so became masters of human life. Their objects at length were condensed into two, to increase their riches and to gratify their senses and pride—cajoling the great and wealthy, —and attacking their victims in moments of weakness, in sickness, and at the hour of death, they obtained great and numerous bequests to their church and body,—and by abusing the opportunities they had with women, they indulged themselves in licentiousness to the misery of numerous families.

Pinkerton in his Geography (Vol. 1, pp.409 and 416, '&c. adverting to Spain, and that her religion was Roman Catholic, and that in that country and Portugal it had been carried to a pitch of fanaticism, and observes, that "The monks being extremely numerous, and human passions ever the same, those ascetics atone for the want of marriage by the practice of adultery,—the husband from the dread of the Inquisition being constrained to connive at this enormous abuse:" and adds,

"The conscience is seared by the practice of absolution; and the mind becomes reconciled to the strangest of all phenomena, theoretic piety and practical vice united in bonds almost indissoluble. The vice becomes flagrant beyond conception, as it is practised by those very men who ought to exhibit examples of pure morality," and added, "were an apostle again to visit Spain he would certainly begin with preaching the Christian practice, as if the *very idea of Christianity had perished*; and his first duty would be to *convert the ecclesiastics*, and that any superstition remarkably absurd tended to produce atheism."

The Papists and Jesuits also combined in the atrocious principles "of the lawfulness of regicide," and the duty of persecuting Protestants, —*principles* admitted by them to be *fundamental* and *obligatory on them*,— and also admitting that there was no necessity for being scrupulous *about the means* for extending the influence of both. This was obvious on the assassinations of Henry III. and Henry IV., of France; and that of the 5th of November, by the Jesuits Garnett, Gerard, Tesmond, Baudouin, Hall, Catesby, Winter, Sir Everard Digby, Rookwood, and Fawkes (no one of whom, however, was a Jesuit, but all were *Papists*,) and the particulars as to those men shew that the system of each was the same. — Catholic priests being the agents of the Jesuits, the Catholic laity submissive to the dicta of their priests, and Jesuits and Papists upholding and exculpating each other. (See *State Trials*, Vol. II., p. 186.)

So regardless were the Jesuits of the professions of their order, that in Paraguay they (having assumed the sovereignty over the Indians,) instructed their subjects in the European arts of war, and formed them into bodies of cavalry and infantry, well armed and disciplined, with trains of artillery, against the Portuguese and Spaniards, in order to retain the whole influence and advantage from that country in themselves. (See *Robertson*, Ch. v. b. 6, p. 205, Edit. 1802.)

Nicholai of Berlin, about the period of the French Revolution, in his work asserted, that the Jesuits were then actively engaged in abetting and supporting the advocates of infidelity, and that the Jesuits were then to be found in every place under various habits and characters, labouring for the establishment of their own government upon the ruin of others; such an assertion being supported by other publications in Germany. And Professor Robison asserted, in his "Proofs of a Conspiracy," &c. that "these intriguing brethren had attempted to maintain their influence by means of freemasonry;" and he also stated, that they had done so in England in the time of the civil…

> (Pages 54 and 55 of this book are missing in the PDF file, which is why the previous paragraph does not flow in thought to the next paragraph. If anyone knows of a better PDF file of "Popery, The Inquisition, And The Jesuits" – By E.K. Pickering, please contact me.)

…*Memoirs of Denzil, Lord Holland, Collection of State Papers*, by Husband, Lilly's *History* of that Period (Charles I.), Sir John Temple's *History of the Massacre in Ireland, Baxter's Life and Times, Whitlock's Memorials, Sir John Berkley's Memoirs*, Clement Walker's *History of Independency, Ludlow's Memoirs,* His *Three Letters from the Hague, Fairfax's Memorial,* Baron Masere's *English History* of that time, and his *Select Tracts relating to the Civil Wars*, and his *Preface to Ludlow's Three Letters,* all confirming Prynne, and shewing that he was entitled to the gratitude of all succeeding times for so effectually exposing the intrigues of Popery and the Jesuits.)

De Thou, the privy counsellor of Henry III. and Henry IV., of France, and the author of the stupendous work, "the History of his own time," (from 1545 to 1607,) involving all the great interests of policy, war, and letters, during a most interesting period; and displaying great impartiality and intelligence, as well as eloquence,—and although a Catholic, speaks with freedom of the crooked and secular policy of the Church of Rome,—of the worldly minded popes—of the licentious clergy, Jesuits or not,—and of the treacherous house of Guise; and evincing considerable liberality and candour towards Protestants: such conduct in this excellent man, naturally brought upon him the hatred of the Jesuits and Papists, who accused him of heterodoxy, and carried the matter to Rome, and obtained the condemnation of his work. Lord Mansfield, in the House of Lords, (the Chamberlain v. Evans,) speaks of him as "that great man who, though a Papist, had dared to advance so many admirable things in the dedication of his history to Henry IV., a history which (says Lord Mansfield,) *I never read without rapture*."

De Thou, in his account of the examination of Ravaillac, the murderer of Henry IV., states that Ravaillac affirmed, that he did the act because the King did not take arms against the Huguenots, and that the King making war against the Pope "was the same as to make war against God—*seeing that the Pope was God, and God was the Pope*."

In the *Dictionaire Historique*, (article De Thou,) by the Bull, *Coena Domini*, (which has never been retracted,) "all persons who read any book composed or printed by heretics were excommunicated, (published at Rome 1559;) and see the *History of the Council of Trent*, Book VI. Thus sacrificing truth itself to the interests of a particular system, and endeavouring to keep the world in darkness, rather than the delinquences of Popery, and her twin sister Jesuitism, should be exposed. De Thou was esteemed by

the great and learned Grotius, and with whom he preserved a friendship and maintained a correspondence till the time of his death.

Jesuit Intrigues, Political Plots, and the Popish Threat

Rapin, the elaborate and faithful historian, used the names of Jesuit and Catholic as synonymous, and as true to each other in their engaged plots (see *Burnet's Own Times*, Vol. II, pp. 153, 208, and 379, Edit. 1724; and *Baxter's Life and Times*, Part III, p. 185)—"That Papists have easily dispensations to take any tests or oaths,"—and shewing that Jesuits cannot be tolerated with safety in England, nor can Papists safely succeed to power or influence in the state.

Dr. Titus Oates's discovery of the plot of the Papists to kill the King (Charles II, 1678) and bring the kingdom to Popery, and the murder of Sir Edmundsbury Godfrey by them, for his diligent search after the conspirators, are stated in *Baxter's Life and Times* (Part III, p. 183 and 186), as well as by Burnet and Rapin, and Turberville's evidence on his death-bed, implicating Lord Stafford and Lord Shaftesbury in the plot.

Hume, in his history (Charles II, 1678), admits that "the restless and enterprizing spirit of the Catholic Church, particularly of the Jesuits, is in some degree dangerous to every communion; such zeal of proselytism (says he) actuates that sect, that its missionaries have penetrated into every nation of the globe; and in one sense, there is a *Popish plot perpetually carrying on* against all states, Protestant, Pagan, and Mahometan."

Lord Russell's Testimony and the Irish Rebellion of 1641

Lord Russell, it is said, declared that he looked "on Popery as an idolatrous and bloody religion," and added,—

> "I did believe, and do still, that Popery is breaking in upon this nation; and those who advance it, will stop at nothing to carry on their design. I am heartily sorry that so many Protestants give their helping hand to it, but I hope God will preserve the Protestant religion and this nation, though I am afraid it will fall under very great trials and very sharp sufferings." (See Tindal's *Rapin*, Vol. XIV, pp. 189, 191, and 235, Ed. 1731; and Burnet's *Own Times*, Vol. II, p. 155, Ed. 1724, as to the trials for the Gunpowder Plot of 5th November.)

In Mr. Baron Maseres's preface to his edition of Sir John Temple's *History of the Irish Rebellion*, adverting to the Scottish colonists in Ireland, living in terms of friendship and familiarity with the native Irish—The Popish inhabitants there paid such implicit obedience to their priests, that under their wicked suggestion they entered into a general conspiracy, to massacre, on a certain appointed day (23rd October, 1641), all their Protestant neighbours, both Scotch and English, without sparing even women and children, and which was executed on the appointed day—and so continued until the English Parliament sent an army to resist them.

Such (as is there observed) have been the dreadful consequences that have resulted to the Protestants in England and Ireland, in the reigns of Elizabeth, James I., and Charles I., *from the admission of the*

spiritual authority of the Pope. Sir Richard Musgrave, in his *History of the Rebellion in Ireland*, in 1798, says, “the common people of Ireland, who profess the Roman Catholic religion, and of the Romish priests, by whom they are implicitly directed, *continue still* as hostile to their Protestant fellow subjects (whom they call heretics) as they were at the time of the detestable massacre of them, in the year 1641.” Sir Richard Musgrave’s further observation, as to the admission of Papists to offices, &c., is well worthy of the attentive consideration of government.

The Irish Rebellion of 1798 and Priestly Atrocities

The *Brief Account of the Jesuits* furnishes palpable evidence of the great venality and corruption of morals which prevailed in the Catholic priesthood of Ireland, as well as of their seditious and rebellious determination.

In the rebellion of 1798, *Quigley*, a Popish priest, displayed the greatest activity in the revolt, organizing “the Defenders,” as they were called, and “the United Irishmen.” He was afterwards hanged at Maidstone. In that rebellion of 1798, the Papists made a dreadful massacre at Scullabogue (June 1798), when they destroyed a great multitude of Protestants, by enclosing them in a barn, and then setting fire to it, under the orders of a priest named Bryan Murphy, of Taghmon. One hundred and ninety-nine Protestants perished by the fire, or were shot at the door of the barn; there was a similar massacre at the Church of Gorey, the facts all established by evidence.

Roche, the Catholic priest, commander of the rebel camp at Slievekelta, publicly exhorted the rebels, assuring them “that they were fighting for their religion, their liberty, and the rights of their ancestors, and that they must persevere.” Sermons to the same tendency were daily preached by the priests, at the heads of the rebel columns in their camp. Roche and Bagenal Harvey, at Three Rock camp, Wexford, denounced all *Protestants as heretics*. Harvey was a man of humanity, though of absurd political speculations; he was filled with horror on hearing of the massacre at Scullabogue, and the day after, he issued general orders, denouncing the punishment of death on all who should murder their prisoners. For this praiseworthy act he was deposed, and “Roche, the priest,” was placed in his stead, as more suited “to carry into effect the sanguinary objects of his employers.”

Murphy, the priest, at the battle of Arklow, exhorted the rebels that they were fighting in the cause of God—that the more of the heathens (the King’s army) they should kill, the sooner they would go to heaven; and if any of them died in battle, they would be sure of *immediate* salvation. He produced several bullets from his pocket, and declared that they had hit him in several parts of his body at the battle of Gorey, and that they could do him no harm. He was killed at Arklow. Wherever the rebels marched they murdered the Protestants, declaring that there should be only one religion, and that if there was *but one drop of Protestant blood in a family, they ought to put that family to death*.

Roche pretended that he caught the bullets that came from the King’s troops, and gave them to his men. The rebels’ oath was:

> "I, A. B., do solemnly swear, by our Lord Jesus Christ, who suffered for us on the cross, and by the blessed Virgin Mary, that I will burn, destroy, and murder all heretics, up to my knees in blood, so help me God."

Sir Richard Musgrave details numerous similar acts of atrocity, founded upon the evidence he adduces, all tending to the same inveterate disposition of the Papists for the destruction of the Protestants, and the ready absolution by the priests of the murderers, and the *actual benediction by their Bishop Caulfield*, preparatory to the slaughter of their prisoners—the Protestants—on the Wexford Bridge (20th June, 1798). Sir Richard Musgrave also states the Confession of Faith, found in the box of a priest at Gorey, in which the Pope is twice blasphemously called "Christ's Vicar, *the Lord God, the Pope, and the Holy Father, the Lord God, the Pope*," and there declared that the Pope, together with the primates, bishops, monks, friars, and priests, can "*make vice virtue and virtue vice, according to their pleasure*."

Cardinal Bellarmine, the Jesuit, *maintained the same*. (See also the narrative of Dr. Stock, as to the landing of the French in Ireland, in 1798). Unchanged Popery, as it is, *must be the enemy of liberty, civil and religious, and therefore subversive of the happiness of man.*

Jesuit Subversion under Queen Elizabeth

Rapin, in his *History of England* (Vol. IX, p. 6, Edit. 1729), after speaking of the seminaries at Rome and Douay, whose main object was to send priests to England to preach sedition and rebellion, and who inculcated, also, pernicious principles, insisting that the *Pope had, by Divine right*, full power to dethrone Kings, and that *Queen Elizabeth*, being excommunicated and deposed by Pope Pius V.'s Bull, her subjects were freed from their allegiance, states that four of these dangerous emissaries were condemned and executed for daring to insist and maintain publicly that the Queen was lawfully deposed.

"Two other of those emissaries, Robert Parsons and Edmund Campion, Jesuits, were sent over to England to preach those tenets, having obtained the Pope's Bull, April 14, 1580, declaring that Pope Pius's Bull bound Elizabeth and the heretics, but not the Catholics, till a *favorable opportunity offered to put it in execution*." These two Jesuits professed the Protestant religion, even held places in the University of Oxford, afterwards withdrew from England, returning from time to time—appearing one while like clergymen, at another like soldiers, or in some other disguise—frequenting the houses of the Catholics, inspiring them with sedition and rebellion. Campion, Skerwin, Kirby, and Bryant, Jesuits, were afterwards tried and executed for treason.

Again England was suddenly overrun with Romish priests, Jesuits, and other Catholics; some of them owning that they were come into England *with power to absolve every one in particular from his oath of allegiance*, from which Pius V.'s Bull had absolved the whole nation.

Again, after enumerating the dangers which threatened the kingdom in 1585, Rapin observes:

> "I mentioned not the Court of Rome or the English Catholics, *who always* continued in the same mind. The Queen of Scots was all along the stumbling-block,—it was she who gave birth to all

> the devices. They had a mind to free her from captivity in order to set on her head the Crowns of England and Scotland, and restore by *her means* the Catholic religion in the two kingdoms.—Nothing shews her (Elizabeth's) capacity more than her address in surmounting all the difficulties and troubles created by her enemies, especially when it is considered who those enemies were,—persons the most powerful, and the least scrupulous in Europe,—the bare naming of them is sufficient to convince all the world. The Court of Rome under several Popes, Philip II. King of Spain, the Duke of Alva, Henry II. and Charles IX., Kings of France, Catherine of Medicis, the Duke of Guise, Cardinal Lorraine, Mary Queen of Scots, all the Romish clergy, and particularly the Jesuits" (P. 221)

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Sully observed, as to the intrigues of the Catholics and Jesuits:

> "Quelque tems avant la mort d'Elizabeth les partisans de Espagne ayant comme à l'ordinaire, les Jesuits à leur tête, exciterent des brouilleries dans les trois Royaumes de la Grande Bretagne, la religion leur servit de prétexte quoique la politique en fût le véritable objet." (Sully's History, Vol. IV, b. 5, p. 357, Edit. 1768.)
>
> (Translation from French: "Some time before the death of Elizabeth, the partisans of Spain—with the Jesuits, as usual, at their head—stirred up unrest throughout the three kingdoms of Great Britain; they used religion as a pretext, though politics was the true objective.")

Hume states that the Jesuit Campion was detected in treasonable practices, and punished accordingly. He further observes:

> "The Bull of Pius, in absolving the subjects from their oath of allegiance, *commanded* them to resist the Queen's usurpation; and many Romanists were apprehensive that, by this clause, they were obliged in conscience, even *though no favourable opportunity offered*, to rebel against her, and that no dangers or difficulties could free them from this indispensable duty; and as to the proceeding and to the general inculcation of the Pope's supremacy, and his authority of deposing kings, &c." (See Hume's *History, Elizabeth*, 1581 and 1678, as to the danger from the Jesuits against all states.)

Camden adverts to the practices of the Romish priests in bringing the Queen's authority to be null, and the absolution promised by the *priests* from *every mortal sin*, and which they were enabled to do the more securely, because the more secretly, *under the seal of confession*. That Pope Pius V. employed *Robert Ridolphus* to stir up the Catholic priests in England, and which he did most sedulously. (Camden's *Annals*, 1568.) He also adverts to the continental seminaries of Jesuits, from which their emissaries (Campion and Parsons) were sent to England to inspire sedition and revolt. (Camden's Annals, 1580 and 1581.)

The conduct and confession of Parry (1585)—the behaviour of the Jesuits when they saw that all hope of setting up Popery by means of Mary Queen of Scots had failed (1586)—the trial of the Earl of Arundel (1589)—the behaviour of the Jesuits in Scotland (1592 and 1593) under Crichton, the Jesuit—

the conduct of Parsons, Dolman, Cardinal Allen, Cullen, Holt, Owen, Inglefelt, Williams, and others (in 1594)—with his admirable reflections on the providence of God in the signal preservation of Elizabeth; and their infamous abuse of religion and its sacraments to the vilest purposes of regicide and rebellion. (See Camden's Annals, 1594.)

The annals of 1598, as to the conspiracy of Squire and Walpole, and his recital of the Bull of Pope Clement VIII., sent to the Irish rebels then in arms against Elizabeth, and which rebellion the Pope calls "An expedition against heretics," and declares himself willing to grant the rebels all possible testimonies of *his special grace and favour for having undertaken it!*

Camden's account also of the briefs sent by the same Pope to the clergy and people of England, to prevent any monarch ascending the throne after the Queen's death who *would not assert and maintain the Catholic religion*—which Bulls produced the 5th November attempt on the life of James I., the Protestant successor. (1600 and 1602.)

The acts of the reign of Elizabeth show decisively the general feeling of the country, that the Jesuits and Catholics were assailing the constitution and safety of the Queen's life. (See Burnet's summary of her reign—his *Abridgement of the History of the Reformation*, Book IV, p. 381.)

John Knox and the Scottish Reformation

Knox (who had been one of the chaplains of King Edward VI.), when Popery prevailed in Scotland, narrowly escaped with his life from Cardinal Beaton, or Beatoun (Archbishop of Glasgow), and Bishop Hamilton. He was cited before Bishop Tonstall for preaching against the Mass, and he was compelled to leave England on Queen Mary's accession. He returned to Scotland in 1559—preached publicly against the idolatrous religion of the Church of Rome, and the corrupt lives of the clergy.

Mary, Queen of Scots, proclaimed, by her privy council, death to any disturber of the Mass; notwithstanding which, Knox boldly declared against it, and so continued to his death, which occurred 24th November, 1572, having supported the Reformation, and eventually delivered Scotland from Papal corruption. At his funeral Earl Morton exclaimed:

> "There lies one who never feared the face of man; who has been often threatened with dirk and dagger, but has yet ended his days in peace and honor; for he had God's providence watching over him in a special manner whenever his life was sought." (See Cook on the *Reformation in Scotland*, and M'Crie's *Life of Knox*.)

State of Pre-Reformation Superstition and Wealth in Scotland

Robertson, in his *History of Scotland*, upon the state of Popery in that country, at the period of Knox, considered the Reformation to be one of the greatest events in the history of mankind. The revival of learning in the fifteenth and sixteenth centuries roused the world from its lethargy for many years, broke the fetters by which the mind had been so long restrained, and pushed its inquiries with great boldness and success. No sooner did mankind recover the capacity of exercising their reason, than religion became the first object of their attention.

Before Luther published his famous *Theses*, which shook the Papal throne, science and philosophy had laid open to many of the Italians the imposture and absurdity of the established superstition—although little disposed to assume the character of Reformers. But the German theologian boldly erected the standard of truth, and from the heart of Germany his opinions spread with astonishing rapidity all over Europe, and bore down the feeble opposition of an illiterate and immoral clergy.

The superstition of Popery seems to have grown to the most extravagant height in those countries situated towards the extremities of Europe. The imagination and sensibility of frame in the inhabitants of southern climates rendered them susceptible of the deepest impressions of superstition, terror, and credulity. Ignorance and barbarity were no less favorable to the same spirit among the northern nations—they knew little, and were disposed to believe everything; the most glaring absurdities and the most improbable fictions were received with implicit assent and admiration!

The power and wealth of the Church kept pace with the progress of superstition, it being the nature of that spirit to observe no bounds in its respect and liberality towards those whose character it esteems sacred. The Scottish kings, under its influence, made vast additions to the immunities and riches of the clergy. The *profuse piety* of David I. (who on that account acquired the name of *Saint*) transferred almost all the crown lands, of great extent, into the hands of the ecclesiastics. Imitated by his successors, that spirit spread among all orders of men, who daily loaded the priesthood with new possessions. The riches of the Church, all over Europe, were exorbitant, and by the time of the Reformation, concluded to be little less than one-half of the national property, which had fallen into the hands of a society "*always acquiring, and can never lose*."

This extraordinary share in the national property was accompanied with proportionable weight in the supreme council of the kingdom—the ecclesiastics forming a considerable body there: and it appears from the ancient rolls of Parliament, the proceedings in a great measure were under *their* direction.

By the dignity, titles, and precedence of the Popish clergy, they were regarded by the credulous laity as beings of a superior species; they were neither subject to the same laws, nor tried by the same judges. Every regard that religion could invent and supply was placed around their power, their possessions, and their persons; and endeavours were used, not without success, to represent them all as equally sacred.

A very slender portion of knowledge drew the admiration of rude ages, which knew little. Almost all the high offices in civil government devolved upon them. From the earliest ages of the monarchy to the death of Cardinal Beaton, fifty-four persons had held the high office of Lord Chancellor, and of these, forty-three had been ecclesiastics. The lords of session were supreme judges in all civil matters. The president, and one half of the senators in that court, were churchmen; and the clergy, by the law of celibacy, and undistracted by those cares which occupy other men, made the interest of their order their only object, and they were at full leisure to pursue it.

The nature of their function gave them access to all persons, and at all seasons. They could employ all the motives of fear and of hope, of terror and of consolation, which operate most powerfully on the human mind; they haunted the weak and the credulous; they besieged the beds of the sick and the

dying; they suffered few to go out of the world without leaving marks of their liberality to *the Church*; and taught them to *compound* with the *Almighty* for *their sins*, by bestowing riches upon those who called themselves *His* servants, and who could promise to pray for them when departed.

They also assumed to themselves the disposition of the estates of those who died intestate.

At the same time, no matrimonial or testamentary cause could be tried but in the spiritual courts, and by laws which the clergy themselves had framed. The penalty, too, by which the decisions of those courts were enforced added to their authority. A sentence of excommunication was no less formidable than a sentence of outlawry. It was pronounced on many occasions, and against various crimes, and besides excluding those upon whom it fell from Christian privileges, it deprived them of all their rights as men or citizens—and the aid of the secular power concurred, with the then superstition of mankind, in rendering the thunders of the Church no less destructive than terrible!

To these general causes may be attributed the immense growth both of the wealth and power of the Popish Church.

Clerical Corruption and the Persecutions of Cardinal Beaton

Though the laity had contributed, by their own superstition and profuseness, to raise the clergy from poverty and obscurity to riches and *eminence*, they began by degrees to feel and to murmur at their encroachments. The indecent and licentious lives of the clergy gave great and just offence to the people, and abated their veneration to that order. Immense wealth, extreme indolence, gross ignorance, and the injunction to celibacy had concurred to introduce this corruption of morals among many of the clergy, who, presuming too much upon the submission of the people, were at no pains either to conceal or to disguise their own vices.

Cardinal Beaton, or Beatoun, with the same public pomp which is due to a legitimate child, celebrated the marriage of *his natural daughter* with the Earl of Crawford's son; and, according to Knox, he publicly continued, to the end of his days, a criminal correspondence with her mother, a woman of rank, and by whom he had several other children. The other prelates seem not to have been more regular and exemplary than their primate.

Cardinal Beaton evinced his attachment to the religion and interests of Rome in conducting a very severe inquisition into heretical doctrines, and in causing prosecutions to be instituted against several persons, of whom some were men of family and distinction. It is said that he presented a list of three hundred and sixty of the chief nobility to the Scotch King (James V.) as suspected of heresy, and if the King's death had not prevented the execution of his sanguinary purposes, these, and probably many more, must have fallen sacrifices to his persecuting power.

James, the King, fell at Solway Moss (1542), and this cardinal attended him in his last moments; and it is alleged that he forged the King's will, appointing him and three noblemen to the regency during the minority of his daughter Mary. He obtained, soon afterwards, the commission of legate *à latere* from Rome, enabling him to proceed in his favourite design of extirpating heretics. In the execution of this design he caused several persons to be condemned and executed, and, among the rest, Mr. George

Wishart, the famous Protestant preacher in Scotland, who was burnt at St. Andrew's, at which castle (20th May, 1546) the cardinal was afterwards murdered in revenge for his sanguinary proceedings. (Robertson's *Scotland*, Vol. I, p. 326.)

Testimony of Continental Reformers

Dean Milner, in his *Church History*, states that in a manuscript history, from 1524 to 1541, composed by *Frederic Myconius*, coadjutor of Luther and Melanchthon:

> "the state of religion in the sixteenth century was corrupted greatly, that all were condemned who were destitute of the intercession of saints and of pontifical interest—that in the room of Christ were substituted, as saviours and intercessors, the Virgin Mary, like a Pagan Diana, and other saints, who, from time to time, had been *created by the Popes*. That men were not entitled to the benefit of their prayers except they *deserved* it of *them* by their *works*—(works such as enriched the priests and monks). Those who neglected *these* were consigned to *hell*, or at least to *purgatory*, till they were redeemed from it by a *satisfaction*, made either by themselves, or by their proxies. That gross wickednesses were practised under the encouragement of *indulgences*, by which the guilt of the crimes was easily expiated."

He says:

"*the lives of the clergy were most scandalous—I speak of those I have known in the town of Gothen," &c.*

To this may be added the testimony of Pellicanus, another of Luther's followers, that a Greek Testament could not be procured, at any price, in Germany—that Paris could not furnish a single person capable of supporting a controversy with Luther on the foundation of Scripture.

The Popish Doctrine of Indulgences and Its Abuses

That the Popish doctrine of *Indulgences* was then in the highest estimation; and, according to the Papist bishop, *Bossuet* (Bishop of Meux), imposed painful works or sufferings on offenders, which, being undergone or discharged with humility, are called satisfactions; and when regarding the fervor of the penitent, or other good works, she remits some part of the task, this is called an *indulgence*. That the power to grant indulgences has been committed to the Church by Jesus Christ, and the use of them is beneficial to salvation; and that those who depart this life *indebted* to Divine Justice for some of the pains reserved, must suffer them in another life—*the state of purgatory.*

That *reliefs* are, however, provided in this case also. *The benefit of indulgences* extending, it seems, *beyond the grave*; and the doctrine of *commutation* for offences, applied in *real practice* by the friends of the deceased, being held to be valid in heaven. The gravamen of this being, that there was an infinite treasure of merit in Christ and the saints, abundantly more than sufficient for themselves, so that what might be attributed to the Saviour, was also to the saints. This *treasure*, under the conduct of the see of Rome, *was sold for money to those who were able and willing to pay for it*, so that few were willing to

undergo the severe penance of austerities when they could afford to commute for it by pecuniary payments.

The Popes, the bishops, and clergy, had the disposition of this treasure; and as the Popes had the power of canonizing new saints at *their* will, the fund was ever growing, and thus the riches of the Church, secularized under the appearance of religion, was as a sea without a shore. Such their doctrine insisted, that by their rules, and in the way of indulgences, pardon was to be obtained without the satisfaction of Christ; but that the inheritance of eternal life was to be obtained by "indulgences."

Sleidan, in his history, states, that Pope Leo X., making use of that power, sent abroad into all kingdoms his letters and bulls, with promises of full pardon for sins, and of eternal salvation to such as *would purchase the same with money.* This impious system was assailed by the Reformation, and thus, in the demolition of that vile perversion and superstition, there arose, and was revived in simplicity, that apostolic doctrine, in which is contained the great mystery of the Scriptures. (Dean Milner's *History of the Church*, vol. iv., p. 277 and seq.)

Historical Remissness, Papal Claims, and the Great Schism

Rapin, in his Summary (vol. vi., Tindal p. 454, Ed. 1729), says—

> "The Church was never more remiss—the greatest part of the people's religion was made to consist in pilgrimages and the worshipping of the Virgin Mary, saints, and relics. The *authority* of the Church had become the main point in religion. The Papal power had increased exceedingly, every century; each Pope having endeavoured to enlarge it as much as possible. They at length disposed of all the Church preferments in Christendom, and became the supreme judges in all causes ecclesiastical. The court of Rome, claiming cognizance of all Church matters, the prerogatives of sovereigns were all annulled by the non-obstante clause inserted usually in every bull. The Pope also claimed his right over temporals, under colour that no case could happen but wherein religion was concerned. Kings were not out of their reach; most marriages of princes having occasion for the Pope's dispensation. Neither peace nor truce of any moment was concluded without the Pope being mediator or guarantee; and even, in some instances, the Pope enjoined peace, or truce, without the consent of the parties concerned."

History declares that the Popes, for the most part, were neither learned nor religious—that Rome and Avignon (the seats of the Popes) were the centre of pride, avarice, luxury, sensuality, and of all the most scandalous vices; and yet all the preambles of their bulls were stuffed with expressions of their zeal, their charity, their humility, and their justice. The cardinals were worldly-minded men. The legates, incendiaries, sowing discord among princes, or to spur them on to shed the blood of their subjects, to further the interests of the Roman see, making no conscience to break through all the rules of religion and equity in order to compass their ends. The bishops were made purely as sticklers for the court of Rome. Cruelty, injustice, and dishonesty were deemed to be virtues when employed in the persecution of such as they termed heretics, and, especially, of such as dared to question any of the Pope's or the clergy's pretended rights. Of course they opposed reformation.

Rapin, after giving an account of the schism in the popedom which began in 1378, and lasted fifty years, through which period there were actually two Popes, and at one time *three*, proceeds—

> "The Popes during that period were men who sacrificed the peace and quiet of the Church to their own interest; damned without mercy, all not of their party,—that several of them were deposed for heresy, simony, and perjury. Castile, Arragon, Navarre, and Portugal had stood neuter some years without owning any of the contending Popes. France had withdrawn her obedience from Benedict XIII., without transferring it to Gregory XII. The whole world contemned their excommunication."

The Council of Constance and the Persecution of Huss and Jerome

Fearful of this inducing the people to do without a Pope, the Council of Constance endeavoured to stem that current—but they still pursued the pretended heretics, who questioned the clergy's privileges, with fire and sword, rather than recede from the least of their interests. John Huss and Jerome of Prague were burnt alive at Constance; their crime being, that they were the followers and defenders of Wickliff, who rejected the invocation of saints, the adoration of the cross and images, pilgrimages, and relics; and that the "Hierarchy" had no foundation in *Scripture*, was against the excessive authority which the Popes, the Cardinals, and Bishops had usurped; and taxed the clergy with leading very immoral and dissolute lives; and that the revenues of the Church were misused.

But it was notorious that John Huss did not adopt all the opinions of Wickliff, but enough for the Council of Constance to deem him by their rules a heretic, especially upon the point of transubstantiation; according to Æneas Sylvius, alias Pope Pius II., in his *History of Bohemia*. The fathers of the council knowing the invincible obstinacy of these people, judged that the corrupted members of the Church, who were incurable, *ought to be cut off* lest they should infect the rest of the body,—accordingly sentence was passed upon them, *all the fathers unanimously* agreeing that persons who rejected *sound* doctrine, *approved* by the Church, *deserved to be burnt*. So that Huss and Jerome's heresy consisted in their accusing the clergy of being corrupt; and after thirty years that Wickliff had been buried, they had his bones dug up and burned.

The word Church, as stated by Rapin, was equivocal, sometimes meaning the Pope, sometimes the councils; the Christian laity not reckoned to have any share in that word.

From the time the last schism was closed, to the end of the fifteenth century, the papal chair was filled with Popes cruelly bent upon the destruction of the Hussites:

Pius II. excommunicated, by a Bull, all persons that should dare to appeal from the Pope to a general council.

Paul II., when a Cardinal, with the rest of the Cardinals agreed *upon oath* to redress certain abuses, but he was no sooner elected Pope than he broke his oath; and never were the gratiæ expectativæ (or bulls for Church preferment before vacant) more frequent than whilst he sat in the chair.

Sixtus IV. raised by his Bull the hierarchy to the greatest height, just when there was the general complaint of the excessive power the clergy had usurped.

Innocent VIII., because he had quarrelled with Ferdinand of Arragon, King of Naples, induced Charles VIII. to carry his arms into Italy.

Alexander VI. (Borgia) was one of the vilest men of that age; Mezerai, the Roman Catholic writer, gives this character of him, "that he would have been the wickedest man in the world, if he had not had a bastard son (Caesar Borgia) who was more wicked than himself."

All those Popes were guilty of blood-thirstiness in persecuting the Bohemians contrary to the faith of their agreement.

English Resistance to Papal Encroachments and Statute of Præmunire

"That, of course, (as observed by Rapin,) no reformation could be expected from the Pope or his councils; and, referring to England, he considered the people to be chiefly Wickliffites; that the English for ages had felt the oppression of the Pope and Clergy; that in all Christendom there was no people who had experienced more the rigour of the *Church's* dominion": and adds, "the history of England makes this appeal so visibly, that a man must have been blind not to see it."

Martin V., in 1426, wrote a violent letter to Chichely, Archbishop of Canterbury, upbraiding him for not getting the statute of Præmunire repealed (after the silence of the Popes as to that statute for so many years). Rapin gives large extracts from the letter. The Archbishop applied to parliament for the repeal in vain.

The statute of Præmunire, and the statute of Provisors (Edward I.); the statute as to paying into the apostolic chamber more than usually done (Henry IV.) was to remedy the Pope's grievance, that no person should have provision of any benefice that was void, till he had compounded with the apostolic chamber, and had paid beforehand the sum agreed upon. (See Blackstone under *Præmunire,* Vol. 4, p. 103, &c.)

Rapin refers also to the Pope's attempts for the appointment of Archbishops, &c., in England, that on various pretences they advanced this assumption, that they would fain have established the rule at once, that the disposal of all the bishopricks belonged to them "*of divine right*," but as they found it something difficult, they bethought themselves of another expedient, and that was, to get possession by degrees, that they might in time found a right upon precedent, until, at length, hardly was there a vacant bishoprick which they did not fill by way of provision.

Martin V., in two years, filled, by way of provision, thirteen bishopricks in the province of Canterbury —"The best preferments, for the most part, were conferred upon foreigners, who understood not a word of English, nor resided in England; and sometimes upon children themselves," viz., he made Prosper Colonna, *his nephew,* then not above fourteen years old, *Archdeacon* of Canterbury. Henry V., of England, complained of this, and that prince suppressed alien priories without the Pope's consent.

In 1438, the University of Oxford complained that Church preferments were bestowed without any regard to learning or merit.

The Popes insisted that no national synod should be held without their license, in order to avoid the examination into the bounds of the Papal authority. Even Louis XIV., powerful and formidable as he

was, could not obtain the Pope's leave to call a national council but upon such terms as rendered it impracticable, though that monarch's aim was solely to improve the Constitution.

Burnet's Revelations of Monastic Corruption and Immorality

Burnet's *History of the Reformation in England* follows up what has been advanced from Rapin; and Burnet's *Abridgement* of his history affords much information of the necessity of the Reformation:

"Pope Clement VII. created fourteen cardinals, for *money*, in 1572." Burnet says "he might be excused from simony, because they took no cure of souls." (P. 6.)

"Cardinal Wolsey's ambition and profligacy are well known. He had the influence to induce the King (Henry VIII.), by a special grant, to give him power to dispose of all the ecclesiastical preferments in England—thus making him the Pope in England; and, as Burnet says, he had all the qualities for a great minister, and all the vices ordinary in a great favourite."

According to Burnet, "the *Abbot of Winchelcomb* contended, in his sermons and works, that all the clergy, even of the lower orders, were *sacred*, and could not be judged by the temporal courts, whatever *crimes* they might commit—whether murder, theft, or otherwise."

Hunn was murdered in prison by the Popish clergy, where he had been placed for heresy, that is, "for having in his possession Wickliff's Bible."

That, but for the support which Wickliff received from the Duke of Lancaster, his life would have been sacrificed, for "exhorting all people to read the Scriptures." His followers were sought for by the Popish clergy, and were delivered to the secular arm—*the fire*!

That the bishops were grossly ignorant, seldom resided in their dioceses, except it had been to riot at high festivals; and all the effect their residence could have was, to corrupt others by their ill example. The abbots and monks were given up to luxury and idleness—that the restraining them from having wives of their own, made them concluded that *they had a right to all other men's*.

Historical Evidence from Visitors' Reports (Grose's Antiquities)

Grose, in his Preface to his *Antiquities of England and Wales*, fol. edit., p. 57, states the Letters of Doctor Layton to Cromwell, about 1537. The originals are in the Bodleian Library, viz.:

> "Pleaseth your worship to understand that we came from Glastonbury to Bristow. I here send you for relics two flowers, that on Christmas Even will spring and bear flowers.
>
> "Ye shall also receive *a bag of relics*, wherein ye shall see strange things—as *God's coat, our Lady's smock, part of God's supper,* and *part of the stone on which Christ was born in Bethlehem*. These were all of Maiden Bradley, whereof is a *holy father prior,* who hath but *six children*, and but one daughter married yet of the goods of the monastery, but trusting shortly to marrie the rest. His sons be tall men, waiting upon him. He thanks God he never meddled with married women, but all with maidens, the fairest that could be gotten, and always married them right well. The Pope, considering his fragilitie, gave him licence to keep a ——, and he has

> good writing, under seal, *to discharge his conscience*, and to choose Mr. Underhill to be his ghostly father, and he to give him plenary absolution. I send you, also, *our Lady's girdle, of Bruton, a solemn relic*, sent to women in travail; *Mary Magdalene's girdle*, which Matilda, the Empress, founder of Fairley, gave with them, as sayeth the holy father of Fairley. I have crosses of silver and gold, Sir, which I send you not now, because I have more to be delivered this night by the Prior of Maiden Bradley. There is nothing notable, the brethren be kept so straight, that they cannot offend, but fain they would, if they might, as they confess, and such fault is not in them.
>
> —BR. Layton.
> From St. Austin's, without Bristol."

Another letter from Price to Lord Cromwell in the same Preface:

> "My singular good lord, &c.—As touching the Abbot of Bury nothing suspect as touching his living; but it was detected he lay much forth at Grainges, and he spent much money in playing at cards and dice. It is confessed and proved that there was here such frequency of women coming and resortying as to no place more. Among the relics are found the coals St. Lawrence was roasted with all; the parings of St. Edmund's nails; St. Thomas of Canterbury's pen-knife and books; and divers skulls for the headache; pieces of the holy cross, able to make a whole cross; other relics for rain, and for avoiding the weeds growing in corn, &c.—Your servant bounden,
>
> —JOSEPH RICE.
> From Bury St. Edmunds."

This Preface of Grose contains statements of numerous enormities of the abbots, monks, and clergy, and some of the blackest dye; and there are, also, in the Cottonian Library in the British Museum (Cleopatra, E. 4), original papers and letters relating to monasteries and their vices, especially during the reign of King Henry VIII.

Persecution of Reformers and Papal Financial Exactions

Turning now again to Burnet:

> "The inferior clergy, equally ignorant, and having no place of retreat to conceal their vices in, as the monks had, they became more public. All ranks of churchmen became despised and hated, and the worship of God so defiled with gross superstition, that all men were easily convinced that the Church required reformation.—The books of the Germans were brought into England, and translated, and many were prevailed on by them. This occasioned a hot persecution, and six men and women were burnt at *Coventry* in Passion Week, only for *teaching their children the Lord's Prayer and the Ten Commandments in English!* others were burnt, and many compelled to abjure, to save their lives."

Burnet adverts to Wolsey's intrigues to be elected Pope, and the briberies offered, and observes: "And, indeed, it would puzzle a man of an ordinary degree of credulity, to think that one chosen by such means could be Christ's Vicar, and the *Infallible* Judge of Controversy!"

Boniface VIII. raised his pretensions to that impudent pitch, that he declared all power, both ecclesiastical and civil, was derived *from him*, and established that as *an article of faith necessary to salvation!*

That 800,000 ducats had been transmitted to Rome since the commencement of the reign of Henry VII., for Bulls from the Pope for obtaining and holding bishopricks or livings in England.

Burnet states Henry VIII.'s remonstrance against the allegiance to the Pope being paramount to that to himself, their oaths being equivocal!

Cardinal Campeius, not residing in his diocese, was deprived of his bishoprick, for carrying his revenue out of the kingdom.

Burnet gives an abstract of *Fisher's Book* against purgatory, showing that there was no mention of purgatory in Scripture; that Ambrose, Jerome, and Augustin did not believe it; that the monks brought it in, and, by many wonderful stories, possessed the world with the belief in it. Unable to confute Fisher with the pen, the clergy resorted to the fiery ordeal, and Fisher was burnt by Gardiner, Bishop of Winchester.

Burnet gives an account of the visitation of the monasteries and other religious houses. That the foundation of their wealth was the belief of purgatory, and of the virtue of *Masses* to redeem souls out of it; so that it was piety in parents, for their own souls and families, to endow those houses with land, upon condition that they should have masses said for them, more or less, according to the measure of the gift. This was like to have drawn the whole wealth of the nation into those houses, if the statute of mortmain had not put some restraint upon that superstition.

Investigation of Monastic Corruptions and Relic Impostures

They also persuaded the world that saints interceded for those who made great offerings at their shrines; and, believing that *new saints* would have the most weight, so new canonizations were made, that a new fit of devotion might arise to the last saint. It was also urged that images had an extraordinary value in them, and pilgrimages to them were much extolled, each house magnifying its own saints, images, and relics.

The wealth of these houses induced great corruptions; and they were generally dissolute, and grossly ignorant. Their privileges became a public grievance, and their lives a scandal. King Henry VIII. exposed their vices, and the exposure was promoted by Cranmer: and the visitors found many monstrous disorders. The *vilest of sins* was found in many houses,—great faction, and barbarous cruelties, and many *abominable things* (as Burnet says) "*not fit to be mentioned*." (His *Abridgement*, p. 147.)

The impostures about relics and images were exposed. At Reading it was pretended that they had an *angel's wing*, which had brought over the spear's point that pierced the Saviour's side; and as many pieces of the cross were found as, joined together, would have made a big cross. The Rood of Grace at Bexley, in Kent, had drawn many pilgrims to it,—it was observed to bow and roll its eyes, looking sometimes pleased or angry,—the cheat discovered, it was brought to St. Paul's Cross, and the springs to its motions exposed. At Hales, in Gloucestershire, the blood of Christ was shown in a *vial*, but could not be seen by any *in mortal sin* until *after good presents were made*,—when the deluded pilgrims were gratified and went away satisfied. This blood was that of a duck, the vial thick on one side and thin on the other, and turned accordingly to the pilgrim, as the priest was *satisfied* with the *oblation*.

Thomas à Becket's shrine at Canterbury was the richest in England: having *been canonized*, his altar drew great oblations,—whilst in two years only £3 2s. 6d. and £4 1s. 8d. were offered at Christ's and the Virgin Mary's altars, there were offered at Becket's £832 12s. 3d., and £964 6s. 8d. He had not only one holy day (29th December), called his martyrdom,—but also the day of his translation (7th July), and every fiftieth year was a jubilee. *Indulgences* were granted to all that came and visited his tomb.

Louis VII. of France made a pilgrimage to his tomb. King Henry VIII. unsainted him.—His shrine was broken, and the gold of it so heavy, that it filled two chests, which took eight men to each to carry them out of the church. His skull, which had been so much worshipped, was proved to be an imposture—for the real skull was with the rest of his bones in his coffin. (Page 200.)

Introduction of the English Bible and the Reign of Queen Mary

The first English Bible printed by authority, in 1537, was sent over to Paris to be printed,—Francis I. of France gave his license for so doing,—but the French clergy caused the printing to be stopped, and many copies to be burnt; so that the printing in English was finished in England, and Cromwell, under a warrant from the King, required the clergy to set up Bibles in their churches, and to encourage all to read them.

As to the Pope's Bull against King Henry VIII, Burnet observes, "by this sentence it is certain that either the Pope's infallibility must be confessed to be a *cheat* put upon the world, or *if* any believe it they must acknowledge the power of deposing princes is really lodged in that *chair*—as it was done, not in passion, but ex-cathedra, with all deliberation." (P. 204.)

The Pope attempting to inflame the Kings of France and Scotland against King Henry, certain customs, such as fasting in Lent,—wakes and Plough Monday—and the carrying of candles on Candlemas day —of ashes on Ash Wednesday, and palms on Palm Sunday, were abated. Soon followed a general order for removal of all images out of churches. (Book 2, p. 49.)

Burnet remarks, on confession, absolution, and indulgences, "That priests managed confession and absolution so as to enter into all men's secrets, and to govern their consciences—that the friars were employed to hear confessions—there were certain, or reserved cases in which the *Pope only* gave absolution—that the more scandalous abuses were reserved to the *Popes themselves*, whose special prerogative has always been to be the most eminent transgressors of all canons and constitutions.

That they had the trade of indulgences in their hands, which they managed with as much confidence as mountebanks used in selling their medicines, with this advantage, that the ineffectualness of their devices was not so easily discovered, for the people believed all that the priests told them; and for saying some collects, indulgences for years, for hundreds, thousands—yea, a million of years were granted, so cheap a thing was heaven made!"—Book ii., p.55.

"The priests, inculcating the idea that they had secrets in their hands of carrying the people to Heaven on easy terms, which drew them to purchase their favour, especially when they were dying."

As to the celibacy of the priests, Burnet refers to a clause in Hasenmüller's *History of the Jesuits*, with this observation—"From the nature of its contents, the laws of decency forbid it to be copied, or even to be referred to in plainer terms." Burnet quotes *Cranmer*'s remark on the lovers of Popery, "That their being fond of a worship which they understood not, and being desirous to be kept still in ignorance, without the Scriptures, showed their priests had greater power over them than the common reason of all mankind had."

Burnet gives an affecting account of the conduct of Queen Mary, on her succeeding Edward VI., and of the persecution of the Protestants in her time, in 1555, to the end of her ignominious and sanguinary reign, which terminated in 1558,—especially of the burning of Rogers, Taylor, Bradford, Ridley, Latimer, and Cranmer.

Rise of the Jesuits and Condemnation of Casuistical Morality

As relating to the Jesuits, Burnet says—

> "The Jesuits were at this time beginning to grow considerable; they were tied, besides their own vows, to an absolute obedience to the See of Rome, and set themselves everywhere to open free schools for the education of youth, and to bear down heresy. They were excused from the hours of the choir, and so were looked on as a mongrel order, between the regulars and the seculars. They proposed to Cardinal Pole, that since the Queen was restoring the abbey land, it would be to little purpose to give them again to the Benedictine Order, which was now rather a clog than a help to the Church, and, therefore, they desired that houses might be assigned to them for maintaining schools and seminaries, and they did not doubt but that they should quickly drive out heresy and recover the Church lands. Pole did not listen to this, for which he was much censured by the fathers of that society. It was not certain whether he had then the sagacity to foresee that disorder which they were likely to bring into the government of the Church, and that corruption of morals that has since flowed from their schools, and has been infused by them generally in *confession*, so that their whole Church is now overrun with it." (Book iii., p. 295.)

Moya, the confessor of the Queen Mother of Spain, published his work under the name of *Amadeus Guimenaus*, printed "with the express sanction of the Superiors of the Jesuits." The Faculty of Theology pronounced the public condemnation of this book, and which, by a Parisian divine, was entitled "The common sewer of every kind of profligacy." The faculty declared, "that their respect for decency must prevent their censuring the abominations it contained." The King's Advocate stated, that

"it was full of many propositions which were *contagious*, and *calculated to corrupt all Christian morality*—that manslaughter, theft, simony, usury, and other crimes, *which cannot be publicly named, were justified* by the license of these modern casuists"—infamous books, which were "*the horror" of all the virtuous,* "contrary to the rules of piety, and to the letter and spirit of the Gospel." And Marais, before the University of Paris, declared it to contain "*whatever the most irregular imagination had invented for a century, and whatever had till that period escaped the wickedness of mankind*." (*Discours de l'Assemblée de la Faculté de Théologie*, p. 386.)

So Bauni's *Somme des Péchés* was "proscribed by the Mantes Convocation as exciting to licentiousness and the corruption of all good morals, as violating natural justice; the rights of man; excusing blasphemy, usury, and almost all other sins, as things of no criminality." This Bauni was the Professor of Moral Theology in the College of Clermont (the great college of the Jesuits), and this work published in Paris, "*with the approbation of the Provincial of the Society of Jesuits.*"

The summary of the infamous and immoral propositions maintained by Bauni were also condemned by la Faculté de Théologie, in p. 184 of *la Théologie Morale des Jesuits* (Edition Cologne, 1666).

Berruyer, Casnede, Benzi, and other Jesuits, published the like infamous works, and which were approved by the Papists.

Suppression of the Jesuits and Their Connection with the Inquisition

When Ganganelli (Clement XIV.) suppressed the order of Jesuits (July 21, 1773), and which he did from conviction of that necessity, he said, "questa soppressione mi darà la morte," and his death was attended with every symptom of poison; his throat, stomach, and intestines were in a state of the highest inflammation; and immediately on his death his whole body turned black, his flesh fell off, and he became so offensive, although remarkably thin, that it was impossible to approach him; and it has been said, that there was little doubt at whose instance it was administered. A previous attempt had been made in the April preceding; but it was on September 22, 1773, that his enemies succeeded in their object, and he fell a victim to what he considered to be his duty.

The Jesuits were also in conjunction with the Inquisition. Gorson, the Jesuit, admits that according to their fourth vow the Jesuits exercise the office and functions of Inquisitors according to the Bull of Paul III. in 1549,—and he then proceeds to show their mode of *putting Kings on their trial among themselves,* and employing their devotees to execute *their intention of destroying them*.

Contemporary Critiques and Actions Regarding Jesuit Education

As to *the education of Jesuits*, Monclar observes, "it is a species of madness to boast of the usefulness of the Jesuits in education, they have occupied this College (Aix) for a hundred and forty years; cast your eyes on the deplorable state of literature in this country, where the very climate is favorable to genius. The Jesuits are not men of learning, they dread and persecute those who are. They have elsewhere more celebrated colleges. What do youth acquire in them after wasting the most precious period of their lives? Some frivolous talents, a decided vanity, a superficial acquaintance with profane authors, some practices of exterior devotion which are soon neglected, a profound ignorance of

religion, and a deplorable want of those solid principles which form the citizen and the Christian.—The Bible is unknown to their students; they wish to conceal it from the whole world, since their own condemnation is recorded in that divine volume. Is it possible to believe that an order can be useful to religion which is so careless in inculcating its principles upon the youth who are confided to its care?" (*Plaidoyer* p. 204.)

Chalotais also observes, upon the education of the Jesuits: "I shall quote an authority respecting their colleges which cannot be disputed,—that of the Abbé Gedouin, who was a Jesuit for ten years,—he says, respecting them, in an excellent discourse on education, printed in his *Œuvres Diverses*:—I wish that their public schools would render themselves more serviceable by departing from an old routine which restricts the education of youth within a sphere peculiarly narrow, and which produces very shallow students; for at the end of ten years which these young men have passed at college, (the most precious part of their lives,) what have they learnt? and what do they know? The single treatise of one professor of the University (*The Traité des Etudes of Rollin*) has thrown more light over science than all the learning with which the Society has been occupied ever since its commencement."

In Sardinia the keeping of the students in ignorance determined the King, Amadeus, in 1728, to close all their colleges, and he transferred the youths to the instruction of others.

The Archbishop of Vienna, in his memorial to the Pope in 1759 (published in the *Suites des Nouvelles intéressantes*), complains of the deplorable state of education as conducted by the Jesuits, and that he was obliged to remove youths from under their care, their morals and decency being so wholly neglected.

The protestation by the Chapter of Leopold in Poland, dated 8th September, 1759, alleged that the scholars of the Jesuits disturbed the peace of the citizens by tumults and their excesses.

The King of Portugal, by his edict, 28th June, 1759, declared the like; and that they had long brought up their pupils in ignorance, that they might always retain them in a state of subjection and dependence, which was as unjust as it was pernicious.

The Bishop of Angelopolis, in his letter to Pope Innocent X., observes, on the subject of education, "What good can fathers derive from all the instruction that is given to their children if, in depriving them of their interesting society for the purpose of attaching them to *themselves*, they at length dismiss them with the disgrace of a *very superficial instruction*?"

Jesuit Establishment at Stonyhurst and Methods in England

As to the Jesuits in England (1816), they have an establishment at Stonyhurst, in Lancashire, exclusively *for Jesuits*, having about eleven hundred acres of land attached to their college there, which they farm themselves, and, in communication with the farmers about them, diffuse their principles. Again, they have at Hurst Green, about a quarter of a mile from Stonyhurst, a seminary for boarding and educating boys, preparatory to their entering the college of Stonyhurst, confining them solely to all the principles of Jesuitism.

They have (*sub rosa*) the manor, and their interest has been so accumulated, that they subtly make proselytes around them—to the amount of several thousands in Preston—and, although Jesuits, they assume to be only Roman Catholic priests! When the Jesuit priest first came to Preston, a small room would contain his whole congregation; he now boasts that there are chapels which will contain two thousand, and not equal to their congregations.

Sacerdotal Oath and General Tenets of the Roman Church

The oath which Pius IV. and the Council of Trent prescribed to be taken by every priest is opposite to every Protestant Church and state. This oath is couched in the *form of a profession of faith*; it is entitled, "Forma juramenti professionis fidei," in the commencement expressly enjoined by Papal authority to be taken by "all having the care of souls." It contains a distinct and formal avowal on the part of the person subscribing it, of his firm belief in the tenets of the Romish Church, namely:

- That the doctrine of tradition is of equal authority with Scripture;
- The Romish Church has the exclusive right to determine the true sense of Scripture;
- The divine institution and efficacy of the seven sacraments of baptism, confirmation, the Lord's supper, penitence, extreme unction, holy orders, and matrimony;
- The entire acquiescence in, and consent to, everything which was fixed and prescribed by the Council of Trent;
- The belief in the mass being a true, proper, and propitiatory sacrifice for the dead and the living;
- The doctrine of transubstantiation in all its fulness;
- The certain existence of purgatory, and of praying souls out of it;
- The positive duty of worshipping and praying to the saints;
- The certainty and validity of their intercessions, and the obligation of worshipping their relics;
- The duty of preserving images of Christ, of the Virgin Mary, and of certain saints, and of honouring and worshipping those images;
- The belief in the power of indulgences having been committed by Christ to the Church, and in the essential utility of indulgences to Christians;
- The complete supremacy and paramount authority of the Holy Roman Church over all other churches, and a declaration of the most entire and unqualified obedience to the Pope, as the successor and vicar of Christ, as well as a full acquiescence in, and submission to, whatever has been settled by the canons of the Church of Rome, by its ecumenical councils, and, especially, by the Council of Trent; at the same time condemning, rejecting, and anathematising all things contrary thereto, and all heresies which the Church of Rome condemns, rejects, and anathematises;
- That this is the true Catholic faith, "out of which no one can be saved," which the party subscribing such profession expressly holds, and engages for ever to preserve and maintain whole and inviolate, and which he declares, vows, and swears he will, to the utmost of his power, see that all who are subjected to him, or committed to his care, shall hold, teach, and preach.

This sacerdotal oath is in the Bull of Pius IV. (November, 1564), in the *Sacramentum Concilium Tridentinum*, as well in the Council of Trent. How can such an oath consist with the duty and allegiance to a Protestant King and Government? If Jesuitism and Popery, her twin sister, continue, and be allowed, and fostered, what security has Protestant Church or state?

Although the preceding is the sacerdotal oath, it must not be forgotten, that from the general tenets of the Roman Church, Papists are also bound to the following tenets:

- That promises, though *serious*, if not solemn, are not binding, and each may have a mental reservation to its avoidance;
- That heresy is a worse crime than murder, robbery, etc.;
- That penance is enjoined upon any one who, even by chance or otherwise, shall hear a sermon in church, or any exhortation (except from their clergy), and heavier than upon those who thieve, etc.;
- That there is no sin in disregarding the Sabbath, but there is in disregarding a saint's day;
- That an oath may have a mental reservation to its avoidance, and that all oaths may be rescinded by a priest;
- That the priest may enjoin pilgrimages and penances as he may fit;
- That confessions must be continually made, and be submitted to the confessor and his judgment;
- That kings and princes deposed, excommunicated, or cursed, by the Pope, may be killed by any one;
- That it would be impious to appeal to the laws of the land for redress against the command of the priest;
- That the Scriptures are only to be read as noted and allowed by the Roman Church.

Withholding of the Scriptures from the Laity

As to the Scriptures withheld by Roman Catholic priests.

From the Reports of the Committee of the House of Commons in 1816.

22nd die Maii, 1816. Henry Brougham, Esq., in the chair.

Mr. Thomas Augustin Fenigan (Master of the St. Giles' Irish Free Schools) examined.—We use, as a reading book, the approved version of the Holy Scriptures. The Roman Catholic clergymen are averse to that; they will not allow the children of Roman Catholics to read the Scriptures at all. The Catholic priests oppose it, and threaten the parents to deprive them of the religious privileges if they suffer their children to read the Scriptures.

Jovis 13th die Junii, 1816. Henry Brougham, Esq., in the chair.

Charles Butler, Esq. (an eminent conveyancer of Lincoln's Inn), examined, as to the objection of the Roman Catholics to sending their children to schools upon the British and Foreign plans, where no catechism is taught.—It is an article of discipline of the Roman Catholic Church that the Bible, in the vulgar tongue, should not be put into the hands of the children, or the absolutely unlearned: I state, it is

an article of discipline, which of course may be varied; but it is certainly at present a settled article of discipline.

Does the same objection apply to teaching them select portions of Scripture, without putting the whole Bible into their hands?

—I apprehend that in strictness it does; but I should also apprehend that an arrangement might be made by the Roman Catholic prelates in England that this should be adopted: I believe it is actually adopted in a school lately set up at Shadwell.

Were there Roman Catholic priests at the general meeting held this day se'nnight for the establishment of that school?

—Several.

Were you present?

—No, I was not.

Did you understand that those priests expressed their approbation of the general object of that institution?

—I understand that they did.

Do you apprehend there would be an objection to Catholic children attending general schools if the Protestant version of the Bible were read in those schools?

—Yes; the objection to the Bible being put into the hands of the unlearned is not an article of the faith, but an article of the discipline of the Roman Catholic Church. There is a Letter of Archbishop Fénelon expressly explaining this difference.

Constraints on Scriptural Education in Roman Catholic Schools

What part of the Bible is allowed to be taught in the Roman Catholic charity schools?

—No part whatever of the Bible in the vulgar tongue.

Do you know whether the Gospels in the Protestant version would be admitted by the Roman Catholic clergy?

—Not in the vulgar tongue.

Would they in their own version?

—I believe they would.

Would the Epistles be admitted by the Roman Catholic clergy in the vulgar tongue?

—I believe, to effect *any general good, the arrangement* of the whole New Testament would be admitted in the Catholic version.

Would the Old Testament be admitted?

—There would be more objection to that than the New Testament.

Would they admit the Douay version without the notes?

—I believe they would *to effect a great purpose*. It is an English version printed at Douay.

It is printed with notes?

—Yes; there is no edition without notes.

Has it been the practice in France to admit the authority of the Church in the same manner which the Roman Catholics have admitted it in England and Ireland?

—Certainly. It is one of the positions of the famous Bull Unigenitus (6th Sept. 1713).* I should wish to add, that I think an arrangement for the education of Catholic children, at schools where the English version of the Bible is taught, might be managed by a proper spirit of conciliation on both sides, both among the Catholics and the Protestants.

*The Bull Unigenitus, by Clement XI, is found in the original Latin, at page 118, Vol. VIII, of the *Magnum Bullarium Romanum*, printed at Luxembourg, in folio, 1727; and it is entered under the head *Bullæ Papalæ*, in the octavo catalogue of the British Museum: and see the English translation of Quesnel's *New Testament*, 4 Vols., 8vo., London, 1719.

Montague Burgoyne, Esq. examined:

What objection have the priests to their (the children) going to a Lancasterian school?

—Because, in the first place, they read the Bible without note or comment.

Catholic Clerical Objections to Joint Educational Systems

Sabbati, 15 die Junii. Henry Brougham, Esq. in the Chair.

The Rev. James Yorke Branston examined:

Suppose schools were established upon the National, or British and Foreign Society's plan, but without any catechism being taught, or any obligation to attend church, are you of opinion that there would be any impediment in the way of Catholic parents sending their children to such schools?

—That might depend upon the kind of religious instruction; to the general question, I should say, as a *Catholic priest, I should be sorry for it.*

Do you think that sufficient religious instruction could be given to Catholic children by teaching them certain parts of the Bible?

—Certainly not; decidedly not.

Where there is no adequate school, could the parents of Catholic children send them to school if the master were a Protestant, where a Protestant version of the New Testament were the books used?

—As a *Catholic clergyman, I could never approve of it.*

Are the Scriptures used at all?

—No further than I have mentioned. We do not approve of the use of the Holy Scriptures as a common school book; we think such a practice calculated *to lessen that respect which children should* entertain for them.

Do you imagine it would be practicable for Protestants and Roman Catholics *to unite in any system of general education for the poor?*

—I think it scarcely practicable.

Strictures on Scriptural Distribution and Popular Instruction

[His other answers to questions bearing upon the point were, that any portion of Scripture taught to the Catholics, to be approved of by the Catholic priests, must be taught from the approved Catholic edition of the Scriptures. That it was not at all the practice to give the Scriptures to the common people *without notes*. That it was better they (the lower classes) *remained uneducated*, than educated on a *false* principle!]

To the question, If a conciliation were manifested both by Roman Catholics and Protestants, might they unite in a plan of education where the *Holy Scriptures* are taught?

—I do not feel myself competent to answer the question decisively; *but I conceive not.*

Examination of the Rev. James Archer (a priest):

Do you apprehend there would be any difficulty in teaching the lower orders of Catholics at Protestant schools where select portions of the Scriptures were read and no catechism taught?

—I think the difficulty would be insuperable, as we cannot give a sanction to any of our persons being taught a version of the Bible which is not approved of by our Church. Wherever there is a peculiar controversy between the Churches, we generally affix a note *to determine the sense* of the controverted point to *our tenets*.

Do you consider that there is *no part* of the history of our Saviour in the Gospels that might be taught safely without comment?

—*Undoubtedly there is* that they might be taught safely; but I do not add to that that we should approve of the use of that version.

Do you allow children and unlearned to receive the Scriptures in the vulgar tongue?

—With proper discretion, not *promiscuously.*

The Scriptures are not allowed without notes?

—We never publish any without notes; and even *with notes* we do not sanction the promiscuous reading of them but to such persons as we think will make a good use of them.

If an assurance were given, that a child should hear nothing against his own religion, would there still be an objection to the Scriptures being taught?

—*Yes*; except he were to hear a great deal *for his own religion at the same time.*

The Rev. Richard Horrabin (a priest) examined:

Have you heard the examination of the two last witnesses?

—I only heard Mr. Archer's.

Do you coincide with him in the answers he has given?

—As near as possible.

Dr. William Poynter (Roman Catholic Bishop, and Vicar Apostolic of the London District) called in and examined.

Suppose that in schools, the children are taught lessons from the Scriptures, without any comment, should you consider this as removing the difficulty in any degree?

—No, I should not.

How?

—*Because I do not consider the mere reading of the Scriptures is a proper means* of communicating the necessary religious instruction to children. I could not, *in any manner,* approve of any Catholic children reading the *Protestant version* of the *Scriptures.*

Suppose the version is taken of those passages in which the two do not differ?

—*Even in that case, I should think it contrary to my duty, and the constant discipline of the Catholic Church to permit it*. I beg to say, that the reading of the Protestant version of the Bible is a point to which *I could never give my approbation.*

Then, as Vicar Apostolic, you could not by any means consent for Roman Catholics to be taught the Protestant version of the Scriptures?

—No; *certainly not.*

Could you allow any portions of that version to be selected for the use of the Catholic children?

—No.

Nevertheless, as a Roman Catholic Bishop, could you consent to any attempt to better their moral condition by the instruction of Protestants; or must you not, consistently with your duty as Vicar Apostolic, refuse your assent to any attempts of the kind made by Protestants?

—As a Catholic Bishop, I do not judge that their morals *could* be improved but *by religious instruction, and I could not consent for them to receive it from Protestants.*

Then you conceive that the religious instruction which might be conveyed by teaching them to read the Protestant Scriptures, would not better their moral condition in your view?

—*Certainly not.*

Concluding Remarks on Modern Catholic Orders and Publications

From the examinations before stated, and from testimony resulting from others, a deplorable state of vice and immorality was elicited as to the poor Catholics; the whole evidence is very interesting, but the preceding was merely extracted as to the reading of the Scriptures.

There is a Jesuitical sect risen lately, at Clapham, in Surrey, calling themselves Redemptorist Fathers. They have ware-rooms at Mr. Burns' rooms, 17, Portman Street, for the sale of Popish mummeries, viz. —the Images of St. Joseph, to match the images of our Lady—Rosaries, common, and of seven dolours —good strong Beads, for the poor and for others—Crucifixes—Scapulars of four classes.

The conduct and extravagant theories and impositions of these "Redemptorist Fathers," and of Dr. Wiseman, have been admirably exposed in the pamphlet, "*Romanism in England*," printed by Hall and Virtue, 25, Paternoster Row, well deserving of perusal.

THE END

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