Allegorical view of Popery, as described in the Book of Revelations.

THE GREAT RED DRAGON;

OR THE

MASTER-KEY TO POPERY.

BY

ANTHONY GAVIN,

FORMERLY ONE OF THE ROMAN CATHOLIC PRIESTS OF SARAGOSSA, SPAIN.

"And behold a GREAT RED DRAGON, having seven heads and ten horns," etc. — REV. xii. 3.

CINCINNATI:
H. M. RULISON, QUEEN CITY PUBLISHING HOUSE,
115 MAIN STREET.

PHILADELHHIA:
DUANE RULISON, 32 SOUTH THIRD STREET.

1856.

Entered, according to Act of Congress, in the year 1855, by
SAMUEL JONES,
in the Clerk's Office of the District Court of the Southern District of New York.

PREFACE.

WHEN I first designed to publish the following sheets, it was a matter of some doubt with me, whether or no I should put my name to them; for if I did, I considered that I exposed myself to the malice of a great body of men, who would endeavor on all occasions to injure me in my reputation and fortune, if not in my life; which last (to say no more) was no unnatural suspicion of a Spaniard, and one in my case, to entertain of some fiery zealots of the church of Rome.

But on the other hand, I foresaw, that if I concealed my name, a great part of the benefit intended to the public by this work, might be lost. For I have often observed, as to books of this kind, where facts only are related, (the truth of which in the greatest measure must depend on the credit of the relater,) that wherever the authors, out of caution or fear, have concealed themselves, the event commonly has been, that even the friends to the cause, which the facts support, give but a cold assent to them, and the enemies reject them entirely as calumnies and forgeries, without ever giving themselves the trouble of examining into the truth of that which the relater dares not openly avow. On this account, whatever the consequences may be, I resolved to put my name to this; and accordingly did so to the first proposals which were made for printing it.

But, by this means, I am at the same time obliged to say something in vindication of myself from several aspersions which I lie under, and which indeed I have already in a great degree been a sufferer by, in the opinion of many worthy gentlemen. The first is, that I never was a priest, because I have not my letters of orders to produce. This, it must be confessed, is a testimonial, without which no one has a right, or

can expect to be regarded as a person of that character; unless he has very convincing arguments to offer the world, that, in his circumstances, no such thing could reasonably be expected from him; and whether or no, mine are such, I leave the world to judge. My case was this:

As soon as it had pleased God by his grace to overcome in me the prejudices of my education in favor of that corrupt church, in which I had been bred up, and to inspire me with a resolution to embrace the protestant religion, I saw, that in order to preserve my life, I must immediately, quit Spain, where all persons who do not publicly profess the Romish religion, are condemned to death. Upon this, I resolved to lose no time in making my escape, but how to make It was a matter of the greatest difficulty and danger. However, I determined rather to hazard all events, than either to continue in that church, or expose myself to certain death ; and accordingly made choice of disguises as the most probable method of favoring my escape. The first I made use of, was the habit of an officer in the army: and as I was sure there would be strict inquiry and search made after me, I durst not bring along with me my letters of orders, which, upon my being suspected in any place, for the person searched after, or on any other unhappy accident, would have been an undeniable evidence against me, and consequently would have condemned me to the inquisition. By this means I got safely to London, where I was most civilly received by the late Earl Stanhope, to whom I had the honor to be known when he was in Saragossa. He told me that there were some other new converts of my nation in town, and that he hoped I would follow the command of Jesus to Peter, viz. When thou art converted, strengthen thy brethren

Upon this I went to the late Lord Bishop of London, and by his lordship's order, his domestic chaplain examined me three days together; and as I could not produce the *letters* of *orders*, he advised me to get a certificate from my Lord Stanhope, that he knew me, and that I was a priest, which I obtained the very same day; and upon his certificate, his lordship received my recantation, after morning prayers in his chapel of Somerset house, and licensed me to preach and officiate in a Spanish

congregation composed of my Lord Stanhope, several English officers, and a few Spanish officers, new converts. My first sermon I had the honor to dedicate to my Lord Stanhope; it was printed by Mr. William Bowyer, and was sold afterwards by Mr. Denoyer, a French bookseller, at Erasmus's head in the Strand. By virtue of this license, I preached two years and eight months, first in the chapel of Queen's Square, Westminster, and afterwards in Oxenden's chapel, near the hay-market. But my benefactor, desirous to settle me in the English church, advised me to go chaplain to the Preston man of war, where I might have a great deal of leisure to learn the language; and being presented and approved by the Bishop of London, the Lords of the Admiralty granted me the warrant or commission of chaplain. Then his lordship, though he had given me his consent in writing, to preach in Spanish, enlarged it in the warrant of the Admiralty, which licence I shall take leave to insert here at large.

"Whereas the Reverend Mr. Anthony Gavin was recommended to me by the right honorable Lord Stanhope, and by the same and other English gentlemen, I was certified that the said Reverend Mr. Gavin was a secular priest, and master of arts in the university of the city of Saragossa, in the kingdom of Aragon, in Spain, and that they knew him in the said city, and conversed with him several times: This is to certify that the said Reverend Mr. Gavin, after having publicly and solemnly abjured the errors of the Romish religion, and being thereupon by me reconciled to the church of England, on the 3d day of January, 1715-16, he then had my leave to officiate in the Spanish language, in the chapel of Queen's Square, Westminster; and now being appointed chaplain of his Majesty's ship, the Preston, has my license to preach in English, and to administer the sacraments at home and abroad, in all the churches and chapels of my diocess.

Given under my hand in London, the 13th of July. 1720.

Signed, JOHN LONDON."

The certificate, licence, and warrant, may be seen at any time, fox I have them by me.

After that, the ship being put out of commission, and my Lord Stanhope being in Hanover with the king, I came over to

Ireland on the importunity of a friend, with a desire to stay here until my lord's return into England: but when I was thinking of going over again, I heard of my lord's death, and having in him lost my best patron, I resolved to try in this kingdom, whether I could find any settlement; and in a few days after, by the favor of his grace my Lord Archbishop of Cashel, and the Reverend Dean Percival, I got the curacy of Gowran, which I served almost eleven months, by the licence of my Lord Bishop of Ossory, who afterwards, upon my going to Cork, gave me his letters dismissory.

Another objection raised against me is, that I have perjured myself in discovering the private confessions which were made to me. In one point indeed they may call me perjured, and it is my comfort and glory that I am so in it, viz: that I have broke the oath I took, when I was ordained priest, which was, to live and die in the Roman Catholic faith. But as to the other perjury charged upon me, they lie under a mistake; for there is no oath of secrecy at all administered to confessors, as most protestants imagine. Secrecy indeed is recommended to all confessors by the casuists, and enjoined by the councils and popes so strictly, that if a confessor reveals (except in some particular cases) what is confessed to him, so as the penitent is discovered, he is to be punished for it in the inquisition; which, it must be owned, is a more effectual way of enjoining secrecy than oaths themselves.

However, I am far from imagining, that because in this case I have broken no oath, I should therefore be guilty of no crime, though 1 revealed every thing which was committed to my trust as a confessor, of whatever ill consequence it might be to the penitent; no, such a practice I take to be exceedingly criminal, and I do, from my soul, abhor it.

But nevertheless there are cases where, by the constitution of the church of Rome itself, the most dangerous secrets may and ought to be revealed: such as those which are called "reserved cases," of which there are many; some reserved to the pope himself, as *heresy;* some to his apostolic commissary or deputy, as *incest in the first degree;* some to the bishop of the diocess, as the *setting a neighbor's house on fire*. Now in such cases the confessor cannot absolve the penitent, and therefore he is obliged to reveal the confession to the person to whom

the absolution of that sin is reserved; though indeed he never mentions the penitent's name, or any circumstance by which he may be discovered.

Again, there are other cases (such as a *conspiracy against the life of the Prince*, or a *traitorous design to overturn the government*) which the confessor is obliged in conscience, and for the safety of the public, to reveal.

But besides all these, whenever the penitent's case happens to have any thing of an uncommon difficulty in it, common prudence, and a due regard to the faithful discharge of his office, will oblige a confessor to discover it to men of experience and judgment in casuistry, that he may have their advice how to proceed in it. And that is what confessors in Spain not only may do, but are bound by the word of a priest to do wherever they have an opportunity of consulting a college of confessors, or, as it is commonly called, a *moral academy*.

I believe it may be of some service on the present occasion, to inform my readers what those *moral academies* are, which are to be met with through Spain, in every city and town where these is a number of secular and regular priests. But I shall speak only of those in the city of Saragossa, as being the most perfectly acquainted with them.

A moral academy is a college or assembly consisting of several Father Confessors, in which each of them proposes some moral case which has happened to him in confession, with an exact and particular account of the confession, without mentioning the penitent's name: and the proponent having done this, every member is to deliver his opinion upon it. This is constantly practiced every Friday, from two of the clock in the afternoon, till six, and sometimes till eight, as the cases proposed happen to be more or less difficult. But when there is an extraordinary intricate case to be resolved, and the members cannot agree in the resolution of it, they send one of their assembly to the *great academy*, which is a college composed of sixteen casuistical doctors, and four professors of divinity, the most learned and experienced in moral cases that may be had; and by them the case in debate is resolved, and the resolution of it entered in the books of the academy by the consent of the president and members

Now after all that has been said upon this head, I believe I need not be at much trouble to vindicate myself from the imputation of any criminal breach of secresy; for if the reader observe, that on the foregoing grounds, there is no confession whatever which may not lawfully be revealed, (provided the confessor do not discover the penitent,) he cannot in justice condemn me for publishing a few, by which it is morally impossible, in the present circumstances, that the penitents should be known. Had I been much more particular than I am in my relations, and mentioned even the names and every thing else I knew of the persons, there would scarce be a possibility (considering the distance and little intercourse there is between this place and Saragossa) of their suffering in any degree by it: and I need not observe that the chief and indeed only reason of enjoining and keeping secresy, is the hazards the penitent may run by a discovery, but I do assure the reader, that in every confession I have related, I have made use of feigned names; and avoided every circumstance by which I had the least cause to suspect the parties might be found out. And I assure him further, that most of the cases here published by me are, in their most material points, already printed in the *compendiums* of that *moral academy* of which I was a member.

As for the reasons which moved me to publish this book, I shall only say, that as the corrupt practices, which are the subject of it, first set me upon examining into the principles of the church of Rome, and by that means of renouncing them; so I thought that the making of them public, might happily produce the same effect in soma others.

I did design on this occasion to give a particular account of the motives of my conversion, and leaving Spain; but being confined to three hundred pages, I must leave that and some other things relating to the sacraments of the church of Rome, to the second part, which I intend to print if the public think fit to encourage me

CONTENTS.

PAGE

Preface to Master-Key, &c. . . . . iii.
MASTER-KEY, &c.—Part First, ... 11
Second, ... 77
Third, ... 119
Fourth, ... 166
Fifth, ... 201

INQUISITION OF GOA, by Dr. Buchanan, ... 233
at Macerata, by Mr. Bower, ... 249
SUMMARY OF THE ROMAN CATHOLIC FAITH,
Comprehending Oath of Priests, ... 267
Bible and Traditions, ... 271
Opus Operatum, ... 275
Original Sin and Justification, ... 277
Transubstantiation, ... 282
Purgatory, ... 284
Worship of Virgins, &c. 285
Indulgences, ... 287
Infallibility, ... 289
Power of Priests to pardon Sin, ... 295
Impossibility of Salvation out of the Church, ... 296
PRESERVATIVE AGAINST POPERY. By B. White.
Dialogue 1st. 297
2d. 317
3d. 331
4th. 350
History of Popery in the United States, ... 379
Singular Times, ... 400

THE

GREAT RED DRAGON.

PART I.

OF THE ROMAN CATHOLICS' AURICULAR CONFESSION.

AURICULAR confession being one of the five commandments of the Roman Catholic church, and a condition necessarily required in one of their sacraments; and being too an article that will contribute very much to the discovery of many other errors of that communion, it may be proper to make use of the Master-Key, and begin with it: And first of all, with the Father confessors, who are the only key-keepers of it.

Though a priest cannot be licensed, by the cannons of their church, to hear men's confessions, till he is thirty years, nor to confess women till forty years of age, yet ordinarily he gets a dispensation from the bishop, to whom his probity, secrecy, and sober conversation are represented by one of the diocesan examinators,* his friend, or by some person of interest with his lordship; and by that means he gets a confessor's licence, most commonly, the day he gets his letters of orders, viz: some at three-and-twenty, and some at four-and-twenty years of age, not only for men, but for women's confessions also. I say, some at three-and-twenty: for the Pope dispenses with thirteen months, to those that pay a sum of money; of which I shall speak in another place.

To priests thus licensed, to be judges of the tribunal of conscience, men and women discover their sins, their actions, their

* Those that ore appointed by the bishop, to examine those that are to be ordained, or licensed to preach and hear confessions.

thoughts, nay, their very dreams, if they happen to be impure, I say, judges of the tribunal of conscience; for when they are licensed, they ought to resolve any case (let it be ever so hard) proposed by the penitent: and by this means it must often happen, that a young man who, perhaps, does not know more than a few definitions (which he has learned in a little manual of some casuistical authors) of what is sin, shall sit in such a tribunal, to judge, in the most intricate cases, the consciences of men, and men too that may be his masters

I saw a reverend father* who had been eight-and-twenty years professor of divinity in one of the most considerable †universities of Spain, and one of the most famous men for his learning, in that religion, kneel down before a young priest‡ of twenty-four years of age, and confess his sins to him. Who would not be surprised at them both ? A man fit to be the judge, to act the part of a criminal before an ignorant judge, who, I am sure, could scarcely then tell the titles of the Summae Morales.

Nay, the Pope, notwithstanding all his infallibility, doth kneel down before his confessor, tell him his sins, heareth his correction, and receives and performs whatever penance he imposeth upon him. This is the only difference between the Pope's confessor, and the confessor of Kings and other persons, that all confessors sit down to hear Kings and other persons, but the Pope's confessor kneels down himself to hear the Holy Father. What, the holy one upon earth humble himself as a sinner? Holiness and sin in one and the same subject, is a plain contradiction in terms.

If we ask the Roman Catholics, why so learned men, and the Pope, do so ? They will answer, that they do it out of reverence to such a sacrament, out of humility, and to give a token and testimony of their hearty sorrow for their sins. And as for the Pope, they say he does it to show an example of humility, as Jesus Christ did, when he washed the apostles' feet.

This answer is true, but they do not say the whole truth in it; for, besides the aforesaid reasons, they have another, as Molina tells them, § viz: That the penitent ought to submit

*Fr. James Garcia.

† The university of Saragossa, in the kingdom of Arragon, in Spain, which, according to their historians, was built by Sertorius.

‡ The thing happened to me when I was 24 years of age.

§ In his Moral Summ. Chapter xviii. of the requisites of a true penitent.

entirely to his confessor's correction, advice, and penance; and he excepts nobody from the necessary requisite of a true penitent. Who would not be surprised (I say again) that a man of noted learning would submit himself to a young, unexperienced priest, as to a judge of his conscience, take his advice, and receive his correction and penance?

What would a Roman Catholic say, if he should see one of our learned bishops go to the college to consult a young collegian in a nice point of divinity; nay, to take his advice and submit to his opinion? Really, the Romans would heartily laugh at him, and with a great deal of reason; nay, he could say, that his lordship was not right in his senses. What then can a protestant say of those infatuated, learned men of the church of Rome, when they do more than what is here supposed?

As to the Pope (I say) it is a damnable opinion to compare him, in this case, to our Saviour Jesus; for Christ knew not sin, but gave us an example of humility and patience, obedience and poverty. He washed the apostle's feet; and though we cannot know by the Scripture whether he did kneel down or not to wash them: suppose he did, he did it only out of a true humility, and not to confess his sins. But the Pope dotn kneel down, not to give an example of humility and patience, but really to confess his sins: not to give an example of obedience; for being *supreme pontifex*, he obeys nobody, and assumes a command over the whole world: nor of poverty, for Pope and necessity dwell far from one another. And if some ignorant Roman Catholic should say, that the Pope, as Pope, has no sin, we may prove the contrary with Cipriano de Valeria,* who gives an account of all the bastards of several Popes for many years past. The Pope's bastards, in Latin, are called *nepotes.* Now mind, O reader, this common saying in Latin, among the Roman Catholics: *Solent clerici filios suos vocare sobrinos aut nepotes:* That is, the priests use to call their own sons *cousins* or *nephews.* And when we give these instances to some of their learned men (as I did to one in London,) they say, *Angelorum est peccare, hominumque penitere*. i. e. It belongs to angels to sin, and to men to repent. By this they acknowledge that the Pope is a sinner, and nevertheless, they call him His holiness, and the most Holy father.

*The Lives of the Popes, and the Sacrifice of Mass.

Who then would not be surprised to see the most holy Jesus Christ's vicar on earth, and the infallible in whatever he says, and doth submit himself to confess his sins to a man, and a man too that has no other power to correct him, to advise and impose a penance upon the most holy one, than what his holiness has been pleased to grant him? Every body indeed that has a grain of sense of religion, and reflects seriously on it.

I come now to their *Auricular Confession,* and of the ways and methods they practice and observe in the confessing of their sins. There is among them two ranks of people, learned and unlearned. The learned confess by these three general heads: thought, word, and deed, reducing into them all sorts of sins. The unlearned confess the ten commandments, discovering by them all the mortal sins which they have committed since their last confession. I say mortal sins, for as to the venial sins or sins of a small matter, the opinion of their casuistal authors* is, they are washed away by the sign of the cross, or by sprinkling the face with holy water. To the discovery of the mortal sins, the father confessor doth very much help the penitent; for he sometimes, out of pure zeal, but most commonly out of curiosity, asks them many questions, to know whether they do remember all their sins or not? By these and the like questions, the confessors do more harm than good, especially to the ignorant people and young women; for perhaps they do not know what simple fornication is? What voluntary or involuntary pollution? What impure desire? What simple motion of our hearts ? What relapse, reincidence, or reiteration of sins, and the like; and by the confessor's indiscreet questions, the penitents learn things of which they never had dreamed before; and when they come to that tribunal with a sincere, ignorant heart, to receive advice and instruction, they go home with a light knowledge, and an idea of sins unknown to them before.

I said, that the confessors do ask questions most commonly out of curiosity, though they are warned by their casuistical authors to be prudent, discreet, and very cautious in the questions they ask, especially if the penitent be a young

**Parez, Irribarren,* and *Salasar,* in his Compend. Moral. Section 12, *devitiis et peccatis,* gives a catalogue of venial sins, and says, among others, that to eat flesh on a day prohibited by the church, without minding it, was so. To kill a man, throwing a stone through the window, or being drunk, or in the first motion of his passion, are venial sins, &c,

woman, or an ignorant; for as Pineda says,* It is better to let them go ignorant than instructed in new sins. But contrary to this good maxim, they are so indiscreet in this point, that I saw in the city of Lisbon, in Portugal, a girl of ten years of age, coming from church, ask her mother what deflouring was? For the father confessor had asked her whether she was defloured or not? And the mother, more discreet than the confessor, told the girl, that the meaning was, whether she took delight in smelling flowers or not? And so she stopped her child's curiosity. But of this and many other indiscretions, I shall speak more particularly by and by.

Now observe, that as a penitent cannot hide any thing from the spiritual judge, else he would make a sacrilegious confession; so I cannot hide any thing from the public, which is to be my hearer and the temporal judge of my work, else I should betray my conscience: therefore, (to the best of my memory, and as one that expects to be called before the dreadful tribunal of God, on account of what I now write and say, if I do not say and write the truth from the bottom of my heart,) I shall give a faithful, plain account of the Romans' auracular confession, and of the most usual questions and answers between the confessors and penitents; and this I shall do in so plain a style, that every body may go along with me.

And first, it is very proper to give an account of what the penitents do from the time they come into the church till they begin their confession. When the penitent comes into the church, he takes holy water and sprinkles over his face, and, making the sign of the cross, says, *per signum crucis de inimicis nostris libera nos Deus noster: In nomine Patris et Filii, et Spiritus Sancti.*—Amen. i. e. By the sign of the cross, deliver us, our God, from our enemies, in the name of the Father, and of the Son, and of the Holy Ghost—*Amen.* Then the penitent goes on, and kneels down before the great altar, where the great host, (of which I shall speak in another place) is kept in a neat and rich tabernacle, with a brass or silver lamp, hanging before it and burning continually night and day. There he makes a prayer, first to the holy sacrament of the altar (as they call it) after, to the Virgin Mary, and to the titular saints of the church. Then turns about upon his knees, and visits fire

*Tract, de Penit. Sect. 1. sect. vii.

altars, or if there is but one altar in the church, five times that altar, and says before each of them five times, *Pater noster,* &c. and five times *Ave Maria,* &c. with *Gloria Patria,* &c.

Then he rises and goes to the confessionary: i. e. the confessing place, where the confessor sits in a chair like our hackney chairs, which is most commonly placed in some of the chapels, and in the darkest place of the church. The chairs, generally speaking, have an iron grate at each side, but none at all before: and some days of devotion, or on a great festival, there is such a crowd of people that you may see three penitents at once about the chair, one at each gate, and the other at the door, though only one confesses at a time, whispering in the confessor's ear, that the others should not hear what he says; and when one is done, the other begins, and so on: but most commonly they confess at the door of the chair, one after another; for thus the confessor has an opportunity of knowing the penitent. And though many gentlewomen, either out of bashfulness, shame, or modesty, do endeavor to hide their faces with a fan or veil, notwithstanding all this, they are known by the confessor, who, if curious, by crafty questions, brings them to tell him their names and houses, and this in the very act of confession, or else he examines their faces when the confession is over while the penitents are kissing his hand or sleeve, and if he cannot know them in this way, he goes himself to give the sacrament, and then every one being obliged to show her face, is known by the curious confessor, who doth this not without a private view and design, as will appear at the end of some private confessions.

The penitent then kneeling, bows herself to the ground beside the confessor, and making again the sign of the cross in the aforesaid form; and having in her hand the beads, or rosary of the Virgin Mary, begins the general confession of sins, which some say in Latin, and some in the vulgar tongue; therefore it seems proper to give a copy of it both in Latin and English:

Confiteor Deo Omnipotent!; beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistae, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater: quia peccavi nimis cogitatione, verbo et opere, mea culpa, mea culpa, mea maxima culpa: Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangel urn, beatum, Joannem Baptistam, sanctos apostolos Petrum et Paulum, crimes sanctos, et te} Pater, orare pro me ad Dominum Deum nostrum. *Amen*

I do Confess to God Almighty, to the blessed Mary, always a Virgin, to the blessed Archangel Michael, to the blessed John Baptist, to the holy apostles Peter and Paul, to all the saints, and to thee, O Father, that I have too much sinned by thought, word, and deed, by my fault, by my fault, by my greatest fault Therefore I beseech the blessed Mary, always a Virgin, the blessed Archangel Michael, the blessed John Baptist, the holy apostles Peter and Paul, all the saints, and thee, O Father, to pray to God our Lord, for me. *Amen.*

This done, the penitent raises him from his prostration to his knees, and touching with his lips, either the ear or the cheek of the Spiritual Father, begins to discover his sins by the ten commandments: And here it may be necessary to give a translation of their ten commandments, word for word.

The commandments of the law of God are ten: The three first do pertain to the honor of God; and the other seven to the benefit of our neighbor.

I. Thou shalt love God above all things.
II. Thou shalt not swear.
III. Thou shalt sanctify the holy days.
IV. Thou shalt honor thy father and thy mother.
V. Thou shalt not kill.
VI. Thou shalt not commit fornication.
VII. Thou shalt not steal.
VIII. Thou shalt not bear false witness, nor lie.
IX. Thou shalt not covet thy neighbor's wife.
X. Thou shalt not covet the things which are another.

These ten commandments are comprised in two, viz.: To serve and love God, and thy neighbor as thyself. *Amen.*

Now, not to forget any thing that may instruct the public, it is to the purpose to give an account of the little children's confessions, I mean of those that have not yet attained the seventh year of their age; for at seven they begin most commonly to receive the sacrament, and confess in private with all the formalities of their church.

There is in every city, in every parish, in every town and village, a Lent preacher; and there is but one difference among them, viz.: that some preachers preach every day in Lent, some three sermons a week; some two, viz.: on Wednesdays and Sundays, and some only on Sundays, and the holy days that happen to fall in Lent. The preacher of the parish pitches upon one day of the week, most commonly in the middle of Lent, to hear the children's confessions) and gives notice to

the congregation the Sunday before, that every father of a family may send his children, both boys and girls, to church, on the day appointed in the afternoon. The mothers dress their children the best they can that day, and give them the offering money for the expiation of their sins. That afternoon is a holy day in the parish, not by precept, but by custom, for no parishioner, either old or young, man or woman, misseth to go and hear the children's confessions. For it is reckoned, among them a greater diversion than a comedy, as you may judge by the following account.

The day appointed, the children repair to church at three of the clock, where the preacher is waiting for them with a long reed in his hand, and when all are together, (sometimes 150 in number, and sometimes less,) the reverend father placeth them in a circle round himself, and then kneeling down, (the children also doing the same,) makes the sign of the cross, and says a short prayer. This done, he exhorteth the children to hide no sin from him, but to tell him all they have committed. Then he strikes, with his reed, the child whom he designs to confess the first, and asks him the following questions:

Confessor. How long is it since you last confessed?

Boy. Father, a whole year, or the last Lent.

Conf. And how many sins have you committed from that time till now ?

Boy. Two dozen.

Now the Confessor asks round about.

Conf. And you ?

Boy. *A.* thousand and ten.

Another will say, a bag full of small lies, and ten big sins; and so one after another answers, and tells many childish things.

Conf. But pray, you say that yon have committed ten big sins; tell me how big?

Boy. As big as a tree.

Conf. But tell me the sins.

Boy. There is one sin I committed, which I dare not tell your reverence before all the people; for somebody here present will kill me if he heareth me.

Conf. Well, come out of the circle, and tell it me.

They both go out, and with a loud voice, he tells him, that such a day he stole a nest of sparrows from a tree of another boy's, and that if he knew it, he would kill him. Then both come again into the circle, and the father asks other boys and

girls so many ridiculous questions, and the children answer him so many pleasant, innocent things, that the congregation laughs all the while. One will say that his sins are red, another, that one of his sins is white, one black, and one green, and in these trifling questions they spend two hours' time. When the congregation is weary of laughing, the Confessor gives the children a correction, and bids them not to sin any more, for a black boy takes along with him the wicked children: Then he asks the offering, and after he has got all from them, gives them the penance for their sins. To one, he says, I give you for penance, to eat a sweet cake, to another, not to go to school the day following; to another, to desire his mother to buy him a new hat, and such things as these; and pronouncing the words of absolution, he dismisseth the congregation with *Amen*, so be it, every year.

These are the first foundations of the Romish religion for youth. Now, O reader! You may make reflections upon it, and the more you will reflect, so much more you will hate the corruptions of that communion, and it shall evidently appear to you, that the serious, religious instruction of our church, as to the youth, is reasonable, solid, and without reproach. O! that all Protestants would remember the rules they learned from their youth, and practice them while they live *I* Sure I am, they should be like angels on earth, and blessed forever after death in heaven.

From seven till fifteen, there is no extraordinary thing to say of young people, only that from seven years of age, they begin to confess in private. The confessors have very little trouble with such young people, and likewise little profit, except with a Puella, who sometimes begins at twelve years the course of a lewd life, and then the confessor finds business and profit enough, when she comes to confess. Now I come to give an account of several private confessions of both sexes, beginning from people of fifteen years of age. The confession is a dialogue between the Spiritual Father and the penitent: therefore I shall deliver the confessions in a way of dialogue. The letter C. signifies confessor, and several other letters the names of the penitents.

The Confession of a young woman in Saragossa, whom I shall call Mary. And this I set down chiefly to show the common form of their confessing penitents. The thing was not public; and therefore I give it under a supposed name.

Confessor. How long is it since you last confessed?

Mary. It is two years and two months.

Conf. Pray, do you know the commandments of our holy mother the church?

Mary. Yea, Father.

Conf. Rehearse them.

Mary. The commandments of our holy mother the church, are five. 1. To hear Mass on Sundays and Holy-days. 2. To confess, at least, once in a year, and oftener, if there be danger of death. 3. To receive the eucharist. 4. To fast. 5. To pay tithes and Primitia.*

Conf. , Now rehearse the seven sacraments,

Mary. The sacraments of the holy mother, the church, are seven. 1. Baptism. 2. Confirmation. 3. Penance. 4. The Lord's Supper, 5. Extreme unction. 6. Holy orders 7. Matrimony. *Amen.*

Conf. You see in the second commandment of the church, and in the third, among the sacraments, that you are obliged to confess every year. Why then have you neglected so much longer a time to fulfil the precept of our holy mother?

Mary. As I was young, and a great sinner, I was ashamed, reverend Father, to confess my sins to the priest of our parish, for fear he should know me by some passages of my life which would be prejudicial to me, and to several other persons related to my family,

Conf. But you know that it is the indispensable duty of the minister of the parish to expose in the church, after Easter, all those who have not confessed, nor received the sacrament before that time.

Mary. I do know it very well; but I went out of the city towards the middle of Lent, and I did not come back again till after Easter; and when I was asked in the country, whether I had confessed that Len or not? I said, that I had done it in the city: and when the minister of the parish asked me the

* Primitia is to pay, besides the tenth, one thirtieth part of the fruits of the earth, towards the repair of the church-vestments, &c.

same question, I told him I had done it in the country. So, with this lie, I freed myself from the public censure of the church.

Conf. And did you perform the last penance imposed upon you.

Mary. Yea, Father, but not with that exactness I was commanded.

Conf. What was the penance?

Mary. To fast three days upon bread and water, and to give ten reals of plate,* and to say five masses for the souls in purgatory. I did perform the first, but not the second, because I could not get money for it unknown to my parents at that time.

Conf. Do you promise me to perform it as soon as you can?

Mary. I have the money here, which I will leave with you, and you may say, or order another Priest to say the Masses.

Conf. Very well: but tell me now what reason have you to come and confess out of the time appointed by the church? Is it for devotion, to quiet your conscience, and merely to make your peace with God Almighty, or some worldly end?

Mary. Good Father, pity my condition, and pray put me in the right way of salvation, for I am ready to despair of God's mercy, if you do not quiet and ease my troubled conscience Now I will answer to your question: the reason is, because a gentleman, who, under promise of marriage, has kept me these two last years, is dead two months ago; and I have resolved in my heart to retire myself into a monastery, and to end there my days, serving God and his holy mother, the Virgin Mary.

Conf. Do not take any resolution precipitately, for, may be, if your passion grows cool, you will alter your mind; and I suspect, with a great deal of reason, that your repentance is not sincere, and that you come to confess out of sorrow for the gentleman's death, more than out of sorrow for your sins, and if it be so, I advise you to take more time to consider the state of your conscience, and to come to me a fortnight hence.

Mary, My father, all the world shall not alter my mind, and the daily remorse of my conscience brings me to your

*A real *of* plate is about seven peace of our money in Ireland.

feet, with a full resolution to confess all my sins, in order t© obtain absolution, and to live a new life hereafter.

Conf. If it is so, let us, in the name of God, begin the confession, and I require of you not to forget any circumstances of sin, which may contribute to ease your conscience. Above all, I desire you to lay aside shame, while you confess your sins; for suppose that your sins exceed the number of stars, or the number of the sands of the sea, God's mercy is infinite, and accepts of the true penitent heart, for he wills not the death of a sinner, but that he should repent and turn to him.

Mary. I do design freely to open my heart to you, and to follow your advice as to the spiritual course of my life.

Conf. Begin then by the first commandment.

Mary. I do confess, in this commandment, that I have not loved God above all things, for all my care these two years past, has been to please Don Francisco in whatever thing he desired me, and to the best of my memory, I did not think of God, nor of his mother Mary, for many months together.

Conf. Have you constantly frequented the assemblies of the faithful, and heard mass on Sundays and holy days?

Mary. No, father: sometimes I have been four months without going to Church.

Conf. You have done a great injury to your soul, and you have given a great scandal to your neighbors.

Mary. As to the first, I own it, for every Sunday and holy day I went out in the morning, and in so populous a city, that they could not know the church I used to resort to.

Conf. Did it come in your mind all this while that God would punish you for your sins?

Mary. Yea, father: but the Virgin Mary is my advocate, I keep her image by my bed side, and used to address my prayer to her every night before I went to bed, and I always had a great hope in her.

Conf. If your devotion to the Virgin Mary is so fervent, you must believe that your heart is moved to repentance by her influence and mediation,and I charge *you* to continue the same devotion while you live, and fear nothing afterwards.

Mary. That is my design.

Conf. Go on.

Mary. The second commandment is, *Thou shalt not swear*. I never was guilty of swearing, but I have a custom of saying, *Such a thing is so as sure as there is a God in heaven:* and this I repeat very often every day.

Conf. That is a sinful custom, for we cannot swear nor affirm any thing by heaven or earth, as the scripture tells us, and less by Him who has the throne of his habitation in heaven: so you must break off that custom, or else you commit a sin every time you make use of it. Go on.

Mary. The third is, *Thou shalt sanctify the holy days.* I have told you already, my spiritual father, that I have neglected some time to go to Mass, four months together; and to the best of my memory, in these two years and two months, I have missed sixty Sundays and holy days going to Mass, and when I did go, my mind was so much taken up with other diversions, that I did not mind the requisite devotion, for which I am heartily sorry.

Conf. I hope you will not do so for the future; and so go on.

Mary. The fourth is, *Thou shalt honor father and mother*. I have father and mother; as to my father, I do love, honor, and fear him. As to my mother, I do confess that I have answered and acted contrary to the duty, respect, and reverence duo to her, for her suspecting and watching my actions and false steps, and giving me a Christian correction*****I have abused her, nay, sometimes I have lifted up my hand to threaten her; and these proceedings of mine towards my good mother, torture now my heart.

Conf. I am glad to observe your grief, and you may be sure God will forgive you these and other sins upon your hearty repentance, if you persevere in it. Go on.

Mary. The fifth is, *Thou shalt not kill.* I have not transgressed this commandment effectively and immediately, but I have done it affectively and mediately, and at second hand; for a gentlewoman, who was a great hindrance to my designs, once provoked me to such a pitch, that I put in execution all the means of revenge I could think of, and gave ten pistoles to an assassin to take away her life.

Conf. And did he kill her?

Mary. No father, for she kept her house for three months, and in that time we were reconciled, and now we are very good friends.

Conf. Have you asked her pardon, and told her your d© sign?

Mary. I did not tell her in express terms, but I told her that I had an ill-will to her, and that at that time I could have killed her, had I got an opportunity for it: for which I heartily

begged her pardon; she did forgive me, and so we live ever since like two sisters.

Conf. Go on.

Mary. The sixth, *Thou shalt not commit fornication.* In the first place, I do confess that I have unlawfully conversed with the said Don Francisco for two years, and this unlawful commerce has made me fall into many other sins.

Conf. Did he promise solemnly to marry you?

Mary. He did, but could not perform it while his father was alive.

Conf. Tell me from the beginning to the day of his death, and to the best of your memory, your sinful thoughts, words, actions, nay, your very dreams, about this matter.

Mary. Father, the gentleman was our neighbor, of a good family and fortune, and by means of the neighborly friendship of our parents, we had the opportunity to talk with one another as much as we pleased. For two years together we loved one another in innocence; but at last he discovered to me one day, when our parents were abroad, the great inclination he had for me, and that having grown to a passion, and this to an inexpressible love, he could no longer hide it from me; that his design was to marry me as soon as his father should die, and that he was willing to give me all the proofs of sincerity and unfeigned love I could desire from him. To this I answered that if it was so, I was ready to promise never to marry another during his life; to this he took a sign of the crucifix in his hands, and bowing down before an image of the Virgin Mary, called the four elements to be witness of the sincerity of his vows, nay, all the saints of the heavenly court, to appear against him in the day of judgment, if he was not true in heart and words, and said, that by the crucifix in his hands, and by the image of the Virgin Mary there present, he promised and swore never to marry another during my life.— I answered him in the same manner, and ever since we have lived with the familiarities of husband and wife. The effect of this reciprocal promise was the ruin of my soul, and the beginning of my sinful life; for ever since, I minded nothing else but to please him and myself, when I had an opportunity for it.

Conf. How often did he visit you ?

Mary. The first year he came to my room every night, after both families were gone to bed, for in the vault of his house, which joins to ours, we dug one night through the

earth, and made a passage wide enough for the purpose, which we covered on each side with a large earthen water-jar; and by that means he came to me every night. But my grief is double, when I consider, that, engaging my own maid into this intrigue, I have been the occasion of her ruin too; for by my ill example, she lived in the same way with the gentleman's servant, and I own that I have been the occasion of all her sins too.

Conf. And the second year did he visit you so often?

Mary. No, Father; for the breach in the vault was discovered by his father, and was stopped immediately; but nobody suspected any thing of our intimacy, except my mother, who, from something she had observed, began to question me, and afterwards became more suspicious and watchful.

Conf. Did any effect of these visits come to light?

Mary. It would, had I not been so barbarous and inhuman to prevent it, by a remedy I took, which answered my purpose.

Conf. And how could you get the remedy, there being a rigorous law against it?

Mary. The procuring it brought me into a yet wickeder life; for I was acquainted with a Friar, a cousin of mine, who had always expressed a great esteem for me; but one day after dinner, being alone, he began to make love to me, and was going to take greater liberties than he had ever done before. I told him that if he could keep a secret, and do me a service, I would comply with his desire. He promised me to do it upon the word of a priest. Then I told him my business, and the day after he brought me the necessary medicine; and ever since I was freed from that uneasiness. I have lived the same course of life with my cousin; nay, as I was under such an obligation to him, I have ever since been obliged to allow him many other liberties in my house.

Conf. Are those other liberties he took in your house sinful or not?

Mary. The liberties I mean are, that he desired me to gratify his companion too, several times, and to consent that my maid should satisfy his lusts; and not only this, but by desiring me to corrupt one of my friends, he has ruined her soul; for, being in the same condition I had been in before, I was obliged, out of fear, to furnish her with the same remedy, which produced the same effect. Besides these wicked ac-

tions, I have robbed my parents to supply him with whatever money he demanded.

Conf. But as to Don Francisco, pray tell me how often did he visit you sister.

Mary. The second year he could not see me in private but very seldom, and in a sacred place; for having no opportunity at home nor abroad, I used to go to a little chapel out of the town; and having gained the hermit with money, we continued our commerce, that way, for six or eight times the second year.

Conf. Your sins are aggravated both by the circumstance of the sacred place, and by your cousin's being a priest, besides the two murders committed by you, one in yourself, and the other in your friend. Nay, go on, if you have any more to say on this subject.

Mary, I have nothing else to say as to the commandment, but that I am heartily sorry tor all these my misdoings.

Conf. Go on.

Mary. The seventh, *Thou shalt not steal.* I have nothing to confess in this commandment but what I have told you already, i. e. that I have stolen many things from my father's house, to satisfy my cousin's thirst of money; and that I have advised my friend to do the same; though this was done by me, only for fear that he should expose us, if we had not given him what he desired.

Conf, And do you design to continue the same life with your cousin for fear of being discovered?

Mary. No, Father; for he is sent to another convent to be professor of divinity for three years; and if he comes back again, he shall find me in a monastery; and then I will be safe, and free from his wicked attempts.

Conf. How long is it since he went away?

Mary. Three months, and his companion is dead; so, God be thanked, I am without any apprehension or fear now, and I hope to see my good design accomplished.

Conf. Go on.

Mary. The eighth is, *Thou shall not bear false witness, nor lie.* The ninth, *Thou shall not covet thy neighbors wife,* The tenth, *Thou shalt not covet any things which are another's.* I know nothing in these three commandments that trouble my conscience: Therefore, I conclude, by confessing, in general

and particular, all the sins of my whole life, committed by *thought, word,* and *deed*, and I am heartily sorry for them all, and ask God's pardon and your advice, penance and absolution *Amen.*

Conf. Have you transgressed the fourth commandment of the church?.

Mary. Yea, father; for I did not fast as it prescribes, for though I did abstain from flesh, yet I did not keep the form of fasting these two years past; but I have done it since the gentleman's death.

Conf. Have you this year taken the bull of indulgences?

Mary. Yea, Father.

Conf. Have you visited five altars the days appointed for his holiness to take a soul out of purgatory?

Mary. I did not for several days.

Conf. Do you promise me as a minister of God, and as if you were now before the tribunal of the dreadful judge, to amend your life, and to avoid all the occasions of falling into the same or other sins, and to frequent for the future, this sacrament, and the others, and to obey the commandments of God, as things absolutely necessary to the salvation of your soul?

Mary. That is my design with the help of God, and of the blessed Virgin Mary, in whom I put my whole trust and confidence.

Conf. Your contrition must be the foundation of your new life, for if you fall into other sins after this signal benefit you have received from God, and his blessed mother, of calling *you* to repentance, it will be a hard thing for you to obtain pardon and forgiveness. You see God has taken away all the obstacles of your true repentance; pray, ask continually his grace, that you may make good use of these heavenly favors. But you ought to consider, that though you shall be freed by my absolution from the eternal pains your manifold sins deserve, you shall not be free from the sufferings of purgatory, where your soul must be purified by fire, if you in this present life do not take care to redeem your soul from that terrible flame, by ordering some masses for the relief of souls in purgatory.

Mary. I design to do it as far as it lies in my power.

Conf. Now, to show your obedience to God and our mother, the church, you must perform the following penance: You

must fast every second day, to mortify your lusts and passions, and this for the space of two months. You must visit five altars every second day, and one privileged altar, and say in each of them *five* times *Pater noster, &c.,* and five times *Ave Maria, &c.* You must say too every day for two month's time, three-and-thirty times the *creed,* in honor and memory of the three-and-thirty years that our Saviour did live upon earth; and you must confess once a week; and by the continuance of these spiritual exercises, your soul may be preserved from several temptations, and may be happy forever.

Mary. I will do all that with the help of God.

Conf. Say the act of contrition while I absolve you.

Mary. O God, my God, I have sinned against thee; I am heartily sorry, &c.

Conf. Our Lord Jesus Christ absolve thee; and by the authority given me, I absolve thee, &c.

A private confession of a woman to a Friar of the Dominican order, laid down in writing before the Moral Academy, 1710, and the opinions of the members about it. The person was not known, therefore I shall call her Leonore.

Leonore did confess to F. Joseph Riva the following misdoings :

Leonore. My reverend Father, I come to this place to make a general confession of all the sins I have committed in the whole course of my life, or of all those I can remember.

Conf. How long have you been preparing yourself for this general confession?

Lean. Eight days.

Conf. Eight days are not enough to recollect yourself, and bring into your memory all the sins of your life.

Leon. Father, have patience till you hear me, and then you may judge whether my confession be perfect or imperfect.

Conf. And how long is it since you confessed the last time?

Leon. The last time I confessed was the Sunday before Easter, which is eleven months and twenty days.

Conf. Did you accomplish the penance then imposed upon you?

Leon. Yea, Father.

Conf, Begin then your confession.

Leon. I have neglected my duty towards God, by whose holy name I have many times sworn. I have not sanctified his holy days as I was obliged by law, nor honored my parents and superiors. I have many and many times desired the death of my neighbors, when I was in a passion. I have been deeply engaged in amorous intrigues with many people of all ranks, but these two years past most constantly with Don Pedro Hasta, who is the only support of my life.

Conf. Now I find out the reason why you have so long neglected to come and confess; and I do expect that you will tell me all the circumstances of your life, that I may judge the present state of your conscience.

Leon. Father, as to the sins of my youth, till I was sixteen years of age, they are of no great consequence, and I hope God will pardon me. Now my general confession begins from that time, when I fell into the first sin, which was in the following manner:

The confessor of our family was a Franciscan friar, who was absolute master in our house; for my father and mother were entirely governed by him. It was about that time of my life I lost my mother; and a month after her my father died leaving all his substance to the father confessor to dispose of at his own fancy, reserving only a certain part which I was to have to settle me in the world, conditionally that I was obedient to him. A month after my father's death, on pretence of taking care of every thing that was in the house, he ordered a bed for himself in the chamber next to mine, where my maid also used to lie. After supper, the first night he came home, he addressed himself thus to me: My daughter, you may with reason call me your father, for you are the only child your father left under my care. Your patrimony is in my hands, and you ought to obey me blindly in every thing: So in the first place, order your maid's bed to be removed out of your own chamber into another. Which being done accordingly, we parted, and went each one to our own room; but scarcely had an hour passed away, when the father came into my chamber, and what by flattery and promises, and what by threatening^, he deprived me of my best patrimony, my innocence. We continued this course of life till, as I believe, he was tired of me, for two months after: he took every thing out of the house, and went to his convent, where he died in ten days time: and by his death I lost the patrimony left mo by my father, and with it all my support; and as my parents

had spared nothing in my education, and as I had always been kept in the greatest affluence, you may judge how I was affected by the miserable circumstances I was then left in, with servants to maintain, and nothing in the world to supply even the necessary expenses of my house. This made me the more ready to accept the first offer that should be made me, and my condition being known to an officer of the army, he came to offer me his humble services. I complied with his desire, and so for two years, we lived together, till at last he was obliged to repair to his regiment at Catalonia; and though he left me appointments more than sufficient for my subsistence during his absence, yet all our correspondence was soon broken off by his death, which happened soon after. Then resolving to alter my life and conversation, I went to confess, and after having given an account to my confessor of my life, he asked my name, did promise to come the next day, to see me, and put me into a comfortable and creditable way of living. I was very glad to get such a patron, and so the next day I waited at home for him.

The father came, and after various discourses, he took me by the hand into my chamber, and told me that if I was willing to put in his hands my jewels, and what other things of value I had got from the officer, he would engage to get a gentleman suitable to my condition to marry me. I did every thing as he desired me; and so taking along with him all I had in the world, he carried them to his cell.

The next day he came to see me, and made me another proposal, very different from what I expected; for he told me that I must comply with his desire, or else he would expose me, and inform against me before the holy tribunal of the inquisition: So, rather than incur that danger, I did, for the space of six months, in which, having nothing to live upon, (for he kept my jewels,) I was obliged to abandon myself to many other gentlemen, by whom I was maintained.

At last he left me, and I still continued my wicked life, unlawfully conversing with married and unmarried gentlemen, a whole year, and not daring to confess, for fear of experiencing the same treatment from another confessor.

Conf. But how could you fulfil the precept of the church, and not be exposed in the church after Easter, all that while?

Leon. I went to an old easy father, and promised him a pistole for a certificate of confession, which he gave me with-

out further inquiring into the matter, and so I did satisfy the curate of the parish with it. But last year I went to confess, and the confessor was very strict, and would not give me absolution, because I was an habitual sinner; but I gave him five pistoles for ten masses, and then he told me that a confessor's duty was to take care of the souls in purgatory, and that upon their account he could not refuse me absolution; so by that way I escaped the censure of the church.

Conf. How long is it since you broke off your sinful life?

Leon. But six weeks.

Conf. I cannot absolve you now, but come again next Thursday, and I will consult upon all the circumstances of your life, and then I will absolve you.

Leon. Father, I have more to say: For I stole from the church a chalice, by the advice of the said confessor, and he made use himself of the money I got for the silver, which I cut in pieces; and I did converse unlawfully several times in the church with him. To this I must add an infinite number of sins by *thought, word* and *deed*, I have committed in this time, especially with the last person of my acquaintance, though at present I am free from him.

Conf. Pray, give me leave to consult upon all these things, and I will resolve them to you the next confession; now go in peace.

The first point to be resolved was, whether Leonore could sue the Franciscan convent for the patrimony left by her father in the confessor's hands?

The president went through all the reasons, *pro* and cow, and after resolved, that although the said Leonore was never disobedient to her confessor, she could not sue the community without lessening her own reputation, and laying upon the order so black a crime as that of her confessor; and that it was the common maxim of all casuists that, *In rebus dubiis, minimum est sequendum,* in things doubtful, that of the least evil consequence is to be pursued; and seeing the losing of her patrimony would be less damage than the exposing of the whole Franciscan order, and her own reputation: it did seem proper to leave the thing as it was.

The second point to be resolved was whether Leonore was in *proxima, occasione peccati,* in the next occasion of sin with such a confessor the two first months.

Six members of the academy did think that she was; for immediate occasion of sin signifies, that the person may satisfy his passions *toties quoties*, without any impediment which Leonore could do all that while. But the other members of the academy did object against it: That the nature of *occasio proximo,* besides the said reason, implies freedom and liberty, which Leonore did want at that time, being as she was, young, inexperienced, timorous, and under the confessor's care and power; so it was resolved, that she was not the first two months *in proximo, occasione peccati.*

The third point: Whether she committed greater sin with the second confessor, who threatened her with the inquisition? And whether she was obliged to undergo all the hardships, nay death itself, rather than comply with the confessor's desire?

It was resolved *nemine contradicente,* that she was obliged for self-preservation's sake, to comply with the friar's desire, and therefore her sin was less than other sins.

The fourth: Whether she was obliged to make restitution of the chalice she stole out of the church by the advice of the confessor?

The members could not agree in the decision of this point, for some were of opinion that both she and the friar were obliged to make restitution, grounded in the moral maxim: *Facientes, et consentientes eadem paena puniuntur,* those that act and those who consent, are to be punished alike. Others said, that Leonore was only an instrument of theft, and that the friar did put her in the way of doing what she never had done, but for fear of him, and that she was forced to do it; therefore, that she had not committed sacrilege, nay, nor venial sin by it; and that the friar only was guilty of sacrilege and robbery, and obliged to make restitution. Upon this division the Rev. Mr. Ant, Palomo, then professor of philosophy, was appointed to lay the case before the members of the great academy, with this limitation, that he should not mention any thing of the friar in it, except the members of the academy should ask him the aggravating circumstances in the case.

He did it accordingly, and being asked by the president about the circumstances, it was resolved that Leonore was free from restitution, taking a bull of pardons. And as for the friar, by his belonging to the community, and having nothing of his own, and obliged to leave, at his death, every thing to the convent, he must be excused from malting such restitution, &c.

The fifth point: Whether the church was desecrated by their unlawful commerce? and whether the confessor was obliged to reveal the nature of the thing to the bishop or not?

As to the first part, all did agree that the church was polluted. As to the second, four were of opinion that the thing was to be revealed to the bishop in general terms; but sixteen did object against it, and said, that the dominical, *asperges me Hysopo et mundabor;* thou shalt sprinkle me with hysop, and I shall be clean, &c. When the priest with the holy water and hysop sprinkles the church, it was enough to restore and purify the church.

After which the president moved another question, viz: Whether this private confession was to be entered in the academy's book; *ad perpetuam rei memoriam,* in perpetual memory of the thing. And it was agreed to enter the cases and resolutions, mentioning nothing concerning the confessors, nor their orders. *Item,* it was resolved that the proponent could safely in conscience absolve Leonore the next confession, if she had the bull of indulgences, and promised to be zealous in the correction and penance which he was to give her, &,c. And accordingly he did, and Leonore was absolved.

The private confession proposed in the Academy, by father Gasca, Jesuit, and member of the Academy: of a woman of thirty-three years of age.

Most reverend and learned fathers, I have thought fit not to trouble you with the methodical way of private confession I heard last Sunday, but to give you only an account of the difficult case in it. The case is this: a woman of thirty-three years of age, came to confess, and told me, that from sixteen years of age till twenty-four, she had committed all sorts of lewdness, only with ecclesiastical persons, having in every convent a friar, who, under the name of cousin, did use to visit her:— and notwithstanding the multiplicity of cousins, she lived so poorly, that she was forced to turn procuress at the same time, for new cousins, and that she had followed that wicked life till thirty-two years of age. That last year she dreamed that the devil was very free with her, and those dreams or visions continuing for a long while, she found herself with child; and she protests, that she knew no man for fourteen months before.— She is delivered of a boy, and she says that he is the devil's *on, and that her conscience is so troubled about it, that if I do

not find some way to quiet her mind, she will lay violent hands upon herself. I asked her leave to consult the case, with a promise to resolve it next Sunday. Now I ask your wise advice upon this case.

The president said that the case was impossible, and that the woman was mad; that he was of the opinion to send the woman to the physicians, to be cured of some bodily distemper she was troubled with. The Jesuit proponent replied, that the woman was in her perfect senses, and that the case well required further consideration: upon which F. Antonio Palomo, who was reputed the most learned of the academy, said, that saint Augustin treats *de Incubo et Sucubo*, and he would examine the case and see whether he might not give some light for the resolution of the case?

And another member said, that there was in the case something more than apparition and devilish liberty, and that he thought fit that the father Jesuit should inquire more carefully into the matter, and go himself to examine the house, and question the people of it: which being approved by the w hole assembly, he did it the next morning, and in the afternoon, being an extraordinary meeting, he came and said,

Most reverend and learned fathers, the woman was so strongly possessed with such a vision, that she has made public the case among the neighbors, and it is spread abroad. Upon which the inquisitors did send for the woman and the maid, and this has discovered the whole story, viz: that father Conchillos, Victorian friar, was in love with a woman, but she could not endure the sight of him. That he gained the maid, and by that means he got into the house every night, and the maid putting some opium into her mistress's supper, she fell fast asleep, and the said father did lie with her six nights together. So the child is not the son of the devil, but of father Conchillos. Afterwards it was resolved to enter the case for a *memorandum,* in the academy's book.

The friar was put into inquisition for having persuaded the maid to tell her mistress that it was the devil; for she had been under the same fear, and really she was in the same condition.

What became of the friar I do not know, this I do aver for a truth, that I spoke with the woman myself, and with the maid; and that the children used to go to her door, and call for the son of the devil. And being so mocked, she left the city in a few days after, and we were told that she lived after a retired Christian life in the country.

The private confession of a priest, being at the point of death in 1710. I shall call him Don Paulo.

Don Paulo. Since God Almighty is pleased to visit me with this sickness, I ought to make good use of the time I have to live, and I desire of you to help me with your prayers, and to take the trouble to write some substantial points of my confession, that you may perform after my death, whatever I think may enable me in some measure, to discharge my duty towards God and men. When I was ordained priest, I made a general confession of all my sins from my youth to that time; and I wish I could now be as true a penitent as I was at that time; but I hope, though I fear too late, that God will hear the prayer of my heart,

I have served my parish sixteen years, and all my care has been to discover the tempers and inclinations of my parishioners, and I have been as happy in this world as unhappy before my Saviour. I have, in ready money, fifteen thousand pistoles, and I have given away more than six thousand. I had no patrimony, and my living is worth but four hundred pistoles a year. By this, you may easily know, that my money is unlawfully gotten, as I shall tell you, if God spare my life till I make an end of my confession. There are in my parish sixteen hundred families, and more or less I have defrauded them all some way or other.

My thoughts have been impure ever since I began to hear confessions; my words grave and severe with them all, and all my parishioners have respected and feared me. I have had so great an empire over them, that some of them knowing of my misdoings, have taken my defence in public. They have had in me a solicitor, in all emergencies, and I have omitted nothing to please them in outward appearance; but my actions have been the most criminal of mankind; for as to my ecclesiastical duty, what I have done has been for custom's sake. The necessary intention of a priest, in the administration of baptism and consecration, without which the sacraments are of no effect, I confess I had it not several times, as you shall see, in the parish books, and observe there, that all those names marked with a star, the baptism was not valid for I had no intention: And for this lean give no other reason than my malice and wickedness. Many of them are dead, for which lam heartily sorry. As tor

the times I have consecrated without intention, we must leave it to God Almighty's mercy, for the wrong done by it to the souls of my parishioners, and those in purgatory cannot be helped.

As to the confessions and wills I have received from my parishioners at the point of their death, I do confess I have made myself master of as much as I could, and by that means I have gathered together all my riches. I have sent this morning for fifty bulls, and I have given one hundred pistoles for the benefit of the holy *cruzade*, by which his holiness secures my soul from eternal death.

As to my duty towards God, I am guilty to the highest degree, for I have not loved him; I have neglected to say the private divine service at home every day; I have polluted his *holy days* by my grievous sins; I have not minded my superiors in the respect due to them; and I have been the cause of many innocent deaths. I have procured by remedies, sixty abortions, making the fathers of the children their murderers; besides many other intended, though not executed, by some unexpected accident.

As to the sixth commandment, I cannot confess by particulars, but by general heads, my sins. I confess, in the first place, that I have frequented the parish club twelve years.— We were only six parish priests in it; and there we did consult and contrive all the ways to satisfy our passions.—Every body had a list of the handsomest women in the parish; and when one had a fancy to see any woman remarkable for her beauty, in another's parish, the priest of her parish sent for her to his own house, and having prepared the way for wickedness, the other had nothing to do but to meet her there, and fulfil his desires; and so we have served one another these twelve years past. Our method has been, to persuade the husbands and fathers not to hinder them any spiritual comfort; and to the ladies to persuade them to be subject to our advice and will; and that in so doing, they should have liberty at any time to go out on pretence of communicating some spiritual business to the priest. And if they refused to do it, then we should speak to their husbands and fathers not to let them go out at all; or which would be worse for them, we should inform against them to the holy tribunal of inquisition. And by these diabolical persuasions they were at our command, with out fear of revealing the secret. I have spared no woman of my parish, whom I had a fancy

for, and many other of my brethren's parishes; but I cannot tell the number. I have sixty *nepotes* alive, of several women: But my principal care ought to be of those that I have by the two young women I keep at home since their parents died. Both are sisters, and I had by the eldest two boys, and by the youngest one; and one which I had by my own sister is dead. Therefore I leave to my sister five thousand pistoles, upon condition that she would enter nun in St. Bernard's monastery; and upon the same condition I leave two thousand pistoles apiece to the two young women; and the remainder I leave to my three *nepotes* under the care of Mossen John Peralta, and ordering that they should be heirs to one another, if any of them should die before they are settled in the world, and if all should die, I leave the money to the treasury of the church, for the benefit of the souls in purgatory. *Item:* I order that all the papers of such a little trunk be burnt after my confession is over, (which was done accordingly,) and that the holy bull of the dead be bought before I die, that I may have the comfort of having at home the pope's pass for the next world. Now I ask your penance and absolution for all the sins reserved in all the bulls, from the first Pope; for which purpose I have taken the bull of privileges in such cases as mine.

So I did absolve him, and assist him afterwards, and he died the next day. What to do in such a case, was all my uneasiness after his death; for if I did propose the case before the members of the academy, everybody could easily know the person, which was against one of the articles we did swear at our admittance into it: And if I did not propose it, I should act against another article. All my difficulty was about the baptisms which he had administered without intention: For it is the known opinion of their church, that the intention of a priest is absolutely necessary to the validity of the sacrament, and that without it there is no sacrament at all. I had examined the books of the parish, and I found a hundred and fifty-two names marked with a star, and examining the register of the dead, I found eighty-six of them dead. According to the principles of the church, all those that were alive were to be baptized; which could not be done without great scandal, and prejudice to the clergy. In this uneasiness of mind I continued, till I went to visit the reverend father John Garcia, who had been my master in divinity, and I did consult him on the case, *sub secreto naturali.* He did advise me to

propose the case to the assembly upon supposition, that if such a case should happen, what should be done in it; and he recommended to me to talk with a great deal of caution, and to insist that it ought to be communicated to the bishop; and if the members did agree with me, then without further confession, I was to go to the bishop, and tell his lordship the case, under secresy of confession: I did so, and the bishop said he would send for the books, and take the list of all those names, and as many of them as could be found, he would send for, one by one, into his own chamber, and baptize them; commanding them, under the pain of ecclesiastical censure, not to talk of it, neither in public or private. But as for the other sins, there was no necessity of revealing them, for by virtue of the bull of Crusade, (of which I shall speak in the second chapter,) we could absolve them all.

Hear, O heaven! Give ear, O earth! And be horribly astonished! To see the best religion in the world turned into superstition and folly; to see, too, that those who are to guide the people, and put their flock in the way of salvation, are wolves in sheep's clothing, that devour them, and put them into the way of damnation. O God, open the eyes of the ignorant people, that they may see the injuries done to their souls by their own guides!

I do not write this out of any private end, to blame all sorts of confessors; for there are some who, according to the principles of their religion, do discharge their duty with exactness and purity, and whose lives, in their own way, are unblameable, and without reproach among men. Such confessors as these I am speaking of, are sober in their actions. they mortify their bodies with fasting over and above the rules prescribed by the church, by discipline, by kneeling down in their closets six or eight hours every day, to meditate on the holy mysteries, the goodness of God, and to pray to him for all sorts of sinners, that they may be brought to repentance and salvation, &c. They sleep but few hours. They spend most of their spare time in reading the ancient fathers of the church, and other books of devotion.

They live poorly, because whatever they have, the poor are enjoyers of it. The time they give to the public is but very little, and not every day, and then whatever counsels they give are right, sincere, without flattery or interest. All pious, religious persons do solicit their acquaintance and conversation; but they avoid all pomp and vanity, and keep them-

selves, as much as they can, within the limits of solitude; and if they make some visits, it must be upon urgent necessity. Sometimes you may find them in the hospitals among the poor, sick, helping and exhorting them; but they go there most commonly in the night, for what they do, they do it not out of pride, but humility.

I knew some of these exemplary men; but a very few; and I heard some of them preach with a fervent zeal about the promoting of Christ's religion, and exhorting the people to put their lives voluntarily in the defence of the Roman-Catholic faith, and extirpate and destroy all the enemies of their communion. I do not pretend to judge them, for judgment belongeth to God: This I say with St. Paul, that if those religious men *have a zeal of God*, their *zeal is not according to knowledge.*

The private confession of a Nun, in the convent of S. O.—Before I begin the confession, it will not be improper to give an account of the customs of the nuns, and places of their confessions.

By the constitutions of their order, so many days are appointed, in which all the nuns are obliged to confess, from the Mother Abbess to the very wheeler; i. e. the nun that turns the wheel near the door, through which they give and receive every thing they want. They have a father confessor, and a father companion, who live next to the convent, and have a small grate in the wall of their chamber, which answers to the upper cloister or gallery of the convent. The confessor hath care of the souls of the convent, and he is obliged to say mass every day, h*ear confessions, administer the sacraments, and visit the sick nuns. There are several narrow closets in the church, with a small iron grate: one side answers to the cloister, and the other to the church. So the nun being on the inside, and the confessor on the outside, they hear one another. There is a large grate facing the great altar, and the holes of it are a quarter of a yard square; but that grate is double, that is, one within and another without, and the distance between both is more than half a yard. And besides these, there is another grate for relations, and benefactors of the community, which grate is single, and consists of very thin iron bars: the holes of such a grate are near a quarter and a half square. In all those grates the nuns confess their sins;

for, on a solemn day, they send for ten or twelve confessors: otherwise they could not confess the fourth part of them, for there are in some monasteries 110 nuns, in others 80, in others 40, but this last is a small number.

The nuns' father confessor has but little trouble with the young nuns, for they generally send for a confessor who is a stranger to them, so that his trouble is with the old one, who have no business at the grate. These trouble their confessor almost every day with many ridiculous trifles, and will keep the poor man two hours at the grate, telling him how many times they have spit in the church, how many flies they have killed, how many times they have flown into a passion with their lap-dogs, and other nonsensical, ridiculous things like these; and the reason is because they have nothing to do, nobody goes to visit them, nor cares for them; so sometimes they choose to be spies for the young nuns, when they are at the grate with their gallants ; and for fear of their mother Abbes, they place some of the old nuns before the door of the parlor, to watch the Mother Abbes, and to give them timely notice of her coming; and the poor old nuns perform this office with a great deal of pleasure, faithfulness, and some profit too. But I shall not say any more of them, confining myself wholly to the way of living among the young nuns.

Many gentlemen send their daughters to the nunnery when they are some five, some six, some eight years old, under the care of some nun of their relation, or else some old nun of their acquaintance; and there they get education till they are fifteen years old. The tutress takes a great deal of care not to let them go to the grate, nor converse with men all the while, to prevent in them the knowledge and love of the world. They are caressed by all the nuns, and thinking it will be always so, they are very well pleased with their confinement. They have only liberty to go to the grate to their parents or relations, and always accompanied with the old mother tutress. And when they are fifteen years old, which is the age fixed by the constitutions of all the orders, they receive the habit of a nun, and begin the year of noviciate, which is the year of trial to see whether they can go through all the hardships, fastings, disciplines, prayers, hours of divine service, obedience, poverty, chastity, and penances practiced in the Monastery: But the prioress or abbes, and the rest of the professed nuns do dispense with, and excuse the novices from all the severities, for fear that the novices should *be*

dissatisfied with, and leave the convent: and in this they are very much in the wrong; for, besides that they do not observe the precepts of their monastical rule, they deceive the poor ignorant, inexperienced *young* novices, who, after their profession and vows of perpetuity, do heartily repent they had been so much indulged. Thus the novices, flattered in the year of noviciate, and thinking they will be so all their life time, when the year is expired, make profession, and swear to observe *chastity, obedience, and poverty,* during their live, and *clausura,* i, e. *confinement; obliging* themselves, by it, never to go out of the monastery.

After the profession is made, they begin to feel the severity and hardships of the monastical life; for one is made a door keeper, another turner of the wheel, to receive and deliver by it all the nuns' messages; another bell nun, that *is* to call the nuns, when any one comes to visit them; another baker; another book-keeper of all the rents and expense*, and the like; and in the performance of all these employments, they must expend a great deal of their own money. After this they have liberty to go to the grate, and talk with gentlemen, priests, and friars, who only go there as a gallant goes to see his mistress. So when the young nuns begin to have a notion of the pleasures of the world, and how they have been deceived, they are heartily sorry, but too late, for there is no remedy. And minding nothing but to satisfy their passions as well as they can, they abandon themselves to all sorts of wickedness and amorous intrigues.

There is another sort of nuns, whom the people call *las forcadets*, the forced nuns; i. e. those who have mode a false step in the world, and cannot find husbands on account of their crimes being public. Those are despised and ill used by their parents and relation?, till they choose to go to the nunnery: so by this it is easily known what sort of nuns they will make.

Now as to the spending of their time. They get up at six in the morning and go to prayers, and hear mass till seven. From seven till ten, they work or go to breakfast, either in their chambers, or in the common hall. At ten they go to the great mass till eleven: after it they go to dinner. After dinner, they may divert themselves till two. At two they go to prayers for a quarter of an hour, or (if they sing vespers) for half an hour, and afterwards they are free till the next morning: so every one is waiting for her *devoto,* that is a Gal.-

lant. or spiritual husband, as they call him. When it is dark evening, they send away the devotos, and the doors are locked up; so they go to their own chamber to write a billet or letter to the spiritual husband, which they send in the morning to them, and get an answer, and though they see one another almost every day, for all that, they must write to one another every morning: and these letters of love, they call the *recreation of the spirit* for the time the devotos are absent from them. Every day they must give one another an account of whatever thing they have done since the last visit; and indeed there are warmer expressions of love and jealousy between the nun and the devoto, than between real wife and husband.

Now I come to the private confession; and I wish I could have the style of an angel, to express myself with purity and modesty in this confession.

Nun. Reverend Father, as the number of my sins are so great, and so great the variety of circumstances attending them; mistrusting my memory, I have set down in writing this confession, that you may entirely be acquainted with every thing that troubles my conscience; and so I humbly beg of you to read it.

Conf. I did approve the method of writing, but you ought to read it yourself, or else it cannot be *oris confessio,* or confession by mouth

Nun. If it is so, I begin. I thought fit to acquaint you with the circumstance of my life past, that you may form a right judgment of my monastical life and conversation, which, in some measure, will excuse me before the world, though not before God our righteous judge.

I am the only daughter of counselor, N. E. who brought me up in the fear of God, and gave me a writing master, which is a rare thing. I was not quite thirteen years of age, when a gentleman of quality, though not very rich, began his love to me by letters which he (gaining my writing master) sent to me \>*y* him. There was nothing in the world so obliging, civil, modest and endearing as his expressions seemed to me, and at last having the opportunity of meeting him at the house of one of my aunts, his person and conversation did so charm my heart, that a few days after we gave one another reciprocal promises of an eternal union. But by a letter which unfortunately was miscarried, and fell into my father's hands, our honest designs were discovered; and without telling me any thing, he went to

see the gentleman, and spoke to him in this manner: Sir, my daughter, in discharging of her duty to so good a father, has communicated to me your honorable designs, and I come to thank you for the honor you are pleased to do my family: but, being so young, we think proper to put off the performance of it, till she comes to be 15 years of age. Now, she and I also, as a father to you both, (for I look upon you as upon my own son) do desire of you the favor not to give any public occasion of censure to the watchful neighbors, and if you have any regard for her, I hope you will do this and more for her and for me: and to shew you my great affection, I offer you a captain's commission in the regiment that the city raiseth for the king, and advise you to serve two years, and afterwards, you may accomplish your desire. The gentleman accepted it, and the next day the commission was signed and delivered to him, with an order to go to Catalonia. At the same time the writing master was sent out of the town, under pretence of receiving some money for my father, and I was kept close at home, so he could not get an opportunity of seeing, or writing to me; for my father told him I was sick in bed. As soon as he left the town, my father told me that he was dead, and that I must retire myself into the nunnery, for that was his will; so immediately he brought me here, and gave severe directions to the mother abbess, not to let me see any body but himself. Indeed, he did spare nothing to please me, until I received the habit, and made the profession and vows of a monastical life. After which he told me the whole story himself; and the gentleman was killed in Catalonia the first campaign.

I do confess, that ever since, I did not care what should become of me, and I have abandoned myself to all the sins I have been capable to commit. It is but ten months since I made my profession, and bound myself to perpetuity, though as I did it without intention, I am not a nun before God, nor obliged to keep the vow of religion; and of this opinion are many other nuns, especially ten young nuns, my intimate friends, who, as well as I, do communicate to one another, the most secret things cf our hearts.

Each of this assembly has her devoto, and we are every day in the afternoon at the grate: We show one another the letters we receive from them, and there is nothing that we do not invent for the accomplishment of our pleasures.

Conf. Pray, confess your own sins, and omit the sins of your friends.

Nun. I cannot, for my sins are so confounded with the sins of my friends, that I cannot mention the one without the other.

But coming now to my greatest sin, I must tell you, that a nun of our assembly has a friar her devoto, the most beautiful young man, and we contrived and agreed together to bring him into the convent, as we did, and have kept him two and twenty days in our chamber: During which time we went to the grate very seldom, on pretence of being not well. We have given no scandal, for nobody has suspected the least thing in the case. And this is the greatest sin I have committed with man.

Conf. Pray, tell me, how could you let him in without scandal?

Nun. One of the assembly contrived to mat all the floor of her chamber, and sent for the mat-maker to take the measure of the length and breadth of the room, and to make it in one piece, and sent it to the Sexton's chamber, who is a poor ignorant fellow. When the mat was there, and the man paid for it, one day in the evening, we sent the Sexon on several messages, and kept the key of his room. The friar had asked leave of his prior to go into the country for a month's time, and disguising himself in a layman's habit, feeling well two porters, came, in the dusk of the evening, into the Sexton's room, and rolling up himself in the mat, the porters brought the mat to the door, where we were waiting for it; and taking it, we carried it up to one of our chambers. We were afraid that the porters would discover the thing, but by money we have secured ourselves from them; for we hired ruffians to make away with them. We put him out of the convent in a great chest which could be opened on the inside, and of which he had the key, and giving the chest to the Sexon, he and the servant of the convent carried it into the Sexton's room. We ordered him to leave the key at the door, for we expected some relations which were to take a collation there; and we sent him on some errand till the friar had got out of the chest and of danger.

A month after, three of our friends began to perceive the condition they were in, and left the convent in one night, by which they have given great scandal to the city, and we do not know what has become of them; as for me, I design to do the same, for I am under the same apprehensions and fear; for I consider that if I do continue in the convent, my unusual size will discover me, and though one life shall be saved, I shall lose mine by the rules of our order in a miserable manner,

and not only so, but a heavy reflection will fall upon the whole order, and the dishonor of my family shall be the more public Whereas, if I quit the convent by night, I save two lives, and the world will reflect only upon me, and then I shall take care to go so far off that nobody shall hear of me; and as I am sure, in my conscience, that I am not a nun for want of intention, when I did promise to keep *obedience, chastity, poverty,* and *perpetuity,* I shall not incur the crime of apostacy in leaving the convent; and if I continue in it, I am fully resolved to prevent my rum and death by a strong operating remedy. This is all I have to say, and I do expect from you, not only your advice, but your assistance too.

Conf. I do find the case so intricate, that I want experience and learning to resolve what to do in it; and I do think it proper for you to send for another confessor of years and learning, and then you shall have the satisfaction of being well directed and advised.

Nun. Now, reverend Father, I do tell you positively, that I shall never open my heart to another confessor, while Hive; and if you do not advise me what to do, I shall call you before God for it; and now I lay upon you whatever thing may happen in my case.

Conf. Ignorance will excuse me from sin, and I tell you I am ignorant how to resolve the case.

Nun. I am resolved for ail events, and if you refuse me this comfort, I shall cry out, and say, that you have been soliciting and corrupting me in the very act of confession, and you shall suffer for it in the inquisition.

Conf. Well, have patience, means may be found out; and if you give me leave to consult the case, I shall resolve you about it in three days time.

Nun. How can you consult my case, without exposing the order, and my reputation too, perhaps, by some circumstance?

Conf. Leave it to me, and be not uneasy about it, and I do promise to come with the resolution on Sunday next.

Nun. Pray, Father, if it be possible, come next Monday morning, and I shall be free from company.

Conf. It is very well: but in the mean time, have before your eyes the wrath of God against those that abandon themselves and forget that he is a living God, to punish suddenly great sinners; and with this, farewell,

My mind never before was so much troubled as it was after this case, I was, more by the interest of others, than by my

earning, appointed penitentiary confessor in the cathedral church of St. *Salvator;* and as the duty of such a confessor is to be every day, in the morning, four hours in the confessionary ? from eight to twelve, except he be called abroad—every body thinks that such a confessor must be able to resolve all cases and difficulties: But it was not so with me; for I was young and without experience. And as to this case, the next academical day I proposed it in the following manner.

There is a person bound by word of mouth, but at the same time without intention, nay, with a mind and heart averse to it: bound, I say, to *obedience.*, *chastity*, and *poverty*. If the person leaves the convent, the crime of apostacy is not committed in *foro interno;* and if the person continues in the convent, the consequence is to be a great sin in *foro externo* and *interno.* The person expects the resolution, or else is fully resolved to expose the confessor to scandal and personal sufferings: This is the case which I humbly lay down before your learned reverences.

The president's opinion was, that in such a case, the confessor was obliged, in the first place, to reveal it in general terms to the holy inquisitors; for (said he) though this case is not mentioned in our authors, there are others very like this, which ought to be revealed, viz: all those that are against either the temporal or spiritual good of our neighbor, which cases are reserved to the bishop or to his deputy; and this case, by the last circumstance, being injurious to the holy tribunal, the confessor ought to prevent the scandal which might otherwise fall upon him, to reveal the last circumstance. As for the first circumstance of the case, in this and others, we must judge *secundum allegata and probata;* and we must suppose, that no penitent comes to confess with a lie in his mouth; therefore, if the person affirms that he was bound without intention, he is free before God: Besides, *in rebus dubiis minimum est sequendum;* so to prevent greater evil, I think the person may be advised to quit the convent; and this is agreeable to the Pope's dispensations to such persons, when they swear and produce witness, that (before they were bound to the vow) heard the person say they had no intention to it.

The reverend Mr. Palomo's opinion was, that the confessor was to take the safest part, which was to advise the penitent to send to Rome for a dispensation, which could be obtained by money, or to the Pope's *Nuncio,* who would give leave to quit the convent for six months, upon necessity of preserving or re-

covering bodily health; and in that time, may be the person would dissipate some fumes of grief or melancholy fancies, &c.

But I replied to this, that the person could not do the first, for want of witness, nor the second, for being in perfect health, the physician never would grant his certificate to be produced before the Pope's *Nuncio,* which is absolutely necessary in such cases; and as to revealing the case to the holy inquisition, it is very dangerous, both to the person and the confessor, as we could prove by several instances.

To this, several members being of my opinion, it was resolved that the confessor, first of all, was to absolve the penitent, having a bull of *cruzade* and *extra confessionem,* or out of confession give, as a private person, advice to the penitent to quit the convent and take a certificate: Wherein the penitent was to specify, that the confessor had given such advice *extra actum confessionis.* The case and resolution was entered in the academy's book.. And accordingly Monday following, I went to the nun and performed what was resolved; and the very same week, we heard in the city, that such a nun had made her escape out of the convent.

Two years and a half after this, I saw this very nun one day at the court of Lisbon, but I did not speak with her, for as I was dressed like an officer of the army, I thought she would not know me; but I was mistaken, for she knew me in my disguise as well as I did her. The next day she came to my lodgings followed by a lacquey, who, by her orders, had dogged me the night before. I was so troubled for fear of being discovered, that I thought the best way I could take was to run away and secure myself in an English ship: But by her first words, I discovered that her fear was greater than mine: for after giving me an account of her escape out of the convent, and safe delivery, she told me that a Portuguese captain happening to quarter in the same town where she was, took her away one night, and carried her to Barcelona, but that she refusing to comply with his desires, on any but honorable terms, he had married her and brought her to Lisbon: That her husband knew nothing of her having been a nun; that she took another name, and that she was very happy with her husband, who was very rich, and a man of good sense. She begged me with tears in her eyes not to ruin her by discovering anything of her life past. I assured her, that nothing should happen on my account, that should disoblige her; and afterwards she asked me why I was not dressed in a clerical habit? To which I de-

sired her to take no notice of it, for I was there upon secret business and of great consequence, and that as there was no body there who knew me in Saragossa, it was proper to be disguised. She desired my leave to introduce me to her husband, under the title of a country gentleman, who was come thither for Charges the 3d's sake. I thanked her, and she went home overjoyed with my promise, and I was no less with hers. The next day her husband came to visit me, and ever after, we visited almost every day one another, til I left that city. This I say, she was a better wife than she had teen a mm, and lived more religiously in the world, than she had dune in the cloister of the convent.

Now I must leave off the account of private cases and confessions, not to be tedious to the readers by insisting too long a time upon one subject. But, as I promised to the public to discover the most secret practices of the Romish priests, in this point of *auricular confession,* I cannot dismiss nor put an end to this first chapter, without performing my promise.

By the account I have already given of a few private confessions, every body may easily know the wickedness of the Romish priests, but more particularly their covetousness and thirst of money will be detected by my following observations.

First of all, if a poor countryman goes to confess, the father confessor takes little pains with him, for, as he expects little or nothing from him, he heareth him, and with bitter words corrects the poor man, and, most commonly, without any correction, imposing upon him a hard penance, sends him away with the same ignorance he went to confess.

2. If a soldier happens to go to make his peace with God, (so they express themselves when they go to confess) then the confessor showeth the power of a spiritual guide. lie questions him about three sins only, viz: *thefts, drunkenness,* and *uncleanness.* Perhaps the poor soldier is free from the two first, but if he is guilty of the last, the confessor draws the consequence that he is guilty of all the three, and terrifying him with hell, and all the devils, and the fire of it, he charged him with restitution, and that he is obliged to give so much money for the relief of the souls in purgatory, or else he cannot get absolution. So the poor man, out of better conscience than his confessor, offers a month's pay, which must be given upon the spot (for in the shop of confessors there is neither trust nor credit) to appease the rough, bitter confessor,

and to get absolution; and I believe this hard way of using the poor soldiers is the reason that they do not care at all for that act of devotion; and as they are so bad customers to the confessor's shop, the confessors use their endeavors, when they go to buy absolution, to sell it as dear as they can; so they pay at one time for two, three, or more years.

I heard a soldier, damning the confessors, say, "if I continue in the king's service 20 years, I will not go to confess, for it is easier and cheaper to lift up my finger* and be absolved by our chaplain, than to go to a devilish friar, who doth nothing but rail and grumble at me, and yet I must give him money for masses, or else he will not absolve me: I will give him leave to bury me alive, if ever he gets me near him again." 3. If a collegian goes to confess, he finds a mild and sweet confessor, and without being questioned, and with a small penance, he generally gets absolution. The reason the confessors have to use the collegians with so great civility and mildness is, first, because if a collegian is ill used by his confessor, he goes to a deaf friar, who absolves *ad dexteram,* and *ad Sinistram,* all sorts of penitents for a real of plate; and after, he inquireth and examineth into all the other confessor's actions, visits and intrigues; and when he has got matter enough, he will write a lampoon on him, which has happened very often in my time. So the confessor dares not meddle with the collegians, for fear that his tricks should be brought to light; and another reason is, because the collegians, for the generality are like the *filles de joye in Lent,* i. e, without money, and so the confessor cannot expect any profit by them.

I say, if absolution is denied to a collegian, he goes Co a *deaf confessor;* for some confessors are called *deaf,* not because they are really, but because they give small penance without correction; and never deny absolution, though the sins be reserved to the pope. I knew two Dominican friars, who were known by the name of *deaf confessors,* because they never used to question the penitent.

*The custom of the Spanish army in the field, and the day before the battle, or before the engagement, the chaplain goes through all the companies, to ask the officers whether they have a mind to confess, and ^ if one has any thing to say, he whispers in the chaplain's ear, and so through all the officers. As for the private men: Crying out, says, he that has a sin, let him lift up one finger, and gives a general absolution to all at once,

Only one of such confessors has more business in Lent, than twenty of the others, for he (like our couple-beggars, who for six pence do marry the people) for the same sum gives absolution. And for this reason all the great and habitual sinners go to the *deaf confessor,* who gives, upon a bargain, a certificate, in which he says that such a one has fulfilled the commandment of the church, for every body is obliged to produce a certificate of confession to the minister of the parish before Easter, or else he must be exposed in the church: So as it is a hard thing for any old sinner to get absolution and a certificate from other covetous confessors, without a great deal of money, they generally go to the *deaf confessors.* I had a friend in the same convent, who told me, that such confessors were obliged to give two-thirds of their profit to the community, and there being only *two deaf confessor sin.* that convent, he assured me, that in one Lent, they gave to the father prior 600 pistoles a piece. I thought the thing incredible, thinking that only poor and debauched people used to go to them; but he satisfied me, saying, that rich and poor, men and women, priests and nuns, were customers to them, and that only the poor and loose people used to go to confess in the church; but as for the rich, priests and nuns, they were sent for by them, in the afternoon, and at night; and that the poor *Deafs* had scarcely time to get their rest; and that when they were sent for, the common price was a pistole, and sometimes ten pistoles, according to the quality and circumstances of the person. And thus much of *deaf confessors,*

4. If a friar or a priest comes to confess, every body ought to suppose, that the father confessor has nothing to do, but to give the penance, and pronounce the words of absolution; for both penitent and confessor being of the same trade, and of the same corporation, or brotherhood; the fashion of this cloak of absolution is not paid among them, and they work one for another, without any interest, in expectation of the same return.

This must be understood between the friars only, not between a friar and secular priest; for these do not like one another, and the reason is, because the friars, for the generality, are such officious and insinuating persons in families, that by their importunities and assiduity of visits, they become at last the masters of families, and goods; so the secular priest hath nothing to busy himself with; and observe, that there are twenty friars to one secular pries* so the small fish is

eaten by the greater: therefore, if it happens sometimes upon necessity, that a priest goes to confess to a friar, or a friar to a priest, they make use of such an opportunity, to exact as much as they can from one another.

I know a good merry priest, who had been in company with a friar's *devota,* i. e. in proper terms, *mistress;* and jested a little with her: Afterwards, the poor priest having something to confess, and no other confessor in his way, but the *devoto* of that *devota,* he was forced to open his heart to him; but the confessor was so hard upon him, that he made him pay on the*a nail two pieces of eight, to get absolution. So he payed dear for jesting with the mistress of a friar; and he protested to me, that if ever it happened, that that friar should come to confess to him, he should not go away at so cheap a rate.

This I can aver, that I went to a Franciscan convent the second day of August, to get the indulgences of the Jubilee of Porciunculae, and my confessor was so hard, that he began to persuade me, he could not absolve me without a pistole in hand: I told him, that I had not confessed any reserved sin, and that he did not know I could ruin him: But the friar, knowing that it was a great scandal to get up from his feet without absolution, he insisted on it; and I was obliged, to avoid scandal, to give him his demand. After the confession was over, as I had been in a great passion at the unreasonable usage of the friar, I thought it was not fit for me to celebrate the Mass without a new reconciliation, (as we call the short confession,) so t went to the father guardian or superior of the convent, and confessing that sin of passion, occasioned by the covetous usage of such a confessor, his correction to me was, to pay down another pistole for scandalizing both the friar and the Franciscan habit; I refused the correction, and went home without the second absolution. I had a mind to expose both of them; but upon second thoughts, I did nothing at all, for fear that the whole order should be against me.

5. If a modest, serious, religious lady comes to confess, he useth her in another way; for he knows that such ladies never come to confess, without giving a good charity for Masses; so all the confessor's care is, to get himself into the lady's favor, which he doth by hypocritical expressions of godliness and devotion, of humility and strictness of life. He speaks gravely and conscientiously, and if the lady has a family, ho gives her excellent advices, as, to keep her children within the limits of sobriety and virtue, for the world is so deceitful, that

we ought always to be upon our guard; and to watch continually over our souls, &c. And by that means and the like, (the good lady believing him a sincere and devout man,) he becomes the guide of her soul, of her house and family, and most commonly the ruin of her children, and sometimes her own ruin too. I will give the following instance to confirm this truth; and as the thing was public, I need not scruple to mention it with the real names. In the year 1706, F. Antonio Gallardo, Augustin friar, murdered Donna Isabella Mendez, and a child three weeks old sucking at her breast. The lady was but twenty-four years of age, and had been married eight years to Don Francisco Mendez. The friar had been her spiritual guide all that while, and all the family had so great a respect and esteem for him, that he was the absolute master of the house. The lady was brought to bed, and Don Francisco being obliged to go into the country for four days, desired the father to come and lie in the house, and take care of it in his absence. The father's room was always ready: so he went there the same day Don Francisco went into the country. At eight at night, both the father and the lady went to supper, and after he sent all the maids and servants into the hall to sup, the lady took the child to give him suck; and the friar told her, in plain and short reasons, his "love, and that without any reply or delay, she must comply with his request. The lady said to him, Father, if you propose such a thing to try my faithfulness and virtue, you know my conscience these eight years past; and if you have any ill design, I will call my family to prevent your further assurance. The friar then in a fury taking a knife, killed the child, and wounded so deeply the mother, that she died two hours after. The friar made his escape, but whether he went to his convent or not, we did not hear. I myself saw the lady dead and went to her burial in the church of the old St. John.

6. If a *Beata* goes to confess, which they do every day, or at least every other day, then the confessor, with a great deal of patience, hears her, (sure of his reward.) I cannot pass by without giving a plain description of the women called *Beatas, i.* e. *blessed women.* These are most commonly tradesmen's wives, generally speaking, ugly,) and of a middle age: But this rule has some exceptions, for there are some *Beatas* young and handsome. They are dressed with modesty, and walk, with a serious countenance. But since their design in this outward modesty were discovered, they are less in number

and almost out of fashion, since King Philip came to the throne of Spain; for the French liberty and freedom being introduced amongst the ladies, they have no occasion of stratagems to go abroad when they please: So, as the design of a *Beata* was to have an excuse, on pretence of confession, to go out, *sublata causa tollitur effectus.*

The confessor, I said, of a *Beata,* was sure of his reward; for she, watching the living and the dead, useth to gather money for masses, from several people, to satisfy her confessor for the trouble of hearing her impertinences every day. A *Beata* sometimes makes her confessor believe that many things were revealed to her by the Holy Spirit; sometimes she pretends to work miracles; and by such visions, fancies, or dreams, the confessors fall into horrible crimes before God and the world. '

The following instance, which was published by the Inquisitors, will be a testimony of this truth. I do give the real names of the persons in this account, because the thing was made public.

IN the city of Saragossa, near the college of St. Thomas of Villaneuva, lived Mary Guerrero, married to a tailor; she was handsome, witty, and ambitious: but as the rank of a taylor's wife could not make her shine among the quality, she undertook the life of a *Beata,* to be known by it in the city. The first step she was to make was to choose a confessor of good parts, and of good reputation among the nobility; so she pitched upon the reverend Father Fr. Michael Navarro, a Dominican Friar, a man who was D. D. and a man universally well beloved for his doctrine and good behavior. But, *quando Venus vigilat, Minerva Dormit.* She began to confess to him. and in less than a year, by her feigned modesty, and hypocritical airs; and by confessing no sins, but the religious exercises of her life; the reverend Father began to publish in the city her sanctity to the highest pitch. Many ladies and gentlemen of the first rank, desirous to see the new saint, sent for her, but she did not appear, but by her maid, gave a denial to all. This was a new addition to the fame of her " sanctity, and a new incitement to the ladies to see her. So some, going to visit Father Navarro, desired the favor of him to go along with them, and introduce them to the blessed Guerrero. But the father, (either bewitched by her, or in ex-

pectation of a bishoprick, for the making of a saint, or the better to conceal his private designs,) answered that he could not do such a thing; for, knowing her virtue, modesty, and aversion to any act of vanity, he should be very much in the wrong to give her opportunities of cooling her fervent zeal and purity.

By that means, rich and poor, old and young, men and women, began to resort to her neighbor's house, and the Dominican church, only to see the blessed Guerrero. She shewed a great displeasure at these popular demonstrations of respect, and resolved to keep close at home; and after a long consultation, with the Father Navarro, they agreed that she should keep her room, and that he would go to confess her, and say mass in her room, (for the Dominicans, and the four Mendicant orders, have a privilege for their friars to say mass, or, as they say, to set an altar every where.) To begin this new way of living, the father charged her husband to quit the house, and never appear before his wife; for his sight would be a great hindrance to his wife's sanctity and purity; and the poor sot believing every thing, went away and took a lodging for himself and apprentice.

They continued this way of living, both she and the Father, a whole year; but the fatigue of going every day to say mass and confess the *blessed*, being too great for the reverend, he asked leave from the reverend Father Buenacasa, then prior of the convent, to go and live with her as a spiritual guide. The prior, foreseeing some great advantage, gave him leave, so he went for good and all to be her lodger and master of the house. When the father was in the house, he began by degrees to give permission to the people now and then to see the *blessed*, through the glass of a little window,,desiring them not to make a noise, for fear of disturbing the *blessed* in her exercise of devotion: She was in her own room, always upon her knees, when some people were to see her through the glass, which was in the wall between her room and that of the reverend. In a few months after, the archbishop went to see her, and conversed with her and the father Navarro, who was in great friendship with, and much honored by his Grace. This example of the prelate put the nobility in mind to do the same. The viceroy not being permitted by his royal representation to go to her, sent his coach one night for her, and both the father and the *blessed* had the honor to sup in private with his Excellency. This being spread abroad, she was troubled

with coaches and presents from all sorts and conditions of people. Many sick went there in hopes to be healed by her sight; and some that happened to go when nature itself was upon the crisis, or by the exercise of walking, or by some other natural operation, finding themselves better, used to cry out, a miracle, a miracle! She wanted nothing but to be carried on a pedestal upon the ignorant's shoulders: The fame of her sanctity was spread so far, that she was troubled every post day with letters from people of quality in other provinces, so the reverend was obliged to take a secretary under him, and a porter to keep the door; for they had removed to another house of better appearance and more convenience. Thus they continued for the space of two years, and all this while the reverend was writing the life of the *blessed;* and many times he was pressed to print part of her life; but the time of the discovery of their wickedness being come, they were taken by an order from the holy inquisition.

The discovery happened thus: Ann Moron, a surgeon's wife, who lived next door to the *blessed,* had a child of ten months' old; and, as a neighbor, she went to desire the reverend to beg of the *blessed* to take the child and kiss him, thinking, that by such an holy kiss, her child would be happy forever. But the reverend, desiring her to go herself and make the request to the *blessed,* she did it accordingly. Mary Guerrero took the child, and bid the mother leave him with her for a quarter of an hour. Ann Moron then thought that her child was already in heaven; but when in a quarter of an hour after, she came again for the child, the *blessed* told her, that her child was to die the night following, for so God had revealed to her in a short prayer she made for the child. The child really died the night following, but the surgeon, as a tender father, seeing some spots and marks in his child's body, opened it, and found in it the cause of its unfortunate death, which was a dose of poison. Upon this suspicion of the child's being poisoned, and the foretelling of his death by the *blessed,* the father went to the inquisitors, and told the nature of the thing.

Don Pedro Guerrero, the first inquisitor, was then absent, so Don Francisco Torrejon, second inquisitor, went himself to examine the thing, and seeing the child dead, and all the circumstances against the *blessed,* he then ordered, that she and the reverend, and all their domestic servants, should be secured immediately, and sent to the holy inquisition. All

things were done accordingly, and this sudden and unexpected accident, made such a noise in town, that every body reasoned in his own way. but nobody dared to speak of the inquisitor. At the same time every thing in the house was seized upon, with the papers of the reverend, &c. Among the papers was found the life of the *blessed*, written by father Navarro's own hand. I said in the beginning, that he was bewitched, and so many people believed; for it seemed incredible that so learned a man as he was in his own religion, should fall into so gross an ignorance as to write such a piece, in the method it was found composed; for the manuscript contained about six hundred sheets, which by an order of the inquisitors, were sent to the *qualificators of the holy office,* to be reviewed by them, and to have their opinions thereupon. I shall speak of these qualificators, when I come to treat of the inquisitors and their practices. Now it is sufficient to say, that all the qualificators, being examinators of the crimes committed against the holy catholic faith, examined the sheets, and their opinion was, that the book entitled *the life of the Messed Mary Guerrero,* composed by the reverend father Fr. Michael Navarro, was scandalous, false, and against revealed doctrines in the scripture, and good manners, and that it deserved to be burned in the common yard of the holy office, by the mean officer of it.

After this examination was made, the inquisitors summoned two priests out of every parish church, and two friars out of every convent, to come such a day to the hall of the holy tribunal, to be present at the trial and examinations against Mary Guerrero, and Michael Navarro. It was my turn to go to that trial for the cathedral church of St. Salvator. We went the day appointed, all the summoned priests and friars, to the number of one hundred and fifty, besides the inquisitors, officers of the inquisition, and qualificators; these had the cross of the holy office before their breasts, which is set upon their habits in a very nice manner. The number of qualificators I reckoned that day in the hall, were two hundred and twenty. When all the summoned were together, and the inquisitors under a canopy of black velvet, (which is placed at the right corner of the altar, upon which was an image of the crucifix, and six yellow wax candles, without any other light,) they made the signal to bring the prisoners to the bar, and immediately they came out of the prison, and kneeling down before the holy fathers, the secretary began to read

the articles of the examinations, and convictions of their crimes.

Indeed, both the father and the blessed appeared that day very much like saints, if we will believe the Roman's proverb, that paleness and thin visage is a sign of sanctity. The examination, and the lecture of their crimes was so long, that we were summoned three times more upon the same trial, in which, to the best of my memory, I heard the following articles:

That by the Blessed's confession to Michael Navarro, this in the beginning of her life says: 1st. That the blessed creature knew no sin since she was born into the world. 3d. She has been several times visited by the angels in her closet; and Jesus Christ himself has come down thrice to give her new heavenly instructions. 3d. She was advised by the divine spouse to live separately from her husband. 4th. She was once favored with a visit from the holy trinity, and then she saw Jesus at the left hand of the Father. 5th. The holy dove came afterwards and sat upon her head many times. 6th. This holy comforter has foretold her, that her body after death shall be always incorruptible; and that a great king, with the news of her death, shall come to honor her sepulcher with this motto: ^"The soul of this warrior* is the glory of my kingdom." 7th. Jesus Christ, in a Dominican's habit, appeared to her at night, and in a celestial dream she was overshadowed by the spirit. 8th. She has taken out of purgatory several times the soul of his companion's sister. (What folly!) 9th. The pope and the whole church shall rejoice in her death; nay, his holiness shall canonize her, and put her in the litany before the apostles, &c.

After these things, her private miracles were read, &c. and so many passages of her life, that it would be too tedious to give an account of them. *I* only write these, to show the stupidity of the reverend Navarro, who, if he had been in his perfect senses, could not have committed so gross an error.— (This was the pious people's opinion.) The truth is, that the Blessed was not overshadowed by the spirit, but by her confessor; for she being at that time with child, and delivered in the inquisition, one article against the father was, that he had his bed near her bed, and that he was the father of the new child, or monster on earth.

**Guerrero*, in Spanish, signifies *warrior*.

Their sentences were not read in public, and what was their end we know not; only we heard, that the husband of the blessed had notice given him by an officer of the holy office, that he was at liberty to marry to any other he had a fancy for; and by this true account, the public may easily know the extravagancies of the Romish confessors, who, blinded either by their own passions, or by the subtleties of the wicked beatas, do commit so great and heinous crimes, &c.

There is another sort of beatas, whom we call endemoniadas, i. e. demoniacs, and by these possessed the confessor gets a vast deal of masses. I will tell you, reader, the nature of the thing, and by it you will see the cheat of the confessor and the demoniac. I said before, that among the beatas there are two sorts, young, and of middle age, but all married; and that the young undertake the way of confessing every day, or three times a week, to get opportunity of going abroad, and be delivered awhile from their husband's jealousies: But many husbands being jealous of the flies that come near their wives, they scarcely give them leave to go to confess. Observe further, that those women make their husbands believe, that out of spite, a witch has given them the evil spirit, and they make such unusual gestures, both with their faces and mouths, that it is enough to make the world laugh only at the sight of them. When they are in the fit of the evil spirit, they talk blasphemously against God and his saints; they beat husbands and servants; they put themselves in such a sweat, that when the evil spirit leaves them for a while, (as they say,) they cannot stand upon their feet for excessive fatigue. The poor deceived husbands, troubled in mind and body, send for a physician ; but this says, he has no remedy for such a distemper, and that physic knows no manner of devil, and so, their dealing being not with the spirit, but with the body, he sends the husband to the spiritual physician; and by that means they are, out of a good design, procurers for their own wives; for really they go to the spiritual father, begging his favor and assistance to come to exorcise, i. e. to read the prayer of the church, and to turn out the evil spirit out of his wife's body. Then the father makes him understand, that the thing is very troublesome, and that if the devil is obstinate and positive, he cannot leave his wife in three or four nights, and may be, in a month or two; by which he must neglect other business of honor and profit. To this the deluded husband promises that his trouble shall be well recompensed, and puts a piece of gold in

his hand, to make him easy; so he pays beforehand for his future dishonor. Then the father exorcist goes along with him, and as soon as the wife hears the voice of the exorcist, she flies into an immeasurable fury, and cries out, do not let that man (meaning the exorcist) come to torment me (as if the devil did speak in her and for her). But he takes the hysop with holy water and sprinkles the room. Here the demoniac throweth herself on the ground, teareth her clothes and hair, as if she was perfectly a mad woman. Then the priest tieth the blessed stole, i. e. a sort of scarf they make use of among other ornaments to say mass, upon her neck, and begins the prayers. Sometimes the devil is very timorous, and leaves the creature immediately easy; sometimes he is obstinate, and will resist a long time before he obeys the exorcisms of the church; but at last he retires himself into his own habitation, and frees the creature from his torments; for, they say, that the devil or evil spirit, sometimes has his place in the head, sometimes in the stomach, sometimes in the liver, &c. After the woman is easy for a while, they eat and drink the best that can be found in the town.

A while after, when the husband is to mind his own business, the wife, on pretence that the evil spirit begins again to trouble her, goes into her chamber and desireth the father to hear her confession. They lock the door after them, and what they do for an hour or two, God only knoweth. These private confessions and exercises of devotion continue for several months together, and the husband, loth to go to bed with his wife, for fear of the evil spirit, goes to another chamber, and the father lieth in the same room with his wife on a field-bed, to be always ready when the malignant spirit comes, to exorcise, and beat him with the holy *Stola*. So deeply ignorant are the people in that part of the world, or so great bigots, that on pretence of religious remedies to cure their wives of the devilish distemper, they contract a worse distemper on their heads and honors, which no physician, either spiritual or corporal, can ever cure.

When in a month or two, the father and the demoniac have settled matters between themselves, for the time to come, he tells the husband, that the devil is in a great measure tamed, by the daily exorcisms of the holy mother, the church, and that it is time for him to retire, and mind other business of his convent; and that, it being impossible for him to continue longer in his house, all he can do, is to serve him and her in

his convent, if she goes there every day. The husband, with a great deal of thanks, pays the father for his trouble, who, taking his leave, goes to his community, and gives to the father prior two parts of the money (for the third part is allowed to him for his own pains). The day following in the morning, the demoniac is worse than she was before: then the husband, out of faith and the zeal of a good Christian, crieth out, the father is gone, and the devil is loose* the exorcisms of the church are not ready at hand, and the evil spirit thinks himself at liberty, and begins to trouble the poor creature: let us send her to the convent, and the bold, malignant spirit shall pay dear there for this new attempt. So the wife goes to the father, and the father takes her into a little room, next to the vestry, (a place to receive their acquaintance, only of the female sex,) and there, both in private, the father appeases the devil, and the woman goes quiet and easy to her house, where she continues the same easiness till the next morning. Then the devil begins to trouble her again; and the husband says, O obstinate spirit! You make all this noise because the hour of being beaten with the holy stola is near: I know that your spite and malice against the exorcisms of the church is great; but the power of them is greater than thine: Go, go to the father, and go through all the lashes of the stola. So the woman goes again to the father, and in this manner of life they continue for a long while.

There is of these beatas in every convent church, not a few; for sometimes one of those exorcists keeps six, and sometimes ten, by whom, and their husbands he is very well paid for the trouble of confessing them every day, and for taming the devil. But the most pleasant thing among those demoniacs is, that they have different devils that trouble them; for, by a strict commandment of the father they are forced to tell their names; so one is called Belzebub, another Lucifer, &c.: And those devils are very jealous, one of another. I saw several times, in the body of the church, a battle among three of those demoniacs, on pretence of being in a fit of the evil spirit, threatening and beating one another, and calling one another nicknames, till the father came with the hysop, holy water, and the stola, to appease them, and bid them to be silent, and not to make such a noise in the house of the Lord. And the whole matter was, (as we knew afterwards,) that the father exorcist was more careful of one than the others; and jealousy (which is the worst devil) getting into their

heads, they give it to their respective devils, who, with an infernal fury, fought one against another, out of pet and revenge for the sake of their lodging-room.

In the city Huesca, where (as they believe) Pontius Pilate was professor of law in the university, and his chair, or part of it, is kept in the bishop's palace for a show, or a piece of antiquity, (and which *I* saw myself,) I say, I saw, and conversed both with the father exorcist and the beata demoniac about the following instance:

The thing not being publicly divulged but among a few persons I will give an account of it under the names of father John and Dorothea. This Dorothea, when 13 years old, was married, against her inclinations, to a tradesman 50 years old. The beauty of Dorothea, and the ugliness of her husband, were very much, the one admired and the other observed by all the inhabitants of the city. The bishop's secretary made the match, and read the ceremony of the church, for he was the only executor of her father's will and testament. She was known by the name of *Young dancing eyes.* Her husband was jealous of her in the highest degree: she could not go out without him, and so she suffered this torment for the space of three years. She had an aversion and a great antipathy against him. Her confessor was a young, well-shaped friar, and whether out of her own contrivance, or by the friar's advice, one day, unexpected by her husband, the devil was detected and manifested in her. What affliction this was to the old, amorous, jealous husband is inexpressible. The poor man went himself to the Jesuit's college, next to his house, for an *exorcist*, but the Jesuit could do nothing to appease that devil to the great surprise of the poor husband, and many others too, who believe that a Jesuit can command and overcome the devil himself, and that the devils are more afraid of a Jesuit than of their sovereign prince in hell.

The poor husband sent for many others, but the effect did not answer the purpose, till at last her own confessor came to her, and after many exorcisms and private prayers, she was (or the devil in her) pacified for a while. This was a testimony of the father John's fervent zeal and virtue to the husband; so they settled how the case was to be managed for the future. Friar John was very well recompensed upon the bargain; and both the demoniac and friar John continued in daily battle with the evil spirit for two years together. The

husband began to sleep quiet and easy, thinking that his wife, having the devil in her body, was not able to be unfaithful to him; for while the malignant torments the body, the woman begins to fast in public, and eat in private with the exorcist, and the exercises of such demoniacs are all of prayers and devotions; so the deceived husband believes it is better to have a demoniac wife, than one free from the evil spirit.

The exorcisms of friar John, (being to appease not a spiritual, but a material devil,) he and Dorothea were both discovered, and found in the fact, by a friar in the same convent, who, by many presents from friar John and Dorothea, did not reveal the thing to the prior, but he told it to some of his friends which were enemies to friar John, from whom I heard the story. For my part, I did not believe it for a while, till at last I knew that the friar John was removed into another convent, and that Dorothea left her house and husband, and went after him: though the husband endeavored to spread abroad, that the devil had stolen his wife. These are the effects of the practices of the demoniacs and exorcists.

"Now I come to the persons"of public authority, either in ecclesiastical, civil, or military affairs, and to the ladies of the first quality or rank in the world. As to those I must beg leave to tell the truth, as well as of the inferior people. But, because the confessors of such persons are most commonly all Jesuits, it seems very appropos to give a description of those Fathers, their practices and lives, and to write of them, to the best of my knowledge and memory, what I know to be the matter of fact.

Almost in all the Roman Catholic countries the Jesuit fathers are the teachers of the Latin tongue, and to this purpose they have in every college, (so they call their convents) four large rooms, which are called the four classes for the grammar. There is one teacher in each of them. The city corporation or politic body, paying the rector of the Jesuits so much a year, and the young gentlemen are at no expense at all for learning the Latin tongue. The scholars lodge in town, and they go every day, from eight in the morning till eleven, to the college; and when the clock strikes eleven, they go along with the four teachers to hear mass: they go at two in the afternoon, till half after four, and so they do all the year long, except the holidays, and the vacations from

the fifteenth of August till the ninth of September. As the four teachers receive nothing for their trouble, because the payment of the city goes to the community, they have contrived how to be recompensed for their labor: There were in the college of Saragossa, when I learned Latin, very near six hundred scholars, noblemen, and tradesmen's sons; every one was to pay every Saturday a real of plate for the rule (as they call it.) There is a custom, to have a public literal act once every day, to which are invited the young gentlemen's parents, but none of the common people. The father rector and all the community are present, and placed in their velvet chairs. To the splendid performance of this act, the four teachers chuse twelve gentlemen, and each of them is to make, by heart, a Latin speech in the pulpit. They chuse besides the twelve, one emperor, two kings, and two pretors, which are always the most noble of the young gentlemen: They wear crowns on their heads that day, which is the distinguishing character of their learning. The emperor sits under a canopy, the pretors on each side, and the kings a step lower, and the twelve senators in two lines next to the throne. This act lasts three hours; and after all is over, the teachers and the father rector invite the nobility and the emperor, with the pretors, kings, and senators, to go to the common hall of the college, to take a refreshment of the most nice sweetmeats and best liquor. The fathers of the emperor, kings, pretors, and senators, are to pay for all the charges and expenses, which are fixed to be a hundred pistoles every month. And every time there are new emperors or kings, &,c. by moderate computation, we were sure, that out of the remainder of the hundred pistoles a month, and a real of plate every week from each of the scholars, the four father teachers had clear, to be divided among themselves every year, sixteen hundred pistoles.

We must own that the Jesuits are very fit, and the most proper persons for the education of youth, and that all these exercises and public acts (though for their interests) are great stimulations and incitements to learning in young gentlemen; for one of them will study night and day only to get the empty title of emperor, &c. once in a month; and their parents are very glad to expend eight pistoles a year to encourage their sons; and besides that, they believe, that they are under a great obligation to the Jesuit's college, and the Jesuits knowing their

tempers, become, not only acquainted with them, but absolute masters of their houses: I must own likewise, that I never heard of any Jesuit father, any thing against good manners or Christian conversation; for really, they behave themselves, as to outward appearance, with so great civility, modesty, and policy, that nobody has any thing to say against their deportment in the world, except self-interest and ambition.

And really, the Jesuits' order is the richest of all the orders in Christendom; and because the reason of it is not well known, I will now tell the ways by which they gather together so great treasure every where. As they are universally teachers of the Latin tongue, and have this opportunity to know the youth, they pitch upon the most ingenious young men, and upon the richest of all, though they be not very witty; they spare neither time, nor persuasions, nor presents, to persuade them to be of the society of Jesus (so they name their order:) the poor and ingenious are very glad of it, and the noble and rich too, thinking to be great men upon account of their quality: so their colleges are composed of witty and noble people. By the noble gentlemen they get riches; by the witty and ingenious they support their learning, and breed up teachers and great men to govern the consciences of princes, people of public authority, and ladies of the first rank.

They do not receive ladies in private in their colleges, but always in the middle of the church or chapel; they never sit down to hear them. They do not receive charity for masses, nor beatas, nor demoniacs in their church, (I never saw one there,) their modesty and civil manners charm every one that speaks with them; though I believe, all that is to carry on their private end and interests. They are indefatigable in the procuring the good of souls, and sending missionaries to catechise the children in the country; and they have fit persons in every college for all sorts of exercises, either of devotion, of law, or policy, &c. They entertain nobody within the gate of the college, so nobody knows what they do among themselves. If it sometimes happens that one doth not answer their expectation, after he has taken the habit, they turn him out; for they ha\e fourteen years trial: but as soon as they turn him out, they underhand procure a handsome settlement for him; so that he who is expelled dares not say any thing against them, for fear of losing his bread. And if, after he is out, he behaves himself well, and gets some riches, he is sure to die a Jesuit,

I heard of Don Pedro Segovia, who had been a Jesuit, but was turned out; but by the Jesuit's influence, he got a prebendary into the cathedral church, and was an eminent preacher. Ho was afterwards constantly visited by them, and when he came to die, he asked again the habit, and being granted to him, he died a Jesuit, and by his death the Jesuits became heirs of twenty thousand pistoles in money and lands.

There are confessors of kings and princes, of ministers of state, and generals, and of all the people of distinction and estates. So it is no wonder if they are masters of the tenth part of the riches in every kingdom, and if God doth not put a stop to their covetousness, it is to be feared, that one way or other, they will become masters of all, for they do not seek dignities, being prohibited by the constitutions of their order, to be bishops and popes; it is only allowed to them to be cardinals, to govern the pope by that means, as well as to rule emperors, kings, and princes. At this present time all the sovereigns of Europe have Jesuits for their confessors.

Now it is high time to come to say something as to their practices in confessions; and I will only speak of those I knew particularly well.

First, The reverend father Navasques, professor of divinity in their college, was chosen confessor of the countess of Fuentes, who was left a widow at twenty-four years of age. This lady, as well as other persons of quality, kept a coach and servant for the father confessor. He was always a father companion to say mass to the lady. She allows so much a year to the college, and so much to her confessor and his companion. All persons have an oratory or chapel in their houses, by dispensation from the pope, for which they pay a great deal of money. Their way of living is thus, in the morning they send the coach and servant to the college, most commonly at eleven of the clock: the father goes every day at that time, and the lords and ladies do not confess every day; they have mass said at home, and after mass, the reverend stays in the lady's company till dinner-time: then he goes to the college till six in the evening, and at six goes again to see the lady or lord, till eleven. What are their discourses I do not know. This I know, that nothing is done in the family without the reverend's advice and approbation. So it was with the countess's family, and when she died, the college got four thousand pistoles a year from her.

The reverend father Muniessa, confessor of the duchess of Villahermosa, in the same manner got at her death thirty thousand pistoles, and the reverend father Aranda, confessor to the countess of Aranda, got two thousand pistoles yearly rent from her, all for the college. Now what means they make use of to bewitch the people, and to suck their substance, every body may think, but nobody may guess at. An ingenious politician was asked how the Jesuits could be rightly described, and defined, and he gave this definition of them. *Amici frigidi, and inimici calidi,* i. e. cold friends and warm enemies. And this is all I can write concerning their manners and practices.

Before I dismiss this subject, I cannot pass by one instance more, touching the practices of confessors in general, and that is, that since I came to these northern countries, I have been told by gentlemen of good sense, and serious in their conversation, that many priests and friars were procurers (when they were in those parts of the world) and shewed them the way of falling into the common sin. It is no doubt they know all the lewd women by auricular confession, but I could not believe they would be so villainous and base as to make a show of their wickedness before strangers. This I must say in vindication of a great many of them (for what I write is only of the wicked ones,) that they are many times engaged in intrigues unknown to themselves, and they are not to be blamed, but only the persons that with false insinuations, make them believe a lie for a truth, and this under a pretence of devotion. To clear this I will tell a story, which was told me by a colonel in the English service, who lives at present in London.

He said to me that an officer, a friend of his, was a prisoner in Spain: his lodgings were opposite to a counselor's house. The counselor was old and jealous, the lady young, handsome, and confined, and the officer well shaped and very fair, The windows and balconies of the counselor were covered with narrow lattices, and the officer never saw any woman of that house, but the lady who had several times seen him at his window, could not long conceal her love; so she sent for her father confessor, and spoke with him in the following manner: My reverend father, you are my spiritual guide, and you must prevent the ruin of my soul, reputation, and quietness of my life. Over the way, said she, lives an English officer, who is constantly at the window, making signs and demonstrations of love to me, and though I endeavor not to haunt my balcony, for

fear of being found out by my spouse; my waiting maid tells me that he is always there. You know my spouse's temper and jealousy, and if he observes the least thing in the world, I am undone for ever. So to put a timely stop to this, I wish you would be so kind as to go over and desire him to make no more signs; and that if he is a gentleman, as he seems to he, he will never do any thing to disquiet a gentlewoman. The credulous confessor, believing every syllable, went over to the English officer, and told him the message, asking his pardon for the liberty he took; but that he could not help it, being as he was the lady's confessor.

The officer, who was of a very fiery temper, answered him in a resolute manner. Hear, friar, said he to the confessor, go your way, and never come to me with such false stories, for I do not know what you say, nor I never saw any lady over the way. The poor father, full of shame and fear, took his leave, and went to deliver the answer to the lady. What, said she, doth he deny the truth? I hope God will prove my innocence before you, and that before two days. The father did comfort her, and went to his convent. The lady seeing her designs frustrated this way, did contrive another to let the officer know her inclination. So one of her servants wrote a letter to her in the officer's name, with many lovely expressions, and desiring her to be in the garden at eight in the dark evening, under a fig-tree next to the walls. And recommending to her servant the secret, sealed the letter directed to her. Two days after, she sent for her confessor again; and told him. Now my reverend father, God has put a letter, from the officer into my hands to convince him and you of the truth. Pray take the letter and go to him, and if he denies as he did before, show him his own letter, and I hope he will not be so bold as to trouble me any more. He did it accordingly, and the English gentleman answered as the first time; and as he flew into a passion, the father told him, Sir, see this letter, and answer me: which the officer reading, soon understood the meaning, and said, Now my good father, I must own my folly, for I cannot deny my hand-writing, and to assure you, and the lady, that I shall be a quite different man for the future, pray, tell her that I will obey her commands, and that I will never do any thing against her orders. The confessor, very glad of so unexpected good success, as he thought, gave the answer to the lady, adding to it, Now, madam, you may be quiet, and without any fear, for he will obey you. Did not I

tell you, said she, that he could not deny the fact of the letter? So the confessor went home, having a very good opinion of the lady, and the English officer too, who did not fail to go to the rendezvous, &c.

Every serious, religious man, will rather blame the wicked lady, than the confessor: for the poor man, though he was a procurer and an instrument of bringing that intrigue to an effect, really he was innocent all the while; and how could he suspect any thing of wantonness in a lady so devoutly affected, and so watchful of the ruin of her soul, honor, and quietness of her life? We must excuse them in such a case as this was, and say, That many and many confessors, if they are procurers, they do it unknown to themselves, and out of pure zeal for the good of the souls, or to prevent many disturbances in a family. But as for those that, out of wickedness, busy themselves in so base and villainous exercises, I say, heaven and earth ought to rise in judgment against them. They do deserve to be punished in this world, that, by their example, the same exercise might be prevented in others.

I have given an account of some private confessions of both sexes, and of the most secret practices of some of the Roman Catholic priests, according to what I promised the public in my printed proposal. And from all that is written and said, I crave leave to draw some few inferences.

First, I say, that the pope and councils are the original causes of the aforesaid misdoings and ill practices of the Romish priests. Marriage being forbidden to a priest not by any commandment of God or divine scripture, but by a strict ordinance from the pope, an indisputable canon of the council. This was not practiced by them for many centuries after the death of our Saviour; and the priests were then more religious and exemplary than they are now. I know the reasons their church has for it, which I will not contradict, to avoid all sort of controversy. But this I may say, that if the priests, friars and nuns were at lawful liberty to marry, they would be better Christians, the people richer in honor and estates, the kingdom better peopled, the king stronger, and the Romish religion more free from foreign attempts and calumnies.

They do make a vow of chastity, and they break it by living loose, lewd, and irregular lives. They do vow poverty, and their thirst for riches is unquenchable; and whatever they get, is most commonly by unlawful means. They swear obedience, and they only obey their lusts, passions, and in-

clination. How many sins are occasioned by binding themselves with these three vows in a monastical life, it is inexpressible: And all, or the greater number of sins committed by them, would be hindered, if the pope and council were to imitate the right foundations of the primitive church, and the apostles of Jesus Christ our Saviour.

As to particular persons, among the priests and friars, touching their corruptions and ill practices in auricular confession, I say, they do act against divine and human law in such practices, and are guilty of several sins, especially sacrilege and robbery. It is true, the Moral Sums are defective in the instruction of confessors, as opinions, grounded in the erroneous principles of their church: But as to the settled rules for the guiding and advising the penitent, what he ought to do, to walk uprightly, they are not defective; so the confessors cannot plead ignorance for so doing, and consequently the means they make use of in the tribunal of conscience, are all sinful, being only to deceive and cheat the poor, ignorant people.

Their practices, then, are against divine and human law, contrary to the holy scriptures, nay, to humanity itself: For, *Thou that teachest another, thou shall not kill, nor commit adultery, nor steal, nor covet thy neighbors goods, nor wife:* Dost thou all those things? And to insist only on *sacrilege* and *robbery.* What can it be but *robbery,* and *sacrilege,* to sell absolution, or, which is the same thing, to refuse it to the penitent, if he doth not give so much money for masses?

This may be cleared by their own principles, and by the opinions of their casuistical authors, who agree in this, viz: That there are three sorts of sacrilege, or a sacrilege which may be committed three different ways. These are the expressions they make use of: *Sacrum in sacro: Sacrum ex sacro: Sacrum pro sacro.* That is, to take a sacred thing for a sacred thing, a sacred thing in a sacred place; and a sacred thing out of a sacred place. All these are robbery and sacrilege together, according to their opinions; and I said that the confessors in their practices are guilty of all three; for in their opinion, the holy tribunal of conscience is a sacred thing; the absolution and consecrated church are sacred likewise. As for the money given for the relief of the souls in purgatory, Corella, in his Moral Sum, says, that that is a sacred thing too Now it is certain among them, that no priest can Receive money for absolution, directly nor indirectly. Those

then that take it, rob that money which is unlawfully taken from the penitent; and it is a sacrilege too, because they take a sacred thing for a sacred thing, viz: the sacred money for masses taken for absolution. They take that sacred thing in a sacred place, viz: in the sacred tribunal of conscience: and they take a sacred thing out of a sacred place, viz the church.

Again: Though most commonly, *Quodcumqne ligaveris super terram; erit ligatum et in coelis,* is understood by them literally, and the pope usurps the power of absolving men without contrition, provided they have attrition, or only confession by mouth, as we shall see in the following chapter of the pope's bull. Nevertheless, the casuists, when they come to treat of a perfect confession under the sacrament of penance, they unanimously say, that three things are absolutely necessary to a perfect confession, and to salvation too, viz: *Oris confessio, cordis contritio,* and *operis satisfactio.* Though at the same time they say, except in case of pontifical dispensation with faculties, privileges, indulgences, and pardon of all sins committed by a man: But though they except this case, I am sure, they do it out of obedience, and flattery, rather than their own belief. If they then believe, that without contrition of heart, the absolution is of no effect, why do they persuade the contrary to the penitent? Why do they take money for absolution? It is, then, a cheat, robbery, and sacrilege.

Secondly, I say, that the confessors (generally speaking) are the occasion of the ruin of many families, of many thefts, debaucheries, murders, and divisions among several families; (for which they must answer before that dreadful tribunal of God, when and where all the secret practices and wickedness shall be disclosed;) add to this, that by auricular confession, they are acquainted with the tempers and inclinations of people, which contribute very much to heap up riches, and to make themselves commanding masters of all sorts of persons; for when a confessor is thoroughly acquainted with a man's temper and natural inclinations, it is the most easy thing in the world to bring him to his own opinion, and to be master over him and his substance.

That the confessors, commonly speaking, are the occasion of all the aforesaid mischiefs, will appear by the following observations.

First. They get the best estates from the rich people, for

the use and benefit of their communities, by which many and many private persons and whole families, are reduced and ruined. Observe, now their practices as to the sick. If a nobleman of a good estate be very ill, the confessor must be by him night and day; and when he goes to sleep, his companion supplies his place, to direct and exhort the sick to die as a good Christian, and to advise him how to make his last will and testament. If the confessor is a downright honest man, he must betray his principles of honesty, or disoblige his superior, and all the community, by getting nothing from the sick; so he chargeth upon the poor man's conscience, to leave his convent thousands of masses for the speedy delivery of his soul out of purgatory; and besides that, to settle a yearly mass forever upon the convent, and to leave a voluntary gift, that the friars may remember him in their public and private prayers, as a benefactor of that community; and in these and other legacies and charities, three parts of his estate goes to the church or convents. But if the confessor have a large conscience, then without any Christian consideration for the sick man's family and poor relations, he makes use of all the means an inhuman, covetous man can invent, to get the whole estate for his convent. And this is the reason why they are so rich, and so many families poor, reduced, and ruined.

From these we may infer, thefts, murders, debaucheries, and divisions of families. I say, the confessors are the original cause of all these ill consequences; for when they take the best of estates for themselves, no wonder if private persons and whole families are left in such want and necessity, that they abandon themselves to all sorts of sins, and hazards, of losing both lives and honors, rather than to abate something of their pride.

I might prove this by several instances which I do not question are very well known by many curious people: and though some malicious persons are apt to suspect that such instances are mere dreams, or forgeries of envious people; for my part, I believe that many confessors are the original cause of the aforesaid evils, as may be seen by the following matter of fact:

In the account of the Jesuits and their practices, I said that the reverend Navasques was the confessor of the countess of Fuentes, who was left a widow at twenty-four years of ages and never married again: for the reverend's care is to advise them to live a single life, (Purity being the first step to

heaven.) The lady countess had no children, and had an estate of her own, of 4000 pistoles a year, besides her jewels and household goods, which after her death were valued at 15,000 pistoles. All these things and her personal estate Mere left to the Jesuits college, though she had many near relations, among whom I knew two young gentlemen, second cousins of her ladyship, and two young ladies kept in the house as her cousins too. She had promised to give them a settlement suitable to their quality and merits, which promise the father confessor confirmed to them several times, but the lady died and both the young ladies and the two gentlemen were left under the providence of God, for the countess had forgotten them in her last will; and the father confessor took no notice of them afterward. The two young ladies abandoned themselves to all manner of private pleasures at first, and at last to public wickedness. As to the young gentlemen, in a few months after the lady's death, one left the city and went to serve the king as a cadet, the other following a licentious life, was ready to finish his days with shame and dishonor upon a public scaffold, had not the goodness and compassion of the marquis of Camarassa, then viceroy of Aragon prevented it. Now, whether the father confessor shall be answerable before God, for all the sins committed by the young ladies, and one of the gentlemen, for want of what they expected from the countess, or not? God only knows. We may think and believe, that if the lady had provided for them according to their condition in the world, in all human probability they had not committed such sins. Or, if the college or the reverend father had been more charitable and compassionate to the condition they were left in, they had put a timely stop to their wickedness.

Thirdly. I say that confessors and preachers are the occasion that many thousands of young men and women choose a single, retired life, in a monastery or convent; and therefore are the cause of many families being extinguished, and their own treasure exceedingly increased.

If a gentleman have two or three sons, and as many daughters, the confessor of the family adviseth the father to keep the oldest son at home, and send the rest, both sons and daughters, into a convent or monastery; praising the monastical life, and saying, that to be retired from the world, is the safest way to heaven. There is a proverb which runs thus in English: *It & better to %e alone than in bad company.* And the confessors

alter it thus: *It is letter to be alone, than in good company.* which they pretend to prove with so many sophistical arguments, nay, with a passage from the scripture, and this not only in private conversation, but publicly in the pulpit. I remember, I heard my celebrated Mr. F. James Garcia preach a sermon upon the subject of *a retired life, and solitude, which* sermon and others preached by him in lent, in the cathedral church of St. Salvator, were printed afterwards. The book is in folio, and its title Quadragesima de gracia. He was the first preacher I heard make use of the above proverb, and alter it in the aforesaid way; and to prove the sense of his alteration he said: *Remember the woman in the apocalypsis, that ran from heaven into the desert.* What! was not that woman in heaven, in the company of the stars and planets, by which are represented all the heavenly spirits? Why then quits she that good company, and chooses to be alone in a desert place? Because, said he, that woman is the holy soul, and for a soul that desireth to be holy, it is better to be alone than in good company. In the desert, in the convent, in the monastery, the soul is safe, free from sundry temptations of the world; and so it belongs to a Christian soul, not only to run from bad company, but to quit the best company in the world and retire into the desert of a convent, or monastery, if that soul desire to be holy and pure; this was his proof, and if he had not been my master, I would have been bold to make some reflections upon it. But the respect of a disciple, beloved by him, is enough to make me silent, and leave to the reader the satisfaction of reflecting in his own way, to which I heartily submit.

These, I say, are the advices the confessors give to the fathers of families, who, glad of lessening the expenses of the house, and of seeing their children provided for, send them into the desert place of a convent, which is really in the middle of the world. Now observe, that it is twenty to one, that their heir dies before he marries and has children: so the estate and every thing else falls to the second, who is a professed friar or nun, and as they cannot use the expression of *meum,* or *tuum,* all goes that way to the community. And this is the reason why many families are extinguished, and their names quite out of memory; the convent so crowded, the kingdom so thin of people: and the friars, nuns, and monasteries so rich.

Fourthly. I say that the confessors, priests, and especially friars, make good this saying among the common people: *Frayle, o fraude es to do uno;* i.e. friar or fraud is the same

thing; for they not only defraud whole families, hut make use of barbarous, inhuman means to get the estates of many rich persons.

The Marquis of Arino had one only daughter, and his second brother was an Augustan friar, under whose care the marquis left his daughter when he died. She was fifteen years of age, rich and handsome. Her uncle and executor was at that time doctor and professor of divinity in the university, and prior of the convent, and could not personally take care of his niece and her family; so he desired one of her aunts to go and live with her, and sent another friar to be like a steward and overseer of the house. The uncle was a good honest man and mighty religious. He minded more his office of prior, his study and exercises of devotion, than the riches, pomp, magnificence and vanity of the world; so, seeing that the discharge of his duty and that of an executor of his niece were inconsistent together, he did resolve to marry her; which he did to the baron Suelves, a young, handsome, healthy, rich gentleman; hut he died seven months after his marriage, so the good uncle was again at the same trouble and care for his niece, who was left a widow, but rot with child. After the year of her mourning was expired, she was married to the great president of the council, who was afterwards great chancellor of the kingdom, but he died, leaving no children. The first and second husband left all their estates to her; and she was reckoned to have eighty thousand pistoles in yearly rent and goods. A year after, Don Pedro Carillo, brigadier-general, and general governor of the kingdom married her, but has no children by her. I left both the governor and the lady alive, when I quitted the country. Now I come to the point. It was specified in all the matches between the gentlemen and the lady, that if they had no issue by her, all the estate and goods should fall to the uncle as a second brother of her father; and so *ex necessitate* the convent should be for ever the only enjoyer of it. It was found out, but too late, that the friar steward, before she first married, had given her a dose to make her a barren woman; and though nobody did believe that the uncle had any hand in it, (so great an opinion the world and the lady's husband had of him,) every body did suspect at first the friar steward, and so it was confirmed at last by his own confession; for being at the point of death, he owned the fact publicly and his design in it

Another instance. A lady of the first rank, of eighteen years of age, the only heiress of a considerable estate, was

kept by her parents at a distance from all sorts of company, except only that the confessor of the family, who was a learned and devout man: but as these reverends have always a father companion to assist them at home and abroad, many times the mischief is contrived and effected unknown to the confessor, by his wicked companion; so it happened in this instance. The fame of the wonderful beauty of this young lady was spread so far abroad, that the king and queen being in the city for eight months together, and not seeing the celebrated beauty at their court, her majesty asked her father one day, whether he had any children? And when he answered, that he had only one daughter, he was desired by the queen to bring her along with him to the court, the next day, for she had a great desire to see her beauty so much admired at home and abroad. The father could not refuse it, and so the next day the lady did appear at court, and was so much admired that a grandee (who had then command of the army, though not of his own passions) said, this is the first time I see the sun among the stars. The grandee began to covet that inestimable jewel, and his heart burning in the agreeable flame of her eyes, he went to see her father, but could not see the daughter. At last, all his endeavors being in vain, for he was married, he sent for the confessor's companion, whose interest and mediation he got by money and fair promises of raising him to an ecclesiastical dignity; so by that means he sent a letter to the lady, who read it, and in a very few days he got her consent to disguise himself and come to see her along with the father companion; so one evening in the dark, putting on a friar's habit, he went to her chamber, where he was always in company with the companion friar, who by crafty persuasions made the lady understand, that if she did not consent to every thing that the grandee should desire, her life and reputation were lost, &c. In the same disguise they saw one another several times to the grandee's satisfaction, and her grief and vexation. But the court being gone, the young lady began to suspect some public proof of her intrigue, till then secret, and consulting the father companion upon it, he did what he could to prevent it, but in vain. The misfortune was suspected, and owned by her to her parents. The father died of very grief in eight days time: and the mother went into the country with her daughter, till she was free from her disease, and afterwards, both ladies, mother and daughter, retired into a monastery, where I knew and conversed several times with them. The

gentleman had made his will long before, by which the convent was to get the estate in case the lady should die without children, and as she had taken the habit of a nun, and professed the vows of religion, the prior was so ambitious that he asked the estate, alledging, that she, being a professed nun, could have no children; to which the lady replied, that she was obliged to obey her father's will, by which she was mistress of the estate during her life; adding that it was better for the father prior not to insist on his demand, for she was ruined in her reputation by the wickedness of one of his friars, and that she, if pressed, would show her own child, who was the only heir of her father's estate. But the prior, deaf to her threatenings, did carry on his pretension, and by an agreement, (not to make the thing more public than it was, for very few knew the true story,) the prior got the estate, obliging the convent to give the lady and her mother, during their lives, 400 pistoles every year, the whole estate being 5000 yearly rent.

I could give several more instances of this nature to convince that the confessors, priests, and friars are the fundamental original cause of almost all the misdoings and mischiefs that happen in the families. By the instances already given every body may easily know the secret practices of some of the Romish priests, which are an abomination to the Lord, especially in the holy tribunal of confession. So I may conclude and dismiss this first chapter, saying, that the confession is the mint of friars and priests, the sins of the penitent the metals, the absolution the coin of money, and the confessors the keepers of it. Now the reader may draw from these accounts as many inferences as he pleases, till, God willing, I furnish him with new arguments, and instances, of their evil practices in the second part of this work.

PART II.

This is a true copy of the Pope's Bull out of Spanish, in the translation of which into English, I am tied up to the letter, almost word for word, and this is to prevent (as to this point) all calumny and objection, which may be made against it, by some critic among the Roman Catholics.

MDCCXVIII.

BULL of the holy crusade, granted by the holiness of our most holy father Clement, the XIth, to the kingdoms of Spain, and the isles to them pertaining, in favor of all them, that should help and serve the king Dn. Philip V. our lord in the war and expenses of it, which he doth make against the enemies of our catholic faith, with great indulgences and pardons, for the year one thousand seven hundred and eighteen.

The prophet Joel, sorry for the damages which the sons of Israel did endure by the invasion of the Chaldean armies, (zealous for, and desirous of their defence, after having recommended to them the observance of the law) calling the soldiers to the war, saith: That he saw, for the comfort of all, a mystical spring come out from God and his house, which did water and wash away the sins of that people. Chap. 3, v. 18.

Seeing then our most holy father Clement XL, (who at this day doth rule, and govern the holy apostolical see) for the zeal of the Catholic king of the Spains, Dn. Philip the Vth, for the defence of our holy faith, and for that purpose gathereth together and maintaineth his armies against all the x enemies of Christianity, to help him in his holy enterprise, doth grant him this bull, by which his holiness openeth the springs of the blood of Christ, and the treasure of his inestimable merits; and with it encourageth all the Christians to the assistance of this undertaking. For this purpose, and that they might enjoy this benefit; he orders to be published the following indulgences, graces, and faculties or privileges.

1. His holiness doth grant to all the true Christians of the said kingdoms and dominions, dwellers, settled, and inhab-

itants in them, and to all comers to them, or should be found in them; who, moved with the zeal of promoting the holy catholic faith, should go personally, and upon their own expenses to the war in the army, and with the forces which his majesty sendeth, for the time of one year, to fight against the Turks, and other infidels, or to do any other service, as, to help personally in the same army, continuing in it the whole year. To all these his holiness doth grant a free and full indulgence, and pardon of all their sins, (if they have a perfect contrition, or, if they confess them by mouth, and if they cannot, if they have a hearty desire of it) which hath been used to be granted to them that go to the conquest of the holy land, and in the year of Jubilee: and declares, that all they, that should die before the end of the expedition, or in the way, as they are going to the army before the expedition, should likewise enjoy and obtain the said pardon and indulgence.

He granteth also the same to them, who, (though they do not go personally) should send another upon their own expenses in this manner, viz. If he that sends another is a cardinal, primate, patriarch, arch-bishop, bishop, son of a king, prince, duke, marquis, or earl, then he must send as many as he can possibly send, till ten; and if he cannot send ten, he must send at least four soldiers. All other persons of what condition soever they may be, must send one, in such a case, two or three, or four, may join and contribute, every one according to his abilities, and send one soldier.

2. *Item.* The chapters, * all churches, monasteries of friars and nuns, without excepting mendicant orders, if ten, with the consent of the chapter or community, do join to send one soldier, they do enjoy the said indulgence; and not they only, but the person too, sent by them, if he be poor.

3. *Item.* The secular priests, who, with the consent of their diocesan and the friars of their superiors, should preach the word of God in the said army, or should perform any other ecclesiastical and pious office (which is declared to be lawful for them, without incurring irregularity, are empowered to serve their benefices, by meet and fit tenants, having not the cure of souls; for if they have, they cannot without his holiness' consent. And it is declared, that the soldiers employed in this war are not obliged to fast the days appointed and commanded by the church, and which they should be obliged to fast on, if they were not in the war.

4. *Item.* His holiness grants (not only to the soldiers, but to

all them too, who, though they should not go, should encourage this holy work with the charity undermentioned) all the indulgencies, graces, and privileges in this bull contained, and this for a whole year, reckoning from the publishing of it in anyplace whatsoever, viz: that (yet, in the time of apostolical, or ordinary *interdictum,* i. e. suspension of all ecclesiastical and divine service) they may hear mass either in the churches and monasteries, or in the private oratories marked and visited by the diocesan; and if they were priests, to say mass and other divine offices; or if they were not, to make others to celebrate mass before them, their familial friends and relations, to receive the holy sacrament of the Lord's supper and the other sacraments, except on Easter Sunday, provided that they have not given occasion for the said interdictum, nor hindered the taking of it: Provided likewise, that every time they make use of such oratory, they should, according to their "devotion, pray for union and concord among all Christian princes, the rooting out of heresies, and victory over the infidels.

5. *Item.* His holiness granteth, that in time of interdictum, their corps may be buried in sacred ground, with a moderate funeral pomp.

6. *Item.* He grants to all, that should take this bull, that during the year, by the counsel of both spiritual and corporal physicians, they may eat flesh in Lent, and several other days in which it is prohibited: And likewise, that they may freely eat eggs and things with milk; and that all these, who should eat no flesh, (keeping the form of the ecclesiastical fast,) do fulfil the precept of fasting: And in this privilege of eating eggs, &c. are not comprised the *patriarchs, primates, archbishops, bishops, nor other inferior prelates, nor any person whatsoever of the regulars, nor of the secular priests, (the days only of lent,) notwithstanding from the mentioned persons, we except all those that are sixty years of age, and all the knights of the military orders, who freely may eat eggs, &c. and enjoy the said privilege.

7. Item. The above named, that should not go, nor send any soldier to this holy war, out of their own subsistance, (if they should help to it, keeping a fast for devotion's sake, in some days, which are of no precept, and praying and imploring the help of God, for the victory against the infidels, and his grace, for the union among the Christian princes,) as many times as

they should do it, during the year, so many times it is granted them and graciously forgiven fifteen years, and fifteen *quarantains* of pardon, and all the penancies imposed on them, and in whatever manner due ; also that they be partakers of all the prayers, alms, and pilgrimages of Jerusalem, and all the good works which should be done in the universal militant church, and in each of its members.

8. *Item.* To all those, who in the days of Lent and other days of the year, in which *estations are at Rome, should visit five churches, or five altars, and if there is not five churches, or five altars, five times should visit one church, or one altar, praying for the victory, and union above mentioned, his holiness granteth that they should enjoy and obtain the indulgences and pardons, which all those do enjoy and obtain, that personally visit the churches of the city of Rome, and without the walls of it, as well as if they did visit personally the said churches.

9. *Item.* To the intent, that the same persons with more purity, and cleanness of their consciences, might pray, his holiness grants, that they might choose for their confessor any secular or regular priest licensed by the diocesan, to whom power is granted to absolve them of all sins and censures whatsoever, (though they be reserved to the apostolical see, and specified in the bull of the Lord's supper, except of the crime heresy,) and that they should enjoy free and full indulgence and pardon of them all. But of the sins not reserved to the apostolical see, they may be absolved *toties quoties,* i. e. as many times as they do confess them, and perform salutary penance: And if to be absolved, there be need of restitution, they might make it themselves, or by their heirs, if they have an impediment to make it themselves. Likewise the said confessor shall have power to communicate or change any vow whatsoever, though made with an oath, (except the vow of chastity, religion, and beyond sees,) but this is, upon giving for charity what they should think fit, for the benefit of the holy crusade.

10. *Item.* That if, during the said year they should happen, by sudden death or by the absence of their confessor, to die without confessing their sins; if they die hearty penitents; and in the time appointed by the church, had confessed and have not been negligent or careless in confidence of this grace it is granted, that they should obtain the said free and

full indulgence and pardon of all their sins; and their corpse might be buried in ecclesiastical burying place, (if they did not die excommunicated,) notwithstanding the interdictum,

11. Likewise his holiness has granted by his particular brief to all the faithful Christians that take the ball twice a year, that they might once more, during their lives, and once more at the point of death, besides what is said above,) be absolved of all the sins, crimes, excesses of what nature soever, censures, sentences of excommunication, though comprised in the bull of the Lord's supper, and though the absolution of them be reserved to his holiness, (except the crime and offence of heresy,) and that they might twice more enjoy all the graces, indulgences, faculties and pardons granted in this bull.

12. And his holiness gives power and authority to us Don Francis Anthony Ramirez de la Piscina, archdeacon of Alcarraz, prebendary and canon of the holy church of Toledo, primate of the Spains, of his majesty's council, apostolic, general commissary of the holy crusada, and all other graces in all the kingdoms and dominions of Spain, to suspend (during the year of the publishing of this bull) all the graces, indulgences, and faculties, granted 10 the said kingdoms, dominions, isles, provinces, to whatever churches, monasteries, hospitals, brotherhoods, pious places, and 10 particular persons, though the granting of them did contain words contrary to this suspension.

13. He likewise gives us power to reinforce and make good again the same graces and faculties, and all others whatsoever; and he gives us and our deputies power 10 suspend the interdictum in whatever place this bull should be preached; and likewise to fix and determine the quantum of the contribution the people is to give for this bull, according to the abilities and quality of persons.

14. And we the said apostolic general commissary of the holy crusada, (in favor of this holy bull, by the apostolical authority granted to us, and that so holy a work do not cease nor be hindered by any other indulgence,) do suspend, during the year, all the graces, indulgencies and faculties, of this or any other kind, granted by his holiness, or by other popes his predecessors, or by the holy apostolical see, or by his authority, to all the kingdoms of his majesty, to all churches, monasteries, hospitals and other pious places, universities, brotherhoods and secular persons; though the said graces and facul-

ties be in favor of the building of St. Peter's church at Rome, or of any crusada, though all and every one of them should contain words contrary to this suspension: So that, during the year, no person shall obtain or enjoy any other graces, indulgencies or faculties whatsoever, nor can be published, except only the privileges granted to the superiors of the mendicant orders as to their friars.

15. And in favor of this bull, and by the said apostolical authority, we declare, that all those that would take this bull, might obtain and enjoy all the graces, faculties and indulgences, jubilees and pardons, which have been granted by our holy fathers, Paul the 5th, and Urbannus the 8th, and by other popes of happy memory, and by the holy apostolical see, or by its authority, mentioned and comprised in the said suspension ; and which, by the apostolical commission, we reinforce and make good again; and by the same authority do suspend the interdictum for eight days before and after publishing this bull, in any place whatsoever (as it is contained in his holiness's brief): and we command that every body that would take this bull, be obliged to keep by him the same which is here printed, signed and sealed with our name and seal, and that otherwise they cannot obtain, nor enjoy the benefit of the said bull.

16. And whereas you (Peter de Zuloaga) have given two reales de plata, which is the charity fixed by us, and have taken this bull, and your name is written in it, we do declare, that you have already obtained, and are granted the said indulgences, and that you may enjoy and make use of them in the above-mentioned form. Given at Madrid, the eighteenth day of March, one thousand seven hundred and eighteen.

Form of absolution, which, by virtue of this bull, may be given to all those that take the bull once in their life time, and once upon the point of death.

Miscreatiur tui Omnipotens Deus £$c. By the authority of God and his holy apostles St. Peter and St. Paul, and our most holy father (N.) to you especially granted, and to be committed, I absolve you from all censure of the greater or lesser excommunication, suspension, interdictum, and from all other censures and pains, or punishments which they have incurred and deserved, though the absolution of them be reserved to the

apostolic see, (as by the same is granted to you.) And I bring you again into the union and communion of the faithful Christians: And also I absolve you from all the sins, crimes, and excesses, which you have now here confessed, and from those which you would confess, if you did remember them, though they be so exceeding great, that the absolution of them be reserved to the apostolical see; and I do grant you free and full indulgence, and pardon of all your sins now and whenever confessed, forgotten, and out of your mind, and of all the pains and punishments which you were obliged to endure for them in purgatory. In the name of the Father, of the Son, and of the Holy Ghost.—Amen.

Brief, or sum of the estations and indulgences of Rome, which his holiness grants to all those that would take and fulfil the contents of this bull.

The first day in St. Sabine, free and full indulgence,
Thursday in St. George, do.
Friday in St. John and St. Paul, do.
Saturday in St. Griffon, do.
First Sunday in Lent, in St. John, St. Paul, do.
Monday in St. Peter ad Vincula, do.
Tuesday in St. Anastasie, do.
*And this day every body takes a soul out of purgatory.
Wednesday in St. Mary the greater, free and full indulgence.
Thursday in St. Laurence Panispema, do.
Friday in the saints, apostles, do.
Saturday in St. Peter, do.
Second Sunday in Lent, in St. Mary of Navicula,
and St. Mary the greater, do.
Monday in St. Clement, do.
Tuesday in St. Balbine, do.
Wednesday in St. Cicile, do.
Thursday in St. Marytranstiber, do.
Friday in St. Vidal, do.
Saturday in St. Peter and St. Marcelin, do.
*And this day every body takes one soul out of purgatory.
Third Sunday in Lent in St. Laurence, extra
Muros, free and full indulgence.
*And this day every body takes one soul out of purgatory

Monday in St. Mark, free and full indulgence.
Tuesday in St. Potenciane, do.
Wednesday in St. Sixte, do.
Thursday in St. Cosme, and St. Damian, the image of our lady of Populi and Pacis, is shown, do.
Friday in St. Laurence in Lucina, do.
Saturday in St. Susane, and St. Mary of the angels, do.
Fourth Sunday in lent in St. Crosse of Jerusalem, do.
* This day every body takes one soul out of purgatory
Monday in the 4 crowned free and full indulgence.
Tuesday in St. Laurence in Damascus, do.
Wednesday in St. Peter, do.
Thursday in St. Silvastre and in St. Mary in the mountains, do.
Friday in St. Eusebe, do.
Saturday in St. Nicholas in prison, do.
Fifth Sunday in lent in St. Peter, do.
Monday in St. Crissone, do.
Tuesday in St. Quirce, do.
Wednesday in St. Marcelle, do.
Thursday in St. Appollinaris, do.
Friday in St. Estephan, do.
*This day every body takes one soul out of purgatory.
Saturday in St. John ante Portam Latinam, free and full indulgence.
* And this day every one takes a soul out of purgatory.
Sixth Sunday In lent in St. John de Leteran, free and full indulgence.
Monday in St. Praxedis, do.
Tuesday in St. Priske, do.
Wednesday in St. Mary the greater, do.
Thursday in St. John de Leteran, do.
Friday in St. Crosse of Jerusalem, and in St. Mary of the angels, do.
Saturday in St. John de Leteran, do.
Easter Sunday in St. Mary the greater, do.
Monday in St. Peter, do.
Tuesday in St. Paul, do.
Wednesday in St. Laurence extra muros, do.
* This day every body takes a soul out of purgatory

Thursday in the saints apostles, free and full indulgence.
Friday in St. Mary Rotunda do.
Saturday in St. John Deleteran do.
Sunday after Easter in St. Pancracy do.

ESTATIONS AFTER EASTER.

In the greater litanies: St. Mark's day; in St. Peter do.
Ascension day in St. Peter do.
Whitesunday in St. John de Leteran do.
Monday in St. Peter do.
Tuesday in St. Anastasie do.
Wednesday in St. Mary the greater do.
Thursday in St. Laurens, extra muros do.
* This day every body takes a soul out of purgatory.
Friday in the saints apostles, free and full indulgence.
Saturday in St. Peter do.

ESTATIONS IN ADVENT.

First Sunday in St. Mary the greater do.
And in the same church all the holy days of our lady do.
Second Sunday in St. Crosse of Jerusalem do
The same day in St. Mary of the angels, do.
Third Sunday in St. Peter do.
Wednesday of the four rogations, in St. Mary the greater do.
Friday in the saints apostles do.
Saturday in St. Peter do.
Fourth Sunday in the saints apostles do.

CHRISTMAS NIGHT.

At the first mass in St. Mary the greater, in the
Manger's chapel do.
At the second mass St. Anastasie do.

CHRISTMAS DAY.

At the third mass in St. Mary the greater do.
Monday in St. Mary Rotunda do.
Tuesday in St. Mary the greater do.
The innocent's day in St. Paul do.
The circumcision of Christ in St. Mary Transtiber do.
The epiphany in St. Peter do.
Dominica in Septuag, in St. Laurence, extra muros do.
* This day every body takes a soul out of purgatory

Dominica in Sexag. in St. Paul, free and full indulgence.
Dominica in Quinquag. in St. Peter do.

And because every day of the year there is estations at Rome, with great indulgences, therefore, it is granted to all those that take this bull, the same indulgences and pardons every day which are granted at Rome.

DON FRANCIS ANTHONY RAMIREZ DE LA PISOINA.

Explanation of this Bull and Remark upon it.

BULL OF CRUSADE.

A pope's brief, granting the sign of the cross to those that take it. All that a foreigner can learn in the dictionaries, as to this word, is the above account; therefore, I ought to tell you that are foreigners, that the word crusada was a grant of the cross; i. e. that when the king of Spain makes war against the Turks and infidels, his coat of arms, and the motto of his colors, is the cross, by which all the soldiers understand such a war is an holy war, and that the army of the king, having in its standard the sign of the cross, hath a great advantage over the enemy; for, as they do believe, if they die in such a war, their souls go straight to heaven; and to confirm them in this opinion, the pope grants them this bull, signed with the sign of the cross, so many indulgences as you have read in it.

Again, crus or cross, is the only distinguishing character of those that follow the colors of Jesus Christ, from whence crusada is derived, that is to say, a brief of indulgences and privileges of the cross granted to all those that serve in the war for the defence of the Christian faith against all its enemies whatsoever.

This bull is granted by the pope every year to the king of Spain, and all his subjects, by which the king increases his treasure, and the pope takes no small share of it. The excessive sums of money which the bull brings in to the king and pope, every body may easily know, by the account I am going to give of it.

It is an inviolable custom in Spain every year after Christmas, to have this bull published in every city, town and borough, which is always done in the following manner:

The general commissary of the holy crusade most commonly resides at Madrid, from whence he sends to his deputies

in every kingdom and province, the printed bulls they want in their respective jurisdictions. This bull being published at Madrid by the general commissary or his deputy, which is always done by a famous preacher, after the gospel is sung in the high mass, and in a sermon which he preaches upon this subject. After this is done at Madrid, (I say,) all the deputies of the holy crusada send from the capital city where they reside, friars with a petit commissary to every town and village, to preach and publish the bull. Every preacher has his own circuit, and a certain number of towns and villages to publish it in, and making use of the privileges mentioned in the bull, he in his sermon persuades the people that nobody can be saved that year without it, which they do and say every year again.

The petit commissary, for his trouble, has half a real of eight, i. e. two and four pence a day; and the preacher according to the extent of the circuit, has twenty or thirty crowns for the whole journey, and both are well entertained in every place.

Every soul from seven years of age and upwards, is obliged to take a bull, and pay two reals of plate, i. e. thirteen pence three farthings of this money; and one part out of three of the living persons take two or three, according to their families and abilities. The regular priests are obliged to take three times every year the bull, for which they pay two reals of plate: in the beginning of lent another, which they call bull of lacticinous, i. e. bull to eat eggs, and things of milk, without which they cannot: and another in the holy week. For the bull of lacticinous they pay four and nine pence, and the same for the bull of the holy week; the friars and nuns do the same. Now, if you consider the number of ecclesiastics and nuns, and all the living souls from seven years of age and upwards, you may easily know what vast sums of money the king gets in his dominions by this yearly brief, of which the third part or better goes to Rome one way or other.

Add to this the bull of the dead. This is another sort of bull; for the pope grants in it pardon of sins, and salvation to them, who, before they die, or after their death, their relations for them take this bull of defunctorum. The custom of taking this bull is become a law, and a very rigorous law in their church; for nobody can be buried, either in the church or in the church yard, without having this bull upon their

breasts, which (as they say) is a token and signal that they were Christians in their lives, and after death they are in the way of salvation.

So many poor people, either beggars or strangers, or those that die in the hospitals, could not be buried without the help of the well disposed people, who bestow their charities for the use of taking bulls of the dead, that the poor destitute people might have the benefit of a consecrated burying-place. The sum for this bull is two reals of plate, and whatever money is gathered together in the whole year goes to the pope, or (as they say) to the treasure of the church. Now I leave to every body's consideration how many persons die in a year, in so vast dominions as those of the king of Spain, by which, in this point, the pope's benefit, or the treasure of the church, may be nearly known.

O stupid, blind, ignorant people! Of what use or benefit is this bull after death? Hear what St. John tells you, *Happy are they that die in the Lord.* It is certain that all those that die in the grace of the Lord, heartily penitent and sorry for their sins, go immediately to enjoy the ravishing pleasures of eternal life; and those who die in sin, go to suffer for ever in the dark place of torment. And this happens to our souls the very instant of their separation from their bodies. Let every body make use of their natural reason, and read impartially the scripture, and he will find it to be so, or else he will believe it to be so. Then if it is so, they ought to consider, that when they take this bull (which is commonly a little before they carry the corpse) into the church, the judgment of God, as to the soul, is over., (for in a twinkling of an eye he may lay the charges and pass the sentence)—at that time the soul is either in heaven or hell. What then doth the bull signify to them? But of this I shall speak in another place. And now I come to the explanation of the bull, and the remarks upon it.

This bull I am speaking of was granted five years ago to the faithful people of Spain, by the late pope, and which a gentleman of the army .took accidentally from a master of a ship out of Biscay, whose name is Peter de Zoloaga, as it is signed by himself in the same bull, and may be seen at the publishers. I have said already that a bull is every year granted to the king of Spain, by the pope in being, who either for the sake of money, or for fear, doth not scruple at all to grant quite contrary bulls, to two kings at the same

time reigning in Spain. Now I crave leave to vindicate my present saying.

When the present king of Spain, Philip the Vth, went there and was crowned, both the arms spiritual and temporal, representatives of the whole nation, (as in these kingdoms, the house of lords and commons,) gave him the oath of fidelity, acknowledging him for their lawful sovereign: And when this was done, pope Clement Xith did confirm it, nay, his holiness gave him the investiture of Naples, which is the sealing up of all the titles and rights belonging to a lawful king, and after this he granted him the bull crusade, by which he acknowledged him king, and gave him help to defend himself and his dominions against all the enemies of Christianity, and all enemies whatsoever. Every body knows that this pope was for the interests of the house of *Bourbon*, rather than the house of *Austria;* and so no wonder, if he did not lose any time in settling the crown and all the right upon Philip of Bourbon, rather than upon Charles the Hid, the present emperor of Germany.

This last, thinking that the right to the crown of Spain belonged to him, of which I shall not talk, begun the war against Philip supported by the Heretics, (as the Spaniards call the English,) and being proclaimed at Madrid, and at Saragossa, he applied to the pope to be confirmed king, and to get both the investure of Naples and the bull of the holy crusade. As to the investiture of Naples, I leave it to the history written upon the late war: But as to the bull, the pope granted it to him, giving him all the titles he gave to Philip. At the same time there were two kings, and two bulls, and one pope, and one people. The divines met together to examine this point, viz: Whether the same people, having given their oath of fidelity to Philip, and taken the bull granted to him, were obliged to acknowledge Charles as a king, and take the bull granted to him.

The divines for Philip were of opinion that the pope could not annul the oath, nor dispense with the oath taken by the whole nation, and that the people were obliged in conscience not to take any other bull than that granted to Philip; and their reason was, that the pope was forced by the imperial army to do it, and that his holiness did it out of fear, and to prevent the ruin of the church, which then was threatened.

The divines for Charles did alledge the pope's infallibility, and that every Christian is obliged in conscience to follow

the last declaration of the pope, and blindly to obey it, without inquiring into the reasons that did move The pope to it. And the same dispute was about the presentation of bishops, for there was at the same time a bishoprick vacant, and Charles having appointed one, and Philip another, the pope confirmed them both, and both of them were consecrated. From this it appears that the pope makes no scruple at all in granting two bulls to two kings at the same time, and to embroil with them the whole nation; which he did not out of fear, nor to prevent the ruin of the church, but of self-interest, and to secure his revenue both ways, and on both sides.

But, reader, be not surprised at this; for this pope lam speaking of, was so ambitious, and of so haughty a temper, that he did not care what means he made use of, either to please his temper, or to quench the thirst of his ambition. I say, he was of so haughty a temper, that he never suffered his decrees to be contradicted or disputed, though they were against both human and divine laws. To clear this, I will give an account of an instance in a case which happened in his pontificate :

I was in Lisbon ten years ago, and a Spanish gentleman whose surname was Gonzalez, came to lodge in the same house where I was for a while before; and as we, after supper, were talking of the pope's supremacy and power, he told me that he himself was a living witness of the pope's authority on earth: and asking him how? he gave the following account :

I was born in Granade, said he, of honest and rich, though not noble parents, who gave me the best education they could in that city. I was not twenty 5 ears of age when my father and mother died, both within the space of six months. They left me all they had in the world, recommending to me in their testament, to take care of my sister Dorothea, and to provide for her. She was the only sister I had, and at that time in the eighteenth year of her age. From our youth we had tenderly loved one another; and upon her account, quitting my studies, I gave myself up to her company. This tender brotherly love produced in my heart at last another sort of love for her; and though I never shewed her my passion, I was a sufferer by it. I was ashamed within myself to see that I could not master nor overcome this irregular inclination; and perceiving that the persisting in it would prove the ruin of my soul, and my sister's too, I finally resolved to quit the country for

a while to see whether I could dissipate this passion, and Danish out of my heart this burning and consuming fire of love; and after having settled my affairs, and put my sister under the care of an aunt, I took my leave of her, who being surprised at this unexpected news, she upon her knees begged me to tell the reason that moved me to quit the country; and after telling her that I had no reason, but only a mind and desire to travel two or three years, and that I begged of her not to marry any person in the world, until my return home, I left her and went to Rome. By letters of recommendation, by money, and my careful comportment, I got myself in a little time into the favor and house of cardinal A. I. Two years I spent in his service at my own expense, and his kindness to me was so exceeding great, that I was not only his companion, but his favorite and confidant. All this while, I was so raving and in so deep a melancholy, that his eminence pressed upon me to tell him the reason. I told him that my distemper had no remedy: but he still insisted the more to know my distemper. At last, I told him the love I had for my sister, and that it being impossible she should be my wife, my distemper had no remedy. To this he said nothing, but the day following went to the sacred palace, and meeting in the pope's antichamber cardinal P. I., he asked him whether the pope could dispense with the natural and divine impediment between brother and sister to be married, and as cardinal P. I. said that the pope could not; my protector began a loud and bitter dispute with him, alledging reasons by which the pope could do it. The pope, hearing the noise, came out of his chamber, and asked what was the matter? He was told it, and flying into an uncommon passion, said the pope may do every thing, I do dispense with it, and left them with these words. The protector took testimony of the pope's declaration, and went to the datary and drew a public instrument of the dispensation, and coming home, gave it to me, and said, though I shall be deprived of your good services and company? I am very glad that I serve you in this to your heart's desire and satisfaction. Take this dispensation, and go whenever you please to marry your sister. I left Rome, and came home, and after I had rested from the fatigue of so long a journey, I went to present the dispensation to the bishop and to get his license; but he told me that he could no* receive the dispensation, nor give such a license; I acquainted my protector with this, and immediately an excommunication

was despatched against the bishop, for having disobeyed the pope, and commanding him to pay a thousand pistoles for the treasure of the church, and to marry me himself, so I was married by the bishop, and at this time I have five children by my wife and sister.

From these accounts, Christian reader, you may judge of that pope's temper and ambition, and you may likewise think of the rest as you may see it in the following discourse.

The title, head or direction of this bull is, to all the faithful Christians, in the kingdoms and dominions of Spain, who should help, or serve in the war, which the king makes against Turks, infidels, and all the enemies of the holy catholic faith, or to those that should contribute, and pray for the union among the Christian princes, and for the victory over the enemies of Christianity.

The Roman Catholics, with the pope, say and firmly believe (I speak of the generality) that no man can be saved out of their communion, and so they reckon enemies of their faith all those that are of a different opinion: and we may be sure that the Protestants or heretics (as they call them) are their irreconcilable enemies.

They pray publicly for the extirpation of the heretics, Turks, and Infidels in the mass; and they do really believe, they are bound in conscience to make use of all sorts of means, let them be ever so base, inhuman, and barbarous, for the murdering of them. This is the doctrine of the church of Rome, which the priests and confessors do take care to sow in the Roman Catholics; and by their advice, the hatred, malice, and aversion is raised to a great height against the heretics, as you shall know by the following instances.

First, in the last war between Charles the 3d, and Philip the 5th, the protestants confederate with Charles did suffer very much by the country people. Those encouraged by the priests and confessors of Philip's part, thinking that if any Christian could kill an heretic, he should do God service, did murder in private many soldiers both English and Dutch. I saw, and I do speak now before God and the world, in a town called Ficentes de Ebro, several arms and legs out of the ground in the field, and inquiring the reason why those corpses were buried in the field (a thing indeed not usual there) I was answered, that those were the corpses of some English heretics, murdered by the patrons or land-lords, who had killed them to show their zeal for their religion, and an old max-

im among them: *De los Enemigos los menos:* let us have as few enemies as we can. Fourteen English private men were killed the night before in their beds, and buried in the field, and I myself reckoned all of them; and I suppose many others were murdered, whom I did not see, though I heard of it.

The murderers make no scruple of it, but out of bravery, and zeal for their religion, tell it to the father confessor, not as a sin, but as a famous action done by them in favor of their faith. So great is the hatred and aversion the catholics have against the protestants and all enemies of their religion. We could confirm the truth of this proposition with the cruelty of the late king of France against the poor Hugonotes, whom we call now refugees. This is well known to every body, therefore I leave Louis and his counsellors where they are in the other world, where it is to be feared they endure more torments than the banished refugees in this present one. So to conclude what I have to say upon the head or title of this bull, I may positively affirm that the pope's design in granting it, is, first, out of interest; secondly, to encourage the common people to make war, and to root up all the people that are not of his communion, or to increase in this way, if he can, his revenues, or the treasure of the church.

I come now to the beginning of the bull, where the pope or his subdelegate deputy, or general commissary, doth ground the granting of it in that passage of the prophet Joel, chap, iii, v. 18. expressed in these words: That *he saw for the comfort of ally a mystical fountain come out from God in his house,* (or as it is in Spanish in the original bull) *from God and from the Lord's house, which did water and wash the sins of that people.*

The reflections which may be made upon this text, I leave to our divines, whose learning I do equally covet and respect: I only say, that in the Latin bible I have found the text thus: *Et fons e domo Jehovae prodibit, qui irrigabit vallem cedrorum Lectissimarum.* And in our English translation: *And a fountain shall come forth of the house of the Lord, and shall water the valley of Shittem.* Now I leave the learned man to make his reflections, and I proceed to the application.

Seeing then our most holy father (so goes on) Clement the XIth, for the zeal of the catholic king, for the defence of our holy faith, to help him in this holy enterprise, doth grant him this bull, by which his holiness openeth the springs of the blood of Christ; and the treasure of his inestimable merits^ and

with it encourageth all the Christians to the assistance of this undertaking.

I said before that the pope grants every year such a bull as this for the same purpose: so every year he openeth the springs of Christ's blood. Oh heaven I what is man that thou shouldest magnify him? Or rather, what is this man, that he should magnify himself, taking upon him the title of *most holy father,* and that of *his holiness?* A man (really a man) for it is certain that this man and many others of his predecessors, had several b———s. This man (I say) to take upon himself the power of opening the springs of Christ, and this every year'.! Who will not be surprised at his assurance, and at his highest provocation of the Lord and his Christ ?

For my part, I really believe that he openeth the springs of the blood of Christ, and openeth afresh those wounds of our Redeemer, not only every year, but every day without ceasing. This I do believe, but not as they believe it; and if their doctrine be true among themselves, of course they must agree with me in this saying, that the pope doth crucify afresh our Saviour Christ without ceasing. In the treatise of vices and sins, the Romish divines propose a question: *utrum,* or whether a man that takes upon himself one of God's attributes, be a blasphemous man, and whether such a man by his sins, can kill God and Christ or not? As to the first part of the question, they all do agree that such a man is a blasphemous man. As to the second part, some are of an opinion that such an expression, of *killing God,* has no room in the question. But the greater part of scholastic and moral authors do admit the expression, and say such a man cannot kill God effectively, but that he doth it affectively; that is to say, that willingly taking upon himself an attribute of God, and acting against his laws, he doth affront and offend in the highest degree that supreme lawgiver; and by taking on himself the office of a high priest, the power of forgiving sins, which only belong to our Saviour Jesus, he affectively offends, and openeth afresh his wounds and the springs of his blood: and if it were possible for us to see him face to face, whom no man living hath seen yet; as we see him through a glass now, we should find his high indignation against such a man. But he must appear before the dreadful tribunal of our God, and be judged by him according to his deeds: he shall have the same judgment with the antichrist, for though we cannot prove by the scripture that he is the antichrist, notwithstanding we may defy

antichrist himself; whoever he be, and whenever he comes, to do worse and wickeder things than the pope doth. O, what a fearful thing is it to fall into the hands of a living God! Now J come to the articles of the bull, and first of all.

1. His holiness grants a free and full indulgence and pardon of all their sins to those who, upon their own expenses, go to or serve personally in the war against the enemies of the Roman Catholic faith; but this must be understood if they continue in the army the whole year: so the next year they are obliged to take this bull, and to continue in the same service, if they will obtain the same indulgence and pardon, and so on all their life time, for if they quit the service, they cannot enjoy this benefit, therefore, for sake of this imaginary pardon, they continue in it till they die, for otherwise there is no pardon of sins.

Let us observe another thing in this article. The same indulgence and pardon is granted to those that die in the army, or going to the army before the expedition, or before the end of the year: but this must be understood also, if they die with perfect contrition of their sins; or if they do confess them by mouth, or if they cannot, if they have a hearty desire to confess them. As to the first condition, *if they die with perfect contrition,* no Roman or Protestant divine will deny that God will forgive such a man's sins, and receive him into his everlasting favor, so to such a man, a free and full indulgence and pardon is of no use; for without it he is sure to obtain God's mercy and forgiveness.

As to the second condition, *or if they do confess them by mouth, or have a hearty desire to do it;* if a man want a hearty repentance, or is not heartily penitent and contrite, what can this condition of confessing by mouth, or having a hearty desire for it, profit such a man's soul? It being certain that a man by his open confession may deceive the confessor and his own soul, but he cannot deceive God Almighty, who is the only searcher of our hearts. And if the Catholics will say to this, that open confession is a sign of repentance, we may answer them, that among the Protestants it is so, for being not obliged to do it, not by the laws of God, nor by those of the church, when they do it, it is in all human probability, a sure sign of repentance: but among the Roman Catholics, this is no argument of repentance, for very often their lips are near the Lord, but their hearts very far off.

How can we suppose that an habitual sinner, that to fulfil the

precepts of their church, confesses once a year; and after it, the very same day, falls again into the same course of life; how can we presume, I say, that the open confession of such a man is a sign of repentance? And if the Roman Catholics reply to this, that the case of this first article is quite different, being only for those that die in the war with true contrition and repentance, or open confession, or hearty desire of it: I say that in this case it is the same as in others.. For whenever and wherever a man dies truly penitent and heartily sorry for his sin, such a man, without this bull and its indulgences and pardons, is forgiven by God, who hath promised his holy spirit to all those that ask it; and on the other side, if a man dies without repentance though he confesseth his sins, he cannot obtain pardon and forgiveness from God, and in such a case the pope's indulgence and pardon cannot free that man from the punishment his impenitent heart hath deserved.

Observe likewise, that to all those warriors against the enemies of the Romish faith the pope grants the same indulgences which he grants to those that go to the conquest of the holy land, in the year of jubilee. The Roman Catholics ought to consider, that the greatest favor we can expect from God Almighty is only the pardon of our sins, for his grace and ' everlasting glory do follow after it. Then if the pope grants them free, full and general pardon of their sins in this bull, what need have they of the pardons and indulgences granted to those that go to the conquest of the holy land, and in the year of jubilee?

But because few are acquainted with the nature of such indulgences and graces granted in the year of jubilee, I must crave leave from the learned people to say what I know in this matter. I will not trouble the public with the catalogue of the pope's bulls, which may be found in some libraries of curious gentlemen and learned divines of our church, and especially in the earl of Sutherland's library, which is directed to the Roman Catholics of England in these words: *Filii enei date mihi corda vestra, et hoc sufficit vobis:* My children, give me your hearts, and this is sufficient. So by this, they may swear and curse, steal and murder, and commit most henious crimes; if they keep their hearts for the pope, that is enough to be saved. Observe this doctrine, and I leave it to you, reader, whether such an opinion is according to God's will, nay, to natural reason or not?

The article of the bull for the year of jubilee doth contain these words: *If any Christian, and professor of our catholic faith) going to the holy land, to the war against the Turks and Infidels, or in the year of jubilee to our city of Rome, should happen to die in the way, we declare that his soul goes straight" way to heaven,*

The preachers of the holy crusade, in their circuits, are careful in specifying in their sermons, all these graces and indulgences, to encourage the people, either to go to the war, or to take more bulls than one. With this crowd of litanies and pardons, the pope blinds the common people, and increases his treasure.

In this same first article of our present bull, it is said, that the same graces and indulgences are granted to all those, who, though they do not go personally, should send another upon their own expenses; and that if he be a cardinal, primate, patriarch, archbishop, bishop, son of a king, prince, duke, marquis, or earl, he must send ten, or at least four soldiers, and the rest of the people one, or one between ten.

Observe now, that according to the rules of their morality, no man can merit, by any involuntary action , because, as they say, he is compelled and forced to it. How can, then, this noble people merit, or obtain such graces and indulgences, when they do not act voluntarily? for if we mind the pope's expression, he compels and forces them to send ten soldiers, or at least four. They have no liberty to the contrary, and consequently they cannot merit by it. I wish to God they would make use of another rule of their morality and of ours too? *Vim vi repellere licet.*

The Second Article of this Bull.

The pope compriseth in this command of sending one soldier, chapters, parish churches, convents of friars, and monasteries of nuns, without excepting the mendicant orders; but the pope in this doth favor the ecclesiastical persons more than the laity, for as to the laity, he says, that three or four may join together, and send one soldier, and as to the ecclesiastical persons, he enlarges this to ten persons, that if ten of them do send one soldier, they all, and the person sent by them, obtain the said graces. I do believe there is a great injustice done to the laity, for these have families to maintain, and the ecclesiastics have not, and the greatest part of the riches are in their hands. This I can aver, that I read in the chronicles

of the Franciscan order, written by Fr. Anthony Perez, of the same order, where, extolling and praising the providence of God upon the Franciscan friars, he says, that the general of St. Francis's order doth rule and govern continually 600,000 friars in Christendom, who having nothing to live upon, God takes care of them, and all are well clothed and maintained. There are in the Roman catholic religion 70 different orders, governed by 70 regular generals, who, after six years of command, are made either bishops or cardinals. I say this by the by, to let the public know the great number of priests and friars, idle and needless people in that religion; for if in one order only there are 600,000 friars, how many shall be found in 70 different orders; I am sure if the pope would command the 50th part of them to go to this holy war, the laity would be relieved, the king would have a great deal more powerful army, and his dominions would not be so much embroiled with divisions, nor so full of vice and debauchery, as they are now.

The Third Article.

It is lawful for the priests and friars to go to this war to preach the word of God in it, or serve or help in it, without incurring irregularity. They do preach, and encourage the soldiers to kill the enemies of their religion, and to make use of whatever means they can for it; for in so doing there is no sin, but a great service done to God.

Out of this war, if a priest strike another and there is mutilation, or if he encourage another to revenge or murder, he incurs irregularity, and he cannot perform any ecclesiastical or divine service, till he is absolved by the pope, or his deputy: But in the war against the enemies of their religion, nay, out of the war they advise them to murder them, as I have said before, and this without incurring irregularity. O blindness of heart! He endeth this article by excusing the soldiers from fasting when they are in the army, but not when they are out of it; a strange thing that a man should command more than God. Our Saviour Jesus Christ commands us to fast from sin, not from meat; but more of this in another article.

The Fourth Article.

In this article the pope compriseth all the people, and puts them upon double charges and expenses, for besides the contribution for a soldier, every body must take the bull if he

will obtain the said graces, and must give two reals of plate, i. e. thirteen pence, half-penny. This is a hitter and hard thing for the people: but see how the pope sweetens it. I grant, besides the said graces, to all those who should take this bull and give the chanty under mentioned, that even in the lime of suspension of divine and ecclesiastical service, they may hear and say mass, and other devotions, &c. Charity mast be voluntary to be acceptable to God. How then can he call it charity when the people must pay for the bull, or some of their goods shall be sold? And not only this, but that their corpse cannot be buried in sacred ground without it, as is expressed in the fifth article.

The Sixth Article.

The pope doth excuse all that take this bull not only from fasting but he gives them licence to cat flesh in lent by the consent of both physicians spiritual and temporal. This is, if a man is sick, he must consult the physician, whether he may eat flesh or not; and if the physician give his consent, he must ask his father confessor's consent too, to eat flesh in lent and other days of ecclesiastical prohibition. Only a stupid man will not find out the trick of this granting, for in the first place, *necessitas caret lege;* necessity knows no law. If a man is sick, he is excused by the few of God, nay, by the law of nature from hurtful things, nay, he is obliged in conscience to preserve his health by using all sorts of lawful means. This is a maxim received among the Romans as well as among us. What occasion is there then of the pope's and both physician's license to do such a thing? Or if there is such a power in the bull, why doth not the pope grant them license absolutely, without asking consent of both physicians? We may conclude that such people must be blindly superstitious, or deeply ignorant.

But this great privilege must be understood only for the laity, not for the secular, nor regular priests, except the cardinals who are not mentioned here, the knights of the military order, and those that are sixty years of age and above. But the priests and friars, notwithstanding this express prohibition) if they have a mind, evade it on pretence of many light distempers of the assiduity of their studies, or exercise of preaching the lent's sermons; and by these and other, as they think, weighty reasons, they get a license to eat flesh in lent. So we see, that they will preach to the people obedience to all the

commandments of the pope, and they do disobey them; they preach so, because they have private ends and interests in so doing; but they do not observe them themselves, because they are against their inclinations, and without any profit, and so advising the people to mind them, they do not mind them themselves.

The Seventh and Eighth Articles.

To the same, the pope grants fifteen years, and fifteen quarantains of pardon, and all the penances not yet performed by them, &c. Observe the ignorance of that people: the pope grants them fifteen years and fifteen quarantains of pardon by this bull, and they are so infatuated that they take it every year; indeed they cannot desire more than the free and general pardon of sins; and if they obtain it by one bull for fifteen years, and fifteen quarantains, what need or occasion have they for a yearly bull. Perhaps some are so stupid as to think to heap up pardons during this life for the next world, or to leave them to their children and relations: but observe, likewise, that to obtain this, they must fast for devotion^ sake some days not prohibited by the church. They really believe, that keeping themselves within the rules of ecclesiastical fasting, they merit a great deal; but God knows, for, as they say, the merit is grounded in the mortification of the body, and by this rule, I will convince them that they cannot merit at all.

For let us know how they fast? and what and how they eat? Now I will give a true account of their fasting in general ; the rules which must be observed in a right fasting are these—In the morning, it is allowed by all the casuistical authors, to drink whatever a body has a mind for, and eat an ounce of bread, which they call *parva materia,* a small matter. And as for the drink, they follow the pope's declaration concerning chocolate. Give me leave to acquaint you with the case.

When the chocolate begun to be introduced, the Jesuits' opinion was, that being a great nourishment, it could not be drunk without breaking fast; but the lovers of it proposing the case to the pope, he ordered to be brought to him all the ingredients of which the chocolate is made, which being accordingly done, the pope drank a cup, and decided the dispute, saying, *potus non frangit jejunium:* Liquid doth not break fasting, which declaration is a maxim put into all their *moral sums;* and by it every body may lawfully drink as many cups as he

pleases, and eat an ounce of bread as a small matter in the morning; and by the same rule any body may drink a bottle of wine or two, without breaking his fasting; for liquid doth not break fasting.

At noon they may eat as much as they can of all sorts of things, except flesh; and at night, it is allowed not to sup, but to take something by way of collation: in this Point of collation, the casuists do not agree together; for some say that nobody can lawfully eat but eight ounces of dry and cold things as bread, walnuts, raisins, cold fried fishes and the like. Other authors say, that the quantity of this collation must be measured with the constitution of the person who fasts; for if the person is of a strong constitution, tall, and of a good appetite, eight ounces are not enough, and twelve must be allowed to such a man, and so of the rest. This is the form of their fasting in general: though some few religious and devout persons eat but one meal a day; nay, some used to fast twenty-four hours without eating any thing; but this is once in a year, which they call *a fast with the bells*, that is, in the holy week, among other ceremonies, the Roman Catholics put the consecrated host or wafer in a rich *urna* or box, on Thursday, at twelve of the clock in the morning; and they take it out on Friday at the same time; these twenty-four hours every body is in mourning, nay, the alters are veiled, and the monument where they place the image of Jesus Christ upon the cross, is all covered with black. The bells are not heard all this while; and, as I said, many used to fast with the bells; and they make use of this expression to signify that they fast twenty-four hours without eating any thing at all.

From these we may easily know, whether their bodies are mortified with fasting or not? For how can a man of sense say that he mortifies his body with fasting, when he drinks two or three cups of chocolate, with a small toast in the morning, eats as much as he can at dinner, and eight ounces at night: Add to this, that he may sit in company and eat a crust of bread, and drink as many bottles of wine as he will; this is not accounted collation, because liquid doth not break fasting. This is the form of their fasting, and the rules they must observe in it, and this is reckoned a meritorious work; and, therefore doing this, they obtain the said indulgences and pardons of this bull.

Observe likewise, that the Roman Catholics of Spain are allowed to eat in some days prohibited by the church, and

especially Saturdays, the following things: The head and pluck of a sheep, a cheevelet of a fowl, and the like; nay, they may boil a leg of mutton and drink the broth of it. This toleration of eating such things was granted by the pope to king Ferdinand, who being in a warm war against the Moors, the soldiers suffered very much in the days of fasting for want of fish, and other things eatable for such days; and for this reason the pope granted him and his army licence to eat the above-mentioned things on Saturdays and other days of fasting commanded by the church; and this was in the year 1479. But this toleration only to the army was introduced among the country people, especially in both Old and New Castilla, and this custom is become a law among them. But this is not so in other provinces of Spain, where the common people have not the liberty of eating such things; among the quality only those that have a particular dispensation from the pope for them and their families.

There is an order of friars called *La orden de la victoria*, the order of the victory, whose first founder was St. Francis de Paula; and the friars are prohibited by the rules, statutes and constitution of the order, to eat flesh; nay, this prohibition stands in force during their lives, as it is among the Carthusians, who, though in great sickness cannot eat any flesh; but this must be understood within the convent's gate; for when they go abroad they may cat any thing without transgressing the statute of the order.

But the pleasantness of their practices will show the tricks, of that religion. As to the Victorian friars, I knew in Saragossa, one father Conchillos, professor of divinity in his convent, learned in their way, but a pleasant companion. He was, by his daily exercise of the public lecture, confined to his convent every day in the afternoon; but as soon as the lecture was over, his thought and care was to divert himself with music, gaming, &c. One evening, having given me an invitation to his room, I went accordingly, and there was nothing wanting of all sorts of recreation, music, cards, comedy, and very good merry company. We went to supper, which was composed of nice, delicate, eatable things, both of flesh and fish, and for the desert the best sweatmeats. But observing at supper, that my good Conchillos used to take a leg of partridge and go to the window, and come again and take a wing of a fowl and do the same, I asked him whether he had some beggar in the street, to whom he threw the leg

and wing? No, said he to me. What then do you do with them out of the window? What, said he, I cannot eat flesh within the walls, but the statute of my order doth not forbid me to eat it without the walls; and so, whenever we have a fancy for it, we may eat flesh, putting our heads out of the window. Thus they give a turn to the law, but a turn agreeable to them: And so they do in all their fastings, and abstinences from flesh.

As to the Carthusians, and their abstinence and fasting, I could say a great deal, but am afraid I should swell this treatise beyond its designed limits, if I should amuse you with an account of all their ridiculous ways. This I cannot pass by, for it conduces very much to clearing this point of abstinence and fasting. The order of this constitution is—

First: A continual abstinence from flesh; and this is observed so severely and strictly, that I knew a friar, who, being dangerously ill, the physicians ordered to apply, upon his head, a young pigeon, opened alive at the breast; which being proposed by the prior to the whole community, they were of opinion that such a remedy was against the constitution, and therefore not fit to be used any way: That these poor friars must die rather than touch any fleshly thing, though it be for the preserving their health.

Secondly: Perpetual silence and confinement is the next precept of St. Brune, their founder. That is, that the friars cannot go abroad out of their convent, or garden walls, only the prior and procurator may go upon business of the community. The rest of the friars' lives are thus: each of them has an apartment with a room, bed-chamber, kitchen, cellar, closet to keep fruit in, a garden, with a well, and a place in it for firing. Next to the door of the apartment there is a wheel in the wall, which serves to put the victuals in at noon, and at night, and the friar turns the wheel, and takes his dinner and supper, and in the morning he puts in the wheel the plates, by which the servant that carries the victuals, knows they are in good health; and if he finds the victuals again, he acquaints the father prior with it, who straight goes to visit them. The prior hath a master-key of all the rooms, for the friars are obliged to lock the door on the inside, and to keep the room always shut, except when they go to say mass in the morning, and to say the canonical hours in the day time; then if they meet one another, they can say no other words but these: One says, Brother, we must die; and the other

answers, we know it. Only on Thursday, between three and four in the afternoon, they meet together for an hour's time, and if it be fair weather, they go to walk in the garden of the convent, and if not, in the common hall, where they cannot talk of other things, but of the lives of such or such a saint; and when the hour is over, every one goes to his own chamber. So they observe fasting and silence continually, but except flesh, they eat the most exquisite and delicate things in the world; for commonly in one convent there are but twenty friars, and there is not one convent of Carthusians, which hath not five, six, and many, twenty thousand pistoles of yearly rent.

Such is their fasting from flesh and conversation; but let us know their fastings from sins.

Dr. Peter Bernes, secular priest, belonging to the parish church of the blessed Mary Magdalene, (as they do call her,) being 32 years of age, and dangerously ill, made a vow. to the glorious saint, that if he should recover from that sickness, he would retire into a Carthusian convent. He recovered, and accordingly, renouncing his benefice and the world, he took the Carthusian habit, in the convent of the Conception, three miles from Saragossa. For the space of three years he gave proofs of virtue and singular conformity with the statutes of the order. His strict life was so crowded with disciplines and mortifications, that the prior gave out, in the city, that he was a saint earth. I went to see him with the father prior's consent, and indeed I thought there was something extraordinary in his countenance, and in his words; and I had taken him myself for a man ready to work miracles. Many people went to see him, and among the crowd a young woman, acquainted with him before he took the habit, who unknown to the strict friars got into his chamber, and there she was kept by the pious father eighteen months. In that time the prior used to visit the chamber, but the Senora was kept in the bedchamber, till at last the prior went one night to consult him upon some business, and hearing a child cry, asked him what was the matter; and though my friend Bernes endeavored to conceal the case, the prior found it out; and she, owning the thing, was turned out with the child, and the father was confined for ever: And this was his virtue, fasting and abstinence from flesh, &c.

To those that either fast in the abovesaid manner, or keep fasting for devotion's sake, his holiness grants (taking this bull

of crusade) all the said graces, pardons and indulgences; and really, if such graces were of some use or benefit, the people thus doing, want them very much; or may be, the pope knowing these practices, doth this out of pity and compassion for their souls, without thinking that this bull is a great encouragement and incitement to sin.

The Ninth Article.

This article contains, first that to pray with more purity, every body taking this bull, may choose a confessor to his own fancy, who is empowered to absolve sins, except the crime of heresy, reserved to the pope, or apostolical see. You must know, what they mean by the crime heresy. Salazar Irribarren and Corella, treating of the reserved sins, say, that the crime of heresy is, viz.: If I am all alone in my room, and the door being locked up, talking to myself; I say, I do not believe in God, or in the pope of Rome, this is heresy. They distinguish two sorts of heresies: one interna, and another externa, that is, public and secret. The public heresy, such as that I have now told you of, nobody can absolve but the pope himself. The second being only in thought, every body can absolve, being licensed by the bishop, by the benefit of this bull. So, whoever pronounces the pope is not infallible: the English or protestants may be saved: the Virgin Mary is not to be prayed to: the priest hath not power to bring down from heaven J. C. with five words. Such an one is a public heretic, and he must go to Home, if he desireth to get absolution.

Secondly. This article contains, that by the benefit of this bull, every body may be free from restitution during his own life; and that he may make it by his heirs after his death. O what an unnatural thing this is! What if I take away from my neighbor three hundred pounds, which is all he hath in the world to maintain his family, roust I be free from this restitution, and leave it to my heir's will to make it after my death? Must I see my neighbor's family suffer by it; and can I be free before God, of a thing that God, nature and humanity, require of me to do? Indeed this is a diabolical doctrine. Add to this what I have said of the bull of composition, that is, if you take so many bulls to compound the matter with } our confessor, you will be free forever from making restitution; but really you shall not be free from the eternal punishment.

Likewise, by the power of this bull, any confessor may com mute any vow, except those of chastity, religion, and beyond

seas: but this is upon condition that they should give something for the crusade. O God, what an expression is this! To commute any vow except those of chastity, &c. So, if I make a vow to kill a man, if I promise upon oath to rob my neighbor, the confessor may commute me these vows for six-pence: but if I vow to keep chastity, I must go to Rome to the pope himself. What an expression is this! I say again, how many millions have vowed chastity? If I say two millions, I shall not lie. And how many of these two millions observe it? If I say five hundred, I shall not lie. And for all this, we see nobody go to Rome for absolution.

The Roman Catholics will say, that by these words, *vow of chastity*, must be only understood, abstaining from marriage; but I will leave it to any man of reason, whether the nature of chastity compriseth only that? Or let me ask the Roman Catholics whether a priest who has made a vow of chastity, that is, never to marry, if he commits the sins of the flesh, will he be accounted chaste or not. They will and must say not. Then, if so many thousands of priests live so lewdly, breaking the vow of chastity, why do they not go to the pope for absolution? To this they never can answer me; therefore the pope in this bull doth blind them, and the priests do what they please, and only the common people are imposed upon, and suffer by it. God Almighty, by his infinite power, enlighten them all, that so the priests may be more sincere, and the people less darkened.

The Tenth Article.

The pope grants the same indulgences to those that should die suddenly, if they die heartily sorry for their sins. Of this I have spoken already, and said, that if a man dies truly penitent he hath no occasion for the pope's pardon, for his true penitence hath more interest (if I may thus express myself) with God Almighty, than the pope with all his infallibility. So I proceed to the next, which is

The Eleventh Article.

In this article the pope grants besides the said indulgences, to those that take this bull, that they may twice more in the same year be absolved of all their sins, of what nature soever, once more during their lives, and once more at the point of death. This is a bold saying and full of assurance, O poor

blind people! Where have you your eyes or understanding? Mind, I pray, for the light of your consciences, this impudent way of deceiving you, and go along with me. The pope has granted you, in the aforesaid articles, all you can wish for, and now again, he grants you a nonsensical privilege, viz: that you may twice at the point of death, be absolved of all your sins. Observe, passing by, that a simple priest, who hath not been licensed by the ordinary to hear confessions, upon urgent necessity, i. e. upon the point of death, is allowed by all the casuistical authors, nay, by the councils, to absolve all sins whatsoever, if there be not present another licensed priest. Again, nobody can get such an absolution, as is expressed in this bull, but at the point of his soul's departing from the body, i. e. when there is no hope of recovery; and the confessors are so careful in this point, that sometimes, they begin to pronounce the absolution, when a man is alive, and he is dead before they finish the words,

Now pray tell me how can a man be twice in such a point? And if he got once as much, as he can get the second time, what occasion hath he for the second full, free, and plenary indulgence, and absolution of all his sins? I must stop here, for if I was to tell freely my opinion upon this point, some will think I do it out of some private ends; which I never do upon delivering matters of fact.

The Twelfth Article.

Here the most holy father gives his power and authority to the general apostolical commissary of the crusade, and all other graces and faculties, to revoke and suspend all the graces and indulgences granted in this bull, by his holiness, during the year of publishing it; and not only to suspend them upon any restriction or limitation, but absolutely, though this, or any other bull, or brief of indulgences, granted by this or other popes, did contain words contrary to it, viz: Suppose if Clement, or another pope, should say, I grant to such an one such faculties, and I anathematize all those that should attempt to suspend the said faculties. This last expression would be of no force at all, because this bull specifies the contrary.

So it is a thing very remarkable, that the pope dispossesseth himself by this bull, of all his power and authority, and giveth it to the general apostolical commissary, insomuch that the apostolical commissary hath more power than the pope himself, during the year: and this power and authority is renewed

and confirmed to him by his holiness. And not only he has this power over the pope, but over all the popes, and their briefs, in whatsoever time granted to any place, or person whatsoever. For it is in the apostolical commissary's power to suspend all graces and privileges whatsoever, granted since the first pope began to grant indulgences, which things are all inconsistent with the independency and supremacy of the holy father, nay, according to the principles and sentiment of their own authors, but we see they are consistent with their blindness and ignorance.

The Thirteenth Article.

This article sheweth us plainly the reason, why the pope acts thus in granting of his power to the general apostolical commissary of the crusade, for he grants him authority to revoke and suspend all the indulgences here granted by himself and other popes, but he grants him the same authority to call again the very same indulgences, and to make them good again. And next to this power (observe this) he grants him and his deputies power to fix and settle the price or charity, the people ought to give for the bull. This is the whole matter, and we may use the English saying, *No cure, no pay,* quite reverse, *No pay, no cure,* no indulgence nor pardon of sins. The treasure of the church (being a spiritual gift) cannot be sold for money, without Simony. And if the Romans say that the pope has that power derived from Christ, or given gratis to him, let them mind the words: *Quod gratis accepistis, gratis date.* If the pope payeth nothing for having such power, if he has it gratis, why does he sell it to the faithful? Can a private man, or his deputy put a price on a spiritual thing? O blindness of heart!

The Fourteenth Article.

In this article the general apostolical commissary makes use of his power and authority, he says, *In favor of this holy bull, we do suspend, during the year, all the graces, indulgences, and faculties of this, or any other kind, &c. Though they be in favor of the building of St. Peter's church at Rome. Except only from this suspension the privileges granted to the superiors of the mendicant orders.* He excepts only from this suspension the privileges of the four mendicant orders, because the friars of those orders, being mendicants or beggars, they can be no great hindrance of this project. I ask my

countrymen this question: If Dn. Francis Anthony Ramirez has such a power to do and undo in despite of the pope, whatever he pleases for a whole year; and this power is renewed to him every year, by a fresh bull, of what use is the pope in Spain? And if he has resigned his authority to Don Ramirez, why do they send every year to Rome for privileges, dispensations, faculties, bulls, &c., and throw their money away? If Ramirez has power to stop, and make void any concession by the pope, what need have they for so great trouble and expense? Is not this a great stupidity and infatuity? Observe the next article.

The Fifteenth Article.

All those prohibitions and suspensions aforementioned, are only to oblige the people to take the bull; for the general apostolical commissary says: *We declare that all those that take this butt, do obtain and enjoy all the graces, and faculties, &c., which have been granted by the popes Paul the 5th, and Urbanus, the 8th. &c.* So if a poor man takes no bull, though he be heartily penitent, there is no pardon for him. I say, there is no pardon for him from the pope and his commissary, but there is surely pardon for him from God; and he is in a better way than all the bigots that take the bull, thinking to be free by it from all their sins.

Observe, also the last words of this article: *We command that every body that takes this bull, be obliged to keep by him the same, which is here printed, signed and sealed with our name and seal; and that otherwise they cannot obtain, nor enjoy the benefit of the said bull.* This is a cheat, robbery, and roguery; for the design of the general apostolical commissary is, to oblige them to take another bull. The custom is, that when they take every year a new bull, they ought to show the old one, or else they must take two that year. Now let us suppose that all the contents of the bull are as efficacious as the bigots do believe them to be. A man takes the bull, pays for it, and performs and fulfilleth the contents of it. Is not this enough to enjoy all the graces, &c.? What is the meaning then of commanding to keep the same bull by them, but a cheat, robbery, and roguery? I do not desire better proof of this than what the commissary affords me in his following words, by which he contradicts himself. He says, And *whereas you* (speaking with Peter Dezuloaga, who was the man that took the bull which was left at the publisher's shop) *have given two*

reals of plate, and have taken this bull, and your name is writ ten in it, we declare that you have already obtained and are granted the said indulgences, &c. And that you may enjoy and make use of them, &c.*

If he has already obtained all, of what use may it be to keep the bull by him? How can the commissary make these expressions agree together? 1st. *If he doth not keep the bull by him, he cannot enjoy the benefit of the bull.* 2d. *As soon as he takes it, he has already obtained all the graces, &c., and enjoys the benefit of the bull.* These are two quite contrary things. Then the design in the first is robbery and roguery, and in the second, cheat, fraud, and deceit.

Reflect again: *Whereas you have taken the bull and paid for it, you have already obtained all the indulgences and pardon of sins.* By this declaration, infallible to the Romans, let a man come from committing, murder, adultery, sacrilege, &c., if he takes and pays for the bull, his sins arc already pardoned. Is not this a scandalous presumption? If a man is in a state of sin, and has no repentance in his heart, how can such a. man be pardoned at so cheap a rate as two reals of plate? If this was sure and certain, the whole world would embrace their religion, for they then would be sure of their salvation. Again, if they believe this bull to be true, how can they doubt of their going to heaven immediately after death? For a man, whose sins are pardoned, goes straightway to heaven; so if the sins of all men and women (for every body takes the bull) are pardoned by it, and consequently go to heaven, why do they set up a purgatory, or why are they afraid of hell?

Let us say, that we may suspect, that this bull sends more people into hell, than it can save from it; for it is the greatest encouragement to sin in the world. A man says, I may satisfy my lusts and passions, I may commit all wickedness, and yet I am sure to be pardoned of all, by the taking of this bull for two reals of plate. By the same rule, their consciences cannot be under any remorse nor trouble, for if a man commits a great sin, he goes to confess, he gets absolution, he has by him this bull, or permission to sin, and his conscience is at perfect ease, insomuch that after he gets absolution, he may go and commit new sins, and go again for absolution.

If we press with these reflections and arguments the Roman Catholic priests, especially those of good sense, they will answer that they do not believe any such thing; for if a man (say they) doth not repent truly of his sins, he is not pardoned

by God, though he be absolved by the confessor. Well, if it be so, why does the pope, by his general apostolical commissary, say, *Whereas you have taken and paid for this bull, you have already obtained pardon for your sins* &c. We must come then to say, that the cheat, fraud, and deceit is in the pope, and that Don Ramirez is the pope's instrument to impose so grossly upon the poor Spaniards. Let the Romans call *him holy and most holy father*, the truth is, that he affronting God and our Saviour in so high a degree, is in this particular a devilish and most hellish father.

The form of absolution followeth after the articles in which you may make as many remarks as you please. For my part I am full of confusion to remember the ignorance I was in, when I was of that communion. The confessor grants free and full indulgence, and pardon of all sins, and of all the pains and punishments which the penitent was obliged to endure for them in purgatory. By virtue of this absolution then, we may say, no soul goes to purgatory especially out of the dominions of the king of Spain, for as I said in the beginning of the explanation of the bull, every living soul, from seven years of age, and upwards, is obliged to take the bull, and consequently, if every soul obtains the grant of being pardoned of all the pains which they were to endure and suffer in purgatory, all go to heaven. Why do the priests ask masses and say them for the relief of the souls in purgatory.

Let us from these proceed to the sum of the estations and indulgences granted to the city of Rome, which the pope grants likewise to all those that take the bull, and fulfil the contents of it.

Estations, in this place, signify the going from one church to another, in remembrance of Christ's being, or remaining so long on Mount Calvary, so Song in the garden, so long on the cross, so long in the sepulcher.

We call also *estations*, or to walk the estations, to go from the first cross to the mount Calvary, &c. This is a new thing to many of this kingdom, therefore, a plain account of that custom among the Romans, will not be amiss in this place.

There is in every city, town and village, a mount Calvary out of the gates, in remembrance of the Calvary where our Saviour was crucified. There are fourteen crosses placed at a distance from one another. The first cross is out of the gates, and from the first to the second, the Romans reckon so many steps or paces, more or less from the second to the third,

and so on from one to another of the remaining, till they come to the twelfth cross, which is in the middle of two crosses, which represent two crosses which the two malefactors were crucified on each side of Christ. They walk these twelve estations in remembrance of all the steps and paces our Saviour walked from the gates of the city of Jerusalem to Mount Calvary, where he was crucified. In the first estation you will see the image of Jesus, with the cross on his shoulders, in the second, falling down, &c. In the last cross, our last estation of the three crosses, Jesus is represented crucified between two malefactors.

Every Friday in the year, the devout people walk the estations, and kneel down before every cross, and say so many *pater nosters*, &c., and a prayer for the mediation of what did happen to our Jesus at that distance. When the weather hinders the people from going to the great Calvary, they have another in every church, and in the cloisters of the convents, and monasteries, and they walk the estations there, and especially in lent, there is such a crowd of people every Friday in the afternoon, that there is scarcely room enough in the highway for all to kneel down.

On good Friday in the evening, is the great procession, at which almost all the people assist with lanterns in their hands. The people, both men and women, old and young, go to church in the afternoon. The parish minister, dressed in a surplice, and a sacerdotal cloak on, and a square black cap on his head, and the rest of the clergy in their surplices, and the reverend father preacher in his habit. This last begins a short exhortation to the people, recommending to them devotion, humility, and meditation of our Saviour's sufferings; after he has done, the prior of the fraternity of the blood of Christ ordereth the procession in this manner: First of all, at the head of it a man in a surplice, carrieth the cross of the parish and two boys on each side, with two high lanterns, immediately after begins the first estation of our Saviour, painted in a standard, which one of the fraternity carrieth, and the brethren of that estation follow him in two lines: and the twelve estations ordered in the same manner, follow one another. After the estations, there is a man representing Jesus Christ, dressed in a Tunica or a Nazarine's gown, with a crown of thorns on his head, that carrieth on his shoulders a long, heavy cross, and another man, representing Simon, of Cirene, behind, helps the Nazarine to carry the cross. After him the preacher, clergy, and parish

minister, and after them all the people, without keeping any form or order. Thus the procession goes out of the church, singing a proper song of the passion of Jesus; and when they come to the first cross of the estations of Calvary, the procession stops there, and the preacher makes an exhortation, ami tells what our Saviour did suffer till that first step, and making the same exhortations in each of the eleven crosses; when they come at the twelfth, the preacher, on the foot of the cross which is placed between the two crosses of the malefactors, begins the sermon of the passions and suffering of Christ, and when he has done, the procession comes back again to the church, and there the preacher dismisses the people with an act of contrition, which the people repeat after him.

These are the estations of the holy Calvary; but besides these the estations of the holy sepulcher; that is to visit seven churches, or seven times one church on holy Thursday, when Jesus is in the monument;—but of these things I shall treat in another place.

Now, by these foregoing indulgences, and full pardon of sins, the pope does not grant to all those that take the bull, and fulfil the contents of it (which are only to pay for it) any body may easily know a list of the days in which any one that visits the churches mentioned in it enjoys at Rome all the aforesaid faculties, pardon of sins, and indulgences, and as you may observe, at the end of the *summario,* that every day of the year, there are at Rome, many indulgences and pardons granted in some church or other, to all those that go to visit them. So by the grant of the pope, in the bull of Crusade, the same indulgences and pardons are given, and in the same day (that is every day of the year) to all those that take the bull. From this *any* body may draw the same consequence as before, that a man cannot be afraid in the Romish church to go to hell; he may commit every day all villainies in the world, and yet every day, having the bull, is sure of getting free and full pardon of his sins, and this without the trouble of going to confess: for if they will take the pains to read the contents of the bull, with a serious mind, they will find the truth of what I say, That without the trouble of confessing sins, any body obtains full pardon of all the crimes he has committed.

For the general apostolical commissary, (who has the pope's power and authority) says, that he that takes the bull, payeth for it, and writes his name in it, *ipso facto, I.* e. already obtains all the indulgences and pardon of sins, &c. mentioned in

the bull; and he does not say, *If he confess,* or, *if he "be a hearty penitent,* but already, without any limitation or reservation, *already he enjoys all,* and *may make use of all the graces, &c.* So, by these expressions, it appears that a man, taking the bull, paying for it, and writing his name in it, may commit murder and robbery, &c. and yet obtain every day free and full pardon of his sins, without the trouble of confessing them to a priest, who, if covetous, will ask money for absolution or money for masses, for the relief of the souls in purgatory.

This I must own of my country people, that they are kept in so great ignorance by the priests, that I might dare to say, that not one of a thousand that takes the bull, reads it, but blindly submits to what the minister of the parish tells him, without further inquiry. This is a surprising thing to all the protestants, and it is now to me, but I can give no other reasons for their ignorance in point of religion, as for the generality, but their bigotry and blind faith in what the preachers and priests tell them; and next to this, that it is not allowed to them to read the scripture, nor books of controversy about religion.

I come now to the days in which every body takes a soul out of purgatory. Observe those marked with a star, and besides them, there is in every convent and parish church, at least, one privileged altar, i. e. any body that says five times *Pater Noster,* &c., and five times *Ave Maria,* with *Gloria Patria,* &c., takes a soul out of purgatory, and this at any time and in any day of the year, and not only in Spain, by the virtue of the bull, but in France, Germany, Italy, and in all the Roman catholic countries where they have no bull of Crusade. From this, I say, that if there is a purgatory, it must be an empty place, or that it is impossible to find there any soul at all, and that the Roman catholics take every year more souls out of it, than can go into it; which I shall endeavor to prove by evident arguments, grounded on their principles and belief.

For, first of all, there is in the bull nine days in the year in which every living person takes a soul out of purgatory, and by this undeniable truth among themselves, it appears that every living person, man, woman and child, from seven years of age and upwards, takes every year nine souls out of purgatory.

Secondly. Every body knows the Roman catholics' opinion, that nobody can be saved out of their communion; and by this infallible (as they believe) principle, they do not allow any

place in purgatory to the souls of protestants and other people of other professions; and so only Roman catholic souls are the proprietors of that place of torment.

Thirdly. It is undeniable by the Romans, that ever since that place of purgatory was built up by the popes and councils, the Roman catholics have enjoyed the granting of a privileged altar in every church, that, by their prayers, the souls of their parents or friends may be relieved and delivered out of that place.

Fourthly, That to this granting, the popes have been so generous, that they have granted in such days, special privileges to some churches, for all those that should visit them to take souls out of purgatory.

Fifthly. That all the prayers said before such altars for such a soul in purgatory, if the soul is out of it when the person says the prayers, those prayers go to the treasure of the church; and by this opinion, undeniable by them, the treasure of the church is well stocked with prayers, and when the pope has a mind to grant, at once, a million of prayers, he may take a million of souls out of purgatory.

These five principles and observations are incontestable by any of the Roman catholics. Now let us compute the number of Roman catholics that are alive, and the number of the dead every year. I say, compute, that is, suppose a certain number of the living and of the dead every year. And I begin with the kingdom of Spain, and its dominions, as the only partakers of the privileges granted in the bull of Crusade.

First. Let us suppose, that in the whole dominions of Spain, there are about six millions of living persons: I speak of the Roman catholics: and that three millions of those catholics die every year; and that all their souls go to purgatory; for though the supposition is disadvantageous to my purpose, I will allow them more than they can expect. In the first place, by reasonable computation, half of the living persons do not die every year: but I suppose this, to make my argument so much the stronger. Secondly. In their opinion, very many of the souls of those that die, go to heaven, and some to hell, which is contrary to the bull. By this computation the three millions of people that remain alive by the bull, take out of purgatory, seven-and-twenty millions of souls that very year. For there are nine days in the bull fixed, on which every living person takes one soul out of purgatory; if then, only three millions of people die annually how can the three remaining alive

take out twenty-seven millions, it being impossible that there should be more than three millions of souls in purgatory that year. And besides this plain demonstration, and besides the nine days appointed in the bull, according to their belief, and every day in the year, and, *toties quoties,* they pray at a privileged altar, they take out of purgatory that soul for which they pray, or if that soul is not in purgatory, any other which they have a mind for, or else the prayer goes to the treasure of the church: and so by this addition, we may say, that if, out of three millions of living persons, only half a million of people pray every day; this half million take out of purgatory yearly, one hundred and eighty-two millions and a half of souls. If they scruple this number, let them fix any other living persons, and then multiply nine times more the number of souls delivered out of purgatory every year, by virtue of the nine days mentioned in the bull; or by the privileged altars, multiply one to 365 souls delivered out of the flames every year, by every living person, as I shall demonstrate more plainly hereafter.

As for France, Germany, Italy, Portugal, and other Roman catholic countries, as I said before, they have their privileged altars to take a soul out of purgatory, *toties quoties,* a .Roman says so many *pater nosters* and *ave Marias* before them. And so use the same multiplication to convince them, that there cannot be so many souls in purgatory as they deliver out of it every year, or that purgatory, of course, must be an empty place, &c.

If they answer to this strong reason that we must suppose for certain, that the souls of many millions of people, for many years past, are in purgatory, and that there is stock enough taken out of it every year, if there were ten times more living persons than there are now in the Roman catholic countries; I say, that the supposition has no room at all, and that it is impossible; for let us begin at the time when purgatory was first found out by the pope, and let us suppose, *gratis,* that there is such a place, which we deny.

The first year that that imaginary place was settled among the Romans, the very same year the privileged altars were in fashion. The people that were left alive that year took out all the souls of the persons dead the same year, and more too, for as the new privilege was granted then, every body was more charitable in taking the souls of his relations and friends out of suffering at so cheap a rale as five *pater nosters, &c.*

The next year the same, and so on, year by year, till this present time, so that it is impossible to believe that there are a greater number of souls than of persons dead.

I say again, that by these principles, sure among the Romans, the catholics only of Spain, and all the dominions belonging to it, are enough to deliver out of purgatory all the souls of all the catholics dead from the beginning of the world in Christendom. If what they believe were certain, it should be certain too, that since the bull was granted to the catholic kings and their dominions, which is since the reign of king Ferdinand, the catholics *in* Spain only have delivered out of purgatory more souls than persons have died since the universal flood; for every living person, from that time till this present day, has taken out of purgatory every year 365 souls by the privileged altars, and nine more by virtue of the bull. Now I leave to the curious reader to make use of the rule of multiplication, and he will find clear demonstrations of my saying. I do riot talk now of those innumerable souls that are freed from this place every day of the year by the masses, leaving this for another place.

Indeed I have searched among the sophistries of the Roman catholics, to see whether I could find some reason or answer to this; and I protest, I could not find any; for as I am sure? they will endeavor to cloud this work with groundless subterfuges and sophistries, I was willing to prevent all sorts of objections, which may be made by them. Only one answer, which I may believe they will give me, comes now into my head, and it is this, that as the Romans cannot answer any thing contrary to my demonstration, it is to be feared that they will say, that I reason and argue as an ignorant, because I do not know that the souls in purgatory are fruitful beings, that one produces a great many little ones every year, I say, it is to be feared, that being pressed, they must come at last to such nonsensical, fantastical, dreaming reasons, in answer to this urgent argument. So we may safely conclude, and with a Christian confidence say, that if there is such a place as purgatory, it must be an empty place, or that it is impossible to find there any souls, or that the Roman catholics take every year more souls out of it than can go into it; all which, being against the evidence of natural reason, and computation made, it is a dream, fiction, or to say the truth, roguery, robbery, and cheat of the pope and priests. As for the pope, (if the report in the public news be true,) I must beg leave to

except for a while this present pope, who, in his behaviour, makes himself the *exception of the rule.* I say, for a *while,* for by several instances, (as I shall speak of in the second part,) many popes have had a good beginning, and a very bad end. God enlighten him with his holy spirit, that he may bring in all papist countries to our reformation. And I pray God Almighty, from the bottom of my heart, to give to all the Romans such a light as his infinite goodness has been pleased to grant me; and that all my country people, and all those that call themselves Roman catholics, would make the same use of that light which I have endeavored to make use of myself, to know the corruptions of their church, and to renounce them with as firm and hearty resolution as I have done myself: and I pray God, who is to be my judge, to continue in me the same light, and his grace, that I may live and die in the religion I have embraced, and to give me die desired comfort of my heart, which is to see many of my beloved country people come and enjoy the quietness of mind and conscience which I enjoy, as to this point of religion and way of salvation; and I wish I could prevail with them to read the bull, which, they believe, is the *sancto sanctorum,* the passport to heaven; and I am sure they would find the contrary, and see that it is only a dream, a dose of opium to lull them asleep, and keep them always ignorant. That almighty God may grant them and me all these things, is my constant prayer to him.

PART III.

A practical account of their Masses, Privileged Altars, Transubstantiation, and Purgatory. I comprise all the four heads in one chapter, because there is a near relation between them all, though I shall speak of them separately, and as distinct articles.

ARTICLE I.

Of their Masses.

THE Mass for priests and friars is better, and has greater power and virtue than the loadstone, for this only draws iron, but that allures and gets to them silver, gold, precious stones, and all sorts of fruits of the earth; therefore it is proper to give a description of every thing the priests make use of to render the mass the most magnificent and respectful thing in the world in the eyes of the people.

The priest every morning, after he has examined his conscience, and confessed his sins, (which they call reconciliation,) goes to the vestry and washes his hands; afterwards, he kneels down before an image of the crucifix, which is placed on the draws, where the ornaments are kept, and says several prayers and psalms, written in a book, called *preparaterium.* When the priest has done, he gets up and goes to dress himself, all the ornaments being ready upon the draws, which are like the table of an altar; then he takes the *Ambito,* which is like an Holland handkerchief, and kissing the middle of it, puts it round about his neck, and says a short prayer. After he takes the *Alva,* which is a long surplice with narrow sleeves, laced round about with fine lace, and says another prayer while he puts it on. The clerk is always behind to help him. Then he takes the *Cingulum, i.* e. the *girdle,* and says a prayer; after he takes the *Stola* which is a long list of silk, with a cross in the middle, and two crosses at the ends of it, and says another prayer while he puts it on his neck, and crosses it before his breast, and ties it with the ends ✝ of the girdle, After he takes the *Manioulum,* i. e. a short

list of the same silk, with as many crosses in it, and ties it on the left arm, saying a short prayer. Then he takes the *Casulla,* I. e. a sort of a dress made of three yards of silk stuff, a yard wide behind, and something narrower before, with a hole in the middle to put his head through it. After he is thus dressed, he goes to the corner of the table, and taking the *chalice,* cleans it with a little holland towel, with which the *chalice's* mouth is covered; after he puts a large host on the *patena,* I. e. a small silver plate gilt, which serves to cover the *chalice,* and puts on the host a neat piece of fine holland laced all over. Then he covers all with a piece of silk, three-quarters of a yard square. After he examines the *corporales,* I. e. two pieces of line, well-starched holland, with lace round about; the first is three-quarters of a yard square, and the second half a yard; folding them both, puts them in a flat cover, which he puts on the *chalice,* and taking a squared cap, if he is a secular priest, puts it on his head, and having the *chalice* in his hands, makes a great bow to the crucifix, says a prayer, and goes out of the vestry to the altar, where he designs to say mass. This is, as to the private mass. Now, before I proceed to the great mass, which is always sung, it is fit to talk of the riches of their ornaments.

As in the Romish church are several festivals, viz.: those of our Saviour Christ, Christmas, Circumcision, Epiphany, Easter, Ascension, Pentecostes, and Transfiguration: those of the Holy Cross; those of the blessed Virgin Mary; those of the angels, apostles, martyrs, confessors, virgins, &c. So there are several sorts of ornaments, and of divers colors, white for all the festivals of Jesus Christ, except Pentecostes, in which the ornaments are red; white also for the festivals of the Virgin Mary, confessors, and virgins; red for martyrs; violet color for advent and lent; and black for the masses of the dead.

The same rule is observed in the front of the altar's table, or *are altaris,* which are always adorned with hangings the color of the day's festivals. In every parish church and convent, there are many ornaments of each of the said colors, all of the richest silks, with silver, gold and embroidery. There are many long cloaks or *palia* of all sorts of colors, several dozens of *alvas,* or surplices of the finest holland, with the finest laces round about them, *chalice* of silver, the inside of the cup gilt, many of gold, and many of gold set with diamonds and precious stones. There is one in the cathedral

of St. Salvator, in the city of Saragossa, which weighs five pounds of gold, set all over with diamonds, and is valued at 15,000 crowns, and this is not accounted an extraordinary one.

A possenet of silver, gilt all over, to keep the holy water and hysop, with a silver handle, to be used in holy days at church, is an indispensable thing almost in every church, as also two big candlesticks four feet high, for the two *accolits* or *assistants* to the great mass. In several churches there are two *ciriales,* i.e. big candlesticks five feet high all of silver, which weigh two hundred pounds, in some churches, and another bigger than these for the blessed candle on candlemas day. Six other middle silver candlesticks, which serve on the *are* or altar's table, silver, and (in many churches) gold bottles and plate to keep the water and wine that is used in the mass, a small silver bell for the same use, an incensary, and stand for the massal or mass-book, and another stand of silver two feet high, for the deacon and subdeacon to read on it the epistle and gospel.

There is also in the great altar, the *custodia,* i. e. a figure of the sun and beams made of gold, and many of them set with precious stones to keep in the centre of it the great consecrated host, in the middle of two crystals. The foot of the *custodia* is made of the same metal; it is kept in a gilt tabernacle, and shown to the people on several occasions, as I will mention in another place.

Besides this rich custodia, there is a large silver or gold cup kept in the same, or another tabernacle on another altar, which is to keep the small consecrated wafers for the communicants. Before those tabernacles a silver lamp is burning night and day. The altars are adorned on several festivals with the silver bodies of several saints, some as large as a man, some half bodies with crowns or mitres set with precious stones,

I could name several churches and convents, where I saw many rarities and abundance of rich ornaments, but this being a thing generally known by the private accounts of many travelers, I shall only give a description of the rarities and riches of the church of the lady del Pilar, and that of St. Salvator, in the city of Saragossa; because *I* never met with any book which did mention them, and the reason, I believe is, because foreigners do not travel much in Spain, for want of good conveniences on the roads, and for the dismal journey in

which they cannot see a house, sometimes in twenty miles, and sometimes in thirty.

In the cathedral church of St. Salvator, there are forty-five prebendaries, besides the dean, arch deacon, chanter, and sixty-six beneficiates, six priests and a master, and twelve boys for the music, and sixty clerks and under clerks, and sextons. The church contains thirty chapels, large and small, and the great altar, thirty feet high and ten broad, all of marble stone, with many bodies of saints of the same, and in the middle of it the transfiguration of our Saviour in the mount Tabor, with the apostles all represented in marble figures. The front of the altar's table is made of solid silver, the frame gilt, and adorned with precious stones. In the treasure of the church they keep sixteen bodies of saints of pure silver, among which, that of St. Peter Argues, (who was prebendary in the same church, and was murdered by the Saracens,) is adorned with rich stones of a great value. Besides these they keep twelve half silver bodies of other saints, and many relics set with gold and diamonds. Forty-eight silver candlesticks for the altar's table, two large ones, and the third for the blessed candle, 300 pound weight each: thirty-six small silver candlesticks; and six made of solid gold for the great festivals. Four possenets of silver, two of solid gold, with the handles of hysops of the same. Two large crosses, one of silver the other of gold, ten feet high, to carry before the processions. Ten thousand ounces of silver in plate, part of gilt, to adorn the two corners of the altar on great festivals, and when the archbishop officiates, and says the great mass. Thirty-three silver lamps, of which the smallest is an hundred and fifty pounds weight, and the largest, which is before the great altar, gilt all over, is six hundred and thirty pounds weight. Abundance of rich ornaments for priests, of inexpressible value. Eighty-four chalices, twenty of pure gold, and sixty-four of silver, gilt on the inside of the cup; and the rich chalice which only the archbishop makes use of in his pontifical dress.

All these things are but trifles in comparison with the great *custodia* they make use of to carry the great host through the streets on the festival of *Corpus Christi.* This was a present made to the cathedral by the Archbishop of Sevil, who had been prebendary of that church before. The circumference of the sun and beams is as big as the wheel of a coach; at the end of each beam there is a star. The centre of the sun, where the great host is placed between two crystals, set with

large diamonds; the beams are all of solid gold set with several precious stones, and in the middle of each star, a rich emerald set in gold. The crystal with the great host is fixed in the mouth of the rich chalice, on a pedestal of silver, all gilt over, which is three feet high. The whole custodia is five hundred pounds weight; and this is placed on a gilt base, which is carried by twelve priests, as I shall tell you in another article. Several goldsmiths have endeavored to value this piece, but nobody could set a certain sum upon it. One said that a million of pistoles was too little. And how the archbishop could gather together so many precious stones, every body was surprised at, till we heard that a brother of his grace died in Peru, and left him great sums of money, and a vast quantity of diamonds and precious stones.

I come now to speak of the treasure and rarities of the lady *del Pilar*. In the church of this lady is the same number of prebendaries and beneficiates, musicians, clerks, and sextons, as in the cathedral church of St. Salvator, and as to the ornament and silver plate, they are very much the same, except only that of the great custodia, which is not so rich. But as to the chapel of the blessed Virgin, there is, without comparison, more in it than in the cathedral. I shall treat of the image in another chapter. Now as to her riches, I will give you an account as far as I remember, for it is impossible for every thing to be kept in the memory of man.

In the little chapel, where the image is on a pillar, are four angels, as large and tall as a man, with a big candlestick, each of which is made wholly of silver gilt. The front of two altars is solid silver, with gilt frames, set with rich stones. Before the image there is a lamp, (as they call it,) a spider of crystal, in which twelve wax candles burn night and day: the several parts of the spider are set with gold and diamonds, which was a present made to the Virgin by Don John, of Austria, who also left her in his last will, his own heart, which accordingly was brought to her, and was kept in a gold box set with large diamonds, and which hangs before the image. There is a thick grate round about the little chapel, of solid silver. Next to this is another chapel to say mass in before the image; and the altar-piece of it is all made of silver, from the top to the altar's table, which is of jasper stone, and the front of silver, with the frame gilt, set with precious stones. The rich crown of the Virgin is twenty-five pounds weight, feet all over with large diamonds. Besides this rich ©ne? she has

six pounds more of pure gold, set with rich diamonds and emeralds, the smallest of which is worth half a million.

The roses of diamonds and other precious stones she has to adorn her mantle, are innumerable; for though she is dressed every day in the color of the church's festival, and never uses twice the same mantle, which is of the best stuff, embroidered with gold; she has new roses of precious stones every day for three years together; she has three hundred and sixty-five necklaces of pearls and diamonds, and six chains of gold set with diamonds, which are put on her mantle on the great festivals of Christ.

In the room of her treasure are innumerable heads, arms, legs, eyes, and hands, made of gold and silver, presented to her by the people, which have been cured as they believe, by miracle, through the Virgin's divine power and intercessions. In this second chapel are one hundred and ninety-five silver lamps, in three lines, one over the other. The lamps of the lowest rank are bigger than those of the second, and these are bigger than those of the third. The five lamps facing the image are about five hundred pounds weight each, the sixty of the same line four hundred pounds weight, and those of the third line, one hundred pounds weight. Those of the second line are two hundred pounds weight. There is the image of the Virgin in the treasure, made in the shape of a woman five feet high, all of pure silver, set with precious stones, and a crown of gold set with diamonds, and this image is to be carried in a public procession the days appointed. I will speak of the miraculous image in the following chapter.

I remember that when the lit. Hon. Lord Stanhope, then General of the English forces, was in Saragossa, after the battle, he went to see the treasure of the lady of Pilar, which was shown to him, and I heard him say these words: *If all the kings of Europe should gaffer together all their treasures and precious stones, they could not buy half of the riches of this treasury.* And by this expression of so wise and experienced a man, every body may judge of their value.

After this short account of the ornaments to be used at mass? and the incomparable treasures of the Romish church. I proceed to a description of the great or high masses, their ceremonies, and of ail the motions and gestures the priests make in the celebration of a mass.

Besides the priest, there must be a, deacon, subdeacon, two *acoliti,* I. e. two to carry the large candlesticks before the

priest, and one to carry the incensary. The incenser helps the priest when he dresses himself in the vestry, and the two *acoliti* help the deacon and subdeacon. When all three are dressed, the incenser and the two acoliti in their surplices, and large collars round about their necks, made of the same stuff as that of the priest's *casulla,* and deacon and subdeacon's *almaticas,* I. e. a sort of carulla, with open sleeves, I say, the incenser puts fire in the incensary, and ihe acoliti takes the candlesticks with the wax candles lighted, and the subdeacon takes the chalice and corporals, and so making a bow to the crucifix in the vestry, they go out into the church to the great altar. There are commonly three steps to go up to the altar, and the priest and five assistants kneel down at the first step, then leaving the incense and acoliti to stay there, the priest, deacon, and subdeacon go up to the altar's table, and all kneel down there again. The subdeacon leaves the chalice on a little table next to the altar's table at the right hand, and then they turn back again to the highest step, and kneeling down again, the priest, deacon, and subdeacon get up, leaving the incenser and acoliti on their knees, and begin the mass by a psalm, and after it the priest says the general confession of sin, to which the deacon and subdeacon answer, *Misereatur tui,* &c. Then they say the general confession themselves, and after it the priest absolves them, and saying another psalm, they go up again to the altar's table, which the priest kisses, and he and the two assistants kneel down, and rise again. Then the incenser brings the incensary and incense, and the priest puts in three spoons full of it, and taking the incensary from the deacon's hands, he incenses three times the tabernacle of the *Eucharistia,* and goes twice to each side of it, he kneels down then, and the deacon takes up the hem of the priest's casulla, and so goes from the middle of the altar to the right corner, incensing the table, and returning from the corner to the middle, then kneels down and gets up, and goes to the left corner, and from the left goes again to the right corner, and giving the incensary to the deacon, he incenses three times the priest, and gives the incensary to the incenser, and this incenses twice the deacon. The assistants always follow the priest, making the same motions*that he docs.

The incenser has the *missal* or mass-book ready on the altar's table at the right corner, and so the priest begins the psalm of the mass: all this while the musicians are singing the beginning of the mass till *kyrie eleijon;* and when they

have finished, the priest sings these three words: *Gloria in ex celsis deo.* And the musicians sing the rest. While they are singing, the priest, deacon and subdeacon, making a bow to the tabernacle, go to sit on three rich chairs at the right hand of the *are* or altar's table; and as soon as the music has ended the gloria, they go to the middle of the table, kneel down, and get up, and the priest kissing the table turns to the people, opening his arms, and says, in Latin, *The Lord be with you*, to which, and all other expressions, the music and the people answer; then turns again his face to the altar, kneels down, gets up, and the assistants doing the same, the priest goes to the right corner, and says the collect for the day, and two, or sometimes five or six prayers in commemoration of the saints; and last of all, a prayer for the pope, king and bishops of the diocess, against heretics, infidels and enemies of their religion, or the holy catholic faith.

Then the subdeacon, taking the book of the epistles and gospels, goes down to the lowest step, and sings the epistle, which ended, he goes up to the priest, kisses his hand, leaves the book of the gospels on the little table, takes the *missal* or mass-book, and carries if to the left corner. Then the priest goes to the middle, kneels down, kisses the altar, says a prayer, and goes to say the gospel, while the music is singing a psalm, which they call *Tractus gradualis.* The gospel ended, the priest goes again to the middle, kneels down, rises and kisses the table, and turns half to the altar, and half to the people, and the deacon, giving him the incense-box, he puts in three spoons full of it, and blesses the incense. The incenser takes it from the deacon, who taking the book of the gospel, kneels down before the priest and asks his blessing. The priest gives the blessing, and the deacon kisses his hand, and then he goes to the left corner and sings the gospel, viz: the left corner, as to the people of the church, but as to the altar, it is the right. While the deacon sings the gospel, the priest goes to the opposite corner and there stands till the gospel is ended Then the deacon carrieth to him the book open, and the priest kissing it, goes to the middle of the table, and kneeling, rising, kissing the table, the assistants doing the same, he turns his face to the people, openeth his arms, and says again, *The Lord be with you.* Then he turns again before the altar, and says, *Let us pray.* The music begins the *offertory*, when there is no creed to be sung, for there is no creed in all their festivals.

While the musicians sing the offertory, the deacon prepares the chalice, that is, he puts the wine in it, and after him, the subdeacon pours in three drops of water, and cleaning nicely the mouth of the cup, the deacon gives it to the priest, who takes it in his hands, and offering it to the eternal, sets it on the clean *corporales,* and covers it with a small piece of fine holland; then he says a prayer, and putting incense in the incensary as before, kneels, and then rising, incenses the table, as is said, which done, the subdeacon pours water on the priest's fore-fingers, which he washes and wipes with a clean towel, and after returns to the middle of the table, and after some prayers, he begins to sing the preface, which ended, he says some other prayers. Before the consecration, he joins his two hands, and puts them before his face, shuts his eyes, and examines his conscience for two or three minutes; then opening his eyes and arms, says a prayer, and begins the consecration. At this time every body is silent, to hear the words, and when the priest comes to pronounce them, he says with a loud voice, in Latin, *Hoc est enim corpus meum.* Then he leaves the consecrated Host on the *are,* kneels down, and getting up, takes again the host with his two thumbs and two foremost fingers, and lifts it up as high as he can, that every body may see it, and leaving it again on the same are, kneels down, and then rising up, takes the chalice, and after he has consecrated the wine, leaves it on the are, and making the same motions and bows, he lifts it up as he did the host, and placing it on the are, covers it, and with the same gestures, he says a prayer in remembrance of all the saints, all parents, relations, friends, and of all the souls in purgatory, but especially of that soul for whom the sacrifice of that mass is offered to God by Jesus Christ himself. I say, by Jesus Christ himself, for as Chrysostom and Amb.* says, the priest, not only representing Christ, but in the act of celebrating and consecrating is the very same Christ himself. Thus it is in the catechism published by decree of the council of Trent.†

*Hom. 2. in 2d Timoth. and Hom, de prod, Judae Amb. lib. 4, de sacram. C. 4.

†Sed umis etiam, atque idem Sacerdos est Christus Dominus:—Nam Mimstri qui Sacrificium faciunt, non suam sed Christi personam accipiunt, cum ejus Corpus et Sanguinem conficiunt, id quod et ipsius Consecrationis Vetbis ostenditur, Sacerdos inquit: Hoc est Corpus meum, personam videlicet Christi Domini gerens, panis et vini Substantium in veram ejus Corporis et Sanguinis Substantiam convertit.

Between this and the sumption, or the taking of the host, and drinking of the cup, the priest says some prayers, and sings *Our Father,* in Latin, kneeling down several times. When ho comes to the communion, he breaks the host by the middle, leaves one part on the table, and breaks off the other half a little piece, and puts it into the cup; this done, he eats the two half hosts, and drinks the wine; and for fear any small fragments should remain in the cup, the deacon puts in more wine, and the priest drinks it up, and going to the corner with the chalice, the subdeacon pours water upon the priest's two thumbs and foremost fingers, and being well washed, goes to the middle of the table, and drinks up the water. Then the deacon takes the cup and wipes it, and putting on every tiling, as when they came to the altar, gives it to the subdeacon, who leaves it on the little table near the altar.— After this is done, the priest, kneeling and getting up, turning to the people and opening his arms, says, *The Lord be with you,* and two or more prayers; and last of all, the gospel of St. John, with which he ends the mass; so in the same order they went out of the vestry, they returned into it again, saying a prayer for the souls in purgatory. After the priest is undrest, the incenser and acoliti kneel down before him, and kiss his right hand. Then they undress themselves, and the priest; goes to the humilialory to give God thanks for all his benefits.

The same ceremonies, motions and gestures the priest makes in a private mass, but not so many in a mass for the dead. They have proper masses for the holy Trinity, for Christ, the Virgin Mary, angels, apostles, martyrs, confessors, virgins, and for the dead; the ornaments for this last are always black. This is a true description of the ceremonies of the mass. Now let us give an account of the means the priests make use of for the promoting of this sacrifice, and increasing their profit.

The custom, or rule for public masses, which are always sung, *is* this: the person that goes to the clerk and asks a mass to be sung, carries at least six wax candles, which burn upon the altar's table, while the mass lasts, and a good offering for the priest, and besides that, must give the charity, which is a crown, and the same for a mass sung for the dead; but if a person have a mind to have a maps sung, such or such a day forever, he must give, or settle upon the chapter or community, a pistole every year, and these are called settled masses,

and there are of these masses in every parish, church, and convent, more than the priests and friars can say in a year, for ever since the comedy of the mass began to be acted *on* the stage of the church, the bigots of it successively have sealed masses every year; the priests and friars then cannot discharge their conscience, while they keep the people ignorant of the truth of the matter.

Thus they blind the people. Suppose to be in a convent one hundred friars and priests, and that in that convent are two hundred private and public masses settled every day, the charity of one hundred is a manifest fraud and robbery, for they receive it, and cannot say the masses. And nevertheless, they accept every day new foundations and settlements of masses; for if the people ask the dean, or prior, whether there *is* a vacancy for a mass, they will never answer no; and this way they increase the yearly rents continually.

This is to be understood of the chapter or community, and I must say that the chapters, and parish churches, are not so hard upon the people as the convents of friars are, though they are not so rich as the communities. The reason is, because a parish priest has, do ring his life, his tithes and book-money. But a prior of a convent commands that community only three years, therefore, while the office lasts, they endeavor to make money of every thing. I knew several priors very rich after their priorship; and how did they get riches, but by blinding and cheating the people, exacting money for masses which never were said, nor sung, nor ever will be?

As to the private priests and friars, and their cheating ways, there is so much to be said on them that I cannot, in so small a book as this is, give a full account of all; sol shall only tell the most usual methods they have to heap up riches by gathering thousands of masses every year.

Observe first of all, that if a priest is a parish minister, or vicar, he has every day of the year certain families, for whose souls, or the souls of their ancestors, he is to celebrate and offer the sacrifice of the mass. And if he is a friar, he has but one mass every week left to him, for six days he is obliged to say mass for the community. So by this certain rule, a parish minister cannot in conscience receive any money for masses, when he knows he cannot say more masses than those settled for every day of the year; and by the same rule, a friar cannot in conscience receive more money than for fifty-

two masses every year, and consequently these that receive mere are deceivers of the poor ignorant people, robbers oi their money, and commit sacrilege in so doing.

And that they take more than they in justice can, shall appear in several instances.

First: I never saw either secular or regular priests refuse the charity for a mass, when a Christian soul asked them to say it; and I knew hundreds of priests mighty officious in asking masses from all sorts of people.

Secondly: In all families whatsoever, if any one is dangerously sick, there are continually friars and priests waiting till the person dies, and troubling the chief of the family with petitions for masses for the soul of the deceased; and if he is rich, the custom is, to distribute among all the convents and parishes one thousand, or more masses to be said the day of burial. When the marquis of St. Martin died, his lady distributed a hundred thousand masses, for which she paid the very same day five thousand pounds sterling, besides one thousand masses, which she settled upon all the convents and parish churches, to be said every year forever, which amounts to a thousand pistoles a year, forever.

Thirdly: The friars, most commonly, are rich, and have nothing of their own (as they say,) some are assisted by their parents, but these are very few. They give two thirds of whatever they get to the community, and in some strict orders the friars ought to give all to the convent; nevertheless, they are never without money in their pockets, for all sorts of diversions; and it is a general observation, that a friar at cards is a resolute man; for as he does not work to get money, or is sure of getting more if he lose, he does not care to put all on one card; therefore gentlemen do not venture to play with them, so they are obliged to play with one another.

I saw several friars who had nothing in the world but the allowance of their community, and the charity of 52 masses a year, venture on the card 50 pistoles; another lose 200 pistoles in half an hour's time, and the next day have money enough to play. And this is a thing so well known, that many of our officers that have been in Spain, can certify the truth of it, as eye-witnesses.

Now, as to the method they have to pick up money for so many masses, they do not tell it; but as I never was bound not to discover it, and the discovery of it, I hope, will be very useful to the Roman Catholics, though disadvantageous to

priests and friars, I think myself obliged, in conscience, to reveal this never revealed secret, for it is for the public good, not only of protestants, who by this shall know thoroughly the cheats of the *Romish* priests, but of the .Roman catholics too, who bestow their money for nothing to a people that make use of it to ruin their souls and bodies.

The thing is this, that the friars are said to have a privilege from the pope (I never saw such a privilege myself, though I did all my endeavors to search and find it out) of a *centenaria missa,* I. e. a brief, where the pope grants them the privilege of saying one mass for a hundred; which privilege is divulged among priests and friars, who keep it a secret among themselves; so that, as they say; one mass is equivalent to a hundred masses. I did not question, when I was in that communion, that the pope could do that and more, but I was suspicious of the truth of such a grant. Now observe that by this brief, every friar, having for himself 52 masses free every year, and one mass being as good as a hundred, he may get the charity of 5200 masses, and the least charity for every mass being two reals of plate, I. e. fourteen pence of our money, he may get near 300 pounds a year.

The secular priests, by this brief of *centenaria missa,* have more masses than the private friars; for though they have 305 settled masses to say in a year, they have, and may get the charity of 99 masses every day, which comes to 3,006,135 masses every year. In the convents that have 120 friars, and same 400, the prior, having 6 masses every week from each of his friars, by the same rule, the prior may have millions of millions of masses.

Hear now, how they do amuse the credulous people. If a gentleman or gentlewoman, or any other person goes to church, and desires one mass to be said for such or such a ^ soul, and to be present at it, there is always a friar ready, from six in the morning, till one, to say mass. He takes the charity for it, and he goes to say it, which he says for that soul, as I say now. For till such time, as he gets the charity of a hundred masses, which is above five pounds sterling, he will not say his own mass, or the mass for him. And so the rest of the friars do, and many priests too. The person that has given the charity, and has heard the mass, goes home fully satisfied that the mass has been said for him, or to his intention.

As to the communities: if somebody dieth, and the executors of the testament go to a father prior, and beg of him to

say a thousand masses, he gives them a receipt, whereby the masses are said already; for he makes them believe that he has more masses said already by his friars to his own intention, and that out of the number he applies 1000 for the soul of the dead person; so the executors upon his word take the receipt of the masses, which they want to show to the Vicar-General, who is to visit (he testament, and sec every spiritual thing ordered in it, accomplished accordingly.

This custom of asking money for masses is not only among the friars, but among the *beatas*, nuns, and whores too, for a *beata*, with an affected air of sanctity goes up and down to visit the sick, and asks beforehand many masses from the heads of families, alledging that by her prayers and so many masses, the sick may be recovered and restored to his former health; but these, if they get money for masses, they give it to their spiritual confessors, who say them as the beata ordereth. And according to their custom and belief, there is no harm at all in so doing. The evil is in the nuns, who get every where abundance of masses, on pretence they have priests and friars of their relations, who want the charity of masses. And what do they with the money? Every nun having a *Devoto,* or gallant to serve her, desireth him to say so many masses for her, and to give her a receipt; he promises to do it? but he never doth say the masses, though he giveth a receipt; go the nun keeps the money, the friar is paid by her in an unlawful way, the people are cheated, and the souls in purgatory (if there is such a place) shall remain there forever, for want of relief.

But the worst of all is, that a public, scandalous woman will gather together a number of masses, on pretence that she has a cousin in such a convent, who wants masses, I. e. the charity for them. And what use do they make of them? This is an abomination to the Lord. They have many friars who visit them unlawfully, and pay for it in masses; so the woman keeps the money in payment of her own and their sins, gets a receipt from the friars, and these never say the masses; for how can we believe that such men can offer the holy sacrifice (as they call the mass) for such a use? And if they do it, which is, in all human probability, impossible, who would not be surprised at these proceedings? Every body indeed.

There is another custom in the church of Rome, which brings a great deal of profit to the priests and friars, viz: the great masses of brotherhoods, or fraternities. In every parish

church, and especially in every convent of friars and nuns, there is a number of these fraternities, I. e. corporations of tradesmen; and every corporation has a saint for their advocate or patron, viz. the corporation of shoe-makers has for an advocate St. Crispin and Crispinia; the butchers St. Bartholomew, &c. and so of the rest. There is a prior of the corporation, who celebrates the day of their advocate with a solemn mass, music, candles, and after all, an entertainment for the members of the fraternity, and all the friars of the community. To this the corporation gives eight dozen of white wax candles to illuminate the altar of their patron, when the solemn mass is sung, and whatever remains of the candles goes to the convent. The prior payeth to the community 20 crowns for the solemn mass, and ten crowns to the musicians, The day following (he corporation gives three dozen yellow candles, and celebrates on anniversary, and have many masses sung for (he relief of their brethren's souls in purgatory; for every mass they pay a crown. And besides all these, the corporation has a mass settled every Friday, which is to be sung for the relief of the brethren's souls, for which, and candles, the convent receiveth six crowns every Friday. There is not one church nor convent without two or three of these corporations every week; for there are saints enough in the church for it, and by these advocates of the friar?, rather than of the members of the corporation, every body may form a right judgment of the riches the priests and friars get by these means.

One thing I cannot pass by, though it has no relation with the main subject of the mass; and this is, that after the solemn mass is finished, the prior of the corporation, with his brethren, and the prior of the convent, with his friars, go all together to the refectory or common hall, to dinner, there they make rare demonstrations of joy, in honor of the advocate of that corporation. The prior of the convent makes a short speech before dinner, recommending to them to eat and drink heartily, for after they have paid all the honor and reverence to their advocate that is due, they ought to eat and drink and be merry; so they drink till they are happy, though not drunk.

I heard a pleasant story reported in town, from a faithful person, who assured me he saw, himself, a friar come out of the refectory at 8 at night, and as he came out of the convent's gate, the moon shining at night? and the shadow of the

house being in the middle of the street, the merry friar thinking that the light of the moon, in the other half part of the street was water, he took off his shoes and stockings, and so walked till he reached the shadow; and being asked by my friend the meaning of such extravagant folly, the friar cried *out, a miracle, a miracle!* The gentleman thought that the friar was mad. but he cried the more, *a miracle., a miracle! Where is the miracle?* (the people that came to the windows asked him;) *I came this minute through this river*, (said he) *and I did not wet the soles of my feet;* and then he desired the neighbors to come and be witnesses of the miracle. In such a condition the honor of the advocate of that day did put the reverend friar; and this and the like effects such festivals occasion, both in the members of the convents and corporation.

Now I come to the means and persuasions the friars make use of for the extolling and praising this inestimable sacrifice of the mass, and the great ignorance of the people in believing them. First of all, as the people know the debaucheries and lewd lives of many friars and priests, sometimes they are loth to desire a sinful friar to say mass for them, thinking that his mass cannot be so acceptable to God Almighty as that which is said by a priest of good morals: so far the people are illuminated by nature; but to this, priests and friars make them believe, that though a priest be the greatest sinner in the world, the sacrifice is of the same efficacy with God, since it is the sacrifice made by Christ on the cross for all sinners; and that it was so declared by the pope, and the council of Trent.

Put it together with what the same council declares, that the priest doth not only represent Christ when he offereth the sacrifice, but that he is the very person of Christ at that time, and that therefore David calls them Christs by these words: *Nolite tangere Christos meos.* O execrable thing! If the priest is the very Christ in the celebration of the mass, how can he at the same time be a sinner? It being certain that Christ knew no sin: and if that Christ-Priest, offering the sacrifice, is in any actual moral sin, how can the sacrifice of the mass, which is (as to them) the same sacrifice Christ did offer to his eternal Father on the crops, be efficacious to the expiation of the sins of all people ? For, in the first place that sacrifice offered by a Priest-Christ, in an actual mortal sin, cannot be an expiation of the sin by which the priest is spiritually dead. Secondly, if the Christ-Priest is spiritually dead by that mortal

sin, bow can such a priest offer a lively spiritual sacrifice? We must conclude then, that the priests, by such blasphemous expressions, not only deceive the people, but rob them of their money, and commit a high crime, but that the sacrifice he offers is really of no effect or efficacy, to the relief of the souls in the pretended purgatory.

From what has been said, it appears that the priests and friars make use of whatever means they can to cheat the people, to gratify their passions, and increase their treasure. For what cheat, fraud, and roguery can be greater than this of the *centenaria missa* with which they suck up the money of poor and rich, without performing what they promise?

If the pope's privilege for those *hundred masses* was really true, natural reason shews it was against the public good, and therefore ought not to be made use of: for by it, friars and priests will never quench their thirst of money and ambition, till they draw to them the riches of Christendom, and by these means, they will wrong the supposed souls in purgatory, and ruin their own too. Decency in the sacerdotal ornaments is agreeable to God our Lord, but vanity and profaneness is an abomination before him. Of what use can all the riches of their churches and ornaments be? To make the sacrifice of the mass more efficacious, it cannot be; for, the efficacy of it proceeds from Christ himself, who made use of different ornaments than those the priests make use of. Nor is it to satisfy their own ambition, for they could get more by saying them; it is only to make Mistress Mass the more admired, and gain the whole people to be her followers and courtiers.

O that the Roman laity would consider the weight of these Christian observations, and if they will not believe them, because they are mine, I heartily beg of them all, to make pious and serious reflections upon themselves, to examine the designs of the priests and friars, to mind their lives and conversations; to observe their works; to cast up accounts every year, and see how much of their substance goes to the clergy and church for masses. Sure I am, they will find out the ill and ambitious designs of their spiritual guides. They will experience their lives not at all (most commonly,) answerable to their characters and sacerdotal functions; and more, their own substances and estates diminished every year. Many of their families corrupted by their wantonness, their understandings blinded by heir craft, their souls in the way to hell, by their wicked doc-

trines, and their bodies under suffering by the needless impositions of priests and friars.

They will find also, that the pomp and brightness of a solemn mass is only vanity to amuse the eyes, and a cheat to rob the purse. That the *centcnaria missa* never known to them before, is a trick and invention of priests and friars, to delude and deceive them, and by that means impoverish and weaken them, and make themselves masters of all.

They will come at last to consider and believe, that the Roman catholic congregations, ruled and governed by priests and friars, do sin against the Lord, I. e. the spiritual heads do commit abomination before the Lord, and that they cannot prosper here nor hereafter, if they do not leave off their wicked ways. Pray read the fifth chapter the seventeenth verse, and the following, of Judith, and you shall find the case and the truth of my last proposition. *While* (says he) *these people sinned not before their God they prospered, because the God that hateth iniquity was with them. But when they departed from the way that he appointed them, they were destroyed. This* was spoken of the Jews, but we may understand it of all nations, and especially of the Romans, who are very much of a piece with the Jews of old, or no better. We see the priests departed from the way that he appointed them. What can they expect but destruction, if they do not leave off their wickedness, and turn unto the Lord? And the worst is, that the innocent laity will suffer with them, for God punishes, as we see in the Old Testament, a whole nation for the sins of their rulers. And it is to be feared the same will happen to the Roman church, for the sins of their priests. May God enlighten them. Amen.

ARTICLE II.

Of the privileged Altar.

A privileged altar is the altar to which (or to some image on it) the pope has granted a privilege of such a nature, that whosoever says before it or before the image so many *pater nosters,* &c., and so many *ave Marias,* with *gloria patria, &c.* obtains remission of his sins, or relieveth a soul out of purgatory. Or, whoever ordereth a mass to be said on the *are* of such an altar, and before the image has the privilege (as they believe) to take out of purgatory that soul for which the sacrifice of the mass is offered,

The Cardinals, Patriarchs, Primates, Archbishops and Bishops, can grant to any image forty days of full and free indulgence, and fifteen *quarantains* of pardon, for those that visit the said image, and say such a prayer before it as they have appointed at the granting of such graces. So not only the images of the altars in the church, but several images in the corners of the streets, and on the highway, have those graces granted to them by the bishop of the diocess: nay, the beads, or rosary of the Virgin Mary, of some considerable persons, have the same grants. And what is *yet* more surprising, the picture of St. Anthony's pig, which is placed at the saint's feet, has the granting of fifteen quarantains of pardon of sins for those that visit and pray before him. What the people do on St. Martin's day, I shall tell in another chapter.

I will not dispute now, whether the popes and bishops have authority to grant such privileges; but I only say, that I do not believe such a dream; for the pope has usurped the supremacy and infallibility, and his ambition being so great, he never will dispossess himself of a thing by which he makes himself more supreme, infallible, and rich; by keeping ail those graces in his own hands, he would oblige all the bigots to seek after him and pay him for them, and have him in more veneration than otherwise he would be in.

These privileges are a great furtherance to carry on the ecclesiastical interests, and to bring the people to offer their prayers and money, and to be blinded and deceived by those papal inventions. But because I have already treated of these privileges, I proceed to the third article.

ARTICLE III.

Of Transubstantiation, or the Eucharist.

I shall say nothing touching the scholastic opinions of the Romish church, about the sacrament of the Eucharist, or the real presence of Jesus Christ in it; for these are well known by our learned and well instructed laity; so I will confine myself wholly to their practices in the administration of this sacrament, and the worship paid to it by the priests and laity; and what strange notions the preachers put in the people's heads about it.

First, as to the administration of this sacrament, actual or habitual intention being necessary in a priest, to the validity

and efficacy of the sacrament, open confession and repentance of his sins. He goes to consecrate the bread and wine, and, (as they say, believe, and make the people believe) with five words they oblige Jesus Christ to descend from Heaven to the host with his body, soul and divinity, and that so he remains there as high and almighty as he is in heaven; which they endeavour to confirm with pretended miracles, saying, that many priests of pure lives have seen a little boy instead of a wafer, in the consecrated host, &c.

In winter, twice every month, and in summer every week, the priest is to consecrate one great host, and a quantity of small ones, which they do in the following manner: After the priest has consecrated the great and small, besides the host which he is to receive himself, the priests of the parish, or friars of the convent, come in two lines, with wax candles lighted in their hands, and kneel down before the altar, and begin to sing an hymn and anthem to the sacrament of the altar (so it is called by them;) then the priest openeth the tabernacle where the old great host is kept between two crystals, and takes out of the tabernacle the *custodia,* and a cup of small consecrated wafers, and puts them on the table of the altar; then he takes the great old host, eats it, and so he does the small ones; then he puts the new great consecrated host between the two crystals of the *custodia,* and the new small ones into the communion cup, because the small ones serve the common people. Then he incenses the great host on his knees, and having a white, neat towel round his neck, with the ends of it he takes the *custodia,* and turns to the people and makes the figure of a cross before the people, and turning to the altar, puts the *custodia* and the cup of the small wafers in the tabernacle, and locketh the door, and the priests go away.

The reason why the great host and the small ones are renewed twice a month in winter, and every week in summer, (as they say,) is (mind this reason, for the same is against them) because in summer, by the excessive heat, the host may be corrupted and putrified, and produce worms, which many times has happened to the great host, as I myself have seen. So to prevent this, they consecrate every week in summer time; but in winter, which is a more favorable time to preserve the host from corruption, only once in a fortnight. If Christ is then in the host with the body, soul and divinity, and David says, that the *holy One* (i.e. Christ who is God

blessed forevermore) *never shall see corruption,* how comes it, that that host, that holy one, that Christ, is sometimes corrupted and putrified? The substance of bread being only subject to corruption, being vanished, and the body of Jesus Christ substituted in its place this body by a just inference is corrupted; which is against the scripture, and against the divinity of Jesus Christ.

Again: I ask, whether the worms engendered in that host, come out of the real body of Christ, or out of the material substance of the host ? If out of the body of Christ, every body may infer from this the consequences his own fancy suggests. And if they say that the worms are engendered in the material substance of the bread, then the substance of the bread remains after the consecration, and not (as they say) the real substance of the body of Christ.

Again : It is a rule given by all the casuists, that that host must be eaten by the priest. I do ask the priest that eats the host with the worms, whether he believeth that host and worms to be the real body of Christ or not? If he says no, why doth he eat it to the prejudice of his own health? And if he believeth it to be the real body of Christ, I do ask again, whether the worms are Christ, with body, soul, and divinity, or not? If they are not, I give the said instance. And if they answer in the affirmative, then I say, that a priest did not eat the host and worms, (as I saw myself,) on pretence of the loathing of his stomach, and after the mass was ended, he carried the host, (two priests accompanying him with two candles,) and threw it into a place which they call Piscina, a place where they throw the dirty water after they wash their hands, which runs out of the church into the street. What can we say now? If the worms and corrupted host is the real body of Christ, see what a value they have for him, when they throw it away like dirty water; and if that host comes out of the running *piscina* into the street, the first dog or pig passing by (which is very common in Spain) may eat it. And if they are not, besides the said instance of eating it to the prejudice of their health, may be added this, namely: why do the priests and two more carry the host in form of procession, and with so great veneration, with lights and psalms, as if it was the real body of Christ?

Now, as to the way of administering the sacrament to the people, they do it in the following manner, which is also against their fantastical transubstantiation. I said that the

priest or friar consecrates small hosts once a week, to give them to the people when they go to receive. The priest in his surplice, and with the *stola* on, goes to the altar, says the prayer of the sacrament, opens the tabernacle, and taking out of it the cup, opens it, and turning to the communicants, takes one of the wafers with his thumb and the foremost finger of his right hand, lifts it up, and says, *See the lamb of God, that taketh away the sins of the world*, which he repeats three times ; and after goes straightway to the communicants, and puts a wafer into each of their mouths. When all have received, he puts the cup again into the tabernacle, and goes to the vestry. This is when the people receive before or after mass; but when they receive at mass, the priest consecrates for himself a great host, and after he has eaten it, he takes the cup out of the tabernacle and gives the small wafers, consecrated before by another priest, to the communicants, and putting again the cup into the tabernacle, or *sacrarium,* (as they call it,) drinks the consecrated wine himself.

I will not spend my time in proving, that the denying of the chalice to the laity is a manifest error, and that it is only to extol and raise the ecclesiastical dignity to the highest pitch. But I come to their ridiculous, nonsensical practices in several accidental cases, viz: First, I myself gave the sacrament to a lady, who had on that day a new suit of clothes; but she did not open her mouth wide enough to let the wafer on her tongue, and by my carelessness it fell upon one of her sleeves, and from thence to the ground; I ordered her not to quit the place till I had done; so, after the communion was over, I went to her again, and cutting a piece of the sleeve, where the wafer had touched, and scratching the ground, I took both the piece and dust, and carried them to *the piscina;* but I was suspended *ab officio* and *beneficio* for eight days, as a punishment for my distraction, and not minding well my business. By this rule and custom of throwing into the *piscina*, among the dirty water, every thing that the host had touched, they ought to throw the fingers of the priest, or at least the tongues of men and women into the same place; and thus, their tricks and superstitious ceremonies never would be discovered nor spread abroad. How inconsistent this custom is with right sense and reason, *every* body may see.

Secondly. In the Dominicans' convent it happened, that a lady who had a lap-dog, which she always used to carry along

with her, went to receive the sacrament with the dog under her arm, and the dog looking up, and beginning to bark when the friar went to put the water in the lady's mouth, he let the wafer fall, which happened to drop into the dog's mouth. Both the friar and the lady were in a deep amazement and confusion, and knew not what to do; so they sent for the reverend father prior, who resolved this nice point upon the spot, and ordered to call two friars and the clerk, and to bring the cross, and two candlesticks with two candles lighted, and to carry the dog in form of procession into the vestry, and keep the poor little creature there with illuminations, as if he was the host itself, till the digestion of the wafer was over, and then to kill The dog and throw it in to the piscina. Another friar said, it was better to open the dog immediately, and take out the fragments of the host and a third was of opinion, that the dog should be burnt on the spot. The lady, who loved dearly her Cupid, (this was the dog's name,) entreated the father prior to save the dog's life, if possible, and that she would give any thing to make amends for it. Then the prior and friars retired to consult what to do in this case; and it was resolved, that the dog should be called for the future, *El perillo del sacramento,* I. e. the sacrament's dog. 2. That if the dog should happen to die, the lady was to give him a burying in consecrated ground. 3. That the lady should take care not to let the dog play with other dogs. 4. That she was to give a silver dog, which was to be placed upon the tabernacle where the hosts are kept. And 5. That she should give twenty pistoles to the convent. Every article was performed accordingly, and the dog was kept with a great deal of care and veneration. The case was printed, and so came to the ears of the inquisitors, and Don Pedro Guerrero, first inquisitor, thinking the thing very scandalous, sent for the poor dog, and kept him in the inquisition to the great grief of the lady. What became of the dog, nobody can tell. This case is worthy to be reflected on by serious, learned men, who may draw consequences to convince the Romans of the follies, covetousness, and superstitions of the priests.

This I aver, that after this case was published, it was disputed on in all the moral academies; but as I cannot tell all the sentiments and resolutions of them, I will confine myself to those of the academy of the holy trinity, wherein I was present, when the case was proposed by the president, in the following terms:

Most reverend and learned brethren—the case of the dog (blasphemously called the sacrament's dog) deserves your application and searching, which ought to be carried on with a wise, Christian, and solid way of arguing, both in this case, or any other like it. For my part, I am surprised when I think of the irregular, unchristian method the priors and friars took in the case, and both the case and their resolution call for our mature consideration. Thanks be to God, that our people give full obedience to our mother the church, and that they enquire no further into the matter, after some of our teachers have advised them; otherwise the honor and reputation of our brethren would be quite ruined. For my part, *(salva fide,)* I think, that upon the same case, the priest ought to let the thing drop there, and to take no further notice, rather than to give occasion to some critics to scandalize, and to laugh at the whole clergy. Besides, that it is to abate the incomparable value of the *Eucharistia*, and to make it ridiculous before good, sensible men.

Thus the president spoke; and fifteen members of the academy were of his opinion. One of the members said, that being certain that the dog had eaten the real body and blood of Jesus Christ, the priest, after the communion was over, was obliged to call the lady in private, and give a vomit to the dog, and to cast into the *piscina* what he should throw up. Another said, that the sacrament being a spiritual nourishment to the soul, he was obliged to ask a question, and it was whether the sensitive soul of the dog was nourished by the sacrament or not? All agreed in the affirmative, upon which the questionist formed the following argument: The soul nourished by the sacrament of the body and blood of Christ, who is eternal life, is immortal; but the sensitive soul of the dog was nourished by Christ, according to your opinions: *Ergo*, the soul of the dog is immortal; then, if immortal, where is the soul to go after death; to heaven, to hell, or to go to purgatory? We must answer, to neither of these places: so we disown that the dog did eat the body of Christ; and there is more in the sacrament than we can comprehend; and *(salva fide*, and in the way in argument) I say, that the dog ate what we see in the host, and not what we believe. Thus the member ended his discourse.

After all these disputes, the case was thus resolved: that the priest should ask the inquisitors' advice, who being the judges

in matters of faith, may safely determine what is to be done in such a case and the like.

Thirdly. I have already said in another place, that the reverend father friar James Garcia was reputed among the learned, the only man for divinity in this present age; and that he was my 'master, and by his repeated kindness to me, I may say, that I was his well-beloved disciple. I was to defend a public thesis of divinity in the university, and he was to be president or moderator. The thesis contained the following treatises: *De Essentia et Attributis Dei: De Visions Beatifica: De Gratia Justificante et Auxiliante: De Providentia; De Actu Libero: De Triniiate:* and *De Sacramentis in genere,* All which I have learned from him. The shortest treatise of all which he taught publicly in the university, was the Eucharistia. The proofs of his opinion were short, and the objections against them very succinct and dark. I must confess that I was full of confusion, and uneasy for fear that some doctor of divinity would make an argument against our opinion, touching the sacrament of Eucharistia. And I endeavored to ask my master to instruct me, and furnish me with answers suitable to the most difficult objections that could be proposed ; but though he desired me to be easy about it, and that, upon necessity, he would answer for me; I replied with the following objection: God will never punish any man for not believing what is against the evidence of our senses, but the real presence in Eucharistia is so: *Ergo, (salva Fide,)* God will 'not punish any man for not believing the real presence of Christ there. To this he told me, that none of the doctors would propose such an argument to me, and he advised me not to make such an objection in public, but to keep it in my heart. But father, (said 1,) I ask your answer. My answer is, (said he) *aliud Lingua doceo, aliud Corde credo;* I. e. I teach one thing, and I believe another. By these instances, I have given now, every body may easily know the corruptions of the Romish church, and the nonsensical opinions of their priests and friars, as also, that the learned do not believe in their hearts, that there is such a monster as *transubstantiation,* though for some worldly ends, they do not discover their true sentiments about it.

Now I proceed to the worship, and adoration, both the clergy and laity pay to the holy host or sacrament.

I shall not say any thing of what the people do, when the priests in a procession under a canopy carried the sacrament to

the sick, for this custom and the pomp of it and the idolatrous worship and adoration offered to it, is well known by our travelers and officers of the army.

Philip the IVth, king of Spain, as he was a hunting, met in the way a crowd of people following a priest, and asking the reason, he was told that the priest carried the consecrated wafer in Ins bosom to a sick person; the priest walked and the king, leaving his horse, desired the priest to mount and ride on it, and holding the stirrup, bareheaded, he followed the priest all the way to the house, and gave him the horse for a present. From the king to the shepherd, all the people pay the same adoration to the holy host, which shall be better known by theft pomp and magnificence they carry the great host with, in the solemn festival of corpus Christi, or of Christ's body. I shall describe only the general procession made on that day in Saragossa, of which I was an eye-witness.

Though the festival of corpus Christi be a moveable feast, it always falls on a Thursday, that day is made the great general procession of corpus Christi, and the Sunday following, every congregation through the streets of the parish, and every convent of friars and nuns through the cloisters of the convent go with great pomp to the private procession of Christ's body. As to the general great one, the festival is ordered in the following manner:

The dean of the cathedral church of St. Salvator sends an officer to summon all the communities of friars, all the clergy of the parish churches, the viceroy, governor and magistrates, the judges of the civil and criminal council, with the lord chancellor of the kingdom, and all the fraternities brotherhoods or corporations of the city, to meet together on the Thursday following, in the metropolitan cathedral church of St. Salvator, with all the standards, trumpets, giants,* both of the greater or lesser size in their respective habits of office or dignity; and all the clergy of the parish churches, and friars of convents to bring along with them in procession, with due reverence, all the silver bodies of saints on a babe or pedestal, which are in their churches and convents. *Item:* Orders are published

* Three big giant men, and three giant women, and six little ones, dressed in men and women's clothes, made of thin wood, and carried by a man hid under the clothes. The big ones are fifteen feet high, which are kept in the hall of the city, for the magnificence and splendor of that day.

in every street, that the inhabitants, or house-keepers are *to* clean the streets which the sacrament is 10 go through, and cover the ground with greens, and flowers, and to put the best hangings in the fronts of the balconies, and windows. All which is done accordingly; or else he that does not obey and perform such orders, is to pay twenty pistoles without any excuse whatsoever.

At three in the afternoon, the viceroy goes in state with the governor, judges, magistrates and officers, to meet the archbishop in his palace, and to accompany his grace to church, where all the communities of friars, clergy and corporations, are waiting for them. The dean and chapter receive them at the great porch, and after the archbishop has made a prayer before the great altar, the music begins to sing, *Pange lingua gloriosa,* while the archbishop takes out of the tabernacle the host upon the rich chalice, and placeth it on the great *custodia,* on the altar's table. Then the choir begins the evening songs, in which the archbishop in his pontifical habit officiateth, and when all is over, his grace giveth the blessing to the people with the sacrament in his hands. Then the archbishop, with the help of the dean, archdeacon, and chanter, placeth the *custodia* on a gilt pedestal, which is adorned with flowers and the jewels of several ladies of quality, and which is carried on the shoulders of twelve priests, drest it the same ornaments they say mass in. This being done, the procession begins to go out of the church in the following order:

First of all the bagpipe, and the great and small giants, dancing all along the streets. 2. The big silver cross of the cathedral, carried by a clerk-priest, and two young assistants, with silver candlesticks and lighted candles. 3, From the cross to the piper, a man with a high hook goes and comes back again while the procession lasts. The hook is called St. Paul's hook, because it belongs to St. Paul's church. That hook is very sharp, and they make use of it in that procession? to cut down the signs of taverns and shops, for fear that the holy custodia should be spoiled. *4.* The standard and sign of the youngest corporation, and all *****the members of it, with a wax candle in their hands, forming two lines, whom all the corporations follow one after another in the same order.— There are thirty corporations, and the smallest is composed of thirty members. 5. The boys and girls of the blue hospital with their master, mistress, and chaplain in his *alva,*

stola. and long sacerdotal cloak. 6. The youngest religion (the order of St. Francis is called St. Francis' religion, and so are all orders, which they reckon 70, and which we may really, in the phrase of a satirical gentleman, call 70 *religions without religion)* with their reverend and two friars more at the end of each order, dressed in the ornaments they use at the altar; and so all the orders go one after another in the same manner. There are 20 convents of friars, and on this solemn festival, every one being obliged to go to the procession, we reckon there may be about 2000 present on this occasion: and 16 convents of nuns, the number of them by regular computation is 1500. 7. The clergy of the youngest parish, with the parish cross before, and the minister of it behind them in sacred ornaments. And so the clergy of other parishes follow one another in the same order, every friar and priest having a white wax candle lighted in his hand.

The number of secular priests, constantly residing in Saragossa, is 1200 in that one town. So by the said account, we find all the ecclesiastical persons to amount to 4700, when the whole of the inhabitants come to 15000 families.

8. The clergy of the cathedrals of St. Salvator, and the lady of Pilar, with all their sacerdotal ornaments, as also the musicians of both cathedrals which go before the custodia or sacrament, singing all the way. Then the 12 priests more, that carry the canopy under which the sacrament goes, and under the end of it the dean, and two prebends, as deacon and sub-deacon. The archbishop in his pontifical habit goes at the subdeacon's right hand, the viceroy at the archbishop's, and the deacon and subdeacon, one at the right and the other at the left, all under the canopy. Six priests, with incense and incensaries on both sides of the custodia, go incensing the sacrament without intermission; for while one kneels down before the great host, and incenses it three times, the other puts incense in his incensary, and goes to relieve the other, and thus they do, from the coming out of the church, till they return back again to it.

9. The great chancellor, presidents, and councils, follow after, and after all, the nobility, men and women, with lighted candles. This procession last four hours from the time it goes out, till it comes into the church again. All the bells of the convents and parishes ring all this time; and if there were not so many idolatrous ceremonies in that proces-

sion, it would be a great pleasure to see the streets so richly adorned with the best hangings, and the variety of persons in the procession.

The riches of that procession are incredible to a foreigner, but matters of fact (the truth of which may be inquired into) must be received by all serious people. I have spoken already of the rich *custodia* which the archbishop of Sevil gave to the cathedral, and of the rich chalice set in diamonds. Now besides these two things, we reckon 33 silver crosses belonging to convents, and parish churches, ten feet high, and about the thickness of the pole of a coach; thirty-three small crosses which the priests and friars, who officiate that day, carry in their hands; these crosses, though small, are richer than the big one, because in the middle of the cross there is a relic which is apiece of wood (as they say) of the cross on which our Saviour was crucified, and which they call *holy wood.*—— This relic is set in precious stones, and many of them set in diamonds. Thirty-three sacerdotal cloaks to officiate in, made of Tusy d'or, edged with pearls, emeralds, rubies, and other rich stones, Sixty-six silver candlesticks, four feet high. A large gold possonet, and a gold handle for the hysop; six incensaries, four of them silver, and two of gold; four silver incense boxes, and two gold ones. Three hundred and eighty silver bodies of saints on their rich gilt pedestals, of which two hundred are whole bodies, and the rest half, but many are gilt, and several wear mitres on their heads, embroidered with precious stones.

The image of St, Michael, with the devil under his feet, and the image with wings, are of solid silver, gilt all over.

With this magnificence they carry the sacrament through the principal streets of the city, and all the people that are in the balconies and lattice windows throw roses and other flowers upon the canopy of the sacrament as it goes by. When the procession is over, and the sacrament placed in the tabernacle, there is a stage before the altar to act a sacramental or divine comedy, which lasts about an hour, and this custom is practiced also on Christmas eve. By these, every body may know their bigotries, superstitions and idolatries.

Now I come to say something of the strange notions the priests and friars, confessors and preachers, put in the people's heads, concerning the host. First, they preach and charge the people to adore the sacrament, but never to touch the consecrated host $r wafer, this being a crime against the catholic faith, and that

all such as dare to touch it, must be burned in the inquisition, Secondly, to believe that the real flesh and blood of Jesus Christ is in the Eucharist; and that, though they cannot see it, they ought to submit their understandings to the catholic faith. Thirdly, that if any body could lawfully touch the host, or wafer, and prick it with a pin, blood would come out immediately, which they pretend to prove with many miracles, as that of the *corporales* of Daroca, which, as it comes *apropos,* I cannot pass by without giving an account of it.

Daroca is an ancient city of the kingdom of Aragon, which bordereth on Castilla. It is famous among the Spaniards for its situation and strength, and for the mine that is in the neighboring mountain to it. For the floods coming with impetuosity against the walls, and putting the city in great danger, the inhabitants dug three hundred yards from one end of the mount to the other, and made a subterranean passage, and the floods going that way, the city is ever since free from danger. But it is yet more famous for what they call *corporales.* The story is this:—When the Moors invaded Spain, a curate near Daroca took all imaginable care to save the consecrated wafers that were in the tabernacle, and not to see them profaned by the infidels, and open enemies of their faith. There were but five small hosts in all, which he put with the fine holland on which the priest puts the great host when he says mass; and this piece of holland is called corporales.— The Moors were at that time near, and nobody could make an escape; and the priest, ready to lose his own life, rather than to see the host profaned, tied the corporales with the five wafers in it, on a blind mule, and whipped the beast out of town, said, Speed you well, for I am sure that the sacrament on your back will guide you to some place free from the enemies of our religion. The mule journeyed on, and the next day arrived at Daroca, and some people observed the corporales tied with the holy stola to the mule's belly, were surprised at so rare and unexpected a thing, and called a priest of the great parish church; he came to the mule, and examining the thing, found the five wafers converted into blood, and stamped on the holland cloth; which spots of blood (or painting) of the bigness of a tenpenny piece, are preserved till this present time. Then the priest cried out, *a miracle;* the clergy in great devotion and procession came with candles and a canopy, and taking the mule under it, went to the great church; and when the minister of the parish had taken the

stola and corporales from off the mule, he went to place the corporales on the are altaris, or the altar's table, but the mule not well pleased with it, left the company, and went up to the steeple or belfry; then the parish minister (though not so wise as the mule) followed the mule up stairs, and seeing the beast mark a place there with its mouth, he soon understood that the mule being blind, could neither go up, nor mark that place without being inspired from above; and having persuaded the people of the same, all agreed that there should be a little chapel built to keep the holy corporales. When this resolution was approved by the clergy and laity, the mule died on the steeple. At the same time the curate having made his escape, and by divine inspiration followed the mule's steps, came to Daroca, and telling the whole cause of his putting the sacrament on the mule to save it from profanation, both clergy and laity began to cry out, *a miracle from Heaven;* and immediately further agreed, that the mule should be embalmed and kept before the holy corporales in the steeple, *ad perpetuam Rei Memoriam. Item,* to make a mule of the best stone that could be found, in honor of the mule, and that for the future his name should be the *holy mule.* All things being done accordingly, and the city never having been mastered by the Moors, (as the inhabitants say,)* they instituted a solemn festival, to which ever since the neighbors, even fourteen leagues distant come every year. Those that go up to the steeple to see the holy miracle of the wafers converted into blood, and the holy mule, must pay four reals of plate. The people of Daroca call it sometimes, *the holy mystery*, another time *the holy miracle; the sacrament of the mule* by some ignorants; *the holy sacrament on a mule* by the wise, &c. I myself took a journey to see this wonder of Daroca, and paying the fees, went up to have a full view of every thing; and really, I saw a mule of stone, and a coffin wherein the embalmed mule was kept, (as the clerk told me,) but he did not open it, for the key is kept always at the bishop's palace. I saw likewise the linen with five red spots in a little box of gilt silver, two candle's always burning before it, and a glass lamp before the mule's coffin. At that time I believed every part of the story. All sorts of people believe, as an infallible truth, that every body's sight is preserved during life in the same degree of strength and clearness it is in at the time they see these bloody spots, which is proved by many instances of old women, who by that means have excellent eyes to the last. *Item:* They

give out that no blind person ever came before the corporales, without his sight being restored to him; which I firmly believe; for no blind person ever was up in the steeple. I can not swear this, but I have very good reason to affirm it; for in the first place there is a small book printed, called "Directions for the faithful people," teaching them how to prepare themselves before they go up to see the holy mystery of the corporales of Daroca. One of the advices to the blind is, that they must confess and receive the sacrament, and have the soul as clean as crystal, and to endeavor to go up to the steeple from the altar's table without any guide; and that if some cannot go as far as the chapel of the belfry, it is a sign that that man is not well prepared. The distance between the altar and the steeple's door is about forty yards, and there are nine strong pillars in the body of the church; so the poor blind people, before they can reach the belfry's door, commonly break their noses, some their heads, &c. And some, more cautious and careful, and happy in finding out the door, when they are in the middle of the stairs, find a snare or stock, and break their legs; for I remember very well, when I went up myself, I saw a sort of a window in the middle of one of the steps, and asking the use of it, the clerk told me, it was to let down through it the rope of the great bell. Then I inquired no farther; but now, being sure that there was but that small window shut up in the whole pair of winding stairs, I concluded, that it could not be there for the said use, and in all probability that window was the snare to catch the poor blind people in. Therefore, the clerk being not sure of the miracle, by this prevents the discovery of the want of virtue in the holy corporales, to cure all diseases, and at the same time gives out a miracle, and the miracle is, that the blind man has broke his leg, and that it is a just punishment for daring to go up either unprepared, or with little faith; so no blind man has recovered sight by the virtue of the corporales.

By means of this same direction, no sick person dareth to go up; but if they recover, it must be a miracle of the holy mystery. And if a mule happen to be sick, the master of it goes and makes the beast give three turns around the steeple, thinking that its brother mule hath power to cure it. Many *I*\\ be apt to suspect the truth of this story; nay, some will think it a mere forgery; but I appeal to several officers of the army that went through Daroca, to be witness for me. It may

be they were not told all the circumstances of it, because the people there having strange notions of an heretic; but the mule and corporales being the most remarkable thing in the city, I am sure many did hear of it, though nobody of the heretics could see the holy mystery, being a thing forbidden by their church.

With this, and the like pretended miracles, priests and friars, confessors and preachers, make the people believe the real presence of Christ's body in the host, and the ineffable virtue of this sacrament to cure all bodily distempers: nay, what is more than all these, they persuade and make the people believe, that if a man or a woman has the consecrated wafer by them, they cannot die suddenly; nay, nor be killed by violent hands. So great is the power of the host (they say,) that if you shew it to the enraged sea, the storm immediately ceaseth; if you carry it with you, you cannot die, especially a sudden death. And really they may venture to give out this doctrine as an infallible point, for they are sure nobody will dare touch the host, and much less to carry it with them, it being so high a crime, that if any body was found out with the consecrated wafer on his body, the sentence is already past by the inquisitors, that such a person is to be burnt alive.

A parish priest carrying the consecrated host to a sick person out of the town, was killed by a flash of lightning, which accident being clearly against this pretended infallible power of the host, the people took the liberty to talk about it; but the clergy ordered a funeral sermon, to which the nobility and common people were invited by the common cryer. Every body expected a funeral sermon: but the preacher, taking for his text *Judicium sibi mouducat,* proved, that the priest killed by a flash of lightning, was certainly damned, and that his sudden death, when he had the consecrated host in his hands, was the reward of his wickedness, and that his death was to be looked upon as a miracle of the holy host, rather than an instance against the infinite power of it, for said he, we have carefully searched and examined every thing, and have found that he was not a priest, and therefore had no authority to touch the host, nor administer the sacrament of the eucharist. And with this the murmur of the people ceased, and every body afterwards thought that the sudden death of the priest was a manifest miracle wrought by the host, and a visible punishment from heaven for his sacrilegious crimes.

The truth is, that the priest was ordained by the bishop of Tarasona, in Aragon. The thing happened in the city of Calatayed, in the same kingdom; his name was Mossen Pedro Aquilar; he was buried in the church called *the Sepulcher of our Lord.* The reverend father Fombuena was the preacher, and I was one of the hearers, and one that believed the thing as the preacher told us, till after a while, some members of the academy having examined the case, and found that he was really a priest, proposed it to the assembly, that every body might give his opinion about it. The president said that such a case was not to be brought into question, but the doctrine of the church touching eucharistia must be believed without any scruples.

Again, That the host has no virtue nor power to calm the raging sea, I know myself by experience; and as the relation of the thing may prove effectual to convince other Roman Catholics of their erroneous belief, as well as the passage itself did me, it seems fit in this place to give an account of it, and I pray God Almighty, that it may please him to give all the Roman Catholics the same conviction, some way or other, his infinite goodness was pleased to give me, that they may take as firm a resolution as I have taken, to espouse the safest way to salvation; for if we take our measures concerning the truths of religion from the rules of holy scriptures, and the platform of the primitive churches; nay, if the religion of Jesus Christ as it is delivered in the New Testament, be the true religion, (as lam certain it is) and the best and safest way to salvation; then certainly the protestant religion is the purest, that is, at this day, in the world; the most orthodox in faith, and the freest on the one hand from idolatry and superstition, and on the other, from whimsical novelties and enthusiasms, of any now extant; and not only a safe way to salvation, but the safest of any I know in the world. Now I come to my story.

After I left my country, making use of several stratagems and disguises, I went to France, dressed in officer's clothes, and so I was known by some at Paris, under the name of the Spanish officer. My design was to come to England, but the treaty of Utrecht not being concluded, I could not attempt to come from Calais to Dover without a pass. I was perfectly a stranger in Paris, and without any acquaintance, only one French priest ?/ho had studied in Spain, and could speak Spanish perfectly well, which was a great satisfaction to me, for at that time I could not speak French. The priest (to whom I made some presents,) was interpreter of the Spanish letters to

the king's confessor, father le Teller, to whom he introduced me; I spoke to him in Latin, and told him I had got a great fortune by the death of an uncle in London, and that I should be very much obliged to his reverence, if by his influence t could obtain a pass. The priest had told him that I was a captain, which the father believed, and *my* brother having been a captain, (though at that time he was dead,) it was an easy thing to pass for him. The first visit was favorable to me, for the father confessor promised to get me a pass, and bid me call for it two or three days after, which I did; but I found the reverend very inquisitive, asking me several questions in divinity: I answered to all, that I had studied only a little Latin. He then told me there was no possibility of obtaining a pass for England, and that if I had committed any irregular thing in the array, he would give me a letter for the king of Spain, to obtain my pardon, and make my peace with him again. I confess this speech made me very uneasy, and I began to suspect some danger, so I thanked him for his kind offer to me, and told him I had committed nothing against my king or country, which I would convince him of by refusing his favor, and by returning back into Spain that very week. So I took my leave of him, and the day following I left Paris, and went back to St. Sebastian, where I kept my lodgings till I got the opportunity of a ship for Lisbon. The merchants of Saragossa trade to St. Sebastian, where I was afraid of being known, and discovered by some of them, and for this reason I kept close in my room, giving out that I was not well. How to get a ship was the only difficulty; but I was freed from this by sending for the father rector of the Jesuits, on pretence that I was very ill, and was willing to confess my sins. Accordingly he came to me that very day, and I began my confession in which I only told him, that as I was an officer in the army, and had killed another officer, for which the king had ordered me to be taken up, so that my life being in danger, and my conscience in trouble on account of the murder, I put both life and soul into his hands. He asked me ail the usual questions; but I confessing no other sin, the father thought I was a good Christian, and something great in the world; so he bade me be easy and mind nothing but keep myself in readiness for my voyage, and that he would send a captain of a ship to me that very night, who would take me along with him into the ship, and sail out the next morning. And so all was performed accordingly, and I went that night to embark. What directions the

father rector gave the captain I know not: this I know, that I was treated as if I were the son of a grandee, and served by the captain himself. This was the first time of my life being at sea, and I was very sick the two first days; the third day a great storm began, which put me in fear of losing my life. But then calling to my memory that the divine power was said to be in a consecrated host, to calm the raging sea, and knowing that a priest had power to consecrate at any time, and every where, upon urgent necessity, I went into the captain's cabin, and took one of the white wafers he made use of for sealing letters, and being alone, I made this promise before God Almighty, from the bottom of my heart, that if he would graciously condescend to remove my scruples at once, by manifesting the real presence of his body in the host, and its infinite power, by calming the raging tempest at the sight of the one I was now going to consecrate, then I would return back again into my church and country, and live and die in the Romish communion; but if the effect did not answer to the doctrine preached of the host, then I would live and die in the church that knoweth no such errors, nor obeyeth the pope. After this promise, I said my prayers of preparation to consecrate; and after I had consecrated one wafer, (which I was sure in my conscience was duly consecrated, for the want of ornaments and a decent place, is no hindrance to the validity of the priest's consecration,) I went up, and hiding the wafer from the captain and the crew of the ship, I shewed it to the sea, and trembling all over, stood in that condition for half an hour. But the storm at that time increased so violently, that we lost the mast of the ship, and the captain desired me to go down. I was willing to wait a little longer for the efficacy of the host, but finding none at all, I went down, and kneeling, I began to pray to God, and thinking I was obliged to eat the consecrated host for reverence sake, I did eat it, but without any faith of the efficacy and power of it. Then I vowed before God never to believe any doctrine of the Romish church, but those that were taught by Jesus Christ and his apostles, and to live and die in that only. After this vow, though the storm did continue for a day and night, my heart was calmed, all my fears vanished, and though with manifest danger of our lives, we got into Vigo's harbor and safe from the storm.

I left the ship there, and by land I went to Portugal, having an inward joy and easiness in my heart; but having stopped at Porto-Porto, to take a little rest, I fell sick of an intermitting

fever, which brought me to the very point of death throe times, in three months and nine days. The minister of the parish being told by my landlord, the condition I was in, past hopes of recovery, came to visit me, and desired me to confess and receive as a good Christian ought to do; but I thanking him for his good advice, told him, that I was not so sick as he believed, and that I would send for him if I had any occasion, and really, I never believed that I was to die of that distemper, and by this thought, I was freed from priests and confessors.

When I was out of danger, and well recovered, I went to Lisbon, where I had the opportunity of talking with some English merchants, who explained to me some points of the protestant religion, and my heart was in such a disposition, that their words affected me more than all the sermons and moral sums of the Romish church had ever done before.

I knew a captain in the Spanish army, Don Alonso Corsega by name, who was killed at the siege of Lerida, in whose bosom was found (in a little purse) the consecrated wafer, for which his body was burnt to ashes. It is very likely that the poor man thinking to escape from death by that means, he took it out of his mouth when he went to receive, and kept it as an amulet against the martial instruments, which paid no respect to its fancied divinity.

Now by these instances I have given you already, it appears that the practices of the Romish priests, in the administration of the Eucharist, either to healthy or sick people, are only observed for interest's sake, as the worship and adoration given to the consecrated wafer, tends only to the increase of their treasure. And lastly, the doctrine of transubstantiation and real presence of Christ, which they endeavor to make the people believe by supposed miracles, is only to cheat and blind the poor laity, and raise in them a great reverence and admiration of their persons and office.

O Lord God, who receivest into thy favor those that fear thee, and do work righteousness, suffer not so many thousands of innocent people to be led in the way of error, but enlighten them with thy spirit; put the light of the gospel upon the candlestick, that all those who are in darkness may by that means come to the safe way of salvation, and live and die in the profession of thy truth, and the purity of that perfect religion taught by thine only son, our Saviour Jesus Christ our Lord. *Amen.*

ARTICLE IV.

Of Purgatory.

I cannot give a real account of Purgatory, but I will tell all I know of the practices and doctrines of the Romish priests and friars, in relation to that imaginary place, which indeed must be of vast extent and almost infinite capacity, if, as the priests give out, there are as many apartments in it as conditions and ranks of people in the world among Roman Catholics.

The intenseness of the fire in Purgatory is calculated by them, which they say is eight degrees, and that of hell only four degrees. But there is a great difference between these two fires, in this, viz: that of purgatory (though more intense, active, consuming and devouring) is but for a time, of which the souls may be freed by the suffrages of masses; but that of hell is forever. In both places, they say, the souls are tormented, and deprived of the glorious sight of God, but the souls in purgatory (though they endure a great deal more than those in hell) have certain hopes of seeing God sometime or other, and that hope is enough to make them to be called *the blessed souls.*

Pope Adrian the Third, confessed, that there was no mention of purgatory in scripture, or in the writings of the holy fathers; but notwithstanding this, the council of Trent has settled the doctrine of purgatory without alledging any one passage of the holy scripture, and gave so much liberty to priests and friars by it, that they build in that fiery palace apartments for kings, princes, grandees, noblemen, merchants and tradesmen, for ladies of quality, for gentlemen and trademen's wives, and for poor common people. These are the eight apartments which answer to the eight degrees of *intensus ignis,* i. e. intense fire; and they make the people believe, that the poor people only endure the least degree; the second being greater, is for gentlewomen and tradesmen's wives, and so on to the eighth degree, which being the greatest of all, is reserved for lungs. By this wicked doctrine they get gradually masses from all sorts and conditions of people, in proportion to their greatness. But as the poor cannot give so many masses as the great, the lowest chamber of purgatory is always crowded with the reduced souls of those unfortunately fortunate people,

for they say to them, that the providence of God has ordered every thing to the ease of his creatures, and that foreseeing that the poor people could not afford the same number of masses that the rich could, his infinite goodness had placed them in a place of less sufferings in purgatory.

"But it is a remarkable thing, that many poor silly tradesmen's wives, desirous of honor in the next world, ask the friars whether the souls of their fathers, mothers, or sisters can be removed from the second apartment (reckoning from the lowest to the third, thinking by it that though the third degree of fire is greater than the second, yet the soul would be better pleased in the company of ladies of quality; but the worst is, that the friar makes such women believe, that he may do it very easily, if they give the same price for a mass the ladies of quality give, I knew a shoemaker's wife, very ignorant, proud, and full of punctilios of honor, who went to a Franciscan friar and told him that she desired to know whether her own father's soul was in purgatory or not, and in what apartment. The friar asked her how many masses she could spare for it; she said two; and the friar answered, your father' soul is among the beggars. Upon hearing this, the poor woman began to cry, and desired the friar to put him, if possible, into the fourth apartment, and she would pay him for it; and the *quantum* being settled, the friar promised to place him there the next day; so the poor woman ever since gives out that her father was a rich merchant, for it was revealed to her, that his soul is among the merchants in purgatory.

Now what can we say, but that the pope is the chief governor of that vast place, and the priests and friars the quartermasters that billet the souls according to their own fancies, and have the power, and give for money the king's apartments to the soul of a shoemaker, and that of a lady of quality to her washer-woman

But mind reader, how chaste the friars are in procuring a separate place for ladies in purgatory; they suit this doctrine to the temper of a people whom they believe to be extremely jealous, and really not without ground of them, so no soul of a woman can be placed among men. Many serious people are well pleased with this Christian caution; but those that are given to pleasure do riot like it at all; and I knew a pleasant young collegian, who went to a friar and told him: father, I own I love the fair sex, and I believe my soul will always retain that inclination. I am told that no man's soul can be in

company with ladies, and it is a dismal thing for me to think, that I must go there, (but as for hell, I am in no danger of it, thanks to the pope,) where I shall never see any more women, which will prove the greatest of torments to my soul; so I have resolved to agree with your reverence beforehand, upon this point. I have a bill often pistoles upon Peter la Vinna Banquer, and if you can assure me, either to send me straight to heaven when I die, or to the ladies' apartment in purgatory, you shall have the bill; and if you cannot, I must submit to the will of God, like a good Christian. The friar seeing the bill, which he thought ready money, told him that he could do either of the two, and that he himself might choose which of the two places he pleased. But father, (said the collegian,) the case is, that I love Donna Teresa Spinola, but she does not love me, and I do not believe that I can expect any favor from her in this world, so I would know whether she is to go before me to purgatory or not. O! that is very certain, (said the friar.) I choose then (said the collegian) the ladies' apartment, and here is the bill, if you will give me a certificate under your hand that the thing shall be so; but the friar refusing to give any authentic certificate, the collegian laughed at him, and made satirical verses upon him, which were printed, and which I myself read, I knew the friar too, who being mocked publicly, was obliged to remove from his convent to another in the country.

Notwithstanding all these railleries, of which the inquisitors cannot take notice, being not against the catholic faith; priests and friars do daily endeavor to prove, that purgatory is a real existent place, and that by masses, the souls detained in it are daily delivered out of it, and this they prove by many revelations made to devout, pious people, and by many apparitions.

They not only preach them publicly, but books are printed of such revelations and apparitions. I remember many of them, but I shall not trouble the reader with them; only I will tell some of the most remarkable ones of my time.

In the latter end of king Charles, the Second's reign, a nun of Guadalajara wrote a letter to his majesty, acquainting him, that it was revealed to her by an angel, that the soul of his father Philip the Fourth, was still in purgatory, (all alone in the royal apartments) and likewise in the lowest chamber, the said king Philip's shoemaker, and that upon saying so many masses, both should be delivered out of it, and should go to enjoy

the ravishing pleasure of an eternal life. The nun was reputed a saint upon earth, and the simple king gave orders to his confessor to say, or order so many masses to be said, for that purpose; after which, the said nun wrote again to his majesty, congratulating and wishing him joy for the arrival of his father to heaven; but that the shoemaker, who was seven degrees lower than Philip in purgatory, was then seven degrees higher than his majesty in heaven, because of his better life on earth, who never had committed any sin with women, as Philip had done all his life time, but that all was forgiven to him on account of the masses.

Again, they give out in the pulpit, that the pope has an absolute power to make the mass efficacious to deliver the soul, for which it is said, out of that place, and that his holiness can take at once all the souls out of it; as Pious the Vth did, (as they report) who, when he was cardinal, was mighty devout, and a great procurer of the relief of souls, an who had promised them with a solemn oath, that if by the prayers in purgatory, he should be chosen pope, then he would empty purgatory of all the souls at once. At last, by the intercession of the souls with God Almighty, he was elected pope, and immediately he delivered all the souls out of that place; but that Jesus Christ was so angry with the new pope, that he appeared to him, and bade him not to do any such thing again, for it was prejudicial to the whole clergy and friarship. That pope delivered all the souls out of purgatory, by opening the treasure of the church, in which were kept millions of masses, which the popes make use of for the augmenting the riches of the holy see. But he took care not to do it again; for though, *quod-cunque solveritis in Terra, erit solutum et in Coelis,* there is not specified the same power in purgatory, therefore, ever since, the popes take no authority, nor liberty to sweep purgatory at once, for it would prove their ruin, and reduce the clergy to poverty.

When some ignorant people pay for a mass, and are willing to know whether the soul for which the mass is said, is, after the mass, delivered out of purgatory; the friar makes them believe, that the soul will appear in the figure of a mouse within the tabernacle of the altar, if it is not out of it, and then it is a sign that the soul wants more masses; and if the mouse does not appear, the soul is in heaven. So when the mass is over, he goes to the tabernacle backwards, where is a little door with a crystal, and lets the people look through it: But O

pitiful thing! They see a mouse which the friars keep, (perhaps for this purpose,) and so the poor sots give more money for more masses, till they see the mouse no more. They have a revelation ready at hand, to say, that such a devout person was told by an angel, that the soul for which the mass, is said, was to appear in the figure of a mouse in the *sacrario* or tabernacle.

Many other priests and friars do positively affirm, and we see many instances of it forged by them in printed books, that when they consecrate the host, the little boy Jesus doth appear to them in the host, and that is a sign that the soul is out of purgatory. There is a fine picture of St. Anthony de Paula, with the host in his hand, and the little Jesus is in the host, because that divine boy frequently appeared to him when he said mass/as the history of his life gives an account. But at the same time, they say, that no layman can see the boy Jesus, because it is not permitted to any man but to priests, to see so heavenly a sight: and by that means they give out what sort of stories they please, without any fear of ever being found out in a lie.

As to the second day of November, which is the day of the souls of purgatory, in which every priest and friar sayeth three masses for the delivery of so many souls out of the pains of it, they generally say, that from three of the clock, of the first day of November (all saints' day) till three in the afternoon, the next day, all the souls are out of purgatory, and entirely free from the pains of it; (those four and twenty hours being granted by his holiness fora refreshment to them) and that all that while they are in the air diverting themselves, and expecting the relief of so many masses, to get by them the desired end, viz. the celestial habitations. On these twenty-four hours, they ring the bells of all the churches and convents, which (as they say) is a great suffrage and help to the souls, and on that day the priests and friars get more money than they get in two months time beside; for every family, and private person too, give yellow wax candles to the church, and money for masses and responsa, I. e. a prayer for the dead, and all these twenty-four hours the churches are crowded with people, and the priests and friars continually singing prayers for the dead, and this they call the priests and friars' fair day; which they solemnize with the continual ringing of bells, though they give out, that it is a suffrage for the souls of purgatory.

And on the same pretence, there is a man in every parish that goes in the dark of the evening through all the streets with a bell, praying for the souls, and asking charity for them in every house, always ringing the bell as a suffrage. The duke of Ossuna made a witty repartee to pope Innocent the XIth, on this subject. The duke was ambassador for the king of Spain at Rome, and he had a large bell on the top of his house, to gather his domestics when he was going out. Many cardinals lived by his palace, and complained to the pope, that the ambassador's bell disturbed them; (for the duke used to order to ring the bell when he knew the cardinals were at home) and the pope spoke immediately to the duke, and asked his Excellency the reason of keeping so big a bell? To which the duke answered, that he was a very good Christian, and a good friend to the souls in purgatory, to whom the ringing of the bell was a suffrage. The pope took in good part this railery, and desired him to make use of some other signal to call his servants; for that of the bell was very noisy, and a great disturbance to the cardinals, his neighbours; and that if he was so good a friend to the souls in purgatory, he would do them more service by selling the bell; and giving the money for masses.

To tell the truth, the duke did not care for the souls, but all his design was to vex the cardinals. So the next day he ordered to bring down the bell, and to put in the same place a cannon, or a great piece of ordnance, and to give twelve shots every morning and twelve at midnight, which was the time the cardinals were at home. So they made a second complaint to the pope, upon this, he spoke to the duke again, and he answered to his holiness, that the bell was to be sold, and the money to be delivered to the priests for masses; but that he had ordered the cannon as a suffrage for the souls of the poor soldiers that had died in the defence of the holy see. The pope was very much affronted by this answer, and as he was caressing a little lap-dog he had in his arms, got up, and said. Duke, I take more care of the souls of the poor soldiers than you of your own soul; at which, the duke taking out of the pope's arms the lap-dog, and throwing him through the window, said, and I take care to show the pope how he ought to speak with the king of Spain, to whom more respect is due. Then the pope, knowing the resoluteness of the duke, and that his holiness could get nothing by an angry method, chose to let he thing drop there, rather than to make more noise: so the

duke kept his cannon piece, and the cardinals were obliged to remove their families into a more quiet place.

A mendicant friar one day asked some charity from the same duke, for the souls of purgatory, and said, my lord, if you put a pistole in this plate, you shall take out of purgatory that soul for which you design it. The duke gave the pistole, and asked whether the soul of his brother was already out of it? And when the friar said Yea; the duke took again his pistole, and told the friar, now you cannot put his soul into purgatory again. And it is to be wished that every one was like that duke, and had the same resolution to speak the truth to the pope himself and all his quarter-masters.

I have told in the first article of this chapter, that every Friday is appointed to say masses for the souls in purgatory, which did belong to corporations of fraternities, and what great profit priests, and especially friars, get by it. Now by this infallible custom and practice, we may say, that purgatory contains as many corporations of souls, as there are corporations of tradesmen here below, which fraternities are more profitable to all sorts of communities of friars, than the living members of them upon earth. But some of these people, either out of pleasantry, or out of curiosity, ask sometimes in what part of the world, or of the air, is that place of purgatory? To which the friars answer, that it is between the centre of the earth and this earthly superfices; which they pretend to prove, and make them believe by revelations, and especially by a story from a Jesuit father, who in his travels saw the earth open by an earthquake, and in the deep a great many people of a flaming red color, from which nonsensical account they conclude, to blind the poor people, that those were the souls of purgatory, red as the very flame of fire, But observe, that no priest or friar would dare to tell such frivolous stories to people of good sense, but to the ignorant, of which there are great numbers in those parts of the world.

When they preach a sermon of the souls, they make use of brimstone, and burn it in the pulpit, saying, that such flames are like those of the fire in purgatory. They make use of many pictures of the souls that are in the middle of devouring fire, lifting up their hands to heaven, as if they were crying for help and assistance. They prove their propositions with revelations and apparitions, for they cannot find in the scripture any passage to ground their audacious thoughts on, and

such sermons are to the people of sense better diversion than a comedy; for besides the wretchedness of style and method they tell so many sottish stories, that they have enough to laugh at afterwards for a long while.

I went to hear an old friar, who had the name of an excellent preacher, upon the subject of the souls in purgatory, and he took his text out of the twenty-first chapter of the Apoc.? 27th verse: *And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination;* by which he settled the belief of a purgatory, proving by some romantic authority that such a passage ought to be understood of purgatory, and his chief authority was, because a famous interpreter, or expositor, renders the text thus: There shall not enter into it (meaning heaven) any thing which is not proved by the fire, as silver is purified by it. When he had proved this text, he came to divide it, which he did into these three heads: *First,* that the souls suffer in purgatory three sorts of torments, of which the first was fire, and that greater than the fire of hell. *Secondly,* to be deprived of the face of God—and *Thirdly,* which was the greatest of all torments, to see their relations and friends here on earth diverting themselves, and taking so little care to relieve them out of those terrible pains. The preacher spoke very little of the two first points, but he insisted upon the third a long hour, taxing the people of ingratitude and inhumanity, and that if it was possible for any of the living to experience, only for a moment, that devouring flame of purgatory, certainly he would come again, and sell whatever he had in the world, and give it for masses. And what pity it is (said he) to know that there are the souls of many of my hearers' relations there, and none of them endeavor to relieve them out of that place. He went on and said: I have a catalogue of the souls, which, by revelation and apparition, we are sure are in purgatory; for in the first place, the soul of such a one (naming the soul of a rich merchant's father) appeared the other night to a godly person, in the figure of a pig, and the devout person, knowing that the door of his chamber was locked up, began to sprinkle the pig with holy water, and conjuring him, bade him speak, and tell him what he wanted? And the pig said, lam the soul of such an one, and I have been in purgatory these ten years for want of help. When I left the world, t forgot to tell my confessor where I left 1000 pistoles, which I had reserved for masses. My son found them out, and he is

such an unnatural child, that he doth not remember my pitiful condition; and now by the permission of heaven, I come to you, and command you to discover this case to the first preacher you meet, that he may publish it, and tell my son, that if he doth not give that money for masses for my relief, I shall be forever in purgatory, and his soul shall certainly go to hell.

The credulous merchant, terrified with this story, believing every tittle of it, got up before all the people, and went into the vestry, and when the friar had finished, he begged of him to go along with him to his house, where he should receive the money, which he did accordingly, for fear of a second thought; and the merchant gave freely the 1000 pistoles, for fear that his father's soul should be kept in purgatory, and he himself go to hell.

And besides these cheats and tricks, they make use of themselves to exact money, they have their solicitors and agents that go from one house to another, telling stories of apparitions and revelations, and these are they which we call *beatas* and *devotas;* for as their modesty in apparel, their hypocritical air, and daily exercises of confessing and receiving is well known in the world, the common people have so good an opinion of them, that they believe, as an article of faith, whatever stories they tell, without further inquiry into the matter. So those cunning, disguised devils (or worse,) instructed by the friar their confessor, go and spread abroad many of these apparitions, by which they get a great deal of money for masses, which they give to the father confessor.

Nay, of late, the old nuns, those that, to their grief, the world despises, have undertaken the trade of publishing revelations and apparitions of souls in purgatory, and give out that such a soul is, and shall be in it, until the father, mother, or sister, go to such a friar, and give him so many masses, which he is to say himself, and no other. And the case is, that by agreement between the old skeleton, and the covetous father, he is to give her one third of all the masses that he receives by her means and application. So you see the nature of this place of purgatory, the apartments in it, the degrees of the fire of it, the means the priests and the friars make use of to keep in repair that profitable palace; and above all, the stupidity, sottishness and blindness of the people, to believe such dreams as matters of fact. What now

can the Roman catholics say for themselves? I am very much afraid that they will say that I am a deceiver and impostor. The Jews said of our Saviour, (John vii., v. 12,) some, that he was a good man; others said, nay, but he deceiveth the people, when he was telling the truth. So I shall not be surprised at any calumny or injury dispersed by them; for I am sure in my conscience, before God and the world, that I write the truth. And let nobody mind the method in this account, for now I look upon the practices and cheats of the priests and friars in this point of purgatory, as the most ridiculous, nonsensical, and roguish of all their tricks; so how can a man that has been among them, and is now in the right way, write moderately, without ridiculing them?

I must dismiss this article with my address to the papist priests of England and Ireland. Some of them (immediately after my book was published and read by them) did command their parishioners in their respective mass houses (as I was told by a faithful friend) not to read my book, *sub pena excommunicationis.* Others made frivolous remarks on some of my observations and matters of fact; nay, a zealous protestant having lent one of my books to a Roman catholic lady, she gave it to her priest, and desired his opinion about it. The priest read it over, and corrected only five passages with his hand in the same book, of which I shall speak in my second part. Above all, this article of purgatory is the hardest thing to them; but they ought to consider, that I speak only of my country people, and if they complain, I must crave leave to say, that by that, they make us believe that the Spanish contagion has reached to them, and want of the same remedy with the Spaniards, namely, a narrow, searching into the matter, &c

PART IV.

the Inquisitors and their Practices.

In the time of King Ferdinand the fifth, and Queen Isabella, the mixture of Jews, Moors, and Christians was so great, the relapses of the new converts so frequent, and the corruptions in matters of religion so bare-faced in all sorts and conditions of people, that the cardinal of Spain, thought the introducing the inquisition could be the only way of stopping the course of wickedness and vice; so as the sole remedy to cure the irreligious practices of these times the inquisition was established in the year 1471, in the court, and many other dominions of Spain.

The cardinal's design in giving birth to this tribunal, was only to suppress heresies, and chastise many horrible crimes committed against religion, viz. Blasphemy, sodomy, polygamy, sorcery, sacrilege, and many others, which are also punished in these kingdoms by the prerogative court, but not by making use of so barbarous means as the inquisition doth. The design of the cardinal was not blamable, being in itself good, and approved by all the serious and devout people of that time, but the performance of it was not so, as will appear by and by.

I can only speak of the inquisition of Saragossa, for as I am treating of matters of fact, I may tell with confidence what I know of it, as an eye-witness of several things done there. This tribunal is composed of three inquisitors, who are absolute judges, for, from their judgment there is no appeal, not even to the pope himself, nor to a general council; as doth appear from what happened in the time of king Philip the second, when the inquisitors having censured the cardinal of Toleda, the pope sent for the process and sentence, but the inquisitors did not obey him, and though the council of Trent discharged the cardinal, notwithstanding, they insisted on the performance and execution of their sentence.

The first inquisitor is a divine, the second, a casuist, and the third, a civilian; the first and second are always priests, and promoted from prebends to the high dignity of being holy inquisitors. The third sometimes is not a priest, though he is dressed in a clerical habit. The three inquisitors of my time were, first, Don Pedro Guerrero; second, Don Francisco Torrejon; third, Don Antonio Aliaga. This tribunal hath a high sheriff, and God knows how many constables and under officers, besides the officers that belong to the house, and that live in it; they have likewise an executioner; or we may say, there are as many executioners as officers and judges, &c.; besides these, there are many qualificators and famailiares of which I will give an account by themselves.

The inquisitors have a despotic power to command every living soul; and no excuse is to be given, nor contradiction to be made, to their orders; nay, the people have not liberty to speak, nor complain in their misfortunes, and therefore there is a proverb which says, *Con la inquisition chiton:* Do not meddle with the inquisition; or, as to the inquisition say nothing. This will be better understood by the following account of the method they make use of for the taking up and arresting the people; which is thus:

When the inquisitors receive an information against any body, which is always in private, and with such secrecy that none can know who the informer is (for all the informations are given in at night) they send their officers to the house of the accused, most commonly at midnight, and in a coach— they knock at the door, (and then all the family are in bed) and when somebody asks from the windows, who is there, the officers say, *the holy inquisition.* At this word, he that answered, without any delay, or noise, or even the liberty of giving timely notice to the master of the house, comes down to open the door. I say, without the liberty of giving timely notice, for when the inquisitors send the officers, they are sure by the spies, that the person is within, and if they do not find the accused, they take up the whole family and carry them to the inquisition: so the answerer is with good reason afraid of making any delay in opening the street door. Then they go up stairs and arrest the accused without telling a word, or hearing a word from any of the family, and with great silence putting him into the coach, they drive to the holy prison. If the neighbors by chance hear the noise of the coach, they dare not go to the window, for it is well known,

that no other coach but that of the inquisition is abroad at that time of the night; nay, they are so much afraid, that they dare not even to ask the next morning their neighbors any thing about it, for those that talk of any thing that the inquisition does, are liable to undergo the same punishment,, and this, may be, the night following. So if the accused be the daughter, son, or father, &c., and some friends or relations go in the morning to see the family, and ask the occasion of their tears and grief, they answer that their daughter was stolen away the night before, or the son, or father or mother, (whoever the prisoner be) did not come home the night before, and that they suspect he was murdered, &c. This answer they give, because they cannot tell the truth without exposing themselves to the same misfortune; and not only this, but they cannot go to the inquisition to inquire for the prisoner, for they would be confined for that alone. So all the comfort the family can have in such a case, is to imagine that the prisoner is in China, or in the remotest part of the world, or in hell, wherein *nullus ordo sed sempiternus horror inhdbitat.* This is the reason why nobody knows the persons that are in the inquisition till the sentence is published and executed, except those priests and friars summoned to hear the trial.

The qualificators and familiares which are in the city and country, upon necessity, have full power to secure any person suspected with the same secrecy, and commit him to the nearest commissary of the holy office of the inquisition, and lie is to take care to send them safely to prison; which is all done by night, and without any fear that the people should deliver the prisoner, nay, or even talk of it.

Qualificators,

Are those who, by order from the inquisitors, examine the crimes committed by the prisoners against the catholic faith, and give their opinions or censures about it: they arc obliged to secresy as well as other people; but as the number of them is great, the inquisitors most commonly make use of ten or twelve of the most learned that are in the city, in difficult cases; but this is only a formality, for their opinions and censures are not regarded, the inquisitors themselves being the absolute decisive judges. The distinguishing mark of a qualificator is the cross of the holy office, which is a medal of pure

gold as big as a thirteen, with a cross in the middle, half white and half black, which they wear before their breast; but in public functions or processions, the priests and friars wear another bigger cross of embroidery on their cloak or habits. To be qualificator is a great honor to his whole family and relations, for this is a public testimony of the old Christianity and pure blood (as they call it) of the family.

No nobleman covets the honor of being a qualificatory for they are all ambitious of the cross of St. James, of Alcantara, of Calatravia, of Malta, and the golden fleece, which are the five orders of the nobility; so the honor of a qualificator is for those people, who, though their families being not well known, are desirous to boast of their antiquity and christianism, though to obtain such honor, they pay a great sum of money: for, in the first place, he that desireth to be a qualificator, is to appear before the holy tribunal, to make a public profession of the catholic faith, and to acknowledge the holy tribunal for the supreme of ail others, and the inquisitors for his own judges. This is the first step. After, he is to lay down on the table the certificate of his baptism, and the names of his parents for four generations; the towns and places of their former habitations; and two hundred pistoles for the expenses in taking informations.

This done, he goes home till the inquisitors send for him, and if they do not send for him in six months time he loseth the money and all hopes of getting the cross of qualificator; and this happens very often for the reasons I shall give by and by.

The inquisitors send their commissaries into all the places of the new proponent's ancestors, where they may get some account of their lives and conversations, and of the purity of their blood, and that they never were mixed with Jewish families, nor heretics, and that they were old Christians. These examinations are performed in the most rigorous and severe manner that can be; for if some of the informers and witnesses are in a falsity, they are put into the inquisition; so everybody gives the report concerning the family in question, with great caution, to the best of his knowledge and memory. When, the commissaries have taken the necessary informations with witnesses of a good name, they examine the parish book, and take a copy of the ancestors' names, the year and day of their marriage, and the year, day, and place of their burials. The commissaries then return to the inquisitors with all the exam-

inations, witnesses, proofs, and convictions of the purity and ancient Christianity of the proponent's families, for four generations; and being again examined by the three inquisilors, if they find them real and faithful, then they send the same commissaries to inquire into the character, life, and conversation of the *postulant,* or demanding person, but in this point the commissaries pass by many personal failings, so when the report is given to the holy inquisitors, they send for the *postulant* and examine him concerning matters of faith, the holy scriptures, the knowledge of the ancient fathers of the church, moral cases, all which is but mere formality, for the generality of the holy fathers themselves do not take much pains in the study of those things, and therefore the postulant is not afraid of their nice questions, nor very solicitous how to resolve them.

When the examination is over, they order the secretary to draw the patent of the grant of the holy cross to such an one in regard to his families' old purity of blood and Christianity, and to his personal parts and religious conversation, certifying in the patent, that for four generations past, none of his father's or mother's relations were at all suspected in points concerning the holy Roman catholic faith, or mixed with Jewish or heretical blood.

The day following, the postulant appears before the assembly of qualificators in the hall of the inquisition, and the first inquisitor celebrates the mass, assisted by the two qualificators, as deacon and subdeacon. One of the oldest brethren preacheth a sermon on that occasion, and when the mass is over, they make a sort of procession in the same hall, and after it, the inquisitor gives the book of the gospel to the postulant, and makes him swear the usual oaths, which done, the postulant, on his knees, receiveth the cross or medal, from the hands of the inquisitor, who, with a black ribbon, puts it on the postulant's neck, and begins to sing *te deum,* and the collect of thanks, which is the end of the ceremonies. Then all the assistant qualificators congratulate the new brother, and all go up to the inquisitor's apartment to drink chocolate, and after that, every one to his own dwelling place.

The new qualificator dineth with the inquisitors that day, and after dinner the secretary brings in a bill of all the fees and expenses of the informations; which he must clear before he leaves the inquisition. Most commonly the whole comes to four hundred pistoles? including the two hundred he

gave in the beginning; but sometimes it comes to a thousand pistoles, to those whose ancestors' families were out of the kingdom, for then the commissaries expend a great deal more: and if it happen they find the least spot of Jewdaism, or Heresy, in some relation of the family, the commissaries do not proceed any further in the examination, but come back again to the inquisition immediately, and then the postulant is never sent for by the inquisitors, who keep the two hundred pistoles for pious uses.

Familiares.

Are always laymen, but of good sense and education. These wear the same cross, and for the granting of it, the inquisitors make the same informations and proofs as they make for qualificators. The honor and privileges are the same; for they are not subject but to the tribunal of the inquisition. Their business is not the same; for they are only employed in gathering together, and enquiring after all books against the catholic faith, and to watch the actions of suspected people.—They take a turn sometimes into the country, but then they do not wear their cross openly till occasion requires it. They insinuate themselves into all companies, and they will even speak against the inquisition, and against religion, to try whether the people are of that sentiment; in short, they are spies of the inquisitors. They do not pay so much as the qualificators, for the honor of the cross, but they are obliged to take a turn now and then in the country at their own expense. They are not so many in number as the qualificators, for in a trial of the inquisition, where all ought to be present, I once reckoned 160, and twice as many qualificators. I saw the list of them both, I. e. of the whole kingdom of Arragon, wherein are qualificators, of the secular priests, 243; and of the regular, 406; familiares, 208.

The royal castle, formerly the palace of the king of Arragon, called Aljafeira, was given to the inquisitors to hold their tribunal there, and prison too. It is a musket shot distant from the city, on the river side. But after the battle of Almanza, when the duke of Orleans came as generalissimo of the Spanish and French army, he thought that place necessary to put a strong garrison in; so he made the marquis de Torsy governor of the fort of Aljafeira, and turned out the inquisitors; who, being obliged, by force, to quit their apartments, took a large

house near the Carmelites' convent; but two months after, finding that the place was not safe enough to keep the prisoners in, they removed to the palace of the earl of Tuents, in the great street called Coso, out of which they were turned by Monsieur de Legal, as I shall tell by and by.

A form of their public trial.

If the trial is to be made publicly, in the hall of the holy office, the inquisitors summon two priests out of every parish church, and two regular priests out of every convent; all the v qualificators and familiaries that are in the city; the sheriff, and all the under officers; the secretary, and three inquisitors. All the aforesaid meet at the common hall on the day appointed for the trial at ten in the morning. The hall is hung in black, without any windows, or light, but what comes in through the door. At the front there is an image of our Saviour on the cross, under a black velvet canopy, and six candlesticks with six thick yellow wax candles on the altar's table. On one side there is a pulpit, with another candle, where the secretary reads the crimes; three chairs for the three inquisitors, and round about the hall, seats and chairs for the summoned priests, friars, familiaries, and other officers.

When the inquisitors are come in, an under officer crieth out, silence, silence, silence, the holy fathers are coming!— and from that very time, till all is over, nobody speaks nor spits; and the thought of the place puts every body under respect, fear, and attention. The holy fathers, with their hats on their heads, and serious countenances, go, and kneeling down before the altar, the first inquisitor begins to give out, *Veni Creator Spiritus, mentes tuorum visita, &c.* And the congregation sing the rest, and the collect being said by him also, every body sits down. The secretary then goes up to the pulpit, and the holy father rings a small silver bell, which is the signal for bringing in the criminal. What is done afterwards will be known by the following trial and instances, at which I was present, being one of the youngest priests of the cathedral, and therefore obliged to go to those dismal tragedies; in which, the first thing, after the criminal comes in, and kneels down before the inquisitors, who receives a severe, bitter correction from the first inquisitor, who measures it according to the nature of the crimes committed by

the criminal; of all which, to the best of my memory, I will give an account in the first trial.

Trial I.

Of the reverend Father Joseph Silvestre, Franciscan friar, and the mother Mary of Jesus, abbess of the monastery of Epila, of Franciscan nuns. Father Joseph was a tall, lusty-man, 40 years of age, and had been 12 years professor of philosophy and divinity in the great convent of St. Francis. *Sor Mary was 32 years old, mighty witty, and of an agreeable countenance. These two criminals were dressed in brown gowns, painted all over with flames of fire, representing hell, and a thick rope tied about their necks, and yellow wax candles in their hands. Both, in this dull appearance, came and prostrated themselves at the inquisitors' feet, and the first holy father began to correct them in the following words t

Unworthy creatures, how can our Roman catholic faith be preserved pure, if those who, by their office and ministry, ought to recommend its observance in the most earnest manner, are not only the first, but the greatest transgressors of it? Thou that teachest another not to steal, not to commit fornication, dost thou steal, and commit sacrilege, which is worse than fornication? In these things we could show you pity and compassion; but as to the transgressions of the express commandments of our church, and the respect due to us the judges of the holy tribunal, we cannot; therefore, your sentence is pronounced by these holy fathers of pity and compassion, lord inquisitors, as you shall hear now, and afterwards undergo.

Sor Mary was in a flood of tears; but father Joseph, who was a learned man, with great boldness and assurance, said, What, do you call yourselves holy fathers of pity and compassion? I say unto you, that you are three devils on earth, fathers of all manner of mischief, barbarity and lewdness.

No inquisitors were ever treated at such a rate before, and we were thinking that friar Joseph was to suffer fire, for this high affront to them. But Don Pedro Guerrero, first judge, though a severe, haughty, passionate man, ordered only a gag,

* Sor is a title given to the nuns, which answers to Sister, as coming from the Latin Sorror.

or bit of a bridle to be put into his mouth; but friar Joseph flying into a fury, said, I despise all your torments, for my crimes are not against you, but against God, who is the only judge of my conscience, and you do yet worse things, &c.

The inquisitors ordered to carry him to prison, while the crimes and sentence were reading. So he was carried in, and the nun with great humility heard the accusation and sentence.

The secretary, by order, began to read, 1st. That friar Joseph was made father confessor, and Sot Mary mother abbess. That in the beginning they shewed a great example of humility and virtue to the nuns; but afterwards all this zeal of theirs appeared to be mere hypocrisy and a cover for their wicked actions; for as she had a grate in the wall of friar Joseph's room, they both did eat in private and fast in public. That the said friar Joseph was found in bed with sor Mary by such a nun ; and that she was found with child, and took a remedy to prevent the public proof of it: that both friar Joseph and sor Mary had robbed the treasure of the convent; and that one day they were contriving how to go away into another country, and that they had spoken in an irreverent manner of the pope and inquisitors.

This was the whole accusation against them, which friar Joseph and sor Mary had denied before, saying, it was only hatred and malice of the informers against them, and desired the witnesses to be produced before them; but this being against the custom of the holy office, the holy fathers had pronounced the sentence, viz.: That friar Joseph should be deprived of all the honors of his order, and of active and passive voice, and be removed to a country convent, and be whipped three times a week for the space of six weeks. That sor Mary should be deprived of her abbacy, and removed into another monastery: this punishment being only for their audacious and disrespectful manner of talking against the pope and inquisitors.

Indeed, by this sentence, we did believe, that the crimes they were charged with, were only an invention of the malicious nuns: but poor friar Joseph suffered for his indiscretion; for though the next day the inquisitors gave out that he escaped out of prison, we really believed he had been strangled in the inquisition.

This was the first trial I was present at, and the second was that of Mary Guerrero and friar Michael Navarro, of

which I have given an account in the chapter of auricular confessions. After these two trials, the inquisitors were turned out by Monsieur de Legal, and for eight months we had no inquisition. How this thing happened, is worthy of observation ; therefore I shall give a particular account of it, that I may not deprive the public of so pleasant a story.

In 1706, after the battle of Almanza, the Spanish army being divided into two bodies, one through the kingdom of Valencia, to the frontiers of Catalonia, commanded by the duke of Berwick, the other composed of the French auxiliary troops, 14,000 in number, went to the conquest of Arragon, whose inhabitants had declared themselves for king Charles III. The body of French troops was commanded by his highness the duke of Orleans, who was the generalissimo of the whole army, Before he came near the city, the magistrates went to meet him, and offered the keys of the city, but he refused them, saying, he was to enter it through a breach; and so he did, treating the people as rebels to their lawful king. And when he had ordered all the civil and military affairs of the city, he went down to the frontiers of Catalonia, leaving his lieutenant-general, monsieur de Jofreville, governor of the town. But this governor being a mild tempered man, was loth to follow the orders left him as to the contribution money. So he was called to the army, and the lieutenant-general, monsieur de Legal, came in his place. The city was to pay 1,000 crowns a month, for the duke's table, and every house a pistole, which by computation made the sum of 18,000 pistoles a month, which were paid eight months together; besides this, the convents were to pay a donative, or gift, proportionable to their rents. The college of Jesuits were charged 2,000 pistoles, the Dominicans 1,000, Augustins 1,000, Carmelites l,000, &c. Monsieur de Legal sent first to the Jesuits, who refused to pa;y, saying, it was against the ecclesiastical immunity. But Legal, riot acquainted with those sort of excuses, sent four companies of grenadiers to quarter in their college at discretion. The father sent immediately an express to the king's father confessor, who was a Jesuit, with complaints about the case: But the grenadiers did make more expedition in their plundering and mischiefs, than the courier did in his journey. So the fathers, seeing the damage all their goods had already received, and fearing some violence upon their treasure, went to pay monsieur Legal the 2,000 pistoles as a donative.

Next to this he sent to the Dominicans, The friars of this order are all familiares of the holy office, and depending upon it, they did excuse themselves in a civil manner, saying, they had no money, and if Monsieur de Legal had a mind to insist upon the demand of the 1,000 pistoles, they could not pay them, without sending to him the silver bodies of the saints The friars thought by this to frighten monsieur de Legal, and if he was so resolved as to accept the offer, to send the saints in a procession, and raise the people, crying out *Heresy, Heresy*. De Legal answered to the friars, that he was obliged to obey the duke's orders, and so he would receive the silver saints. So the friars all in a solemn procession, and with lighted candles in their hands, carried the saints to the governor Legal. And as soon as he heard of this public devotion of the friars, he ordered immediately four companies of grenadiers to line the streets on both sides, before his house, and to keep their fuzees in one hand, and a lighted candle in the other, to receive the saints with the same devotion and veneration. And though the friars endeavored to raise the people, nobody was so bold as to expose themselves to the army, there being left eight regiments to keep the mob under fear and subjection. Legal received the saints, and sent them to the mint, promising to the father prior to give him what remained above the 1,000 pistoles. The friars being disappointed in the project of raising the people, went to the inquisitors to desire them to release immediately their saints out of the mint, by excommunicating monsieur de Legal, which the inquisitors did upon the spot; and the excommunication being drawn and signed, they gave strict orders to their secretary to go and read it before monsieur de Legal, which he did accordingly. And monsieur the governor, far from flying into a passion, with a mild countenance took the paper from the secretary, and said, Pray, tell your masters, the inquisitors, that I will answer them tomorrow morning. The secretary went away fully satisfied with Legal's civil behavior. The same minute, as if he was inspired by the holy spirit, without reflecting upon any consequences, he called his own secretary, and bid him draw a copy of the excommunication, putting out the name of Legal, and inserting in its place *the holy Inquisitors,* The next morning he gave orders for four regiments to be ready, and sent them along with his secretary to the inquisition, with command to read the excommunication to the inquisitors themselves, and if they made the least noise, to

turn them out, open all the prisons, and quarter two regiments there. He was not afraid of the people for the duke took away all the arms from every individual person, and on pain of death commanded that nobody should keep but a short sword; and besides, four regiments were under arms to prevent all sorts of tumult and disturbance: so his secretary went and performed the governor's orders. The inquisitors were never more surprised than to see themselves excommunicated by a man that had no authority for it, and resenting it, they began to cry out, *War against the heretic de Legal;* this is a public insult against our catholic faith. To which the secretary answered, *Holy Inquisitors*, the king wants this house to quarter his troops in, so walk out immediately: and as they continued in their exclamations, he took the inquisitors, with a strong guard, and carried them to a private house destined for them; but when they saw the laws of military discipline, they begged leave to take their goods along with them, which was immediately granted; and the next day they set out for Madrid, to complain to the king, who gave them this slight answer: I am very sorry for it, bat I cannot help it; my crown is in danger, and my grandfather defends it, and this is done by his troops; if it had been done by my troops, *I* should apply a speedy remedy: but you must have patience till things take another turn. So the inquisitors were obliged to have patience for eight months.

The secretary of Monsieur de Legal, according to his orders, opened the doors of all the prisons, and then the wickednesses of the inquisitors were detected, for four hundred prisoners got liberty that day, and among them sixty young women were found very well dressed, who were, in all human appearance, the number of the three inquisitors' *Seraglio*, as some of them did own afterwards. But this discovery, so dangerous to the holy tribunal, was in some measure prevented by the archbishop, who went to desire Monsieur de Legal to send those women to his palace, and that his grace would take care of them; and that in the mean time he ordered an ecclesiastical censure to be published against those that should defame, by groundless reports, the holy office of the inquisition. The governor answered to his grace, he would give him all the assistance for it he could; but as to the young women, it was not in his power, the officers having hurried them away: and indeed it was not; for it is not to be supposed that the inquisitors having the absolute power to confine in their *Seraglio*

whomsoever they had a fancy for, would choose ordinary girls, but the best and handsomest of the city: so the French officers were all so glad of getting such fine mistresses that they immediately took them away, knowing very well they would follow them to the end of the world for fear of being confined again. In my travels in France afterwards, I met with one of those women at Rotchfort, in the same inn I went to lodge in that night, who had been brought there by the son of the master of the inn, formerly lieutenant in the French service in Spain, who had married her for her extraordinary beauty and good parts. She was the daughter of counselor Ballabriga, and I knew her before she was taken up by the inquisitors' orders: but we thought she was stolen by some officer; for this was given out by her father, who died of grief and vexation, without the comfort of opening his trouble, nay, even to his confessor, so great is the fear of the inquisitors there.

I was very glad to meet one of my country-women in my travels; and as she did not remember me, and especially in my then disguise, I was taken for nothing but an officer. I resolved to stay there the next day, to have the satisfaction of conversing with her, and have a plain account of what we could not know in Saragossa, for fear of incurring the ecclesiastical censure, published by the archbishop. Now my conversation with her being *apropos.*, and necessary to discover the roguery of the inquisitors, it seems proper to divert the reader with it.

Mr. Faulcault, my country-woman's husband, was then at Paris, upon some pretentions, and though her father and mother-in-law were continually at home, they did not mistrust me, I being a countryman of their daughter-in-law, who freely came to my room at any time; and as I was desiring her not to expose herself to any uneasiness, on my account, she answered me, Captain, we are now in France, not in Saragossa, and we enjoy here all manner of freedom, without going beyond the limits of sobriety; so you may be easy in that point, for my father and mother-in-law have ordered me to be obliging to you, nay, and to beg the favor of you to take your repose here this week, if your business permit it, and to be pleased to accept this their small entertainment on free-cost, as a token of their esteem to me and my country gentleman. If it had not been for my continual fear of being discovered, I would have accepted the proposition; sol thanked her, and begged her to return my hearty acknowledgment to the gen-

tleman and lady of the house, and that I was very sorry, that my pressing business at Paris, would prevent and hinder me to enjoy so agreeable company; but if my business was soon despatched at Paris, then, at my return, I would make a halt there, maybe for a fortnight. Mrs. Faulcaut was very much concerned at my haste to go away: but she did make me promise to come back again that way. So amidst these compliments from one to another, supper came in, and we went to it, the old man and woman, their daughter and I: none but Mrs. Faulcaut could speak Spanish, so she was my interpreter, for I could not speak French. After supper, the landlord and landlady left us alone, and I began to beg of her the favor to tell me the accident of her prison, of her sufferings in the inquisition, and of every thing relating to the holy office; and fear not, (said I,) for we are in France, and not in Saragossa; here is no inquisition, so you may safely open your heart to a countryman of yours. I will, with all my heart, (said she,) and to satisfy your curiosity, I shall begin with the occasion of my imprisonment, which was as follows:

I went one day with my mother to visit the countess of Attarass, and I met there Don Francisco Torrejon, her confessor, and second inquisitor of the holy office. After we had drunk chocolate, he asked my age, and my confessor's name, and so many intricate questions about religion, that I could not answer him., His serious countenance did frighten me, and as he perceived my fear, he desired the countess to tell me, that he was not so severe as I took him to be: after which he caressed me in the most obliging manner in the world; he gave me his hand, which I kissed with great respect and modesty; and when he went away, he told me, my dear child, I shall remember you till the next time. I did not mind the sense of the words; for I was unexperienced in matters of gallantry, being only fifteen years old at that time. Indeed he did remember me, for the very night following, when we were in bed, hearing a hard knocking at the door, the maid that lay in the same room where my bed was, went to the window, and asking, Who is there? I heard say, the holy inquisition. I could not forbear crying out, Father, father, I am ruined forever. My dear father got up, and inquiring what the matter was, I answered him, with tears, the inquisition; and he, for fear that the maid should not open the door as quick as such a case required, went himself, as another Abraham, to open the door, and to offer his dear daughter to the fire of the inquisitors, and

as I did not cease to cry oat, as if I was a mad girl, my dear father, all in tears, did put in my mouth a bit of a bridle, to show his obedience to the holy office, and his zeal for the catholic faith, for he thought I had committed some crime against religion; so the officers giving me but time to pat on my petticoat and a mantle, took me down into the coach, and without giving me the satisfaction of embracing my dear father and mother, they carried me into the inquisition. I did expect to die that very night; but when they carried me into a noble room, well furnished, and an excellent bed in it, I was quite surprised. The officers left me there, and immediately a maid came in with a salver of sweetmeats and cinnamon water, desiring me to take some refreshment before I went to bed: I told her that I could not; but that I should be obliged to her, if she could tell me whether I was to die that night or not? Die, (said she,) you do not come here to die, but to live like a princess, and you shall want nothing in the world but the liberty of going out; and now pray mind nothing, but go to bed, and sleep easy, for tomorrow you shall see wonders in this house, and as I am chosen to be your waiting maid, I hope you will be very kind to me. I was going to ask her some questions, but she told me, Madam, I have not leave to tell you any thing else till tomorrow, only that nobody shall come to disturb you; and now I am going about some business, and I will come back presently, for my bed is in the closet near your bed: so she left me there for a quarter of an hour. The great amazement I was in, took away all my senses, or the free exorcise of them, for I had not liberty to think of my parents, nor of grief, nor of the danger that was so near me. So in this suspension of thought, the waiting-maid came and locked the chamber door after her, and told me, Madam, let us go to bed, and only tell me at what time in the morning you will have the chocolate ready? Tasked her name, and she told me it was Mary. Mary, for God's sake, (said I,) tell me whether I come to die or not? I have told you, madam, that you come (said she) to live as one of the happiest creatures in the world. And as I observed her reservedness, I did not ask her anymore questions: so, recommending myself to God Almighty, and to our lady of Pilar, and preparing myself to die, I went to bed, but could not sleep one minute. I was up with the day, but Mary slept till six of the clock—then she got up, and wondering to see me up, she said to me, Fray, madam, will you drink chocolate now? Do what you please (said I:) then she left me half

an hour alone, and she came back with a silver plate with two cups of chocolate, and some buiscuit on it. I drank one cup, and desired her to drink the other, which she did. Well, Mary, (said I,) can you give me any account of the reason of my being here? Not yet, madam, (said she,) but only have patience for a little while. With this answer she left me; and an hour after came again with two baskets, with a fine holland shift, a holland under petticoat, with fine lace round it, two silk petticoats and a little Spanish waistcoat, with a gold fringe all over it; with combs and ribbons, and every thing suitable to a lady of higher quality than I. But my greatest surprise was to see a gold snuff-box, with the picture of Don Francisco Torrejon in it. Then I soon understood the meaning of my confinement. So I considered with myself, that to refuse the present would be the occasion of my immediate death; and to accept of it, was to give to him, even on the first day, too great encouragement against my honor. But I found, as I thought then, a medium in the case; so I said. Mary, pray give my service to Don Francisco Torrejon, and tell him, that as I could not bring my clothes with me last night, honesty permits me to accept of these clothes, which are necessary to keep me decent; but since I take no snuff, I beg his lordship to excuse me, if I do not accept this box. Mary went to him with this answer, and came again with a picture nicely set in gold, with four diamonds at the four corners of it, and told me, that his lordship was mistaken, and that he desired me to accept that picture, which would be a great favor to him: and while I was thinking with myself what to do, Mary said to me. Pray, madam, take my poor advice, accept the picture, and every thing that he sends to you? for consider, that if you do not consent and comply with every thing he has a mind for, you will soon be put to death, and nobody will defend you; but if you are obliging and kind to him, he is a very complaisant and agreeable gentleman, and will be a charming lover; and you will be here like a queen, and he will give you another apartment, with a fine garden, and many young ladies shall come to visit you: so I advise you to send a civil answer to him, and desire a visit from him, or else you will soon begin to repent yourself. O dear God, (said 1,) must I abandon my honor without any remedy! If I oppose his desire, he by force will obtain it. So, full of confusion, I bid Mary to give him what answer she thought fit. She was very glad of my humble submission, and went to

give Don Francisco my answer. She came back a few minutes after, all overjoyed, to tell me, that his lordship would honor me with his company at supper, and that he could not come sooner on account of some business that called him abroad; but in the mean time desired me to mind nothing, but how to divert myself, and to give to Mary my measure for a suit of clothes, and order her to bring me every thing I could wish for. Mary added to this, Madam, I may call you now my mistress, and must tell you, that I have been in the holy office these fourteen years, and I know the customs of it very well; but because silence is imposed upon me under pain of death, I cannot tell you any thing but what concerns your person: So, in the first place, do not oppose the holy father's will and pleasure: Secondly, if you see some young ladies here, never ask them the occasion of their being here, nor any thing of their business, neither will they ask you any thing of this nature, and take care not to tell them any thing of your being here; you may come and divert yourself with them at such hours as are appointed; you shall have music, and all sorts of recreations; three days hence you shall dine with them; they are all ladies of quality, young and merry, and this is the best of lives; you will not long for going abroad, you will be so well diverted at home; and when your time is expired, then the holy fathers will send you out of this country, and marry you to some nobleman. Never mention the name of Don Francisco, nor you name to any. If you see here some young ladies of your acquaintance in the city, they will never take notice of your formerly knowing each other, though they will talk with you of indifferent matters; so take care not to speak any thing of your family.

All these things together made me astonished, or rather stupified, and the whole seemed to me a piece of enchantment; so that I could not imagine what to think of it. With this lesson she left me, and told me she was going to order my dinner; and every time she went out, she locked the door after her. There were but two high windows in my chamber, and I could see nothing through them; but examining the room all over, I found a closet with all sorts of historical and profane books, and every thing necessary for writing. So I spent my time till the dinner came in, reading some diverting amorous stories, which was a great satisfaction to me. When Mary came with the things for the table, I told her that I was inclined to sleep, and that I would rather sleep

than go to dinner; so she asked me whether she should awaken me or not, and at what time? Two hours hence (said I); so I lay down and fell asleep, which was a great refreshment to me. At the time fixed, she awakened me, and I went to dinner, at which was every thing that could satisfy the most nice appetite. After dinner she left me alone, and told me, if I wanted any thing, I might ring the bell and call. So I went to the closet again, and spent three hours in reading. I think really I was under some enchantment, for I was in a perfect suspension of thought, so as to remember neither father nor mother, for this run least in my mind, and what was at that time most in it, I do not know. Mary came and told me, that Don Francisco was come home, and that she thought he would come to see me very soon, and begged of me to prepare myself to receive him with all manner of kindness. At seven in the evening Don Francisco came, in his night-gown and night-cap, not with the gravity of an inquisitor, but with the gaiety of an officer. He saluted me with great respect and civility, and told me that he had designed to keep me company at supper, but could not that night, having some business of consequence to finish in his closet; and that his coming to see me was only out of the respect he had for my family, and to tell me at the same time, that some of my lovers had procured my ruin forever; accusing me in matters of religion; that the informations were taken, and the sentence pronounced against me, to be burnt alive, in a dry pan, with a gradual fire, but that he, out of pity and love to my family, had stopped the execution of it. Each of these words was a mortal stroke on my heart, and knowing not what I was doing, I threw myself at his feet, and said, Seignior, have you stopped the execution for ever? That only belongs to you to stop it, or not (said he); and with this he wished me a good night. As soon as he went away, I fell a crying; but Mary came and asked me what obliged me to cry so bitterly? Ah! good Mary, (said I,) pray tell me what is the meaning of the dry pan and gradual fire? for I am in expectation of nothing but death, and that by it. O, pray, never fear, you will see another day the pan and gradual fire; but they are made for those that oppose the holy fathers' will, not for you, who are so ready to obey them. But pray, was Don Francisco very civil and obliging? I do not know, (said I,) for his discourse has put me out of my wits; this I know, that he saluted me with respect and civility, but he has left me abruptly. Well, (said Mary,) you do not

know him; he is the most obliging man in the world, if people are civil with him, and if not, he is as unmerciful as Nero; and so for your own preservation, take care to oblige him in all respects; now, pray go to supper, and be easy. I was so much troubled in mind with the thoughts of the dry pan and gradual fire, that I could neither eat nor sleep that night. Early in the morning Mary got up, and told me that nobody was yet up in the house, and that she would show me the dry pan and gradual fire, on condition that I should keep it a secret for her sake and my own too; which I having promised her, she took me along with her, and showed me a dark room with a thick iron door, and within it an oven, and a large brass pan upon it, with a cover of the same, and a lock to it; the oven was burning at that time, and I asked Mary for what use the pan was there? And she, without giving me any answer, took me by the hand, out of that place, and carried me into a large room, where she showed me a thick wheel, covered on both sides with thick boards, and opening a little window, in the centre of it^ desired me to look with a candle on the inside of it, and I saw all the circumference of the wheel set with sharp razors. After that, she showed me a pit, full of serpents and toads. Then she said to me, Now, my good mis,' tress, I'll tell you the use of these three things. The dry pan and gradual fire are for heretics, and those that oppose the holy father's will and pleasure, for they are put all naked and alive into the pan, and the cover of it being locked up, the executioner begins to put in the oven a small fire, and by degrees he augmenteth it till the body is burnt to ashes. The second is designed for those that speak against the pope, and the holy fathers; and they are put within the wheel, and the door being locked, the executioner turns the wheel till the person is dead. And the third is for those that contemn the images, and refuse to give the due respect and veneration to ecclesiastical persons, for they are thrown into the pit, and there they become the food of serpents and toads.

Then Mary said to me, that another day she would shew me torments for public sinners, and transgressors of the five commandments of our holy mother the church; so I, in a deep amazement, desired Mary to show me no more places for the very thoughts of those three which I had seen were enough to terrify me to the heart. So we went to my room, and she charged me again to be very obedient to all the commands Don Francisco should give me, or to be assured, if I did not.

I was to undergo the torment of the dry pan. Indeed I conceived such an horror for the gradual fire, that I was not mistress of my senses, nay, nor of my thoughts: so I told Mary that I would follow her advice, and grant Don Francisco every thing he would desire of me. If you are in that disposition (said she) leave off all fears and apprehensions, and expect nothing but pleasure and satisfaction, and all manner of recreation, and you shall begin to experience some of these things this very day. Now let me dress you, for you must go to wish a good morrow to Don Francisco, and to breakfast with him. I thought really this was a great honor to me, and some comfort to my troubled mind so I made all the haste I could, and Mary conveyed me through a gallery into Don Francisco's apartment. He was still in bed, and desired me to sit down by him, and ordered Mary to bring the chocolate two hours after, and with this she left me alone with Don Francisco, who immediately ardently declared his inclinations, I had not the liberty to make any excuse, so by extinguishing the fire of his passion, I was free from the gradual fire and dry pan, which was all that then troubled my mind. When Mary came with the chocolate, I was much ashamed to be seen with him in bed, but she coming to the bed side where I was, and kneeling down, paid me homage as if I was a queen; and served me first with a cup of chocolate, still on her knees, and bade me give another cup to Don Francisco myself, which he received mighty graciously, and having drunk up the chocolate, she went out; we discourses for a while of various things, but I never spoke a word but when he desired me to answer him. So at ten of the clock, Mary came again, and dressing me, she desired me to go along with her, and leaving Don Francisco in bed, she carried me into another chamber very delightful, and better furnished than the first; for the windows of it were lower, and I had the pleasure of seeing the river and gardens on the other side out of it. Then Mary told me, madam, the young ladies of this house will come before dinner to welcome you, and make themselves happy in the honor of your company, and will take you to dine with them. Pray remember the advices I have given you already, and do not make yourself unhappy by asking useless questions. She had not finished these words, when I saw entering my apartment, (which consisted of a large anti-chamber and a bed-chamber with two large closets) a troop of young beautiful ladies, finely dressed, who all, one after another, came to embrace me, and to wish

me joy. My senses were in a perfect suspension, and I could not speak a word, nor answer their kind compliments. But one of them seeing me so silent, said to me, madam, the solitude of this place will affect you in the beginning, but when you begin to be in our company, and feel the pleasures of our amusements and recreations, you will quit your pensive thoughts Now we beg of you the honor to come and dine with us today, and henceforth three days in a week. I thanked them; and we went to dinner. That day we had all sorts of exquisite meats, and were served with delicate fruits and sweet meats. The room was very long, with two tables on each side, another at the front of it, and I reckoned in it that day, 52 young ladies, the oldest of them not exceeding 24 years of age; six maids served the whole number of us, but my Mary waited on me alone at dinner. After dinner we went up stairs into a long gallery, all round about with lattice windows; where, some of us playing on instruments of music, others playing at cards, and others walking about, we spent three hours together. At last, Mary came up, ringing a small bell, which was the signal to retire into our rooms, as they told me; but Mary said to the whole company, ladies, today is a day of recreation, so you may go into what room you please, until eight o'clock, and then ;you are to go into your own chambers: so they all desired leave to go with me to my apartment, to spend the time there, and I was very glad that they preferred my chamber to another; so all going down together, we found in my anti-chamber a table, with all sorts of sweetmeats upon it, iced cinnamon water, and almonds milk, and the like, every one ate and drank, but nobody spoke a word, touching the sumptuousness of the table, nor mentioned any thing concerning the inquisition of the holy fathers. So we spent our time in merry, indifferent conversation, till eight o'clock. Then every one retired into their own room, and Mary told me that Don Francisco did wait for me, so we went to his apartment, and supper being ready, we both sat at table, attended by my maid only. After supper Mary went away, and we to bed, and next morning she served us with chocolate, which we drank in bed, and then slept till ten o'clock. Then we got up, and my waiting maid carried me into my chamber, where I found ready, two suits of clothes, of a rich brocade, and every thing else, suitable to a lady of the first rank. I put on one, and when I was quite dressed, the young ladies came to wish me a good morrow, all dressed in different clothes, and better

than the day before, and we spent the second and third days in the same recreation; Don Francisco continued also with me in the same manner. But the third morning after drinking chocolate in bed, as the custom was for Don Francisco and me, Mary told me, that a lady was waiting for me in the other room, and desired me to get up, with a haughty look, and Don Francisco saying nothing, I then got up and left him in bed. I thought that it was to give me some new comfort and diversion; but I was very much mistaken, for Mary conveyed me into a young lady's room, not eight feet long, which was a perfect prison, and there, before the lady, told me, madam, this is your room, and this young lady your bedfellow and comrade, and left me therewith this unkind command. O Heavens! thought I, what is this that has happened to me? I fancied myself out of grief, and I perceived now the beginning of my vexation. What is this, dear lady, (said I) is this an enchanted palace, or a hell upon earth ? I have lost father and mother, and what is worse, I have lost my honor, and my soul forever. My new companion, seeing me like a mad woman, took me by the hands, and said to me, dear sister, (for this is the name I will give you henceforth) leave off your crying, leave off your grief and vexation; for you can do nothing by such extravagant complaints, but heap coals of fire on your head, or rather under your body. Your misfortunes and ours are exactly of a piece; you suffer nothing that we have not suffered before you, but we are not allowed to show our grief, for fear of greater evils. Pray, take good courage, and hope in God; for he will find some way or other to deliver us out of this hellish place; but above all things, take care not to show any uneasiness before Mary, who is the only instrument of our torments or comfort, and have patience till we go to bed, and then without any fear, I will tell you more of the matter. We do not dine with the other ladies today, and may be, we shall have an opportunity of talking before night, which I hope will be of some comfort to you. I was in a most desperate condition, but my new sister, Leonora, (this was her name) prevailed so much upon me, that I overcame my vexation before Mary came again, to bring our dinner, which was very different from that I had three days before. After dinner, another maid came to take away the platter and knife, for we had but one for us both, she locked the door.

Now, my sister, said she, we need not fear being disturbed all this night: so I may safely instruct you, if you will prom-

ise me, upon the hopes of salvation, not to reveal the secret, while you are in this place, of the things I shall tell you. I threw myself down at her feet and promised secrecy. Then she begun to say: My dear sister, you think it a hard case that has happened to you; I assure you all the ladies in this house have already gone through the same, and in time you shall know all their stories, as they hope to know yours. I suppose that Mary *has* been the chief instrument of your fright, as she has been of ours, and I warrant she has shown to you some horrible places, though not all, and that at the only thought of them you were so much troubled in your mind, that you have chosen the same way we did to get some ease in our heart. By what has happened to us, we know that Don Francisco has been your *Nero;* for the three colours of our clothes are the distinguishing tokens of the three holy fathers. The red silk belongs to Francisco, the blue to Guerrero, and the green to Aliaga. For they use to give, the three first days, these colours to those ladies that they bring for their use. We are strictly commanded to make all demonstrations of joy, and to be very merry three days, when a young lady comes here, as we did with you, and you must do with others. But after it we live like prisoners, without seeing any living soul but the six maids, and Mary, who is the house-keeper. We dine all of us, in the hall, three days a week, and three days in our rooms. When any of the holy fathers have a mind for one of his slaves, Mary comes for her at nine of the clock, and conveyeth her to his apartment: but as they have so many, the turn comes, maybe once in a month, except for those who have the honor to give them more satisfaction than ordinary, those are sent for often. Some nights Mary leaves the door of our rooms open, and that is a sign that some of the fathers have a mind to come that night, but he comes in so silent that we do not know whether he is our own patron or not. If one of us happen to be with child, she is removed to a better chamber, and she sees no person but the maid till she is delivered. The child is sent away, and we do not know where it is gone. Mary does not suffer quarrels between us, for if one happens to be troublesome she is bitterly chastised for it; so we are always under a continual fear. I have been in this house these six years, and I was not fourteen years of age, when the officers took me from my father's house, and I have been brought to bed but once. We are at present fifty-two young ladies, and we lose every year six or eight, out we do not know

where they are sent; but at the same time we get new ones, and sometimes I have seen here seventy-three ladies. All our continual torment is to think, and with great reason, that when the holy fathers are tired of one, they put her to death; for they never will run the hazard of being discovered in these misdemeanors. So though we cannot oppose their commands, and therefore we commit these enormities, yet we still fervently pray God and his blessed Mother to forgive us them, since it is against our wills we do them, and to preserve us from death in this house. So my dear sister, arm yourself with patience, and put your trust in God, who will be our only defender and deliverer.

This discourse of Leonora did ease me in some measure, and I found every thing as she had told me, And so we lived together eighteen months, in which time we lost eleven ladies, and we got nineteen new ones. I knew all their stories, which I cannot tell you tonight, but if you will be so kind as to stay here this week, you will not think your time lost, when you come to know them all. I did promise her to stay that week, with a great deal of pleasure and satisfaction; but though it was very late, and the people of the house were retired, I begged her to make an end of the story concerning herself, which she did in the following manner.

After the eighteen months, one night Mary came and ordered us to follow her, and going down stairs, she bade us go into a coach, and this we thought the last day of our lives. We went out of the house, but where, we did not know, and were put in another house, which was worse than the first, where we were confined several months, without seeing any of the inquisitors, or Mary, or any of our companions; and in the same manner we were removed from that house to another, where we continued till we were miraculously delivered by " the French officers, Mr. Faulcaut, happily for me, did open the door of my room, and as soon as he saw me, he begun to show me much civility, and took me and Leonora along with him to his lodgings, and after he heard my whole story, and fearing that things would turn to our disadvantage, he ordered the next day to send us to his father. We were dressed in men's clothes, to go the more safely, and so we came to this house, where I was kept for two years as the daughter of the old man, till Mr. Faulcaut's regiment being broke, he came home, and two months after, married me. Leonora was married to another officer, and they live in Orleans, which being in your way

to Paris, I do not question but you will pay her a visit Now my husband is at court, soliciting a new commission, and he will be very glad of your acquaintance, if he has not left Paris before you go to it. Thus ended our first entertainment the first night.

I stayed there afterwards twelve days, in which she told me the stories of all the young ladies, which Leonora did repeat to me without any alteration, as to the substantial points of them. But these diverting accounts, containing more particular circumstances, touching the horrible procedure of the tribunal, but more especially, being full of amorous intrigues, I think fit not to insert them here, but to give them in a separate book, to the public, if desired; for as I have many other things to say, touching the corruptions of the Romish priests, these accounts may be inserted there, to shew the ill practices and corruptions of the inquisitors. So I proceed to speak of the new quarters of the French troops in the inquisition, and of the restoration of the holy fathers into it, and afterwards I will go on with the instances of the public trials.

When the Marquis de Taurcey was chosen Governor of the fort of Aljaferia, where formerly the holy office was kept, he put a strong garrison into it; the holy fathers were obliged to remove, and take away their prisoners; but they did wall all the doors of their secret prisons, where they used to keep the hellish engines, so we could not then know any thing of their barbarity in the punishment of innocents; and I think, that as they did consider themselves as unsettled, and being in hopes to recover again the former place, they did not remove their inhuman instruments of torment; so there were none found in the last house, when they were turned out: nay, among so great a number of prisoners delivered out of it, we could converse with none of them, for as soon as they got out, for fear of a new order from the king or pope, they made their escape out of the country, and they were much in the right of it, for the inquisition is a place to be very much feared, and not to be tried a second time, if one can help it.

At last, after eight months reprieve, the same inquisitors came again with more power than before, for Don Pedro Guerrero, first inquisitor, was chosen by the pope, at king Philip's request, ecclesiastical judge for priests, friars, and nuns, to examine and punish crimes of disaffection to his majesty: so for a while, he was pope, king, and tyrant. The first thing he did was to give the public an account of the crimes for

which all the prisoners that had been delivered, were confined in the inquisition, to vindicate this way the honor of the three inquisitors, commanding at the same time all sorts of persons to discover and secure any of the said prisoners, under pain of death. This proclamation was a thing never before heard of, and we may say, that *satisfactio non petita, general suspicionem:* for really, by this, they did declare themselves guilty of what was charged on them in relation to the seraglio, in the opinions of serious sensible people. But every body was terrified by the said proclamation, and none dared to say any thing about it.

The unmerciful Guerrero, like a roaring lion, began to devour all sorts of people, showing by this, his great affection to the king, and fervent zeal for the pope; for, under pretence of their being disaffected to his majesty, he confined, and that publicly near three hundred friars, and one hundred and fifty priests, and a great number of the laity. Next to this, he made himself master of their estates, which were sold publicly, being bought by the good loyal subjects. He did suspend, *ab-officio et beneficio*, many secular priests, and banished them out of the dominions of Spain; whipped others publicly banished and whipped friars, and took the liberty insolently to go into the monastery of the nuns of St. Lucia, and whipped six of them, for being affected to Charles the IIId, and he imprisoned Donna Catharine Cavero, only for being the head of the imperial faction. But observe, that this whipping of the nuns is only giving them a discipline, I. e. so many strokes of the rod on the shoulders; but Guerrero was so impudent and barefaced a *Nero,* that commanding the poor nuns to turn their habits backwards, and discover their shoulders, he himself was the executioner of this unparallelled punishment.

As to the laity that were put into the inquisition, and whose estates were seized, we did not hear any thing of them, but I am sure they did end their miserable lives in that horrid place. Many of them left a large family behind them, who all were reduced to beggary; for when the heads of them were confined, all the families must suffer with them: and this is the reason why more than two thousand families left the city, and every thing they had, rather than undergo the miseries of that time, and the cruel persecution of Guerrero. So we may believe, that having so great authority as he had, he soon could recruit his seraglio.

Though Guerrero was so busy in the affairs of the king, he

did not forget the other business concerning the catholic faith, so, to make the people sensible of his indefatigable zeal, he began again to summon priests and friars to new trials of which I am going to speak.

The Trial of a Friar of St. Jerome, Organist of the Convent in Saragossa.

All the summoned persons being together in the hall, the prisoner and a young boy were brought out; and after the first inquisitor had finished his bitter correction, the secretary read the examinations and sentence as follows:

Whereas, informations were made, and by evidences proved, that Fr. Joseph Peralta has committed the crime of sodomy with the present John Romeo, his disciple which the said Romeo himself owned upon interrogatories of the holy inquisitors: they having an unfeigned regard for the order of St. Jerome, do declare and condemn the said Fr. Joseph Peralta, to a year's confinement in his own convent, but that he may assist at the divine service, and celebrate mass. *Item*, for an example to other like sinners, the holy fathers declare that the said John is to be whipped through the public streets of the town, and receive at every corner, as it is a custom, five lashes, and that he shall wear a coroza, I. e. a sort of a mitre on his head, feathered all over, as a mark of his crime. Which sentence is to be executed on Friday next, without any appeal,

After the secretary had done, Don Pedro Guerrero did ask Fr. Joseph, whether he had any thing to say against the sentence or not? And he answering no, the prisoners were carried back to their prisons, and the company was dismissed. Observe the equity of the inquisitors in this case: the boy was but fourteen years of age, under the power of Fr. Joseph, and he was charged with the penalty and punishment Fr. Joseph did deserve. The poor boy was whipped according to the sentence, and died the next day.

The Trial of Father Pueyo Confessor of the Nuns at St. Munica.

This criminal had been but six days in the inquisition, before he was brought to hear his sentence, and every thing being performed as before, the secretary read:

Whereas father Pueyo has committed fornication with five spiritual daughters, (so the nuns which confess to the same confessor continually, are called, which is, besides fornication, sacrilege and transgression of our commands, and he himself having owned the fact, we therefore declare, that he shall keep his cell for three weeks, and lose his employment, &c.

The inquisitor asked him whether he had any thing to say against it: and father Pueyo said, holy father, I remember that when I was chosen father confessor of the nuns of our mother St. Monica, you had a great value for five young ladies of the monastery, and you sent for me and begged of me to take care of them: so I have done, as a faithful servant, and may say unto you, *Domine quinque talenta tradidisti me, ecce alia quinque super lucratus sum.* The inquisitors could not forbear laughing at this application of the scripture, and Don Pedro Guerrero was so well pleased with this answer, that he told him *you said well:* Therefore, *Peccata tua remittuntur tibi, nunc vade in pace, et noli amplius peccare.* This was a pleasant trial, and Pueyo was excused from the performance of his penance by this impious jest.

The trial and sentence of the Licentiate Lizondo.

The secretary read the examinations, evidence and convictions, and the said Lizondo (who was a licentiate, or Master of Arts) himself did own the fact, which was as follows:

The said Lizondo, though an ingenious man, and fit for the sacerdotal function, would not be ordained, giving out that he thought himself unworthy of so high dignity, as to have every day the Saviour of the world in his hands, after the consecration. And by this feigned humility he began to insinuate himself into the people's opinion, and pass for a religious, godly man, among them. He studied physic, and prastised it only with the poor, in the beginning; but being called afterwards by the rich, and especially by the nuns, at last he was found out in his wickedness, for he used to give something to make the young ladies sleep, and this way he obtained his lascivious desires. But one of the evidences swore that he had done these things by the help of magic, and that he had used only an incantation, with which he made every body fall asleep: but this he absolutely denied, as an imposition and falsity. We did expect a severe sentence, but it was only that the

licentiate was to discover to the inquisitors, on a day appointed by them, the receipt for making the people sleep; and that the punishment to be inflicted on him was to be referred to the discretion of the holy fathers. We saw him afterwards, every day, walking in the streets; and this was all his punishment. We must surely believe that such crimes are reckoned but a trifle among them, for very seldom they show any great displeasure or severity to those that are found guilty of them.

Of the order of the Inquisitors to arrest a Horse and bring Him to the Holy Office.

The case well deserves my trouble in giving a full account of it; so I will explain it from the beginning to the end. The rector of the university of Saragossa has his own officers to arrest the scholars, and punish them if they commit any crime. Among their officers there was one called Guadalaxara, who was mighty officious and troublesome to the collegians or students; for upon the least thing in the world he arrested them. The scholars did not love him at all, and contrived how they should punish him, or to play some comical tricks upon him. At last, some of the strongest agreed to be at the bottom of the steeple of the university in the evening, and six of them in the belfry, who were to let down a lusty young scholar, tied with a strong rope, at the hearing of the word *war*. So the scholars that were in the yard, and at the bottom of the steeple, picked a quarrel purposely to bring Guadalaxara there, and when he was already among them, arresting one, they cried out *war*. At which sign the six in the steeple let down the tied scholar, who taking in his arms Guadalaxara, and being pulled up by the six, he carried him up almost twenty feet high, and let him fall down. The poor man was crying out O Jesus! the Devil has taken me up. The students that were at the bottom had instruments of music, and put off their cloaks to receive him in, and as he cried out, *the Devil, the Devil*, the musicians answered him with the instruments, repeating the same words he pronounced himself, and with this, gathering together great numbers of scholars, they took him in the middle, continuing always the music and songs, to prevent, by this, the people's taking notice of it, and every body believed that it was only a mere scholastic diversion. So, with this melody and rejoicings, they carried the troublesome Guadalaxara out of the gates of

the city into the field called the *Burnt Place,* because formerly the heretics were burnt in that field. There was a dead horse, and opening his belly, they tied the poor officer by the hands and legs, and placed him within the horse's belly, which they sewed, leaving the head of Guadalaxara out, under the tail of the horse, and so they went back into the city. How dismal that night was to the poor man, any body may imagine but yet it was very sweet to him in comparison to what he suffered in the morning; for the dogs going to eat of the dead horse's flesh, he, for fear they should eat off his head, continually cried out, ho! ho! *perros,* I. e. dogs, and that day he found that not only the scholars, but even the very dogs were afraid of him, for dogs did not dare approach the dead horse. The laborers of the city, who were a most ignorant sort of people, but very pleasant in their rustic expressions, going out to the field, by break of the day, saw the dogs near the horse, and heard the voice, ho! ho! *perros.* They looked up and down, and seeing nobody, drew near the horse, and hearing the same voice, frightened out of their senses, went into the city again, and gave out that a dead horse was speaking in the *burnt field;* and as they affirmed and swore the thing to be true, crowds of people went to see and hear the wonder, or, as many others said, the miracle of a dead horse speaking. A public notary was among the mob, but no one dared to go near the horse.— The notary went to the inquisitors to make affidavit of this case, and added, that no one having courage enough to approach the horse, it was proper to send some of the friars with holy water and stola, to exorcise the horse, and find out the cause of his speaking. But the inquisitors, who think to command beasts, as well as reasonable creatures, sent six of their officers, with strict orders to carry the horse to the holy office. The officers having an opinion that the devil must submit to them, went, and approached the horse; they saw the head under the tail, and the poor man, crying out, help, take me out of this putrified grave; for God's sake, good people, make haste, for I am not the devil, nor ghost, nor apparition, but the real body and soul of Guadalaxara, the constable of the university; and I do renounce, in this place, the office of arresting scholars forever; and I do forgive them this wrong done to me, and thanks be to God, and to the Virgin of Pilar, who has preserved my body from being converted into a dead horse, that I am alive still?

These plain demonstrations of the nature of the thing did not convince, in the least, the officers of the inquisition, who are always very strict in the performance of the orders given them so they took the dead horse and carried it to the inquisition. Never were more people seen in the streets and windows than on that day, besides the great crowd that followed the corpse, which I saw myself; the inquisitors having notice beforehand, went to the hall to receive the informations from the horse; and after they had asked him many questions, the poor man pushed up the tale with his nose to speak, to see, and to be seen, still answering them; the wise holy fathers trusting not to his information, gave orders to the officers to carry the speaking horse to the torture, which being done accordingly, as they began to turn the lopes through the horse's belly, at the third turning of them the skin of the belly broke, and the real body of Guadalaxara appeared in all its dimensions, and by the horse's torture, he saved his life. The poor man died three weeks after, and he forgave the scholars who contrived the mischief, and an elegy was made on his death.

Thesis defended by F. James Garcia, in the hall of the Inquisition.

The case of the Rev. father F. James Garcia, made a great noise in Spain, which was thus:

The same James Garcia is the learned man of whom I have spoke several times in my book. His father, though a shoemaker by trade, was very honest and well beloved, and as God had bestowed on him riches enough, and having but one child, he gave him the best education he could, in the college of Jesuits, where, in the study of grammar, he signalized himself for his vivacity and uncommon wit. After going to the university, he went through philosophy and divinity, to the admiration of his masters; he entered St. Augustin's order, and after his noviciate was ended, desired to obtain the degree of master of arts; he defended public thesis of philosophy, and after, other thesis of divinity, without any moderator to answer for him in case of necessity. The thesis and some propositions were quite new to the learned people: for among other propositions, one was *Innocentium esse verum pontificem, non est de fide*, I. e. it is not an article of faith that Innocent is the

true pope. And next to this proposition, this other: *Non credere quod non video, non est contra fidem.* It is not against the Catholic faith not to believe what I do not see.

Upon account of these two propositions, he was summoned by the inquisitors, and ordered to defend the said propositions separately, in the hall of the inquisition, and answer for six days together, to all the arguments of the learned Qualificators, which he did, and kept his ground, that instead of being punished for it, he was honored with the cross of the Qualificator, after the examinations were made of the purity of his blood.

Sentence given against Lawrence, Castro, goldsmith of Saragossa.

Lawrence Castro was the most famous and wealthy goldsmith in the city, and as he went one day to carry a piece of plate to Don Pedro Guerrero, before he paid him, he bade him go and see the house along with one of his domestic servants, which he did, and seeing nothing but doors of iron, and hearing nothing but lamentations of the people within; having returned to the inquisitor's apartment, Don Pedro asked him, Lawrence, how do you like this place? To which Lawrence said, I do not like it at all, for it seems to me the very hell upon earth. This innocent, but true answer, was the only occasion of his misfortune; for he was immediately sent into one of the hellish prisons, and at the same time many officers went to his house to seize upon every thing, and that day he appeared at the bar, and his sentence was read: he was condemned to be whipped through the public streets, to be marked on his shoulders with a burning iron, and to be sent forever to the gallies: but the good, honest, unfortunate man died that very day; all his crime being only to say, that the holy office did seem to him hell on earth.

At the same time, a lady of good fortune was whipped, because she said in company, I do not know whether the pope is a man or a woman, and I hear wonderful things of him every day, and I imagine he must be an animal very rare. For these words she lost honor, fortune, and life, for she died six days after the execution of her sentence: and thus the holy fathers punish trifling things, and leave unpunished horrible crimes.

The following instances will be a demonstration of this truth, and show how the inquisitors favor the ecclesiastics more than the laity, and the reason why they are more severe upon one than the other.

In the diocese of Murcia, was a parish priest in a village in the mountains. The people of it were almost all of them Shepherds, and were obliged to be always abroad with their flocks: so the priest being the commander of the shepherdesses, began to preach every Friday in the afternoon, all the congregation being composed of the women of the town. His constant subject was, the indispensible duty of paying the tithes to him, and this not only of the fruits of the earth, but of the seventh of their sacraments too, which is matrimony, and he had such great eloquence as to persuade them to secrecy, as to their husbands, and a ready submission to him, that he began to reap the fruits of his doctrine in a few days, and by this wicked example, he brought into the list of the tithes all the married women of the town, and he received from them the tenth for six years together; but his infernal doctrine and practice was discovered by a young woman who was to be married, of whom the priest asked the tithe before hand; but she telling it to her sweet-heart, he went to discover the case to the next commissary of the inquisition, who having examined the matter, and found it true, he took the priest and sent him to the inquisition: he was found guilty of so abominable a sin, and he himself confessed it; and what was the punishment inflicted on him? Only to confine him in a friar's cell for six months. The priest being confined, made a virtue of necessity, and so composed a small book, entitled, *The True Penitent,* which was universally approved by all sorts of people, for solid doctrine and morality. He dedicated the work to the holy inquisitors, who, for a reward of his pains, gave him another parish a great deal better than the first. But hardened wretch! There he fell again to the same trade of receiving the tithes; upon which the people of the parish complained to the governor, who acquainted the king with the case, and his majesty ordered the inquisitors to apply a speedy remedy to it; so the holy fathers sent him to the pope's gallies for five years time.

I must own, it is quite against my inclination to give this and the like accounts, for it will seem very much out of the way of a clergyman; but if the reader will make reflections on them, and consider that my design is only to show how unjustly the inquisitors act in this and other cases, he will certainly

excuse me; for they really deserve to be ridiculed more than argued against, reasoning being of no force with them, but a, discovery of their infamous actions and laws may-be will produce, if not in them, in some people, at least, a good effect

The Roman Catholics believe there is a purgatory, and that the souls suffer more pains in it than in hell. But I think the inquisition is the only purgatory on earth, and the holy fathers are the judges and executioners in it. The reader may form a dreadful idea of the barbarity of that tribunal, by what I have already said, but I am sure it will never come up to what it is in reality, for it passeth all understanding, not as the *peace of God*, but as the war of the devil.

So that we may easily know by this and the aforesaid account, that they leave off all observance of the first precepts of the holy office, and chastise only those that speak either against the pope, clergy, or the holy inquisition.

The only reason of settling that tribunal in Spain, was to examined and chastise sinners, or those that publicly contemned the faith. But now a man may blaspheme and commit the most henious crimes if he says nothing against the three mentioned articles, is free from the hellish tribunal.

Let us except from this rule the rich Jews, for the poor are in no fear of being confined there; they are the rich alone that suffer in that place, not for the crime of Jewdaism, (though this is the color and pretence,) but the crime of having riches. Francisco Alfaro, a Jew, and a very rich one, was kept in the inquisition of Seville four years, and after he had lost all he had in the world, was discharged out of it with a small correction: this was to encourage him to trade again and get more riches, which he did in four years time. Then he was put again into the holy office, with the loss of his goods and money. And after three years imprisonment he was discharged and ordered to wear, for six months, the mark of *San-Benito*, I. e. a picture of a man in the middle of the fire of hell, which he was to wear before his breast publicly. But Alfaro a few days after, left the city of Seville, and seeing a pig without the gate, he hung the *San-Benito* on the pig's neck, and made his escape. I saw this Jew in Lisbon, and he told me the story himself, adding, Now I am a poor Jew, I tell every body so, and though the inquisition is more severe here than in Spain, nobody takes notice of me. I am sure they would confine me forever, if I had as much riches as I had in Seville. Really, the holy office is more cruel and

inhuman in Portugal than in Spain, for I never saw any publicly burnt in my own country, and I saw in Lisbon seven at once, four young women and three men; two young women and an old man were burnt alive, and the others were strangled first.

But being obliged to dismiss this chapter, and leave out many curious histories, I promise to relate them in the second part of this work. Now let me entreat all true Protestants to join with me in my hearty prayer to God Almighty thus:

O eternal God, who dost rule the hearts of kings, and orderest every thing to the glory of the true religion, pour thy holy spirit upon the heart of Lewis the first, that he may see the barbarous, unchristian practices of the inquisitors, and with a firm resolution abolish all laws contrary to those given us by thy only Son, our Saviour, Jesus Christ, our Lord, *Amen.*

PART V.

Of their Prayers, Adoration of Images, and Relics.

ARTICLE I.

Of their Prayers.

The prayers sung or said, in the church, are seven canonical hours, or the *seven services,* viz.: *Tertia, Sexta, Nona, Vesperae, Matutina,* and *Completae.—Prima* is composed of the general confession, three psalms, and many other prayers, with the *Martyrologio Sanctorum,* I. e. with a commemoration of all the saints of that day. *Tertia* is a prayer or service of three psalms, anthem, and the collect of the day, &e.— *Sexta* and *Nona* are the same. *Vesperae,* or evening songs, contain five anthems, five psalms, an hymn, *Magnificat}* or my soul doth magnify, &c., with an anthem, collect of the day, and commemorations of some saints. *Matutina,* or matins, is the longest service of the seven, for it contains, 1st. The psalm, *O come let us sing:* 2d. An hymn: 3d, Three anthems, three psalms, and three lessons of the Old Testament: 4th. Three anthems, three psalms, and three lessons of the day, I. e. of the life of the saint of that day, or the mystery of it: 5th. Three anthems, three psalms, three lessons, of which the first beginneth with the gospel of the day, and two or three lines of it, and the rest is an homily, or exposition of the gospel: 6th. *Te Denim* 7th. Five anthems, five psalms, an hymn, anthem of the day, the psalm, *Blessed be the Lords of Israel,* &c., the collect of the day, and some commemorations.— *Completae,* or complices, is the last service which contains the general confession, an anthem, three or four psalms, and *Lord now lettest thou,* &c., and some other adherent prayers for the Virgin, the holy cross, saints, &c. All these seven services are said, or sung, in Latin, every day in cathedral churches, but not in all the parish churches.

In the cathedral churches on the festivals of the first class, or the greatest festivals, as those of Christ and the Virgin Mary, all the seven canonical hours are sung, *Prima,* and six in the morning, and a mass after it. *Tertia* at ten, the great mass after, and after the mass, *Sexta* and *Nona.* At two or three in the afternoon, the *evening song;* at seven, *complices;* and half an hour after midnight, the *matins.* In the festivals of the second class, as those of the apostles, and some saints placed in that class by the popes, *Tertia,* evening songs, and matins are all that are sung, and likewise every day, though not with organ or music.

In the parish churches the priests sing only *Tertia,* and *evening songs* on Sundays and festivals of the first class; except where there are some foundations or settlements for singing *evening songs* on other private days. But the great mass is always sung in every parish church, besides the masses for the dead, which are settled to be sung.

In the convents of the friars, they observe the method of the cathedral, except some days of the week granted to them by the prior, as recreation days, and then they say the service, and go to divert themselves all the day after. As to the nuns, I have given an account in the first chapter of their lives and conversation.

The priests and friars that do not say, or sing the service with the community, are obliged in conscience to say those seven canonical hours every day, and if they do not, they commit a mortal sin, and ought to confess it among the sins of *omission.* Besides these seven services, they have not by precept, but by devotion, the service, or small office of the Virgin Mary, the seven penitential psalms, and other prayers of saints, which are by long custom become services of precept, for they never will dare to omit them, either for devotion's sake, or for fear that the laity would tax them with coldness and negligence in matters of exemplary devotion.

As to the public prayers of the laity, they all are contained in the beads or rosary of the Virgin Mary, and to give them some small comfort, there is a fixed time in the evening in every church for the rosary. The sexton rings the bell, and when the parishioners, both men and women, are gathered together, the minister of the parish, or any other priest, comes out of the vestry, in his surplice, and goes to the altar of the Virgin Mary, and lighting two or more candles on the altar's table, he kneels down before the altar, makes the sign of the

cross, and begins the rosary with a prayer to the Virgin; and after he has said half of the *Ave Maria, &c.*, the people say the other half, which he repeats ten times, the people doing the same. Then he says *Gloria Patri,* &c.; and the people answer. *As it was in the beginning, &c.* Then, in the same manner the priest says half of *Our Father,* and ten times half *Ave Maria,* and so he and the people do, till they have said them fifty times. This done, the Priest says another prayer to the Virgin, and begins her litany, and after every one of her titles, or encomiums, the people answer, *Ora pro nobis*, pray for us. The litany ended, the priest and people visit five altars, saying before each of them one *Pater Noster,* and one *Ave Maria,* with *Gloria Patri,* and lastly, the priest kneeling down before the great altar, says an act of contrition, and endeth with *Lighten our darkness, we beseech thee,* &c. All the prayers of the rosary are in the vulgar tongue, except *Gloria Patri* and *Ora pro nobis,* I. e. *Glory be to thee*, &c., *and Pray for us.*

After the rosary, in some churches, there is *Oratio mentalis,* i. e. a prayer of meditation, and for this purpose the priest of the rosary, or some other of devout life and conversation, readeth a chapter in some devout book, as *Thomas de Kempis,* or *Francis de Sales,* or *Father Eusebio,* of the difference between temporal and eternal things; and when he has ended the chapter, every one on their knees, begin to meditate on the contents of the chapter, with great devotion and silence. They continue in that prayer half an hour or more, and after it, the priest says a prayer of thanksgiving to God Almighty, for the benefits received from him by all there present, &c.

I must own, that I did always like this exercise of Christian devotion. For in the books the good priests make use of for that purpose, there is no superstitious doctrine, except touching the mystery of the Lord's supper, and even in this, the style is so ambiguous, that both Protestants and Romans, may use and understand it each in their own way. As for the rest of the meditation, it is only a sort of humiliation before God Almighty, contemplating his attributes and our unworthiness, and asking his grace and holy spirit to better our lives, and to serve him with a pure and contrite heart. So if all their prayers, worship and ceremonies were as free from idolatry and superstition as this of meditation is, I confess the Church of Rome would have no corruptions at all.

I said *public prayers of the laity;* for when they assist at

the divine service, or hear mass, they only hear what the priests say in *Latin,* and answer Amen. Generally speaking, they do not understand Latin, especially in the small towns and villages, there can scarcely be found one *Latinist,* except the curate, and even he very often doth not understand perfectly well what he reads in *Latin.* By this universal ignorance, we may say, that they do not know what they pray for; nay, if a priest was so wicked in heart, as to curse the people in church, and damn them all in *Latin,* the poor idiots must answer *Amen,* knowing not what the priest says, I do not blame the common people in this point, but I blame the pope and priests that forbid them to read the scripture, and by this prohibition they cannot know what St. Paul says about praying in the vulgar tongue: so the pope and priests, and those that plead ignorance, must answer for the people before the dreadful tribunal of God.

Besides this public prayer of the rosary, they have private prayers at home, as the *crea, the Lord's prayer, a prayer to the Virgin, the act of contrition,* and other prayers to saints, angels, and for souls in purgatory. But this prayer of the rosary is not only said in the church, but is sung in the streets; and the custom was introduced by the *Dominican* friars, who in some parts of Spain, are called *The Fathers of the holy rosary.* Sundays and holy days, after *evening songs,* the prior of the Dominicans, with all his friars and corporation, or fraternity of the holy rosary, begins the Virgin's *evening songs,* all the while ringing the bells, which is to call for the procession, and when the evening songs are over, the clerk of the convent, dressed in his *Alva* or surplice, taking the standard where the picture of the Virgin Mary is drawn with a frame of roses, and two novices in surplices with candlesticks, walking on each side of the standard, the procession beginneth. First, all the brethren of the corporation go out of church, each with a wax candle in his hand, the standard followeth after, and all the friars, in two lines, follow the standard. In this order the procession goes through the streets, all singing *Ave Maria,* and the laity answering as before. They stop in some public street, where a friar, upon a table, preacheth a sermon of the excellency and power of the rosary, and gathering the people they go back again into the church, where the rosary being over, another friar preacheth upon the same subject another sermon, exhorting the people to practice this devotion of the rosary; and they have carried so far this

extravagant folly, that if a man is found dead, and has not the beads or rosary of the Virgin in his pocket, that man is not reckoned a Christian, and he is not to be buried in consecrated ground till somebody knoweth him, and certifieth that such a man was a Christian, and passeth his word for him. So every body takes care to have always the beads or rosary in his pocket, as the characteristic of a Christian. But this devotion of the rosary is made so common among bigots, that they are always with the beads in their hands, and at night round about their necks. There is nothing more usual in Spain and Portugal, than to see people in the markets, and in the shops, praying with their beads, and selling and buying at the same time, nay, the procurers in the great Piazza are praying with their beads, and at the same time contriving and agreeing with a man for wicked intrigues. So all sorts of persons having it as a law to say the rosary every day: some say it walking, others in company, (keeping silent for a while) but the rest talking or laughing, so great is their attention and devotion to this indispensable prayer of the holy rosary.

But this is not the worst of their practices—for if a man or priest neglects one day to say the rosary, he doth not commit a mortal sin, though this is a great fault among them; but the divine service, or seven canonical hours, every priest, friar, and nun, is obliged to say every day, or else they commit a mortal sin, by the statutes of the church and popes. This service, which is to be said in private, and with Christian devotion, is as much profaned among ecclesiastics and nuns, as the rosary among the laity: for I have seen many ecclesiastics (and I have done it myself several times) play at cards, and have the breviary on the table, to say the divine service at the same time. Others walking in company, and others doing still worse things than these, have the breviary in their hands, and reading the service, when they at the same time are *in occasions proximo, peccati;* and, notwithstanding, they believe they have performed exactly that part of the ecclesiastical duty.

Next to this abomination, is that practised between a nun and her devoto, or gallant: I said, that the professed nuns are obliged in conscience to say the divine service in *Latin* every day, which requires more than an hour and a quarter to be said distinctly. But as they, and their devotos, spend all their time, while absent one from another, in writing letters of love to one-another, they have no time to say the divine service, if

it happens that they did not assist that day at the public service. Then, when they are at the grate in lacivious conversation, if some other company happens to come to the same grate, and interrupt them in their wicked practices, the nun fetcheth two breviaries, one for herself and one for her gallant, and alternately they say the seven canonical hours, while the other company is there; and though they are saying, *We praise thee, O Lord*, &c., when the company goes away, they leave immediately, Tor a while, the breviary, and come again to their amorous expressions, and obscene actions, which ended, they go on with the divine service.

I know that modesty obligeth me to be more cautious in this account, and if it was not for this reason, I could detect the most horrible things of friars and nuns that ever were seen or heard in the world; but leaving this unpleasant subject, I come to say something of the profit the priests and friars get by their irreligious prayers, and by what means they recommend them to the laity.

The profits priests and friars get by their prayers, are not so great as that they get by absolution and masses; for it is by an accident, if sometimes they are desired to pray for money.— There is a custom, that if one in a family is sick, the head of the family sends immediately to some devout, religious friar or nun, to pray for the sick, so, by this custom, not all priests and friars are employed, but only those that are known to live a regular life. But because the people are very much mistaken in this, I crave leave to explain the nature of those whom the people believe religious friars, or in Spanish, *Gazmonnos.* In every convent there are eight or ten of those *Gazmonnos*^ or devout men, who, at the examination for confessors and preachers, were found quite incapable of the performance of the great duties, and so were not approved by the examiners of the convent. And though they scarcely understand *Latin,* they are permitted to say mass, that by that means the convent might not be at any expense with them. These poor idiots, being not able to get any thing by selling absolutions, nor by preaching, undertake the life of a *Gazmonnos,* and live a mighty retired life, keeping themselves in their cells, or chambers, and not conversing with the rest of the community, so their brethren *Gazmonnos* visit them, and among themselves, there is nothing spared for their diversion, and the carrying on their private designs.

When they go out of the convent it must be with one of the

same *farandula,* or trade. Their faces look pale: their eyes are fixed on the ground, their discourse all of heavenly things, their visits in public, and their meat and drink but very little before the world, though in great abundance between themselves, or, as they say. *Inter privates parietes.* By this mortifying appearance, the people believe them to be godly men, and in such a case as sickness, they rather send to one of these to pray for the sick, than to other friars of less public fame. But those hypocrites, after the apprenticeship of this trade is over, are very expert in it, for if any body sends for one of them, either without money, or some substantial present, they say they cannot go, for they have so many sick persons to visit and pray for, that it is impossible for them to spare any time. But if money or a present is sent to him, he is ready to go and pray every where.

So these ignorant, hypocritical friars, are always followed by the ignorant people,, who furnish them with money and presents, for the sake of their prayers, and they live more comfortably than many rich people, and have 100 pistoles in their pockets oftener than many of the laity who have good estates.

Some people will be apt to blame me for giving so bad a character of those devout men in appearance, when I cannot be a judge of their hearts. But I do answer, that I do not judge thus of all of them, but only of those that I knew to be great hypocrites and sinners; for I saw seven of them taken up by the inquisitors, and I was at their public trial, as I have given an account in the former chapter. So, by these seven we may give a near guess of the others, and say, that their outward mortifying appearance is only a cloak of their private designs.

There are some nuns likewise, who follow the same trade as I have given one instance in the chapter of the inquisition: and though the ignorant people see every day some of these *Gazmonnos* taken up by the inquisitors, they are so blinded, that they always look for one of them to pray. These hypocrites do persuade the heads of families, that they are obliged in conscience to mind their own business, rather than to pray, and that the providence of God has ordered every thing for the best for his creatures, and that he, (foreseeing that the heads of families would have no time to spare for prayers) has chosen such religious men to pray for them, so they are well recompensed for their prayers, and God only knoweth whether

they pray or not. Most commonly, when they are wanted, they are at the club, with their brethren *Gazmonnos*, eating and drinking, afterwards painting their faces with some yellow drug, to make themselves look pale and mortified. O good God! how great is thy patience in tolerating such wicked men.

Besides these monastical persons, there are many blind people who can repeat some prayers to saints by heart, and get money for them. They walk the streets day and night, and they carry a lanthern by night, not to see with, but to be seen by others. The people call them, and give a penny for saying the prayer of such a saint, and this way they make their lives very merry and easy.

As to the means the priests and friars make use of, and the doctrine they preach to recommend this exercise of praying to the people, I can give but one instance of them as matter of fact, for I was the author of it. Being desired to preach upon the subject of prayer, by the mother abbess of the nuns of St. Clara, who had told me in private, that many of her nuns did neglect their prayers, and were most commonly at the grate with their devotees, and the good mother, out of pure zeal, told me that such nuns were the devils of the monastery; so to oblige her, I went to preach, and took my text out of the gospel of St. Matthew, chap. xvii. 5. *21. Howbeit, this kind goeth not out but by prayer and fasting*, but in our vulgar, the text is thus, *Howbeit this kind of devils*, &c. And after I had explained the text, confining myself wholly to the learned Silveria's commentaries, I did endeavor to prove, that the persons devoted to God by a public profession of monastical life, were bound in conscience to pray without ceasing, as St. Paul tells us, and that if they neglected this indispensable duty, they were worse than devils: and after this proposition, I did point out the way and method to tame such devils, which was by prayer and fasting. And lastly, the great obligation laid upon us by Jesus Christ and his apostles, to make use of this exercise of prayer, which I did recommend as a *medium* to attain the highest degree of glory in heaven, and to exceed even angels, prophets, patriarchs, apostles, and all the saints of the heavenly court.

I do not intend to give a copy of the sermon, but I cannot pass by the proof I gave to confirm my proposition, to show by it, the trifling method of preaching most generally used among the Roman catholic preachers.

The historiographers and chronologers of St. Augustine's order, say, (said I) that the great father Augustine is actually in heaven, before the throne of the Holy Trinity, as a reward for the unparalleled zeal and devotion he had upon earth, for that holy mystery, and because he spent all his free time on earth in praying, which makes him now in heaven greater than all sorts of saints. They say more, viz. that in the heaven of the Holy Trinity, there are only the Father, the Son, the Holy Ghost, the Virgin Mary, St, Joseph, and the last o£ all, St. Augustine. Thus father Garcia, in his Santoral, printed in Saragossa, in 1707, *vide* sermon on St. Augustine.

To this, I knew would be objected the 11th verse of the xi. chap, of St. Matthew, *Among them that are born of women, there hath not risen a greater than* John *the Baptist,* To which I did answer, that there was no rule without an exception, and that St. Augustine was excepted from it: and this I proved by a maxim received among divines, viz. *Infimum supremi ex-cedit supremum infimi,* the least of a superior order exceeds the greatest of an inferior. There are three heavens, as St. Paul says, and, as other expositors, three orders. They place in the first heaven, the three divine persons, the Virgin Mary, St. Joseph, and St. Augustine; in the second, the spiritual intelligences; and in the third, St. John the Baptist, at the head of all the celestial army of saints. Then, if St. Augustine is the last in the highest heaven, though St. John is the first in the lowest, we must conclude, by the aforementioned maxim, that the great Father Augustine exceeds in glory all the saints of the heavenly court, as a due reward for his fervent zeal in praying, while he was here below among men.

With this instance, I did recommend the exercise of prayer to the nuns, assuring them of the same reward in heaven if they did imitate so glorious a saint: nay, I did corroborate this with the historical account of St. Augustine's heart, in the city of Pavia, which is kept separate from the body, which is in that town also, in a crystal box. The chronologers say, that every year, on Trinity Sunday, the heart is continually moving within the box, as if it was alive, and that this is a testimony of the great devotion of that saint, for the Trinity, and a proof that he is before that holy mystery, praising continually the blessed *Trias,* and so his heart, by its continual motion on that day, shews the great reward of his soul in heaven.

The more I remember this, and the like nonsensical proofs and methods of preaching, the more I thank God for his good-

ness in bringing me out of that communion into another, where, by application, I learn how to make use of the scripture to the spiritual good of souls, and not to amusements which are prejudicial to our salvation.

Thus I have given you an account of the public and private prayers of priests, friars, nuns, and laity; of the profits they have by it, and by the methods they take to recommend this exercise of praying to all sorts and conditions of people. Sure I am, that after a mature consideration of their way of praying, and of what we make use of in our reformed congregations, every body may easily know the great difference between them both, and that the form and practice of prayers among Protestants are more agreeable to God, than those of the Romish priests and friars can be,

ARTICLE II.

Of the adoration of Images.

The adoration of images was commanded by several general councils, and many popes, whose commands and decrees are obeyed as articles of our Christian faith, and every one that breaketh them, or, in his outward practice doth not conform to them, is punished by the inquisitors as an heretic—therefore, it is not to be wondered at, if people, educated in such a belief, without any knowledge of the sin of such idolatrous practices, do adore the images of the saints with the same, and sometimes more devotion of heart than they do God Almighty in spirit.

I begin, therefore, this article with myself, and my own forgetfulness of God. When I was in the college of Jesuits to learn grammar, the teachers were so careful in recommending to their scholars devotion to the Virgin Mary of Pilar, of Saragossa, that this doctrine, by long custom, was so deeply impressed on our hearts, that every body, after the school was over, used to go to visit the blessed image, this being a rule and a law for us all, which was observed with so great strictness, that if any student by accident missed that exercise of devotion, he was the next day severely whipped for it. For my part I can aver, that during the three years I went to the college, I never was punished for want of devotion to the Virgin. In the beginning of our exercises, we were bidden to

write the following words, *Dirige in calamum Virgo Maria, meum;* Govern my pen, O Virgin Mary! And this was my constant practice in the beginning of all my scholastical and moral writings, for the space of ten years, in which, I do protest before my eternal Judge, I do not remember whether I did invoke God, or call on his sacred name or not. This I remember, that in all my distempers and sudden afflictions, my daily exclamation was, *0 Virgin del Pilar!* Help me, O Virgin! &c., so great was my devotion to her, and so great my forgetfulness of our God and Saviour Jesus Christ. And indeed a man that does not enquire into the matter, hath more reason, according to the doctrine taught in those places, to trust in the Virgin Mary, than in Jesus Christ: for these are common expressions in their sermons, *That neither God nor Jesus Christ can do any tiling in Heaven, but what is approved by the blessed Mary, that she is the door of glory, and that nobody can enter into it, but by her influence,* &c. And the preachers give out these propositions as principles of our faith, insomuch, that if any body darest to believe the contrary, he is reputed an heretic, and punished as such.

But because this article requireth a full examination, and an account to be given of the smallest circumstances belonging to it, I shall keep the class and order of Saints, and of the adoration they are worshiped with, by most people of the Roman catholic countries. And first of all, the image of Jesus Christ is adored as if the very image of wood was the very Christ of flesh and bones. To clear this, I will give an instance or two of what I saw myself.

In the cathedral church of St. Salvator, there was an old image of Jesus Christ, crucified, behind the choir, in a small unminded chapel; nobody took notice of that crucifix, except a devout prebend, or canon of the church, who did use every day to kneel down before that image, and pray heartily to it. The prebend (though a religious man in the outward appearance) was ambitious in his heart of advancement in the church; so, one day, as he was on his knees before the old image, he was begging that, by its power and influence, he might be made a bishop, and after a cardinal, and lastly, pope; to which earnest request the image made him this answer : *Et tu que me ves a qui, que hazes pormi?* I. e. *And thou seest me here, what dost tliou do for me?* These very words are written, at this present day, in gilt letters upon the crown

of thorns of the crucifix.—To which the prebend answered, *Domine peccavi, et malum coram te feci;* I. e. *Lord I have sinned, and done evil before thee.* To this humble request, the image said, *Thou shalt be a bishop;* and accordingly he was made a bishop soon after. These words, spoken by the crucifix of the cathedral church, made such a noise, that crowds of well disposed, credulous people, used to come every day to offer their gifts to the miraculous image of our Saviour; and the image, which was not minded at all before, after it spoke, was, and has been ever since, so much reverenced, that the offerings of the first six years were reckoned worth near a million of crowns. The history of the miracle reports, that the thing did happen in the year 1562, and that the chapter did intend to build a chapel in one corner of the church, to put the crucifix in with more veneration and decency; but the image spoke again to the prebend, and said, *My pleasure is to continue where I am till the end of the world.* So the crucifix is kept in the same chapel, but richly adorned, and nobody ever since dared touch any thing belonging to the image, for fear of disobliging the crucifix. It has an old wig on its head, the very sight of which is enough to make every one laugh; its face looks so black and disfigured, that nobody can guess whether it is the face of a man or woman, but every body believe that it is a crucifix, by the other circumstances of the cross, and crown of thorns.

The image is so much adored, and believed to have such a power of working miracles, that if ever they carry it out in a procession, it must be on an urgent necessity. For example, if there is a want of rain in such a degree that the harvest is almost lost, then, by the common consent of the archbishop and chapter, a day is fixed to take the crucifix out of its chapel in a public procession, at which all the priests and friars are to assist without any excuse, and the devout people too, with marks of repentance, and public penance. Likewise the archbishop, viceroy, and magistrates, ought to assist in robes of mourning, so when the day comes, which is most commonly very cloudy, and disposed to rain, all the communities meet together in the cathedral church. And in the year 1708, I saw, upon such an occasion as this, 600 disciplinants, whose blood run from their shoulders to the ground, many others with long heavy crosses, others with a heavy bar of iron, or chains of the same, hanging at their necks; with such

dismal objects in the middle of the procession, twelve priests dressed in black ornaments, take the crucifix on their shoulders, and with great veneration carry it through the streets, the eunuchs singing the litany.

I said, that this image is never carried out but when there is great want of rain, and when there is sure appearance of plenteous rain; so they never are disappointed in having a miracle published after such a procession: nay, sometimes it begins to rain before the crucifix is out of its place, and then the people are almost certain of the power of the image; so that year the chapter is sure to receive double tithes; for every body vows and promises two out often to the church for the recovery of the harvest.

But what is more than this, is, that in the last wars between king Philip and king Charles, as the people were divided into two factions; they did give out by the revelation of an ignorant, silly *beata*, that the crucifix was a *butiflero*, I. e. affectionate to king Philip, and at the same time there was another revelation, that his mother, the Virgin of Pilar, was an *imperialist*, I. e. for king Charles; and the minds of the people were so much prejudiced with their opinions, that the partizans of Philip did go to the crucifix, and those of king Charles to the Virgin of Pilar. Songs were made upon this subject: one said, *When Charles the Third mounts on his horse, the Virgin of Pilar holds the stirrup.* The other said, *When Philip comes to our land, the Crucifix of St. Salvator guides him by his hand.* By these two factions, both the Virgin and her son's image began to lose the presence of one of the parties, and the chapter, having made a bitter complaint to the inquisitors, these did put a stop to their sacrilegious practices. So high is the people's opinion of the image of the crucifix, and so blind their faith, that all the world would not be able to persuade them that that image did not speak to the canon or prebendary, and that it cannot work miracles at any time. Therefore our custom was, after school, to go first to visit the crucifix, touch its feet with our hands, and kiss it, and from thence go to visit the image of the virgin of Pilar, of which I am going to speak, as the next image to that of Jesus Christ, though, in truth, the first as to the people's devotion.

And because the story, or history of the image, is not well known, (at least, I never saw any foreign book treat of it.) it seems proper to give a full account of it here, to satisfy the

curiosity of many that love to read and hear new things; and this, I think, is worth every body's observation.

The book called *The History of our Lady of Pilar, and her Miracles.*, contain, to the best of my memory, the following account :

The apostle St. James came, with seven new converts, to preach the gospel in Saragossa, (a city famous for its antiquity, and for its founder, Caesar Augustus; but more famous for the heavenly image of our lady,) and as they were sleeping on the river Ebro's side, a celestial music awakened them at midnight, and they saw an army of angels, melodiously singing, come down from heaven, with an image on a pillar, which they placed on the ground, forty yards distant from the river, and the commanding angel spoke to St. James, and said, This image of our queen shall be the defence of this city, where you came to plant the Christian religion; take therefore good courage, for, by her help and assistance you shall not leave this city without reducing all the inhabitants of it to your Master's religion; and as she is to protect you, you also must signalize yourself in building a decent chapel for her. The angels leaving the image on the earth, with the same melody and songs, went up to heaven, and St. James and his seven converts, on their knees, began to pray, and thank God for this inestimable treasure sent to them; and the next day they began to build a chapel with their own hands.

I have already given an account of the chapel, and the riches of it; now I ought to say something of the idolatrous adoration given to that image, by all the Roman catholics of that kingdom, and of all that go to visit her.

The image has her own chaplain, besides the chapter of the prebends and other priests, as I have told before. The Virgin chaplain has more privilege and power than any king, archbishop, or any ecclesiastical person, excepting the pope; for his business is only to dress the image every morning, which de doth in private, and without any help: I say in private, that is drawing the four curtains of the Virgin's canopy, that nobody may see the image naked. Nobody has liberty, but this chaplain to approach so near the image, for as the author of the book says, *An archbishop (who had so great assurance as to attempt to say mass on the altar-table of the Virgin) died upon the spot, before he began mass.* I saw king Philip and king Charles, when they went to visit the image, stand at a

distance from it. With these cautions it is very easy to give our, that nobody can know of what matter the image is made, that being a thing referred to the angels only; so ail the favor the Christians can obtain from the Virgin, is only to kiss her pillar, for it is contrived, that by having broken the wall backwards, a piece of pillar, as big as two crown pieces is shown, which is set out in gold round about, and there kings, and other people, kneel down to adore and kiss that part of the stone. The stones and lime that were taken, when the wail was broken, are kept for relics, and it is a singular favor, if any can get some small stone, by paying a great sum of money.

There is always so great a crowd of people, that many times they cannot kiss the pillar; but touch it with one of their fingers, and kiss afterwards the part of the finger that touched the pillar. The large chapel of the lamp is always, night and day, crowded with people; for, as they say, that chapel was never empty of Christians, since St. James built it; so the people of the city, that work all day, go out at night to visit the image, and this blind devotion is not only among pious people, but among the profligate and debauched too, insomuch that a lewd woman will not go to bed without visiting the image; for they certainly believe, that nobody can be saved, if they do not pay this tribute of devotion to the sacred image.

And to prove this erroneous belief, the chaplain, who dresses the image (as he is reckoned to be a heavenly man) may easily give out what stories he pleases, and make the people believe any revelation from the Virgin to him, as many of them are written in the book of the Virgin of Pilar, viz: Dr. Augustine Ramirez, chaplain to the image, in 1542, as he was dressing it, it talked with him for half a quarter of an hour, and said:

My faithful and well beloved Augustine, I am very angry with the inhabitants of this my city for their ingratitude. Now, I tell you as my own chaplain, that it is my will, and I command you to publish it, and say the following words, which is my speech to all the people of Saragossa:—Ungrateful people, remember that after my son died for the redemption of the world, but more especially for you the inhabitants of this my chosen city, I was pleased, two years after I went up to heaven, in body and soul, to pitch upon this select city for my dwelling place; therefore I commanded the angels to make an image perfectly like my body? and another of my son Jesus,

on my arms, and to set them both on a pillar, whose matter nobody can know, and when both were finished, I ordered them to be carried in a procession, round about the heavens, by the principal angels, the heavenly host following, and after them the Trinity, who took me in the middle; and when this procession was over in heaven, I sent them down with illuminations and music to awake my beloved James, who was asleep on the river side, commanding him by my ambassador Gabriel, to build with his own hands a chapel for my image, which he did accordingly; and ever since I have been the defence of this city against the Saracen army, when by my mighty power, I killed in one night, at the breach, 50,000 of them, putting the rest to a precipitate flight. After this visible miracle, (for many saw me in the air fighting,) I have delivered them from the oppression of the Moors, and preserved the faith and religion unpolluted for many years, in this my city. How many times have I succored them with rain in time of need? How many sick have I healed? How much riches are they master of, by my unshaken affection to them all? And what is the recompense they give me for all these benefits? Nothing but ingratitude. I have been ashamed these fifteen years, to speak before the eternal Father, who made me queen of this city: many and many times I am at court, with the three persons, to give my consent for pardoning several sinners; and when the father asketh me about my city, I am so bashful that I cannot lift up my eyes to him. He knoweth very well their ingratitude, and blameth me for suffering so long their covetousness: and this very morning, being called to the council of the Trinity for passing the divine decree, under our hands and seal for the bishoprick of Saragossa, the Holy Spirit has affronted me, saying I was not worthy to be of the private council of heaven, because I did not know how to govern and punish the criminals of my chosen city; and I have vowed not to go again to the heavenly court, until I get satisfaction from my offenders. So I thunder out this sentance, against the inhabitants of Saragossa, that I have resolved to take away my image from them, and resign my government to Lucifer, if they do not come, for the space of fifteen days, every day with gifts, tears and penances, to make due submission to my image, for the faults committed by them these fifteen years. And if they come with prodigal hands, and true hearts, to appease my wrath, which I am pleased with, they shall see the rainbow for a signal, that I

receive them again into my favor. But, if not, they may be sure that the Prince of Darkness shall come to rule and reign over them; and further, I do declare, that they shall have no appeal, from this my sentence, to the tribunal of the Father; for this is my will and pleasure.

These are the words of the revelation, (I mean) this is the substance of it; for, perhaps, I leave out many words, and add many others, to give sense to the English; but as to the substance, I am not mistaken, as may be found in the Virgin's book, published by authority and leave of the inquisitors, in 1688, in Saragossa, by Peter Dormer. I had the book, which, for my extraordinary devotion to the Virgin, I used io read every day, and I may give a full account of it better than of the bible, having read it six or eight times every year. But I do not design to give a translation of it now, nor to be tedious upon one subject; therefore I only say, that after this revelation was published, all the inhabitants of the city were under such a concern, that the magistrates, by the Archbishop's or der, published an ordinance for all sorts of people to fast three days every week, and not to let the cattle go out those days, and to make the cattle fast as well as the reasonable creatures; and as for the infants, not to suckle them but once a day. All sorts of work were forbidden for fifteen days time, in which the people went to confess and make public penances, and offer whatever money and rich jewels they had, to the Virgin.

Observe now, that the publishing of the revelation was in the month of May, and it is a customary thing for that country to see almost every day the rainbow at that time: so there was by all probability, certain hopes that the rainbow would not fail to show its many coloured faces to the inhabitants of Saragossa, as did happen the eleventh day; but it was too late for them, for they had bestowed all their treasures on the image of the Virgin. Then the rejoicings began, and the people were almost mad for joy, reckoning themselves the most happy, blessed people in the universe. Then they vowed solemnly, to build her the largest and most capacious church in the world; but their want of money hindered the beginning of it for ten years. Then the magistrates (thinking that the wealth of the city was sufficient to begin the temple) bestowed 50,000 pistoles for the laying of the foundation of it. A subscription was made among the private persons, which amounted to 150,000 pistoles; and Don Francisco Ibannez de la Riva de Herrera. then Archbishop of Saragossa, and afterwards of Toledo,

and general inquisitor, commanded all the people, ecclesiastical and secular, to go on Sundays, and holy days, in the after- noon, and carry materials for the work of the week following, I went myself many holy days and Sundays, and I saw his Grace, and all his family, with baskets, carrying stones from the river to the open foundations, and, by his example, gentlemen and ladies, old and young, priests and friars were excited to do the same, till the first stone of the foundation was laid by his Grace, dressed in his pontifical, and after that, giving his blessing to the building, he recommended the building of it to the people's care. They are at work ever since every day, and in fourteen years since the foundation of the temple, there is yet but the third part built up, by five hundred workmen constantly at it, and I believe that if ever it is finished, it will be twice larger than St. Paul's church in London. So great and blind is the bigotry and devotion of that people for the Virgin of Pilar.

By these and the like revelations, given out every day by the Virgin's chaplain, the people are so much infatuated, that they certainly believe there is no salvation for any soul without the consent of the Virgin of Pilar; so they never fail to visit her image every day, and to pay her due homage, for fear that if she is angry again, Lucifer should come to reign over them. And this is done by the Virgin's crafty chaplain, to increase her treasure and his own too. As to him, I may aver, that the late chaplain, Don Pedro Valenzula was but five years in the Virgin's service, yearly rent is 1000 pistoles, and when he died, he left in his testament 20,000 pistoles to the Virgin, and 10,000 to his relations; now how he got 30,000 pis+ toles clear in six years, every body may imagine.

As to the miracles wrought by this image, I could begin to give an account, but never make an end, and this subject requiring a whole book to itself, I will not trouble the reader with it, hoping in God that if he is pleased to spare my life some years, I shall print a book of their miracles and revelations, that the world may, by it, know the inconsistent grounds and reasons of the Romish communion. s

Now, coming again to the adoration of images, I cannot pass by one or two instances more of the image of Jesus Christ, adored by the Roman Catholics.

The first is that of the crucifix in the monument, both on Thursday and Friday of the holy week. The Roman Catholics have a custom on holy Thursday, to put the consecrated

host in the monument till Friday morning at eleven of the clock, as I have already said, treating of the estation of the holy Calvary.

Now I will confine myself wholly to the adoration paid to the crucifix, and all the material instruments of our Saviour's passion, by priests, friars, and magistrates. In every parish church and convent of friars and nuns, the priests form a monument, which is of the breadth of the great altar's front, consisting of ten or twelve steps, that go gradually up to the Are, or altar's table, on which lies a box, gilt, and adorned with jewels, wherein they keep for twenty-four hours, the great host, which the priest that officiates, has consecrated on Thursday, between eleven and twelve. In this monument, you may see as many wax candles as parishioners belonging to that church, and which burn twenty-four hours continually. At the bottom of the monument there is a crucifix laid down on a black velvet pillow, and two silver dishes on each side. At three of the clock, in the afternoon, there is a sermon preached by the Lent preachers, whose constant text is, *Mandatum novum do vobis, ut diligatis invicem, sicut dilexi vos.* Expressing in it, the excessive love of our Saviour towards us. After it the prelate washes the feet of twelve poor people, and all this while the people that go from one church to another, to visit the monuments, kneel down before the crucifix, kiss its feet, and put a piece of money into one of the dishes. The next day, in the morning, there is another sermon of the passion of our Saviour, wherein the preacher recommends the adoration of the cross according to the solemn ceremony of the church.— That day, i. e. Good Friday, there is no mass in the Romish church, for the host which was consecrated the day before, is received by the minister, or prelates, that officiates, and when the passion is sung, then they begin the adoration of the crucifix, which is at the bottom of the monument, which is performed in the following manner: First of all, the priest that officiates, or the bishop, when he is present, pulling off his shoes, goes and kneels down three times before the crucifix, kisses its feet, and in the same manner comes back again to his own place All the priests do the same, but without putting any thing into the dish, this being only a tribute to be paid by the magistrates and laity. This being done by all the magistrates, the priest bids them to come at four in the afternoon, to the descent of Jesus Christ, from the cross, and this is another idolatrous ceremony and adoration.

The same crucifix that was at the bottom of the monument, is put on the great altars table, veiled or covered with two curtains, and when the people are gathered together in the church, the chapter or community comes out of the vestry, and kneeling down before the altar, begins in a doleful manner to sing the psalm, *Miserere*, and when they come to the verses *Tibi soli peccavi.* &c., they draw the curtains, and show the image of Christ crucified to the people. Then the preacher goes up to the pulpit, to preach of the pains and afflictions of the Virgin Mary, (whose image shedding tears is placed before the image of her son.) I once preached upon this occasion, in the convent of St. Augustine, in the city of Huesca, and my text was, *Animam meam pertransivit gladius.* After the preacher has exaggerated the unparalleled pains of the Virgin Mary, seeing her son suffer death in so ignominious a manner, he orders Satellites (so they call those that stand with the nails, hammer and other instruments used in their crucifixion) to go up to the cross, and take the crown of thorns off the crucifix's head, and then he preaches on that action, representing to the people his sufferings as movingly as possible. After the Satellites have taken the nails out of the hands and feet, they bring down the body of Jesus, and lay him in the coffin, and when the sermon is over, the procession begins, all in black, which is called the burying of Christ. In that procession, which is always in the dark of the evening, there are vast numbers of disciplinants that go along with it, whipping themselves, and shedding their blood, till the body of Jesus is put into the sepulcher. Then every body goes to adore the sepulcher, and after the adoration of it, begins the procession of the estations of the holy Calvary, of which I have spoken already in the second chapter of this book.

I will not deprive the public of another superstitious ceremony of the Romish priests, which is very diverting, and by which their ignorance will be more exposed to the world; and this is practiced on the Sunday before Easter, which is called Dominica Palmarum, in which the church commemorates the triumphant entry of Jesus Christ in Jerusalem, sitting on an ass, the people spreading their clothes and branches of olive trees on the ground: so, in imitation of this triumph, they do the same in some churches and convents.

The circumstance of one being representative of Jesus, on an ass, I never saw practised in Saragossa, and I was quite unacquainted with it till I went to Alvalata, a town that be-

longs to the archbishop in temporalibus and spiritualibus, whither I was obliged to retire with his Grace, in his precipitate flight from king Charles's army, for fear of being taken prisoner of state. We were there at the Franciscan convent on that Sunday, and the archbishop being invited to the ceremony of the religious triumph, I went with him to see it, which was performed in the following manner:

All the friars being in the body of the church, the guardian placing his grace at the right hand, the procession began, every friar having a branch of olive trees in his hand, which was blessed by the Rev. Father Guardian; so the cross going before, the procession went out of the church to a large yard before it. But O God! What did we see at the door of the church but a fat friar, dressed like a Nazareen, on a clever ass, two friars holding the stirrups, and another pulling the ass by the bridle. The representation of Jesus Christ took place before the archbishop. The ass was an he one, though not so fat as the friar, but the ceremony of throwing branches and clothes before him, being quite strange to him, he began to start and caper, and at last threw down the heavy load of the friar.—The ass ran away, leaving the reverend on the ground, with one arm broken. This unusual ceremony was so pleasant to us all, that his grace, notwithstanding his deep melancholy, laughed heartily at it. The ass was brought back, and another friar, making the representative, put an end to this ass-like ceremony.

But the ignorance and superstition begins now; when the ceremony was over, a novice took the ass by the bridle, and began to walk in the cloister, and every friar made a reverence, passing by, and the people kneeling down before him, one said, O happy ass? others (especially the old women) cried out, O *burro de Christo,* i. e. O ass of Christ! But his Grace displeased at so great a superstition, spoke to the guardian, and desired him not to suffer his friars to give such an example to the ignorant people, as to adore the ass. The guardian was a pleasant man, and seeing the archbishop so melancholy, only to make him laugh, told his grace that it was impossible for him to obey his Grace, without removing all his friars to another convent, and bring a new community. Why so? said his Grace. Because (replied the guardian) all my friars are he asses. And you the guardian, of them (answered his Grace.)

Thus priests and friars excite the people, not only to adore

the image of Jesus Christ, but irrational creatures too; nay, the very insensible (though vegetable, as they say,) things. They give out that the nails of the feet of Christ's image of Calatrao grow every week, and the clerk of the chapel keeps a box full of them, to give the parings to the people as a great relic, which they kiss and adore as if they were little gods, and I kept myself, when I was young, a piece of those nails set in gold, hanging night and day on my neck. So great is the stupidity of the people, and so great the ignorance of the priests and friars, or rather their craftiness and covetousness, for I cannot believe they credit themselves the stories they give out.

There is another image of the Virgin Mary called *la Aurora*, i. e. the morning day break, in the convent of Franciscan friars, called Jesus of the bridge, because it is near the wooden bridge of the city. This image was in great veneration some years ago, and the lay-brethren of that convent were very much respected by all the people of that city, because they had given out that there was always one lay-brother in that convent so godly, that he was in high esteem and favor with the Virgin de la Aurora; but unhappily for that image, for the convent, and for the lay-brethren of it; for one of them, who was clerk of the chapel of the Virgin, gave out in the city, that on her festival day, which was the Tuesday after Easter, the image was to dance with him after evening songs were over. This uncommon miracle excited the curiosity of almost all the inhabitants of the city, to meet there on the fixed day; but the crafty friars knowing that the twentieth part of the people could not see it, upon second thoughts, spread in the city, that the miracle was to be continued for eight days, or as they say, all the days of the Octava of the Virgin. So the first and second days were appointed for the noblemen and ladies, and the rest for tradesmen and common people.

When the day was come, and the evening songs were over, the image of the Virgin was in the middle of the altar of her chapel, in a gilt small chapel, richly drest, and all the altar round about full of wax candles: before the altar a scaffold was set up for the music, and for the lay-brother, so when the church was full of people, and the father guardian made the signal to the brother to begin to dance, *las folias*, i. e. the follies, with castannetes, or cracking of the fingers. The friar danced a long time without being accompanied by the image; the people began to say that the lay-brother was a cheat, which be-

ing heard by him, he fell down upon his knees, and began to cry bitterly, and say to the image in an innocent style, hear young Madona, do not let me pass for a cheat; you know very well what you promised me one night, when I was combing the wig that my cousin gave you: hear, do you remember? You say nothing? Then, by this holy cross, you shall pay for it. Now I will ask you to be as good as your word, twice more, and if you will expose me to be laughed at by the people here present, by my faith, I will swear that you are the cheat, and every body will believe me, and none for the future will care for you. O what joy was it to the friars and the people, to see the image make a reference to the brother! Now (said he) you are an honest woman, come let us dance the *folias*, and let every one here present know that you perform whatever you promise. The image really began to turn round about, for the space of three minutes. A reverend silence was kept in the church, all were surprised to see so wonderful a miracle, and nobody dared to say a word but the good brother, who (when the image ceased from her motions) turning to the people, said, now you see the great esteem this image hath for me, and because I love the inhabitants of Saragossa, as my own life, I will ask a favor of my image for them; which, if she refuse, I have done with her: there are the keys of her treasure, and let her hire another servant, for I am sure nobody can be so faithful as I have been to her. Ay, she will think on it before she loses me! Now the favor that I beg of you for my fellow-citizens of Saragossa, (turning to the image) is, that you will take the name of every one that comes and offers you the charity of one mass only, (for I would not have them pay too dear for this favor) and enter it in the book of eternal life. My old country friends, do not think this to be a small favor, for with it you may give a fig for the devil, and laugh at him. Now let me see what answer she gives me. Will you grant them this favor? Then the image lifted up, and bowed down its head, at which signal the people cried out, *Viva, viva la Virgin de la Aurora.* Let the Virgin of the morning live: or long live the Virgin of Aurora. This miracle was immediately divulged through the whole city, and for the six following days the church was crowded with people from morning till the dance of Folias was ended. But the inquisitors finding the thing something odd, they sent the secretary to the convent at midnight, with orders to take up the lay-brother, and search the image, which being done

accordingly, he found an instrument to move the image with, which came down under the altar's table, where another lay-brother turned the instrument. So the cheat was found out, but too late; for in the six days the image harlaquin danced, the friars got four thousand pieces of eight for masses, as the father guardian of the convent owned to the inquisitors; and all that was inflicted on the two lay-brothers for this crime, was to send them into another convent in the country. The convent lost a great deal by this discovery, for the people never went near it since, and the community that was formerly composed of an hundred friars, is now reduced to thirty in all. This dance of the Spanish follies, or the follies of that dance (for one made many fools with it) happened in 1705, of which I was an eye-witness, for I went twice to see the wonder of wonders, as the friars called it.

The adoration of St. Mames in the parish church of St. Mary Magdalene, is another instance of the priests's superstitious covetousness. The priests of the parish, with the minister, Doctor Parras, seeing that their church was not haunted, as many others, for want of a new miraculous saint, pretended they found out in a rock the corpse of St. Mames, who was a shepherd, and so making a gilt box, they put this saint, dressed like a shepherd, into it, with a pastoral hook, and many lamps and sheep made of silver. The box was placed on the altar's table under the feet of the crucifix, and they exhorted every one to worship and adore him, celebrating his singular virtues with an octava, or eight days of festival, and eight panegyric sermons. This invention was in 1709, and I was the first year the seventh preacher in his octava. The novelty of a new saint brought all the people of the city, and many of the country, to adore him. Music, illuminations, ringing of bells, the public processions, were in the most solemn and magnificent manner observed, and performed during eight days, in which, many miracles were published as tokens of St. Mames' power, and the affection he had for the people. I was, as well as the other preachers, very much embarrassed, having no history, nor public account of the new saint's life; but at last we found a new way to satisfy the priests of the parish, and to extol the virtues of their saints; for we eight preachers, among ourselves, agreed to take for our text, every one of us, the Athenian's motto, *Ignoto Deo*, and to alter it for the division of the heads, thus: *Ignoto Pastori;* and to imitate St. Paul, who persuaded the Athenians that the unknown God by

them was the very God; and persuaded the people mat the unknown shepherd of St. Mames, whom we began to adore, was the very shepherd, who was to take care of his chosen flock in Saragossa. So, upon this foundation, every one endeavored to publish the encomiums of the new saint, which were all fictions out of our heads. These sermons were much praised by Dr. Parras, minister of the Parish, and by all his priests; and being printed afterwards by the heirs of Pedro Dormor, every body bought them, in order to be acquainted by them with the unknown shepherd, St. Mames. All the while I was there, after I observed all sorts and conditions of people going to worship and adore the corner of the box of the saint, and when I left Saragossa, the church and chapel was very much improved by the miracles wrought daily by St. Mames.

But the bigotry of priests and friars is so great, that they are not satisfied with adoring and worshipping images of saints, and their relics, but they make the very beasts to worship them also; this will appear by the daily custom they have on St/ Martin's day. They publish, and the people believe, what is written in the life of St. Antonio Abbot, viz.: That he was an advocate for the cattle with God, and therefore, in the church of St. Martin, in Saragossa, his image is in the middle of the great altar, with a pig at his feet: for the history says, that he cured many pigs. In memory then, and veneration of this saint, (whom we may call the saint of the beasts,) the magistrates of the city assist at the great mass, and the sermon preached on his festival day, and every body recommends his beasts to him, and puts them under his care and protection: and they have not only this faith, but they give a public testimony of it; for that day, in the morning, and in the afternoon, every one, from the archbishop to the carrier, sends his horses, mules, asses, and pigs, to make three turns round about the church of St. Martin. The coachmen and servants endeavor to dress the beasts with the best mantles, collars of small bells, and the necks and tails full of such ribbons as they can get; so when they have finished the third turn, they stop before the church door, and make a sort of a bow, and the clerk of the church, who is a priest, gives them the blessing, and a bit of blessed bread. Every beast is to pay to his advocate half a real of plate, which is very much every year; and not only the beasts or the cattle of the city pay that tribute, but all, or almost all the cattle of the country, except sheep, for

twenty sheep pay only the sum aforesaid. There are but four priests belonging to that church, which are called *Commissarios de bestias de St. Antonio Abad,* Commissaries of St. Antonio's beasts; and after his festival, they take their circuits through the whole kingdom; they do not preach, but in every town they go through all the inhabitants of it, bring their cattle and sheep into a large field, and the priest of the circuit gives them St. Antonio's blessing, and receives the tribute; afterwards he blesseth the waters, grass, earth, and the very straw which the people keep to feed their cattle: so if a mule or horse is sick, they pray to St. Antonio, and many go to the priest, and desire him to say a mass for the beast, that it may, by the help of it, recover its health. The four ignorant priests tell such stories of St. Antonio and his pig to the country people and idiots, that many poor silly women, thinking themselves unworthy to approach near, or pray to the glorious saint himself, pray before the pig, make their requests to it, and generously give it ribbons and trinkets, that by its intercession, their beasts and themselves may be preserved from all evil and mischief in all times of tribulation, in the hour of death, and in the day of judgment. These are their practices, their corruptions, and their abominations, before the Lord.

But because this article of images, and that of relics, contribute very much to the discovery of the idolatries, and of the bigotries and superstitions of all those of that communion, I shall not leave this subject, without giving an account of some remarkable images which are worshiped and adored by them all.

They have innumerable images of Christ, the Virgin Mary, the angels and saints in the streets, in small chapels built within the thickness of the walls, and most commonly in the corners of the streets, which the people adore, kneel down before, and make prayers and supplications to. They say, that many of those images have spoke to some devout persons, as that of St. Philip Nery did to a certain ambitious priest, who, walking through the street where the image was, was talking within himself, and saying, Now I am a priest, next year I hope to be a dean, after bishop, then cardinal, and after all, summus pontifex. To which soliloquy the image of *St.* Philip answered, and after all these honors comes death, and after death, hell and damnation for ever. The priest, being surprised at this answer, so much apropos^ and looking up and

down, he saw the mouth of the image open, by which he concluded that the image had given him the answer; and so, taking a firm resolution to leave all the thoughts of this deceitful world, with his own money he purchased the house where the image was, and built a decent chapel in honor of St Philip, which now, by the gifts of pious people, is so much enlarged, that we reckon St. Philip's church and parish to be the third in the city for riches, the number of beneficent priests being 46, besides the rector.

In St. Philip's church there is a miraculous crucifix, called El santo Christo de las peridas; the holy Christ of child bed women, which is much frequented by all people, but chiefly by the ladies, who go there to be churched, and leave the purification offering mentioned in the ceremonial law of Moses. And as there is this image which is an advocate of women delivered of child, there are also two images, who are advocates of barren women, one of the Virgin in the convent of Recolet friars of St. Augustine, and another of St. Antonio del Paula: the first is called the barren woman; the second, the intercessor of the barren ladies. This second image is in the convent of Victorian friars, and is kept in a gilt box in a chapel within the cloister, and the door is always locked up, and the key kept by the father corrector, i. e. the superior of the convent.

These two images, or rather the stewards of them, work undeniable miracles every year, for no barren woman goes to pray, and adore these images, without coming home with child, for they are so sure by faith or action, that they give out, and make their poor husbands believe, that they find themselves very much altered, &c. So if the victorian friars do publish one or two miracles one week, the recolets do publish three or four the week following, and so they make good the physicians' saving, that there is no such thing as barrenness where there are such images, and that *exitus acta probaty* &c. For no woman who goes to make three turns round the box of St. Antonio del Paula, or adore the girdle of the Virgin, is barren afterwards. But the Victorians get more profit by it than the Recolets; for all the ladies that are, or pretend to be barren, go to St. Antonio, and the common people to the Recolets. The truth is, that the Victorians are well dressed, and most commonly handsome fellows, merry, and fit for company, polite, and great gamesters, which are good qualifications to please intriguing women.

Another instance of their ignorant practices is, their idolatrous adoration of the Virgin Mary in bed, on the ascension-day, the fifteenth of August. All the ladies in the parish join all their jewels and ribbons, on the fourteenth of that month, and go to the church in the afternoon, where the parish minister, with his clergy, or the prior of the convent with his friars, are waiting for them; then the ladies, to take a refreshment, (or as they call it, the collation of the Virgin,) go all together to the vestry, or to a private room for visits, and all are very merry for an hour or two: then the superior chooses one of the richest ladies for waiting-lady to the blessed Mary, and six assistants under her, which must be unmarried young ladies; and this honorable employment is for one year. The waiting-lady and her assistants are to dress the Virgin, and order the bed with great nicety, and assist every day, morning and evening, during the eight days of the festival at church, and pay for a splendid dinner the eight days for the clergy, or community, and they are obliged to serve at the table as an act of humility. So when every thing is settled between them and the superior, they go into the church, and every thing being made ready, they set up the bed, which is made very neat, and with curtains of the best brocade; the image of the Virgin, in a clean fine shift, is laid down on the bed by the waiting-lady and her assistants, and covered with a quilt, which is very richly laced round about. The bed is under a canopy, and twenty-four large, thick wax candles are burning round it. When all is in order, the evening songs begin, and after them every priest or friar, and the people after them, draw near the bed, kneel down, say a prayer, and kiss one of the Virgin's hands with great devotion. The next day is the great festival, which is celebrated with music, high mass, a sermon, evening songs, and a general procession through *the* streets. After which the same religious ceremony of praying and kissing her hand is devoutly repeated by the clergy and laity; and these public demonstrations of zeal and devotion (except the procession) are continued every day during the *Octava.*

Another practice like this, of paying worship and adoration to the Virgin Mother, and her child Jesus in a manger, is observed on Christmas, and eight days after: but especially the nuns do signalize themselves on this festival, and that on which Jesus was lost and found again in the temple; for they hide the child in some secret place under the alter's table, and

after evening songs they run up and down through the garden, cloisters, and church, to see whether they can find the innocent child, and the nun that finds him out, is excused, for that year, from all the painful offices of the convent; but she is to give, for three days together, a good dinner to all the nuns and father confessors; and that year she may go to the grate at any time, without any leave or fear, for she doth not assist at the public service of prayers: in short, she has liberty of conscience that year, for finding the lost child, and she is often lost too at the end of the year, by following a licentious sort of life.

These are, in some measure, voluntary devotions and adoration, but there are many others by precept of the church, and ordinances of several popes, who have granted proper services to several images, with which priests and friars do serve and adore them, or else they commit a mortal sin, as well as if they neglected the divine and ecclesiastical service, and the due observance of the ten commandments of the law of God. I will give a few instances of these adorations by precept, and with them I shall conclude.

There are in the church of Rome, proper services granted by the popes for the invention or finding out of the cross, and for the exaltation of it, and every priest, friar, and nun, is obliged in conscience, to say these services in honor of the cross; and after the great mass they adore the cross, and this is properly adoration, for they say in the hymn, Let us come and adore the holy cross, &c., and the people do the same after them. They carry the cross on the 3d of May, and on the great Litany-days, in a solemn procession, to some high place out of the town, and after the officiating priest has lifted up the cross towards the south, north, west and east, blessing the four parts of the world, and singing the Litany, the procession comes back to the church. These festivals are celebrated with more devotion and veneration, as to the outward appearance, than pomp and magnificence, except in the churches dedicated to the holy cross, where this being the titular festival, is constantly performed with all manner of ceremonies, as the days of the first class.

Again, there is another superstitious (though profitable to the clergy) ceremony in their church, which they call the adoration of the peace of God,, for which purposes they keep in every church two flat pieces of silver like a smoothing iron, with an handle, whereon are engraved the figure of the cross, and

the images of the apostles Peter and Paul; so in the great mass, when the priest comes to break the consecrated host, and puts the small part within the chalice, and says, *Pax Domini sit semper vobiscum:* That is, *The peace of the Lord be always with you,* and this he says, making the sign of the cross on the chalice; then the deacon gives him the silver piece, which he kisseth, and the deacon doing the same, gives it to the subdeacon, and so it goes round to the incensor, and one of the acoliti, i. e. those that carry the two candlesticks. The other acolitus, who hath the second piece, comes to join both pieces together, and having a silken towel on his neck, he goes to give the piece to the magistrates all on their knees, and to the rest of the people, and every body gives the peace offering in money, which is for the priest that officiates. But the greatest offering to the cross of money and eatable things, is on the Sunday next before Easter. That day, priests and friars bless the palms, or olive branches, and make of them small crosses, which, as they make the people believe, are the best relics against lightnings and thunders: so the people, willing to have so great a safeguard, together with the blessed branch of olive tree, go to church, and (especially the children) carry another branch, furnished with sweet-meats, tied up with all sorts of ribbons, and some pieces of silver too; and when they receive the blessed branch and the cross from the hand of the priest (after the benediction is over) they leave the rich branch; so in some parish churches, the minister gets by it, eatable things, ribbons, money, and wood for firing for a whole year; and the people think themselves very happy and safe for that year, with the small blessed cross. But for all that, many and many are killed every summer by flashes of lightning.

There are proper services granted to the Virgin Mary, under the following names: The Virgin of the rose of St. Dominick, of the girdle of St. Augustine, or the rope of St. Francis, and of the scapulary of Mount Carmel. AH these distinguishing signs of the Virgin Mary, are celebrated by the church and fraternities of devout people, and adored by all Christians, being all images and relics to be worshiped by the command of the pope. Now, by what has been said, where can we find expressions fit to explain the wickedness of the Romish priests, the ignorance of the people, committed to their charge, and the idolatrous, nonsensical, ridiculous ceremonies with which they serve, not God, but saints, giving them more tribute of adoration than the Almighty? I must own, that

the poor people who are easily persuaded of every thing, arc not to be blamed, but only the covetous, barbarous clergy; for these (though many of them are very blind) are not to be supposed ignorant of what sins they do commit, and advise the people to commit; so, acting against the dictates of their own consciences, they, I believe, must answer for their ill guided flock, before the tribunal of the living God.

NERO PLAYING UPON THE HARP WHILE ROME IS BURNING.

THE

INQUISITION OF GOA.

[FROM DR. BUCHANAN'S RESEARCHES IN ASIA.]

"*Goa, Convent of the Augustitinans, Jan. 23.* 1808.

"On my arrival at Goa, I was received into the house of Captain Schuyler, the British Resident. The British force here is commanded by Col. Adams, of his Majesty's 78th Regiment, with whom I was formerly well acquainted in Bengal.* Next day I was introduced by these gentlemen to the Viceroy of Goa, the Count de Cabral. I intimated to his excellency my wish to sail up the river to Old Goa,† (where the Inquisition is,) to which he politely acceded. Major Pareira, of the Portuguese establishment, who was present, and to whom I had letters of introduction from Bengal, offered to accompany me to the city, and to introduce me to the archbishop of Goa, the Primate of the Orient.

"I had communicated to Col. Adams, and to the British Resident, my purpose of inquiring into the state of the Inquisition. These gentlemen informed me, that I should not be able to accomplish my design without difficulty, since every thing relating to the Inquisition was conducted in a very secret manner, the most respectable of the Lay Portuguese themselves

*The forts in the harbor of Goa were then occupied by British troops, (two King's regiments, and two regiments of native infantry,) to prevent its falling into the hands of the French.

†There is Old and New Goa. The old city is about eight miles up the river. The Viceroy and the chief Portuguese inhabitants reside at New Goa, which is at the mouth of the river, within the forts of the harbor. The old city, where the Inquisition and the Churches are, is now almost entirely deserted by the secular Portuguese, and is inhabited by the Priests alone. The unhealthiness of the place, and the ascendency of the Priests, are the causes assigned for abandoning the ancient city.

being ignorant of its proceedings; and that, if the Priests were to discover my object, their excessive jealousy and alarm would prevent their communicating with me, or satisfying my inquiries on any subject.

"On receiving this intelligence, I perceived that it would be necessary to proceed with caution. I was, in fact, about to visit a republic of Priests; whose dominion had existed for nearly three centuries; whose province it was to prosecute heretics, and particularly the teachers of heresy; and from whose authority and sentence there was no appeal in India.*

"It happened that Lieutenant Kempthorne, Commander of His Majesty's brig Diana, a distant connexion of my own, was at this time in the harbor. On his learning that I meant to visit old Goa, he offered to accompany me, as did Capt. Stirling, of His Majesty's 84th regiment, which is now stationed at the forts.

"We proceeded up the river in the British Resident's barge, accompanied by Major Pareira, who was well qualified, by a thirty year's residence, to give information concerning local circumstances. From him I learned that there were upwards of two hundred Churches and Chapels in the province of Goa, and upwards of two thousand Priests.

"On our arrival at the city,† it was past twelve o'clock; all the churches were shut, and we were told that they would not be opened again till two o'clock. I mentioned to Maj. Pareira, that I intended to stay at old Goa some days; and that I should be obliged to him to find me a place to sleep in. He

*I was informed that the Viceroy of Goa has no authority over the Inquisition, and that he himself is liable to its censure. Were the British Government, for instance, to prefer a complaint against the Inquisition to the Portuguese Government at Goa, it could obtain no redress. By the very constitution of the Inquisition, there is no power in India which can invade its jurisdiction, or even put a question to it on any subject.

†We entered the city by the palace gate, over which is the statue of *Vasco de Gama,* who first opened India to the view of Europe. I had seen at Calicut, a few weeks before, the ruins of the SAMORIN'S Palace, in which Vasco de Gama was first received. The Samorin. was the first native Prince against whom the Europeans made war.— The empire of the Samorin has passed away, and now imperial Brit- ain exercises dominion. May imperial Britain be prepared to give a good account of her stewardship, when it shall be said unto her. "Thou mayest be no longer steward."

seemed surprised at this intimation, and observed that it would be difficult for me to obtain a reception in any of the churches, or convents, and that there were no private houses into which I could be admitted. I said I could sleep any where; I had two servants with me, and a traveling bed. When he perceived that I was serious in my purpose, he gave directions to a civil officer in that place, to clear out a room in a building which had long been uninhabited, and which was then used as a warehouse for goods. Matters at this time presented a very gloomy appearance; and I had thoughts of returning with my companions from this inhospitable place. In the mean time we sat down in the room I have just mentioned, to take some refreshment, while Major Pareira went to call on some of his friends. During this interval, I communicated to Lieut. Kempthorne the object of my visit. I had in my pocket 'Dellon's Account of the Inquisition at Goa;'* and I mentioned some particulars. While we were conversing on the subject, the great bell of the Cathedral began to toll; the same which Dellon observed, always tolls before day-light, on the morning of the Auto da Fe. I did not myself ask any questions of the people concerning the Inquisition, but Mr. Kempthorne made inquiries for me; and he soon found out that the Santa Casa, or Holy Office was close to the house where we were then siting. The gentlemen went to the window to view the horrid mansion; and I could see the indignation of free and enlightened men arise in the countenances of the two British officers, while they contemplated a place where formerly their own countrymen were condemned to the flames, and into which they themselves might now suddenly be thrown, without the possibility of rescue.

"At two o'clock we went out to view the churches, which were now open for the afternoon service; for there are regular daily masses; and the bells began to assail the ear in every quarter.

"The magnificence of the churches of Goa, far exceeded any idea I had formed from the previous description. Goa is properly a city of churches; and the wealth of provinces seems

Monsieur Dellon, a physician, was imprisoned in a dungeon of the inquisition at Goa for two years, and witnessed an Auto da Fe, when some heretics were burned; at which time he walked barefoot. After his release he wrote the history of his confinement. His descriptions are in general very accurate.

to have been expended in their erection. The ancient specimens of architecture at this place, far excel any thing that has been attempted in modern times, in any other part of the East, both in grandeur and in taste. The chapel of the palace is built after the plan of St. Peter's at Rome, and is said to he an accurate model of that paragon of architecture. The church of St. Dominic, the founder of the inquisition, is decorated with paintings of Italian masters. St. Francis Yaver lies enshrined in a monument of exquisite art, and his coffin is enchased with silver and precious stones. The cathedral of Goa is worthy of one of the principal cities of Europe; and the church and convent of the Augustinians (in which I now reside) is a noble pile of buildings, situated on an eminence, and has a magnificent appearance from afar.

"But what a contrast to all this grandeur of the churches is the worship offered in them! I have been present at the chapels every day since I arrived; and I seldom see a single worshipper, but the ecclesiastics. Two rows of native priests, kneeling in order before the altar, clothed in coarse black garments, of sickly appearance and vacant countenances, perform here, from day to day, their laborious masses, seemingly unconscious of any other duty or obligation of life.

"The day was now far spent, and my companions were about to leave me. While I was considering whether I should return with them, Major Pareira said he would first introduce me to a priest, high in office, and one of the most learned men in the place. We accordingly walked to the convent of the Augustinians, where I was presented to Josephus a Doloribus, a man well advanced in life, of pale visage, and penetrating eye, rather of a reverend appearance, and possessing great fluency of speech and urbanity of manners. At first sight he presented the aspect of one of those acute and prudent men of the world, the learned and respectable Italian Jesuits, some of whom are yet found, since the demolition of their order, reposing in tranquil obscurity, in different parts of the East. After half an hour's conversation in the Latin language, during which he adverted rapidly to a variety of subjects, and inquired concerning some learned men of his own church, whom I had visited in my tour, he politely invited me to take up my residence with him during my stay at Old Goa. I was highly gratified by this unexpected invi-

tation; but Lieutenant Kempthorne did not approve of leaving me in the hands of the Inquisitor: For judge our surprise, when we discovered that my learned host was one of the Inquisitors of the holy office, the second member of that August tribunal in rank, but the first and most active agent in the business of the department. Apartments were assigned to me in the college adjoining the convent, next to the rooms of the Inquisitor himself; and here I have been for four days at the very fountain-head of information, in regard to those subjects which I wished to investigate. I breakfast and dine with the Inquisitor almost every day, and he generally passes his evenings in my apartment. As he considers my enquiries to be chiefly of a literary nature, he is perfectly candid and communicative on all subjects.

"Next day after my arrival, I was introduced by my learned conductor to the Archbishop of Goa. We found him reading the Latin Letters of St. Francis Xavier. On my adverting to the long duration of the city of Goa, while other cities of Europeans in India had suffered from war or revolution, the Archbishop observed that the preservation of Goa was 'owing to the prayers of St. Francis Xavier.' The Inquisitor looked at me to see what I thought of this sentiment, I acknowledged that Xavier was considered by the learned among the English to have been a great man. What he wrote himself bespeaks him a man of learning, of original genius, and great fortitude of mind; but what others have written for him and of him, has tarnished his fame, by making him the inventer of fables. The Archbishop signified his assent. He afterwards conducted me into his private chapel, which is decorated with images of silver, and then into the Archiepiscopal Library, which possesses a valuable collection of books. As I passed through our convent, in returning from the Archbishop's, I observed among the paintings in the cloisters a portrait of the famous Alexis de Menezes, Archbishop of Goa, who held the Synod of Diamper near Cochin in 1599, and burned the books of the Syrian Christians. From the inscription underneath, I learned that he was the founder of the magnificent church and convent in which I am now residing.

"On the same day I received an invitation to dine with the chief Inquisitor, at his house in the country. The second Inquisitor accompanied me, and we found a respectable com-

pany of priests, and a sumptuous entertainment. In the library of the chief Inquisitor, I saw a register containing the present establishment of the Inquisition at Goa, and the names of all the officers. On my asking the chief Inquisitor whether the establishment was as extensive as formerly, he said it was nearly the same. I had hitherto said little to any person concerning the Inquisition., but I had indirectly gleaned much information concerning it, not only from the Inquisitors themselves, but from certain priests, whom I visited at their respective convents; particularly from a Father in the Franciscan Convent, who had himself repeatedly witnessed an Auto da Fe."

"*Goa, Augustinian Convent, 26th Jan.* 1808.

"On Sunday, after Divine service, which I attended, we looked over together the prayers and portions of Scripture for the day, which led to a discussion concerning some of the doctrines of Christianity. We then read the third chapter of St. John's Gospel, in the Latin Vulgate. I asked the Inquisitor whether he believed in the influence of the Spirit there spoken of. He distinctly admitted it; conjointly however he thought in some obscure sense with water. I observed that water was merely an emblem of the purifying effects of the Spirit, and could be but an emblem. We next adverted to the expression of St. John in his first Epistle, 'This is he that came by water and blood: even Jesus Christ; not by water only, but by water and blood:'—blood to atone for sin, and water to purify the heart; justification and sanctification? both of which were expressed at the same moment on the cross. The inquisitor was pleased with the subject. I referred to the evangelical doctrines of Augustin (we were now in the Augustinian convent) plainly asserted by that father in a thousand places, and he acknowledged their truth. I then asked him in what important doctrine he differed from the protestant church? He confessed that he never had a theological discussion with a protestant before. By an easy transition we passed to the importance of the Bible itself, to illuminate the priests and people. I noticed to him, that after looking through the colleges and schools, there appeared to me to be a total eclipse of Scripture light. He acknowledged that religion and learning were truly in a degraded

state. I had visited the theological schools, and at every place I expressed my surprise to the tutors in presence of the pupils at the absence of the Bible, and almost total want of reference to it. They pleaded the custom of the place, and the scarcity of copies of the book itself. Some of the younger priests came to me afterwards, desiring to know, by what means they could procure copies. This inquiry for Bibles was like a ray of hope beaming on the walls of the Inquisition.

"I pass an hour sometimes in the spacious library of the Augustinian convent. There are many rare volumes, but they are chiefly theological, and almost ail of the sixteenth century. There are few classics, and I have not yet seen one copy of the original Scriptures in Hebrew or Greek."

"Goa, Augustinian Convent, 27th Jan. 1808.

"On the second morning after my arrival, I was surprised by my host, the inquisitor, coming into my apartment clothed in black robes from head to foot; for the usual dress of his order is white. He said he was going to sit on the tribunal of the Holy Office. 'I presume, father, your August office does not occupy much of your time. 'Yes, answered he, 'much, I sit on the tribunal three or four days every week.'

"I had thought for some days, of putting Dellon's book into the inquisitor's hands; for if I could get him to advert to the facts stated in that book, I should be able to learn, by comparison, the exact state of the inquisition at the present time. In the evening he came in, as usual, to pass an hour in my apartment. After some conversation, I took the pen in my hand Jo write a few notes in my journal, and, as if to amuse him while I was writing, I took up Dellon's book, which was lying with some others on the table, and handing it across to him, I asked him whether he had ever seen it. It was in the French language, which we understood well. Relation de 'Inquisition de Goa,' pronounced he, with a slow, articulate voice. He had never seen it before, and began to read with eagerness. He had not proceeded far, before he betrayed evident symptoms of uneasiness. He turned hastily to the middle of the book, and then to the end, and then ran over the table of contents at the beginning, as if to ascertain

the full extent of the evil. He then composed himself to read, while I continued to write. He turned over the pages with rapidity, and when he came to a certain place, he exclaimed in the broad Italian accent,'Mendacium, Mendacium.' I requested he would mark those passages which were untrue, and we should discuss them afterwards, for that I had other books on the subject. 'Other books,' said he, and he looked with an enquiring eye on those on the table. He continued reading till it was time to retire to rest, and then begged to take the book with him.

"It was on this night that a circumstance happened which caused my first alarm at Goa. My servants slept every night at my chamber door, in the long gallery which is common to all the apartments, and not far distant from the servants of the convent. About midnight I was awaked by loud shrieks and expressions of terror, from some person in the gallery. In the first moment of surprise, I concluded it must be the *Alguazils* of the holy office, seizing my servants to carry them to the inquisition. But, on going out, I saw my own servants standing at the door, and the person who had caused the alarm (a boy of about fourteen) at a little distance, surrounded by some of the priests, who had come out of their cells on hearing the noise. The boy said he had seen a specter, and it was a considerable time before the agitation of his body and voice subsided. Next morning at breakfast the Inquisitor apologized for the disturbance, and said the boy's alarm proceeded from a 'phantasma animi,' a phantasm of the imagination.

"After breakfast we resumed the subject of the inquisition. The Inquisitor admitted that Dellon's descriptions of the dungeons, of the torture, of the mode of trial, and of the Auto da Fe, were, in general, just; but he said the writer judged untruly of the motives of the Inquisitors, and very uncharitably of the character of the Holy Church; and I admitted that, under the pressure of his peculiar suffering, this might possibly be the case. The Inquisitor was now anxious to know to what extent Dellon's book had been circulated in Europe. I told him that Picart had published to the world extracts from it, in his celebrated work called 'Religious Ceremonies;' together with plates of the system of torture and burnings at the Auto da Fe. I added, that it was now generally believed io Europe, that these enormities no longer existed, and that

the inquisition itself had been totally suppressed; but that I was concerned to find that this was not the case. He now began a grave narrative to show that the inquisition had undergone a change in some respects, and that its terrors were mitigated."*

*The following were the passages in Mr. Dellon's narrative, to which I wished particularly to draw the attention of the Inquisitor. Mi. D. had been thrown into the Inquisition at Goa, and confined in a dungeon, ten feet square, where he remained upwards of two year?, without seeing any person, but the gaoler who brought him his victuals, except when he w as brought to his trial, expecting daily to be brought to the stake. His alleged crime was, charging the Inquisition with cruelty, in a conversation he had with a Priest at Daman, another part of India.

"During the months of November and December, I heard every morning, the shrieks of the unfortunate victims, who were undergoing the *Question.* I remembered to have heard, before I was cast into prison, that the Auto da Fe was generally celebrated on the first Sunday in Advent, because on that day is read in the Churches that part of the Gospel in which mention is made of the LAST JUDGMENT; and the Inquisitors pretend by this ceremony to exhibit a living emblem of that awful event. I was likewise convinced that there were a great number of prisoners, besides myself; the profound silence, which reigned within the walls of the building, having enabled me to count the number of doors which were opened at the hours of meals. However, the first and second Sundays of Advent passed by without my hearing of any thing, and I prepared to undergo another year of melancholy captivity, when I was aroused from my despair on the 11th of January, by the noise of the guards removing the bars from the doors of my prison. The *filcaide* presented me with a habit, which he ordered me to put on, and make myself ready to attend him when he should come again. Thus saying, he left a lighted lamp in my dungeon. The guards returned, about two o'clock in the moiling, and led me out into a long gallery, where I found a number of the companions of my late, drawn up in a rank against a wall: I placed myself among the rest, and several more soon joined the melancholy band. The profound silence and stillness caused them to resemble statues more than the animated bodies of human creatures. The women, who were clothed in a similar manner, were placed in a neighboring gallery, where we could not see them; but I remarked that a number of persons stood by themselves at some distance, attended by others who wore long black dresses, and who walked backwards and forwards occasionally. I did not then know who these were: but I was afterward informed that the former were the victims who were condemned to be burnt, and the others were their confessors.

"After we were all ranged against the wall of this gallery, we received each a large wax taper. They then brought us a number of dresses made of yellow cloth, with the cross of St. Andrew painted before and behind. This is called the *San Benito,* The relapsed heretics wear another species of robe, called the *Samarra,* the ground of which is grey. The portrait of the suffer-er is painted upon it, placed upon burning torches with flames and demons all round. Caps were then produced, called *Carrochas;* made of pasteboard, pointed like sugar-loaves, all covered over with devils and flames of fire.

"I had already discovered, from written or printed documents, that the Inquisition at Goa was suppressed by Royal Edict in the year 1775, and established again in 1779. The Franciscan Father before mentioned, witnessed the annual Auto da Fe, from 1770 to 1775. 'It was the humanity and tender mercy of a good King,' said the old Father, ' which abolished the inquisition.' But immediately on his death, the power of the Priests acquired the ascendant, under the Queen Dowager, and the Tribunal was re-established, after a bloodless interval of five years. It has continued in operation ever since. It was restored in 1779, subject to certain restrictions, the chief of which are the two following: 'That a greater number of witnesses should be required to convict a criminal than were before necessary;' and, 'That the Auto da Fe should not be held publicly as before: but that the sentences of the Tribunal should be executed privately, within the walls of the inquisition.'

"In this particular, the constitution of the new inquisition is more reprehensible than that of the old one; for, as the old Father expressed it, 'Nunc sigillum non revelat inquisi-tio.' Formerly, the friends of those unfortunate persons who

"The great bell of the Cathedral began to ring a little before sunrise, which served as a signal to warn the people of Goa to come and behold the august ceremony of the Auto da Fe; and then they made us proceed from the gallery one by one. I remarked as we passed into the great hall, that the Inquisitor was sitting at the door with his secretary by him, and that he deliver ed every prisoner into the hands of a particular person, who is to be his guard to the place of burning. These persons are called Parrains, or *Godfathers.* My Godfather was the commander of a ship. I went forth with him, and as soon as we were in the street, I saw that the procession was commenced by the Dominican Friars, who have this honor, because St. Dominic founded the Inquisition. These are followed by the prisoners, who walk one after the other, each having his Godfather by his side, and a lighted taper in his hand. The least guilty go foremost; and as I did not pass for one of them, there were many who took precedence of me. The women were mixed promiscuously with the men. We all walked barefoot, and the sharp stones of the streets of Goa wounded my tender feet, and caused the blood to stream; for they made us march through the chief streets of the city; and we were regarded every where by an innumerable crowd of people, who had assembled from all parts of India to behold this spectacle; for the Inquisition takes pains to announce it long before, in the most remote parishes. At length we arrived at the church of St. Francis, which was, for this time, destined for the celebration of The Act of Faith. On one side of the Altar, was the Grand Inquisitor and his Counsellors, and on the other the Viceroy of Goa and his Court. All the prisoners are seated to hear a sermon. I observed that those prisoners who wore the *horrible Carrochas* came in last in the procession.

were thrown into Its prison, had the melancholy satisfaction of seeing them once a year walking in the procession of the Auto da Fe; or, if they were condemned to die, they witnessed their death, and mourned for the dead. But now they have no means of learning for years whether they be dead or alive. The policy of this new code of concealment appears to be this, to preserve the power of the Inquisition, and at the same time to lessen the public odium of its proceedings, in the presence of British dominion and civilization. I asked the Father his opinion concerning the nature and frequency of the punishment within the wall. He said he possessed no certain means of giving a satisfactory answer; that every thing transacted there was declared to be 'sacrum et secretum.' But this he knew to be true, that there were constantly captives in the dungeons; that some of them are liberated after long confinement, but that they never speak afterwards of what passed within the place. He added that, of all the persons he had known, who had been liberated, he never knew one who did not carry about with him what might be called, 'the mark of the inquisition;' that is to say, who did not show, in the solemnity of his countenance, or in his peculiar demeanor, or his terror of the Priests, that he had been in that dreadful place.

One of the Augustan Monks ascended the pulpit, and preached fora quarter of an hour. The sermon being concluded, two readers went up to the pulpit, one after the other, and read tile sentences of the prisoners. My joy was extreme, when I heard that my sentence was not to be burnt, but to be a galley slave for five years. After the sentences were read, they summoned forth those miserable victims who were destined to be immolated by the Holy Inquisition. The images of the heretics who had died in prison were brought up at the same time, their bones being contained in small chests, cohered with flames and demons. An officer of the secular tribunal now came forward, and seized these unhappy people, after they had each received a *slight blow upon the breasts* from the Alcaide, to intimate that they were *abandoned.* They were then led away to the bank of the liver, where the Viceroy and his Court were assembled, and where the faggots had been prepared the preceding day. As soon as they arrive at this place, the condemned persons are asked in what religion they choose to die; and the moment they have replied to this question, the executioner seizes them, and binds them to a stake in the midst of the faggots. The day after the execution, the portraits of the dead are carried to the Church of Dominicans. The heads only are represented (which are generally very accurately drawn; for the Inquisition keeps excellent limners for the purpose,) surrounded by flames and demons; and underneath is the name and crime of the person who had been burned."—*Relation de l' Inquisition de Goa,* chap, xxiv.

"The chief argument of the Inquisitor, to prove the melioration of the inquisition, was the superior *humanity* of the Inquisitors. I remarked that *I* did not doubt the humanity of the existing officers; but what availed humanity in an Inquisitor? he must pronounce sentence according to the laws of the Tribunal, which are notorious enough; and a *relapsed heretic* must be burned in the flames, or confined for life in a dungeon, whether the Inquisitor be humane or not. But if, said I, you would satisfy my mind completely on this subject, 'show me the inquisition.' He said it was not permitted to any person to see the inquisition. I observed that mine might be considered a peculiar case; that the character of the inquisition, and the expediency of its longer continuance, had been called in question; that I myself had written on the civilization of India, and might possibly publish something more on the subject, and that it could not be expected that I should pass over the inquisition without notice, knowing what I did of its proceedings; at the same time [should not wish to state a single fact without his authority, or at least his admission of its truth. I added, that he himself had been pleased to communicate with me very fully on the subject, and that in all our discussions we had both been actuated, I hoped, by a good purpose. The countenance of the Inquisitor evidently altered on receiving this intimation, nor did it ever after wholly regain its wonted frankness and placidity. After some hesitation, however, he said, he would take me with him to the inquisition the next day I was a good deal surprised at this acquiescence of the Inquisitor, but I did not know what was in his mind.

"Next morning, after breakfast, my host went to dress for the Holy Office, and soon returned in his inquisitorial robes He said he would go half an hour before the usual time, for the purpose of showing me the inquisition. The buildings are about a quarter of a mile distant from the convent, and we proceeded thither in our *Manjeels.** On our arrival at the place, the Inquisitor said to me, as we were ascending the steps of the outer stair, that he hoped I should be satis-

*The Manjeel is a kind of Palankeen common at Goa. It is merely a sea-cot suspended from a bamboo, which is borne on the *heads* of four men. Sometimes a footman runs before, having a staff in his hand to which are attached little bells or rings, which he jingles as he runs, keeping time with the motion of the bearers.

fied with a transient view of the inquisition, and that I would retire whenever he should desire it. I took this as a good omen, and followed my conductor with tolerable confidence.

"He led me first to the great hall of the inquisition. We were met at the door by a number of well-dressed persons, who, I afterwards understood, were the familiares, and attendants of the Holy Office: They bowed very low to the Inquisitor, and looked with surprise at me. The great hall is the place in which the prisoners are marshalled for the procession of the Auto da Fe. At the procession described by Dellon, in which he himself walked barefoot, clothed with the painted garment, there were upwards of one hundred and fifty prisoners. I traversed this hall for some time, with a slow step, reflecting on its former scenes; the Inquisitor walked by my side, in silence. I thought of the fate of the multitude of my fellow-creatures who had passed through this place, condemned by a tribunal of their fellow-sinners, their bodies devoted to the flames, and their souls to perdition.— And I could not help saying to him, 'Would not the holy church wish, in her mercy, to have those souls back again, that she might allow them a little further probation?' The inquisitor answered nothing, but beckoned me to go with him to a door at one end of the hall. By this door he conducted me to some small rooms, and thence to the spacious apartments of the chief inquisitor. Having surveyed these, he brought me back again to the great hall; and I thought ho seemed now desirous that I should depart. 'Now, Father,' said I, 'lead me to the dungeons below; I want to see the captives.' 'No,' said he, 'that cannot be.' I now began to suspect that it had been in the mind of the inquisitor, from the beginning, to show me only a certain part of the inquisition, in the hope of satisfying my inquiries in a general way. I urged him with earnestness, but he steadily resisted, and seemed to be offended, or rather agitated, by my importunity. I intimated to him plainly, that the only way to do justice to his own assertions and arguments, regarding the present state of the inquisition, was to show me the prisons and captives. I should then describe only what I saw; but now the subject was left in awful obscurity. 'Lead me down,' said I, 'to the inner building, and let me pass through the two hundred dungeons, ten feet square, described by your former captives. Let me

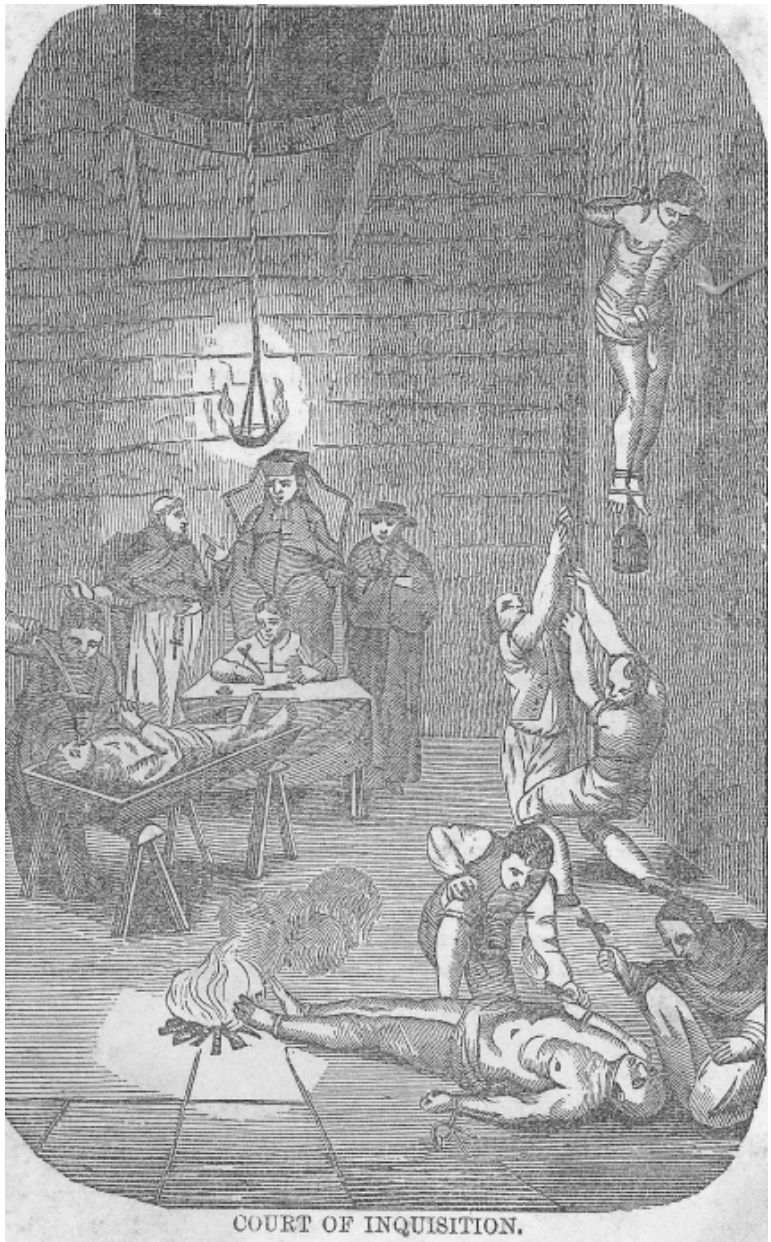
count the number of your present captives, and converse with them. I want to see if there are any subjects of the British government, to which we owe protection. I want to ask how long they have been here, how long it is since they beheld the light of the sun, and whether they ever expect to see it again. Show me the chamber of torture; and declare what modes of execution or of punishment, are now practiced within the walls of the inquisition, in lieu of the public Auto da Fe. If, after all that has passed, Father, you resist this reasonable request, I shall be justified in believing, that you are afraid of exposing the real state of the inquisition in India.' To these observations the Inquisitor made no reply; but seemed impatient that I should withdraw. 'My good Father,' said I, 'I am about to take my leave of you, and thank you for your hospitable attentions, (it had been before understood that I should take my final leave at the door of the inquisition, after having seen the interior,) and I wish always to preserve on my mind a favorable sentiment of your kindness and candor. You cannot, you say, show me the captives and the dungeons; be pleased then merely to answer this question, for I shall believe your word: How many prisoners are there now below, in the cells of the inquisition?' The Inquisitor replied, 'That is a question which I cannot answer?' On his pronouncing these words, I retired hastily towards the door, and wished him farewell. We shook hands with as much cordiality as we could at the moment assume; and both of us, I believe, were sorry that our parting took place with a clouded countenance.

"From the inquisition I went to the place of burning in the *Campo Santo Lazaro*, on the river side, where the victims were brought to the stake at the Auto da Fe. It is close to the palace, that the Viceroy and his court may witness the execution; for it has ever been the policy of the inquisition to make these spiritual executions appear to be the executions of the state. An old priest accompanied me, who pointed out the place, and described the scene. As I passed over [his melancholy plain, I thought of the difference between the pure and benign doctrine, which was first preached in India in the Apostolic age, and that bloody code, which after a long night of darkness, was announced to it under the same name! And I pondered on the mysterious dispensation, which permitted the ministers of the inquisition, with their racks and flames, to

visit these lands, before the heralds of the Gospel of Peace. But the most painful reflection was, that this tribunal should yet exist, unawed by the vicinity of British humanity and dominion. I was not satisfied with what I had seen or said at the inquisition, and I determined to go back again. The Inquisitors were now sitting on the tribunal, and I had some excuse for returning; for I was to receive from the chief Inquisitor a letter which he said he would give me, before I left the place, for the British Resident in Travancore, being an answer to a letter from that officer.

"When I arrived at the inquisition, and had ascended the outer stairs, the door-keepers surveyed me doubtingly, but suffered me to pass, supposing that I had returned by permission and appointment of the Inquisitor. I entered the great hall, and went up directly towards the tribunal of the inquisition, described by Dellon, in which is the lofty crucifix. I sat down on a form and wrote some notes; and then desired one of the attendants to carry in my name to the Inquisitor. As I walked up the hall, I saw a poor woman sitting by herself, on a bench by the wall, apparently in a disconsolate state of mind. She clasped her hands as I passed, and gave me a look expressive of her distress. This sight chilled my spirits. The familiares told me she was waiting there to be called up before the tribunal of the inquisition. While I was asking questions concerning her crime, the second Inquisitor came out in evident trepidation, and was about to complain of the intrusion, when I informed him that I had come back for the letter from the chief Inquisitor. He said it would be sent after me to Goa; and he conducted me with a quick step towards the door. As we passed the poor woman, I pointed to her, and said, with some emphasis, 'behold, Father, another victim of the holy inquisition IT He answered nothing. When we arrived at the head of the great stair, he bowed, and I took my last leave of Josephus a Doloribus, without uttering a word."

NOTE,—The Inquisition of Goa was abolished in the month of October, 1812.



COURT OF INQUISITION.

THE

INQUISITION AT MACERATA,

IN ITALY.

Narrative of Mr Bower, who gives an account of this Court of Inquisition, and of secrets hitherto unknown, relative to their proceedings against heretics.

[Meth. Mag 3d Vol.]

'I never, in my life, pretended that it was for the sake of religion alone, that I left Italy, but on the contrary, have often declared, as all my friends can attest, that had I never belonged to the inquisition, I should have gone on, as most Roman Catholics do, without ever questioning the truth of the religion I was brought up in, or thinking of any other. But the unheard of cruelties of that hellish tribunal shocked me beyond all expression, and rendered me, as I was obliged, by my office of Counsellor, to be accessory to them, one of the most unhappy men upon earth. I therefore began to think of resigning my office, but as I had on several occasions betrayed some weakness, as they termed it, that is, some compassion and humanity, and had, upon that account, been reprimanded by the inquisitor, I was well apprized, that my resignation would be ascribed by him to my disapproving the proceedings of the holy tribunal. And indeed, to nothing else could he have ascribed it, as a place at that board was a sure way to preferment, and attended with great privileges, and a considerable salary. Being, therefore sensible how dangerous a thing it would be to give the least ground to any suspicion of that na-

ture, and no longer able to bear the sight of the many barbarities practised almost daily within those walls, nor the reproaches of my conscience in being accessory to them, I determined, after many restless nights, and much deliberation with myself, to withdraw at the same time from the inquisitor, and from Italy. In this mind, and in the most unhappy and tormenting situation that can possibly be imagined, I continued near a twelvemonth, not able to prevail upon myself to execute the resolution I had taken, on account of the many dangers which I foresaw would inevitably attend it, and the dreadful consequences of my failing in the attempt. But, being in the meantime ordered by the inquisitor to apprehend a person, with whom I lived in the greatest intimacy and friendship, the part I was obliged to act upon that occasion, left so deep an impression on my mind as soon prevailed over all my fears, and made me determine to put into execution at all events, and without further delay, the design I had formed. Of that remarkable transaction, therefore, I shall give here a particular account, the rather as it will shew in a very strong light, the nature of the proceedings in that horrid court.

The person whom the inquisitor appointed me to apprehend, was Count Vicenzo della Torre, descended from an illustrious family in Germany, and possessed of a very considerable estate in the territory of Macerata. He was one of my very particular friends, and had lately married the daughter of Signior Constantini, of Fermo, a lady no less famous for her good sense than her beauty. With her family too, I had contracted an intimate acquaintance, while Professor of Rhetoric in Fermo, and had often attended the Count during his courtship, from Macerata to Fermo, but fifteen miles distant. I therefore lived with both in the greatest friendship and intimacy; and the Count was the only person that lived with me, after I was made Counselor of the inquisition, upon the same free footing as he had done till that time: my other friends being grown shy of me, and giving me plainly to understand that they no longer cared for my company.

As this unhappy young gentleman was one day walking with another, he met two Capuchin friars; and turning to his companion, when they were passed, £What fools,' said he, 'are these, to think they shall gain heaven by wearing sackcloth and going barefoot! Fools indeed, if they think so, or that there is any merit in tormenting one's self: they might as well live as we do, and they would get to heaven quite as

soon.' Who informed against him, whether the friars, his companion, or somebody else, I know not; for the inquisitors never tell the names of the informers to the counsellors, nor the names of the witnesses, lest they should except against them. It is to be observed, that all who hear any proposition, that appears to them repugnant to, or inconsistent with the doctrine of the holy mother church, is bound to reveal it to the inquisitor, and likewise to discover the person by whom it was uttered; and in this affair, no regard is to be had to any ties, however sacred; the brother being bound to accuse the brother, the father to accuse the son, the son the father, the wife her husband, and the husband his wife; and all bound, on pain of eternal damnation, and of being deemed and treated as accomplices, if they do not denounce in a certain time; and no confessor can absolve a person who has heard any thing said, in jest or in earnest, against the belief or practice of the church, till that person has informed the inquisitor of it, and given him all the intelligence he can concerning the person by whom it was said.

Whoever it was that informed against my unhappy friend, whether the friars, his companion, or somebody else who might have overheard him, the inquisitor acquainted the board one night (for to be less observed, they commonly meet, out of Rome in the night) that the above mentioned propositions had been advanced, and advanced gravely, at the sight of two poor Capuchins: that the evidence was unexceptionable; and that they were therefore met to determine the quality of the proposition, and proceed against the delinquent agreeably to that determination. There are in each inquisition twelve counsellors, viz. four divines, four canonists, and four civilians. It is chiefly the province of the divines to determine the quality of the proposition, viz. Whether it is heretical, or only savours of heresy; whether it is blasphemous and injurious to God and his saints, or only erroneous, rash, schismatical, or offensive to pious ears.

That part of the proposition, *(*Fools, if they think that there is any merit in tormenting one's self,' was judged and declared heretical, as openly contradicting the doctrine and practice of holy mother church, recommending austerities as highly meritorious. The inquisitor observed, on this occasion, that by the proposition, ' Fools, indeed,' &c., were taxing with folly not only the holy fathers, who had all to a man practised great austerities, but St. Paul himself, who 'chastised his body,' that

is, whipped himself, as the inquisitor understood it; adding, that the practice of whipping one's self, so much recommended by all the founders of religious orders, was borrowed of the great apostle of the Gentiles.

The proposition being declared heretical, it was unanimous-ly agreed by the board, that the person who had uttered it should be apprehended, and proceeded against agreeably to the laws of the inquisition. And now the person was named; for, till it is determined whether the accused person should or should not be apprehended, his name is kept concealed from the counsellors, lest they should be biassed, says the Directory, in his favor, or against him. For, in many instances, they keep up to an appearance of justice and equity, at the same time that, in truth, they act in direct opposition to all the known laws of justice and equity. No words can express the concern and astonishment it gave me to hear, on such an occasion, the name of a friend for whom I had the greatest esteem and regard. The inquisitor was apprized of it; and, to give me an opportunity of practising what he had so often recommended to me, viz. of conquering nature with the assistance of grace, he appointed me to apprehend the criminal, as he styled him, and to lodge him safe before day-light, in the prison of the holy inquisition. I offered to excuse myself, but with the greatest submission, from being any ways concerned in the execution of that order; an order, I said, which I entirely approved of, and only wished it might be put in execution by some other person; for your lordship knows, I said, the connexion. But the inquisitor shocked at the word, 'What?' said he, with a stern look and angry tone of voice, 'talk of connexions where the faith is concerned! there is your guard, (pointing to the sbirri or baliffs, in waiting,) let the criminal be secured in St. Luke's cell (one of the worst) before three in the morning. He then withdrew with the rest of the counsellors, and as he passed me, 'Thus,' he said, 'nature is conquered.9 I had betrayed some weakness, or sense of humanity not long before, in fainting away while I attended the torture of one who was racked with the utmost barbarity; and I had, on that occasion, been reprimanded by the inquisitor for suffering nature to get the better of grace; it being an inexcusable weakness, as he observed, to be any way affected with the suffering of the body, however great, when afflicted, as they ever are in the holy inquisition, for the good of the soul. And it was, I presume, to make trial of the effect this reprimand had upon me, that

the execution of this cruel order was committed to me. As I could by no possible means decline it, I summoned all my resolution, after passing an hour by myself, I may say in the agonies of death, and set out a little after two in the morning, for my unhappy friend's house, attended by a notary of the inquisition, and six armed sbirri.

We arrived at the house by different ways, and knocking at the door, a maid-servant looked out of the window, and inquiring who knocked, was answered the holy inquisition, and at the same time, ordered to awake nobody, but to come down directly and open the door, on pain of excommunication. At these words, the servant hastened down, half naked as she was, and having with much ado, in her great fright, at last opened the door, she conducted us, as she was ordered, pale and trembling, to her master's bed-chamber. She often looked very earnestly at me, as she knew me, and shewed a great desire of speaking to me; but of her I durst take no kind of notice. I entered the bed-chamber with the notary, followed by the sbirri, when the lady awakening at the noise, and seeing the bed surrounded by armed men, screamed out aloud, and continued screaming, as out of her senses, till one of the sbirri, provoked at the noise, gave her a blow on the forehead that made the blood run down her face, and she swooned away. I rebuked the fellow very severely, and ordered him to be whipped as soon as I returned to the inquisition.

In the mean time, the husband awakening, and seeing me with my attendants, cried out in the utmost surprise, 'Mr. Bower!1 He said then no more; nor could I for some time, utter a single word; and it was with much ado, that in the end I mastered my grief so far as to be able to let my unfortunate friend know that he was a prisoner of the holy inquisition. ' Of the holy inquisition!' he replied, 'alas! what have I done? My dear friend, be my friend now.' He said many affecting things; but as I knew it was not in my power to befriend him,] had not the courage to look him in the face, but turning my back to him, withdrew, while he dressed, to a corner of the room, to give vent to my grief there. The notary stood by him while he dressed, and as I observed, quite unaffected. Indeed, to be void of all humanity, to be able to behold one's fellow-creature groaning and ready to expire in the most exquisite torments cruelty can invent, without being in the least affected with their sufferings, is one of the chief qualifications of an inquisitor, and what all who belong to the inquisition

must strive to attain to. It often happens, at that infernal tribunal, that while an unhappy, and probably an innocent per son is crying out in their presence on the rack, and begging by all that is sacred for one moment's relief, in a manner one would think no human heart could withstand, it often happens, I say, that the inquisitor and the rest of that inhuman crew, quite unaffected with his complaints, and deaf to his groans, to his tears and entreaties, are entertaining one another with the news of the town; nay, sometimes they even insult, with unheard of barbarity, the unhappy wretches in the height of their torments.

To return to my unhappy prisoner; he was no sooner dressed, than I ordered the bargello, or head of the sbirri to tie his hands with a cord behind his back, as is practised on such occasions, without distinction of persons; no more regard being shewn by the inquisition to men of the first rank, when charged with heresy, than to the meanest artificers. Heresy dissolves all friendship, so that I durst no longer look upon the man with whom I had lived in the greatest friendship and intimacy as my friend, or shew him, on that account, the least regard or indulgence.

As we left the chamber, the countess, who had been conveyed out of the room, met us, and screaming out in a most pitiful manner, upon seeing her husband with his hands tied behind his back, like a thief or robber, flew to embrace him, and hanging on his neck, begged, with a flood of tears, we would be so merciful as to put an end to her life, that she might have the satisfaction, the only satisfaction she wished for in this world, of dying in the bosom of the man whom she had vowed never to part with. The count, overwhelmed with grief, did not utter a single word. I could not find in my heart, nor was I in a condition to interpose; and indeed, a scene of greater distress was never beheld by human eyes. However, gave signal to the notary to part them, which he did accordingly, quite unconcerned; but the countess fell into a swoon, and the count was, in the meantime, carried down stairs, and out of the house, amidst the loud lamentations and sighs of his servants, on all sides; for he was a man remarkable for the sweetness of his temper and his kindness to all about him.

Being arrived at the inquisition, I consigned my prisoner into the hands of the goaler, a lay-brother of St. Dominic, who shut him up in the dungeon mentioned above, and delivered the

key to me. I lay that night in the palace of the inquisition, where every counselor has a room, and returned next morning the key to the inquisitor, telling him that his order had been punctually complied with. The inquisitor had been already informed of my whole conduct by the notary; and therefore, upon my delivering the key to him, 'You have acted (ho said,) like one who is desirous at least to overcome with the assistance of grace, the inclinations of nature;' that is, like one who is desirous, with the assistance of grace, to metamorphose himself from a human creature, into a brute or a devil.

In the inquisition, every prisoner is kept the first week of his imprisonment, in a dark narrow dungeon, *so* low that he cannot stand upright in it, without seeing any body but the gaoler, who brings him, every other day, his portion of bread and water, the only food that is allowed him. This is done, they say, to tame him, and render him, thus weakened, more sensible of the torture, and less able to bear it. At the end of the week, he is brought in the night before the board to be examined; and on that occasion, my poor friend appeared so altered, in a week's time that, had it not been for his dress, I should not have know him; and indeed no wonder; a change of condition so sudden and unexpected; the unworthy and barbarous treatment he had already met with; the apprehension of what he might, and probably would suffer; and perhaps, more than any thing else, the distressed and forlorn condition of his once happy wife, whom he tenderly loved, whose company he had enjoyed only six months, could be attended with no other effect. Being asked, according to custom, whether he had any enemies, and desired to name them; he answered, that he bore enmity to no man, and hoped that no man bore enmity to him. For .as, in the inquisition, the person accused is not told of the charge brought against him, nor of the person by whom it is brought; the inquisitor asks him whether he has any enemies, and desires him to name them. If he names the informer, all further proceedings are stopped till the informer is examined anew: and if the information is found to proceed from ill-will, and no collateral proof can be produced, the prisoner is discharged. Of this piece of justice they frequently boast, at the game time that they admit, both as informers and witnesses, persons of the most infamous characters, and such as are excluded by all other courts. In the next place, the prisoner is ordered to swear that he will declare the truth, and

conceal nothing from the holy tribunal, concerning himself or others, that he knows, and the holy tribunal is desirous to *know*. He is then interrogated for what crime he has been apprehended and imprisoned by the holy court of the inquisition, of all courts the most eqitable, the most cautious, the most merciful. To that interrogatory the count answered, with a faint and trembling voice, that he was not conscious to himself of any crime, cognizable by that holy court, nor indeed by any other; that he believed, and ever had believed whatever holy mother church believed, or required him to believe. He had, it seems, quite forgot what he had unthinkingly said at the sight of the two friars. The inquisitor, therefore, finding he did not remember, or would not own his crime, after many deceitful interrogatories, and promises which he never intended to fulfil, ordered him back to his dungeon, and allowing him another week, as is customary in such cases, to recollect himself, told him, that if he could not in that time prevail upon himself to declare the truth, agreeable to his oath, means would be found of forcing it from him; and he must expect no mercy.

At the end of the week he was brought again before the infernal tribunal, and being asked the same questions, returned the same answers, adding, that if he had done or said any thing amiss, unwittingly or ignorantly, he was ready to own it, provided the least hint of it were given him by any there present, which he entreated them most earnestly to do. He often looked at me, and seemed to expect, which gave me such concern as no words can express, that I should say something in his favor. But I was not allowed to speak on this occasion, nor was any of the counsellors; and had I been allowed to speak, I durst not have said any thing in his favor; the advocate appointed by the inquisition, and commonly stiled, 'the Devil's Advocate,' being the only person that is allowed to speak for the prisoner. This advocate belongs to the inquisition, receives a salary of the inquisition, and is bound by an oath to abandon the defence of the prisoner if he undertakes it, or not to undertake it, if he finds it cannot be defended agreeably to the laws of the holy inquisition; so that the whole is a mere sham and imposition. I have heard this advocate, on other occasions, allege something in favor of the person accused; but on this occasion he declared that he had nothing to offer in defence of the criminal.

In the inquisition, the person accused is always supposed

guilty, unless he has named the accuser among his enemies and he is put to the torture if he does not plead guilty, and own the crime that is laid to his charge, without being so much as told what it is; whereas, in all other courts, where tortures are used, the charge is declared to the party accused before he is tortured; nor are they ever inflicted without a credible evidence brought of his guilt. But in the inquisition, a man is frequently tortured upon the deposition of a person whose evidence would be admitted in no other court, and in all cases without hearing his charge. As my unfortunate friend continued to maintain his innocence, not recollecting what he had said, he was, agreeably to the laws of the inquisition, put to the torture. He had scarce borne it twenty minutes, crying out the whole time, 'Jesus Maria,' when his voice failed him at once, and he fainted away. He was then supported as he hung by his arms, by two of the sbirri, whose province it is to manage the torture, till he returned to himself. He still continued to declare that he could not recollect his having said or done any thing contrary to the catholic faith, and earnestly begged they would let him know with what he was charged, being ready to own it if it was true. The inquisitor was then so gracious as to put him in mind of what he had said on seeing the two capuchins. The reason why they so long conceal from the party accused, the crime he is charged with, is, that if he should be conscious to himself of his having ever said or done any thing contrary to the faith, which he is not charged with, he may discover that too, imagining it to be the very crime he is accused of. After a short pause, the poor gentleman owned that he had said something to that purpose; but as he had said it with no evil intention, he had never more thought of it from that time to the present. He added, but with so faint a voice as scarce could be heard, that for his rashness, he was willing to undergo what punishment soever the holy tribunal should think fit to impose on him; and he again fainted away. Being eased for a while of his torment, and returned to himself, he was interrogated by the promoter fiscal (whose business it is to accuse and to prosecute, as neither the informer nor the witnesses are ever to appear) concerning his intention. For, in the inquisition, it is not enough for the party accused to confess the fact, he must likewise declare whether his intention was heretical or not; and many, to redeem themselves from the torments they can no longer endure, own their intention was heretical, though it really was

not. My poor friend often told us he was ready to say whatever he pleased; but as he never directly acknowledged his intention to have been heretical, as is required by the rules of that court, he was kept on the torture till, quite overcome with the violence of the anguish, he was ready to expire; and being then taken down, he was carried quite senseless back to his dungeon; and there, on the third day, death put an end to his sufferings. The inquisitor wrote a note to his widow, to desire her to pray for the soul of her late husband, and to warn her not to complain of the holy inquisition, as capable of any injustice or cruelty. The estate was confiscated to the inquisition, and a small jointure allowed out of it to the widow. As they had only been married six months, and some part of the fortune was not yet paid, the inquisitor sent an order to the Constantini family, at Fermo, to pay to the holy office, and without delay, what they owed to the late count de la Torre. For the effects of heretics are all ipso facto confiscated to the inquisition, and confiscated from the very day, not of their conviction, but of their crime; so that all donations made after that time are void; and whatever they have given, is claimed by the inquisition, into whatsoever hands it may have passed; even the fortunes they have given to their daughters in marriage, have been declared to belong to, and are claimed by the inquisition; nor can it be doubted, that the desire of those confiscations, is one great cause of the injustice and cruelty of that court.

The death of the unhappy Count de la Torre was soon publicly known; but no man cared to speak of it, not even his nearest relations, nor so much as to mention his name, lest any thing should inadvertently escape them that might be construed into a disapprobation of the proceedings of the most holy tribunal; so great is the awe all men live in of that jealous and merciless court.

The other instance of the cruelty of the inquisition, related in the spurious account of my escape published by Mr. Baron, happened some years before I belonged to the inquisition; and I did not relate it as happening in my time, but only as happening in the inquisition of Macerata. It is related at length in the annals of that inquisition, and the substance of the relation is as follows. An order was sent from the high tribunal at Rome, to all the inquisitors throughout Italy, enjoining them to apprehend a clergyman minutely described in that order.

One answering the description in many particulars being dis-

covered in the diocese of Osimo at a small distance from Macerata, and subject to that inquisition, he was there decoyed into the inquisition, and by an order from Rome, so racked as to lose the use of his senses. In the mean time the true person being apprehended, the unhappy wretch was dismissed by a second order from Rome; but he never recovered the use of his senses, nor was any care taken of him by the inquisition. Father Piazza, who was then vicar at Osimo to Father Montecuccoli, inquisitor at Macerata, and died some years ago a good protestant, at Cambridge, published an account of this affair, that entirely agrees with the account I read of it in the records of the inquisition.

The deep impression that the death of my unhappy friend, the most barbarous and inhuman treatment he had met with? and the part I had been obliged to act in so affecting a tragedy, made on my mind, got at once the better of my fears; so that forgetting in a manner the dangers I had till then so much apprehended, I resolved, without further delay, to put in execution the design I had formed of quitting the inquisition, and biding forever adieu to Italy. To execute that design with some safety, I proposed to beg leave of the inquisitor to visit the Virgin of Loretto, but thirteen miles distant, and to pass a week there; but in the mean time, to make the best of my way to the country of the Grisons, the nearest country to Macerata, out of the reach of the inquisition. Having, therefore, after many conflicts with myself, asked leave to visit the neighboring sanctuary and obtained it, I set out on horseback the very next morning, leaving, as I proposed to keep the horse, his full value with the owner. I took the road to Loretto, but turned out of it a small distance from Recanati, after a most violent struggle with myself, the attempt appearing to me at that juncture, quite desperate and impracticable; and the dreadful doom reserved for me, should I miscarry, presented itself to my mind in the strongest light. But the reflection that I had it in my power to avoid being taken alive, and a persuasion that a man in my situation might lawfully avoid it, when every other means failed him, at the expense of his life, revived my staggered resolution; and all my fears ceasing at once, I steered my course, leaving Loretto behind me, to Rocca Contrada, to Fossonbrone, to Calvi in the dukedom of Urbino, and from thence through the Romagne into the Bolognese, keeping the by-roads, and at a good distance from the cities of Fano, Pesaro, Rimini, Forli, Faenza? and Imola, through which the

high road passed. Thus I advanced very slowly, traveling, generally speaking, in very bad roads, end often in places where there was no road at all, to avoid, not only the cities and towns, but even the villages. In the mean time, I seldom had any other support but some coarse provisions, and a very small quantity even of them, that the poor shepherds, the countrymen, or wood cleavers, I met in those unfrequented by-places, could spare me. My horse fared not much better than myself; but in choosing my sleeping place, I consulted his convenience as much as my own, passing the night where I found most shelter for myself, and most grass for him. In Italy there are a very few solitary farm houses or cottages, the country people there all live together in villages, and I thought it far safer to lie where I could be any way sheltered, than to venture into any of them. Thus I spent seventeen days before I got out of the ecclesiastical state; and I very narrowly escaped being taken or murdered, on the very borders of that state; it happened thus:

I had passed two whole days without any kind of subsistence whatever, meeting with nobody in the by-roads that would supply me with any, and fearing to come near any house, as I was not far from the borders of the dominions of the pope. I thought I should be able to hold out till I got into the Modanese where I believed I should be in less danger than while I remained in the papal dominions; but finding myself, about noon of the third day, extremely weak and ready to faint away, I came into the high road that leads from Bologna to Florence, a few miles distant from the former city, and alighted at a post-house, that stood quite by itself. Having asked the woman of the house whether she had any victuals ready, and being told that she had, I went to open the door of the only room in the house, (that being a place where gentlemen only stop to change horses,) and saw, to my great surprise, a placard pasted on it, with a most minute description of my whole person, and the promise of a reward of 800 crowns (about £200 English money) for delivering me up alive to the inquisition, being a fugitive from the holy tribunal, and of 600 crowns for my head. By the same placard, all persons were forbidden, under pain of the greater excommunication, to receive, harbor, or entertain me, to conceal, or screen me, or to be any way aiding and assisting to me in making my escape. This greatly alarmed me, as the reader may well imagine,' but I was still more affrighted, when entering

the room, I saw two fellows drinking there, who, fixing their eyes upon me as soon as I came in, continued looking at mo very steadfastly. I strove, by wiping my face, by blowing my nose, by looking out at the window, to prevent their having a full view of me. But, one of them saying, 'The gentleman seems afraid to be seen,' I put up my handkerchief, and turning to the fellow, said boldly, 'What do you mean, you rascal? Look at me—am I afraid to be seen?' He said nothing, but looking again steadfastly at me, and nodding his head, went out, and his companion immediately followed him. I watched them, and seeing them, with two or three more, in close conference, and no doubt consulting whether they should apprehend me or not, I walked that moment into the stable, mounted my horse unobserved by them, and while they were deliberating in an orchard, behind the house, rode off full speed, and in a few hours got into the Modanese, where I refreshed both with food and with rest, as I was there in no immediate danger, my horse and myself. I was indeed surprised to find that those fellows did not pursue me; nor can I any other way account for it, but by supposing, what is not improbable, that, as they were strangers, as well as myself, and had all the appearance of banditti or ruffians flying out of the dominions of the Pope, the woman of the house did not care to trust them with her horses. From the Modanese I continued my journey, more leisurely through the Parmesan; the Milanese, and part of the Venetian territory, to Chiavenna, subject, with its district, to the Grisons, who abhor the very name of the inquisition, and are every ready to receive and protect all who, flying from it, take refuge, as many Italians do, in their dominions. However, as I proposed getting as soon as I could to the city of Bern, the metropolis of that great Protestant "canton, and was informed that my best way was through the cantons of Ury and Underwald, and part of the canton of Luceru, all three popish cantons, I carefully concealed who I was, and from whence I came. For? though no inquisition prevails among the Swiss, yet the pope's nuncio, who resides in Lucern, might have persuaded the magistrates of those popish cantons to stop me, as an apostate and deserter from the order.

Having rested a few days at Chiavenna, I resumed my journey, quite refreshed, continuing it through the country of the Grisons, and the two small cantons of Ury and Underwald, to the canton of Lucern, There I missed my way, as I

was quite unacquainted with the country, and discovering a city at a distance, was advancing to it, but very slowly, as I knew not where I was; when a countryman, whom I met, informed me that the city before me was Lucern. Upon that intelligence, I turned out of the road as soon as the countryman was ought of sight; and that night I passed with a good natured shepherd in his cottage, who supplied me with sheep's milk, and my horse with plenty of grass. I set out very early ne^t morning, making the best of my way westward, as I knew that Bern lay west of Lucern. But, after a few miles^ the country proved very mountainous? and having traveled the whole day over mountains, I was overtaken amongst them by night. As I was looking out for a place where I might shelter myself during the night, against the snow and the rain, (for it both snowed and rained,) I perceived a light at a distance, and making towards it, got into a kind of foot-path, but so narrow and rugged that I was obliged to lead my horse, and feel my way with one foot, (having no light to direct me,) before I durst move the other. Thus, with much difficulty, I reached the place where the light was, a poor little cottage; and knocking at the door, was asked by a man within, who I was, and what I wanted? I answered that I was a stranger, and had lost my way. 'Lost your way!9 replied the man, 'there is no way here to lose.' I then asked him in what canton I was, and upon his answering, that I was in the canton of Bern, 'I thank God,' I cried out, transported with joy, 'that I am.' The good man answered, 'And so do I.' I then told him who I was, and that I was going to Bern, but had quite lost myself, by keeping out of all the high roads, to avoid falling into the hands of those who sought my destruction.— He thereupon opened the door; received and entertained me with all the hospitality his poverty would admit of; regaled me with sour crout and some new laid eggs, the only provisions he had, and clean straw with a kind of rug for my bed, he having no other for himself and his wife. The good woman expressed as much satisfaction and good nature in her countenance, as her husband, and said many kind things in the Swiss language, which her husband interpreted to me in the Italian; for that language he well understood, and spoke so as to be understood, having learned it, as he told me, in his youth, while servant in a public house on the borders of Italy, where both languages are spoken. I never passed a more comfortable night; and no sooner did I begin to stir in the

morning, than the good man and his wife came both to know how I had rested, and wishing they had been able to accommodate me better, obliged me to breakfast on two eggs, which providence, they said, had supplied them with for that purpose, I then took leave of the wife, who, with her eyes lifted up to heaven, seemed most sincerely to wish me a good journey. As for the husband, he would by all means attend me to the high road leading to Bern, which road, he said, was but two miles distant from that place. But he insisted on my first going back with him, to see the way I had come the night before; the only way, he said, I could have possibly come from the neighboring canton of Lucern. I saw it, and shuddered at the danger I had escaped; for I found that I had walked and led my horse a good way along a very narrow path, on the brink of a very dangerous precipice. The man made so many pious and penitent remarks on the occasion, as both charmed and surprised me. I no less admired his disinterestedness than his piety; for, upon our parting, after he had attended me till I was out of all danger of losing my way, I could by no means prevail upon him to accept of any reward for his trouble. He had the satisfaction, he said, of having relieved me in the greatest distress, which was in itself a sufficient reward, and he cared for no other.

I reached Bern that night, and proposed staying some time there; but being informed by the principal minister of the place, to whom I discovered myself, that boats were frequently down the Rhine, at that time of the year, with goods and passengers from Basil to Holland, and advised by him to avail myself of that opportunity, I set out accordingly the next day, and crossing the popish canton of Soleurre in the night, but very carefully avoiding the town of that name, I got early the next morning to Basil. There I met with a most friendly reception from one of the ministers of the place, having been warmly recommended to him by a letter I brought with me from his brother at Bern. As a boat was to sail in two days, he entertained me very elegantly during that time at his house, and I embarked the third day, leaving my horse to my host, in return for his kindness.

The company in the boat consisted of a few traders, of a great many vagabonds, the very refuse of the neighboring nations, and some criminals flying from justice. But I \vas not long with them; for the boat striking against a rock not far from Strasburgh, I resolved not to wait till it was refit-

ted, (as it was not my design to go to Holland) but to pursue my journey partly in the common diligence or stage-coach, and partly on post horses, through France into Flanders.

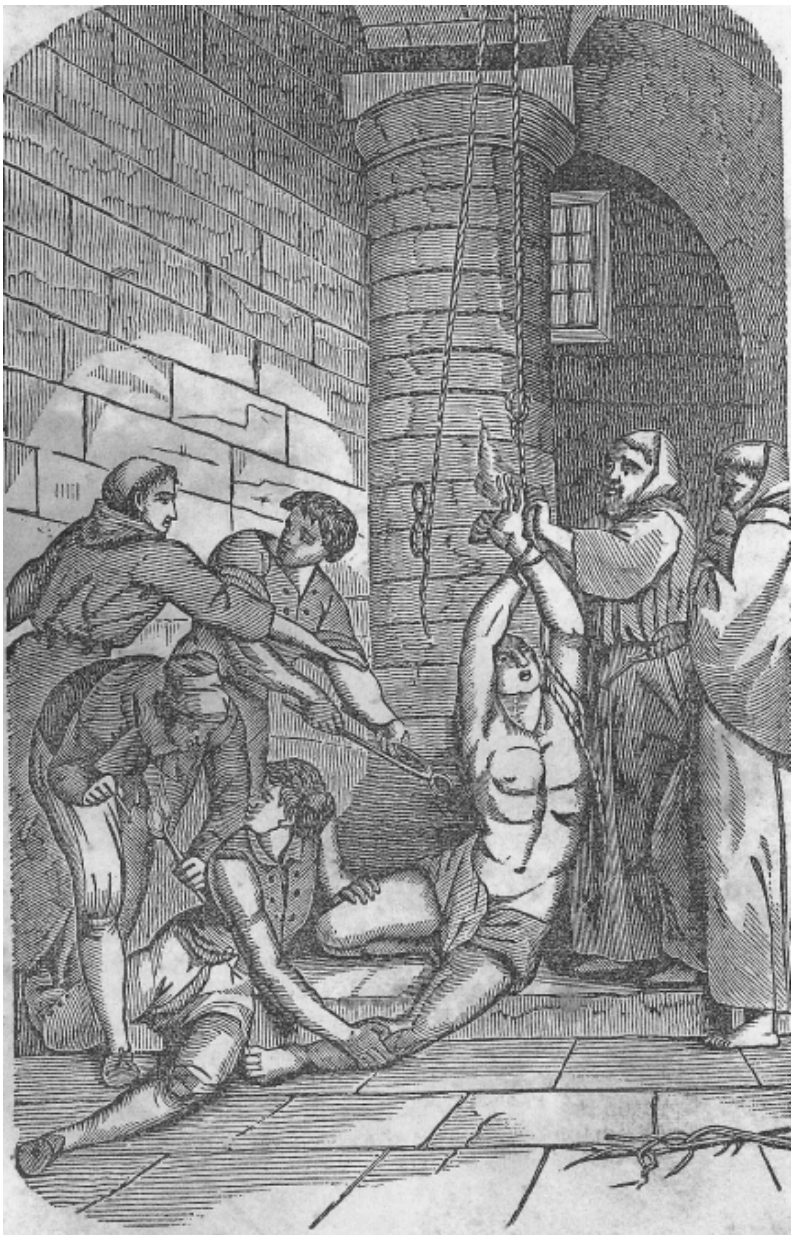
Having got safe into French Flanders, I there repaired to the college of the Scotch Jesuits at Douay, and discovering myself to the rector, I acquainted him with the cause of my sudden departure from Italy, and begged him to give immediate notice of my arrival, as well as of the motives of my flight, to Michael Angelo Tambuvini, general of the order, and my very particular friend.

The rector wrote, as I had desired him, to the general, and the general, taking no notice of my flight, in his answer, for (he could not disapprove it, and did not think it safe to approve it,) ordered me to continue where I was till further orders. I arrived at Douay early in May, and continued there till the latter end of June, or the beginning of July, when the rector received a second letter from the general, acquainting him, that he had been commanded by the congregation of the inquisition, to order me, wherever I was, back to Italy; to promise me, in their name, full pardon and forgiveness, if I obeyed; but if I did not obey, to treat me as an apostate. He added, that the same order had been transmitted, soon after my flight, to the nuncios, at the different Roman Catholic courts; and he, therefore, advised me to consult my own safety without further delay.

Upon the receipt of the general's kind letter, the rector was of opinion, that I should repair by all means, and without loss of time, to England, not only as the safest asylum I could fly to, in my present situation, but as a place where I should soon recover my native language, and be usefully employed, as soon as I recovered if, either there or in Scotland. I readily closed with the rector's opinion, being very uneasy in my mind, as my old doubts in point of religion, daily gained ground, and new ones arose upon my reading (which was my only employment) the books of controversy I found in the library of the college. The place being thus agreed on, and its being at the same time settled between the rector and me, that I should set out on the very next morning, I solemnly promised, at his request and desire, to lake no kind of notice, after my arrival in England, of his having been any ways privy to my flight, or of the general's letter to him. This promise I have faithfully and honorably observed; and should have thought myself guilty of the blackest ingratitude if I had not observed it, being

sensible that, had it been known at Rome, that either the rector or general had been accessary to my flight, the inquisition would have resented it severely in both. For, although a Jesuit in France, in Flanders, or in Germany, is out of the reach of the inquisition, the general is not; and the high tribunal not only have it in their power to punish the general himself, who resides constantly at Rome, but may oblige him to inflict what punishment they please on any of the order noxious to them.

The rector went that very night out of town; and in his absence, but not without his privity, I took one of the horses of the college, early next morning, as if I were going for change of air, being somewhat indisposed, to pass a few days at Lisle; but steering a different course, I reached Aire that night, and Calais the next day. I was there in no danger of being stopped and seized at the prosecution of the inquisition, a tribunal no less abhorred in France than in England. But, being informed by the general, that the nuncios at the different courts had been ordered, soon after my flight, to cause me to be apprehended in Roman Catholic countries, through which I might pass, as an apostate and deserter from the order, I was under no small apprehension of being discovered and apprehended as such, even at Calais. No sooner, therefore, did I alight at the inn, than I went down to the quay; and there, as I was very little acquainted with the sea, and thought the passage much shorter than it is, I endeavoured to engage some fishermen to carry me that very night, in one of their small vessels, over to England. This alarmed the guards of the harbour; and I should have been certainly apprehended, as a person guilty, or suspected of some great crime, fleeing from justice, had not Lord Baltimore, whom I had the good luck to meet in the inn, informed me of my danger, and pitying my condition, attended me that moment, with all his company, to the port, and conveyed me immediately on board his yacht. There I lay that night, leaving every thing I had, but the clothes on my back, in the inn; and the next day his Lordship set me ashore at Dover, from whence I came in the common stage to London.



FLAYING ALIVE IN THE DUNGEON.

A SUMMARY OF

THE ROMAN CATHOLIC FAITH.

When Romanists are charged with worshipping images saints, the Virgin Mary, &c.; believing that their Priests can forgive sins, opposing the reading of the scriptures, and with other errors —it is not uncommon for them to deny the truth of the accusation, and treat it as an unfounded slander We have thought, therefore, that a short but comprehensive view of then faith, as epitomized by themselves, and supported by extracts fiom their standard writings, while it comported with the objects of this volume, would prove highly instructive and interesting to its readers.

Let us here premise, that it is not uncommon for infidels, and men practically indifferent to religion, to exclaim not only against controversy with papists, but every thing like a free exposure of their doctrines and practices as a sect. This is called uncharitable, on the ground that there is no real difference—nothing worth contending for—between Romanism and Protestantism.

In answer, we would observe, that no one, with an ordinary share of candor and intelligence, can read over the following "Summary" &c. without discovering that Popery and Protestantism are two *different religions*—they are diametrically opposed to each other, so that both cannot be Christianity. If then, Protestantism be "the faith once delivered to the saints," it becomes the solemn duty of all who profess the name of Christ, "earnestly to contend for it," and faithfully expose every error subversive of it, or that would hinder its progress.

We here invite the serious attention of our leaders to a statement recently made by two Romish priests, the very Rev. John Power, V G and Rector of St. Peters, and the Rev. The, C. Levins, pastor of St Patrick's cathedral.

"The Roman Catholic and Protestant religion are not merely differences in opinion, they are opposite, and must natural-

ly counteract each other. If the Catholics are right, your reformation (Protestantism) was not merely *superfluous*, but must be *stigmatized as a rebellion against the powers established by God himself.* If you (Protestants) hold the TRUTH, the *chief part of Catholic worship is not only erroneous, but idolatrous—an offence against Heaven, instead of a reasonable service"*.—New York Observer, March 16, 1833.

Let the truly pious—let all who wish well to religion, reflect upon the above avowal. It forces us to the alternative, that if Protestants are Christians, Roman Catholics are idolaters! Surely the characters of two such opposing systems of religion are worth searching into. He who can be indifferent here, shows an awful unconcern for his own soul's salvation. Let it never be forgotten, that, in the judgment of Papists themselves, either they are idolaters or Protestants are infidels.

We now proceed to our view of the more important features of Romanism, as presented in the standard writings of that denomination.

The following summary, it will be perceived, is in the form of an oath.* It was set forth by Pope Pius IV, and comprises the substance of the decrees of the council of Trent. Our readers will here discover, that one grand difference between Protestants and Romanists is, that while the former receive the Bible as the only divine rule of faith, the latter acknowledge the acts of Councils, the traditions of the Church, &c. as of inspired authority. And as those acts and traditions are not unfrequently opposed to the word of God—yea, are most monstrously erroneous and wicked—so may we account for the fact, that the Romish priesthood, where they have the power to prevent it, will never suffer the people to possess or read the Bible. It requires nothing under the divine blessing, but a universal knowledge of the Holy Scriptures, to overthrow every fabric of superstition, idolatry, and tyranny.

* We have thought it best, owing to the length of this document, to insert the original of it as a note; it is as follows:—

"Apostolicas et Ecclesiasticas traditiones, reliquasque ejusdem Ecclesise observationes et constitutiones firmissime admitto, et amplector. Item sacram scripturam juxta eum sensun quem tenuit et tenet sancta Mater Ecclesia, cujus est judicare de vero sensu, et interpretatione sacrarum scriptuia rum, admitto; nec eam unquam nisi juxta unanimem consensum patrum accipiam, et interpretabor. Profiteor quoque septem esse vere et proprie Sacramenta novae legis a Jesu Christo, Domino nostro, iustituta, atque ad salutem humani generis, licet non omnia singulis necessaria; scilicet, Baptismum, Confirmationem, Eucharistiam, Poenitentiam, Extremam Unctionem Ordinem, et Matrimonium; illaque gratiam conferre, et ex his Baptismum,

SUMMARY, &c.

After reciting the Nicene creed, the oath proceeds— "I most firmly admit and embrace the apostolical and ecclesiastical TRADITIONS, and all other observances and constitutions of the same church, (I. e. the .Romish church.) Also, I admit sacred scripture, according to the sense which has been held and is held by HOLY MOTHER CHURCH, to whom it belongs to judge of the true sense and interpretation of the sacred scriptures: nor will I ever receive or interpret it (scripture) except according to the unanimous consent of the Fathers.

Confmnationem, et Ordinem, sine saciilegio reiterari non posse. Receptos quosque et approbates Ecclesise Catholicae ritus, in supradictorum omnium Sacramentorum solemni administratione recipio, et admitto. Omnia et singula, quae de peccato originali, et de justificatione in Sacrosancta Tridentina Synodo definita et declarata fuerunt, amplector et recipio. Profiteor pariter in Missa offerri Deo verum, propiium, et propitiatorium Sacrificium pro vivis, et defunctis; atque in sanctissimo Eucharistiae Sacramento esse vere, realiter, et substantialiter corpus et sanguinem, una cum anima et Divinitate Domini nostii Jesu Christi, fierique conversionem totius substantiae panis in corpus et totius substantiae vini in sanguinem; quam conversionem Catholica Ecclesia Transubstantionem appellat. Fateor etiam sub altera tantum specie, totum atque integrum Christum, verumque sacramentum sumi. Constanter tenco Purgatorium esse, animasque ibi detentas Fidelum suffragiis juvari: similiter et sanctos una cum Christo regnantes venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum reliquias esse venerandas. Firmissime asscro, imagines Christi, ac Deiparae semper Virginis, necnon aliorum Sanctorum, habendas et retinendas esse, atque eis debitum honorem ac venerationem impartiendam. Indulgentiarum etiam potestatem a Christo in Ecclesia relictam fuisse; illarumque usum Christiano populo maxime salutarem esse, affirmo. Sanctam Catholicam et Apostolicam Romanam Ecclesiam, omnium ecclesiarum Matrem et Magistiam agnosco; Romanoque Pontifici, beati Petri, Apostolorum Principis, successori, ac Jesu Christi Vicario, veram obedieutiam spondeo, ac juro. Cetera item omnia a sacris Canonibus ac oecumenicis conciliis, ac praecipue a Sacrosancta Tridentina Synodo tradita, definita, et declarata, indubitanter recipio atque profiteer; simulque contraiia omnia, atque haereses quascunque ab Ecclesia damnatas, rejectas, et anathematizatas, ego pariter damno, rejicio, et anathematize. Hanc veram Catholicam fidem, extra quam nemo salvus esse potest, quam in presenti sponte profiteer, et veraciter teneo, eandem intergram et inviolatam usque ad extremum vitae spiritum constantissime (Deo adjuvante) retinere et confiteri, atque a meis subditis, vel illis quorum cura ad me in munere meo spectabit, teneri, doceri et praedicari, quantum in me erit, curaturum, ego idem N. spondeo, voveo, ac juro: Sic me Deus adjuvet et haec sancta Dei Evangelia."

[The above oath is enjoined on all who have any ecclesiastical benefice, all on whom the cure of souls devolves, and on all religious orders, under the penalty of "indignationem Omnipotentis Dei, ac beatorum Petri et Pauli, Apostolorum," &c.—The wrath of Almighty God, and of his blessed Apostles, Peter and Paul.]

I also profess that there are truly and properly seven sacraments of the new law, instituted by our Lord Jesus Christ, and necessary, though not for each singly, yet for the whole human race, viz. Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders and Matrimony; and that they confer grace; and that, of these, baptism, confirmation and orders cannot be reiterated without sacrilege. T also receive and admit the received and approved rites of the Catholic Church, in the solemn administration of all the above mentioned sacraments.

I embrace and receive all and each of those things, which, in the *holy Council of Trent)* have been defined and declared concerning original sin and justification.

I, in like mariner profess, that in the mass is offered to God a true, proper, and propitiatory *sacrifice for the living and the dead;* and that, in the most holy sacrament of the eucharist, there is truly, really and substantially, the BODY AND BLOOD TOGETHER WITH THE SOUL AND DIVINITY OF OUR LORD JESUS CHRIST; and that there is made the change of the whole substance of the bread into the body, and the whole substance of the wine into the blood, which change the Catholic Church calls transubstantiation: I confess, also, that under each kind alone, the whole and entire Christ, and the true sacrament is taken.

I firmly hold, that there is a purgatory, and that the souls there detained, are helped by the suffrages of the faithful: likewise, the saints reigning together with Christ, are to be venerated and invoked, and that they offer prayers to God for us; and that their RELIQUES are to be venerated. I most firmly assert that the IMAGES of Christ, and the Mother of God, ever virgin; and also of the other saints, are to be held and retained, and a due honor and veneration is to be granted them.

I affirm also, that the power of indulgencies was left by Christ in his church, and that the use of them is in the highest degree salutary to Christian people.

I acknowledge the holy catholic and apostolical Romish church, to be mother and MISTRESS OF ALL CHURCHES; and I promise and swear true obedience to the Roman Pontiff, successor of the blessed Peter, Prince of the Apostles, and Vicar of Jesus Christ.

Also, all other things handed down, defined, and declared by the sacred canons and general councils, and chiefly by the most holy of Trent, I undoubtingly receive and profess: and at the same time, all things contrary, and all heresies what

ever condemned, rejected, and anathematized, I? in like manner, condemn, reject, and anathematize. And this true catholic faith, OUT OF WHICH NO ONE CAN HAVE SALVATION, which at present I voluntarily profess and truly hold, I, the said A. B. promise, vow and swear that I will hold and confess the same entire and inviolate, to the last breath of my life, most constantly, God being my helper: and that I will take care as far as lies in me, that the same shall be held, taught, and preached by my subjects, or by those, the care of whom pertains to me by my office. So God help me and these holy gospels of God."

We would now call the attention of our readers to some remarks on the more important and distinguishing articles of the preceding summary of Roman Catholic faith, and to some illustrations of these articles, drawn from Standard writings of that domination.

The Bible and Traditions.

Traditions, it will be seen, are placed before the Bible in this epitome of faith. Indeed, the Word of God, as a rule of belief and conduct is, in effect, done away; and the interpretations of the church are put in its place, so that in every case, the inquiry of the faithful Romanist must be—not what saith the scripture—but, what saith *"Mother Church?"* Not to follow the church, however opposed she may be to the Bible, would be a violation of his oath.

The celebrated Council of Trent, which was called by a bull of the Pope Paul III. in the year 1542, decreed that the Roman Catholic Church received and venerated with equal affection of piety and reverence, the Bible and Traditions. "Omnes libros tam veteris quam novi Testamenti,—nec non Traditiones—*pari pietatis affectu ac reverentia suspicit, et veneratur"* When, however, tradition was not in accordance with the word of God, it would be manifestly impossible to conform to this decree, unless a man could conscientiously receive and reverence a truth and its opposite error at the same time. And therefore, to relieve the conscience of the Romanist, it was necessary that the right of interpreting the Bible should be given exclusively to mother church, who is also the keeper of tradition. Hence, the papist has, in fact and strictly speaking, only one standard of faith, and that is neither the Bible nor traditions but the church. He professes, indeed, to ac-

knowledge both the scriptures and tradition; but he is really bound to receive and obey whatever mother church declares to be the truth, as contained in the Bible and tradition. She must decide for him in every case, and from her judgment there can be no appeal. What her judgment is concerning the reading of the scriptures by the people, let us now see. It is to be found in the fourth of the "*Ten Rules concerning prohibited Books,"* established by the fathers of the Council of Trent and Pope Pius Fourth.

"Cum experimento manifestum sit, si sacra biblia vulgari lingua passim sine discrimine permittantur, plus inde, ob hominum temeritatem, detriment!, quam utilitatis oriri, hac in parte judicio Episcopi aut Inquisitoris stetur: ut cum consilio Parochi, vel confessarii, Bibliorum a Catholicis auctoribus versorum lectionem in vulgari lingua eis concedere possint quos intellexerint ex hujusmodi lectione non damnum, sed fidei, atque pietatis augmentum capere posse: quam facultatem in scriptis habeant. Qui autem absque tali facultate ea legere seu habere praesumpserit, nisi prius bibliis Ordinario redditis, peccatorum absolutionem peripere non possit. Bibliopolae vero, qui praedictam facultatem non habenti Biblie idiornate vulgari conscripta vendiderint, vel alio quovis modo concesserint, librorum pretium, in usus pios ab Episcopo convertendum, amittant, aliisque poenis pro delicti qualitate ejusdem Episcopi arbitrio subjaceant. Regulares vero non nisi facultate a Praelatis suis habita, ea legere, aut emere possint.'"— Since, by experiment, it is manifest that if the holy bible in the common tongue be universally and indiscriminately permitted, more harm than utility will thence arise, on account of the temerity of men—in this particular let it be determined by the judgment of the bishop or inquisitor,—so that with the counsel of the parish minister or confessor, they can grant the reading of the bible in the common tongue, translated by catholic authors, to those who they shall have understood, can, from reading of this kind, receive not loss, but increase of faith and piety,—which licence let them have in writing. But he who shall presume, without such licence, to read or have the bible, unless it first be given up to the ordinary, cannot receive absolution of sins. Moreover, let booksellers, who shall sell, or in any other way grant the bible written in the common dialect, to a person not having the aforesaid license, lose the price of the book, to be converted by the bishop to pious uses, and let them be subjected to other punishments, according to

the quality of their offence, at the will of the same bishop. Furthermore, regulars, (that is those who are bound by the rules of some religious order, as Dominicans, Franciscans Jesuits, &c.) except by licence had from their prelates, cannot read or buy the bible.

It will be perceived that this law places the reading of the scriptures among Romanists, entirely under the *control of bishops and inquisitors.* Without their consent and approbation, the bible cannot be sold, bought, read, or possessed. Is it wonderful, therefore, that Pope Pius VII. in the nineteenth century, (June 29, 1816,) should have used the following language concerning Bible Societies?—"We have been truly shocked at this most crafty device, (Bible Societies) by which the very foundations of religion" (Roman Catholicism) "are undermined. We have deliberated upon the measures proper to be adopted by our pontifical authority, in order to remedy and abolish this *pestilence,* as far as possible—this defilement of the faith so imminently dangerous to souls, it becomes episcopal duty, (I. e. the duty of the Roman Catholic bishops,) that you first of all expose the wickedness *of this nefarious scheme.* It is evident from experience, that the holy scriptures, when circulated in the vulgar tongue, have, through the temerity of men, produced *more harm* than benefit. Warn the people entrusted to your care, that they fall not into the *snares prepared for their everlasting ruin."* (that is, as you value your souls, have nothing to do with Bible Societies, or the Bibles they circulate.) "The deep sorrow we feel on account of this new species *of tares* which an *Adversary* has so abundantly sown."

It requires only the *power* in the hands of the Roman Catholic church to make the Word of God a *prohibited book* in every land.

In the view of Protestants^ Almighty God is the only Lord of conscience, and the Holy Ghost speaking by the holy Scriptures, is the only guide and rule of faith. Consequently they hold that no man or body of men has authority to control the conscience of another, or force him to the profession of any particular articles of belief;—that every attempt to do this, is persecution; that it is the sacred right and duty of every man to judge for himself in all matters of religion; that in the exercise of this right and the discharge of this duty, he is ac-

*The above Denunciatory Epistle, or Bull, was addressed to the Primate of Poland.

countable only to God. In other words, Protestantism secures to each individual perfect liberty of conscience and the privilege of private judgment; and at the same time faithfully warns him of his solemn obligations to search after and obey the truth, or to believe and to do as God, by holy Scripture, requires him.

On the other hand, Romanism denies the right of private judgment—takes away all freedom of conscience,—and declares that "all Christians are bound to adhere, and submit their judgments and opinions, or points of religion, to the (Roman) church, and this on *pain of eternal damnation."* *

They deny that the Holy Ghost, speaking by the Bible, is the only judge and rule of faith—but "Holy Mother Church" is the infallible judge and rule. So that to ascertain what is truth according to this standard we must not simply go to the bible and humbly judge for ourselves, but to the "Apocaypha, and the Acts and Decisions of "Holy Mother Church," contained in 8 folio volumes of Papal Bulls; in 10 folio volumes of Decretals; in 31 folio volumes of Acts of Councils; in 51 folio volumes of the Doings and Sayings of the Saints, and in at least 35 volumes of the Greek and Latin Fathers!! 1" And suppose such a search possible, and that the Christian has made it, and found out what is truth according to this standard, he is still bound "under pain of eternal damnation," to give up the judgment to which he has come, if "Holy Mother Church" *now* does not approve of it.

Here, it is plain, is a complete prostration of the most sacred rights of man—the rights of conscience; and a spiritual despotism of the most arbitrary and intolerable character.

Like all other dreadful evils, by which man has been oppressed by his fellow-man, the ecclesiastical tyranny of Rome was brought in slowly and with consummate art. The following very able and interesting extract from Chillingworth will throw light upon this subject:

"He that would usurp an absolute lordship and tyranny over any people, need not put himself to the trouble and difficulty of abrogating and disannulling the laws made to maintain the common liberty: for he may frustrate their interest and compass his own design as well, if he can get the power and authority to interpret them as he pleases, and add to them what he pleases, and to have his interpretations and additions stand

*Dr. Power, Vicar General, &c. and T. C. Levins, Priest^ of New York,

for laws; if he can rule his people by his laws, and his laws by his lawyers. So the Church of Rome, to establish her tyranny over men's consciences, needed not either to abolish or corrupt the Holy Scriptures, the pillars and supporters of Christian liberty, (which in regard of the numerous multitude of copies dispersed through all places, translated into almost all languages, guarded with all solicitous care and industry, had been an impossible attempt;) but the more expedite way, and therefore the more likely to be successful, was to gain the opinion and esteem of the public authorized interpreter of them, and the authority of adding to them what doctrine she pleased, under the title of Traditions or Definitions. For by this means, she might both serve herself of all those clauses of Scripture which might be drawn to cast a favorable countenance upon her ambitious pretences, which in case the Scriptures had been abolished she could not have done, and yet be secure enough of having either her power limited or her corruptions and abuses reformed by them. This being once settled in the minds of men, that unwritten doctrines if proposed by her, were to be received with equal reverence to those that were written; and that the sense of Scripture was not that which seemed to men's reasons and understandings to be so, but that which the Church of Rome should declare to be so, seemed it never so unreasonable and incongruous. The matter being once thus ordered, and the Holy Scriptures being made in effect, not your Directors and Judges, (no farther than you please,) but your servants and instruments, always prest and in readiness to advance your designs——it is safe for you to put a crown on their head and a reed in their hands, and to bow before them and cry, Hail King of the Jews! To pretend a great deal of esteem, and respect, and reverence to them."

Opus Operatum, or the Efficacy of the Sacraments.

Romanists hold that the Sacraments "confer grace," *ex opere operato,* i.e. by the work wrought, or "by virtue of the work and word done and said in the sacraments." Accordingly, to instance one ordinance, they hold that every person baptized is thereby justified; and that none are ever justified without baptism:—"instrumental (causa) justifications Sacra-mentum Baptismi; quod est Sacramentum fidei, sine qua nulli umquam contigit Justificatio."—(Concilii Trid. Sess. VI. Cap

VII.) "Faith in the receiver giveth no efficacy to the sacrament, but only taketh away the lets and impediments which might hinder the efficacy of the sacraments: as the dry ness of the wood maketh it to burn the better, yet it is no efficient cause of the burning, which is the fire only, but only a help." (Willet. Synop. Papismi. Bellarm. Lib. 2 De Sac. Cap. 1.) Protestants deny that the ordinances have any power to confer grace "ex opere operato:" they regard these simply as the means under the influence of the Holy Spirit of strengthening faith and other graces, wrought in the heart by the same spirit. v If there is no faith exercised, it is unscriptural and unreasonable to suppose there can be any blessing in the participation of an ordinance. On the contrary, such participation is to profane God's institution, and brings down condemnation on the head of the guilty.

From the superstitious notion that the sacraments "confer grace," ex opere operate, have arisen manifold and most enormous abuses. Such a principle carried out into practice, must necessarily destroy the spiritual character of Christ's church. All, according to this system, who come to the sacraments are Christians, and all ought to come, because grace is conferred ex opere operato. A church may in this way be built up entirely of worldly and unconverted men, who merely conform to the outward institutions of religion. How far such a state of things has been realized, facts but too plainly show.

That the reader may have more fully before him the views which the papal church maintains concerning the power of the sacraments, we subjoin a few passages from the proceedings of the Council of Trent. "Si quis dixerit, per ipsa novae legis Sacramenta *ex opere operato* non conferri gratiam, sed solum fidem divinae promissionis ad gratiam consequendam sufficere: *anathema sit."* If any one shall say, that grace is not conferred by the sacraments of the new law (gospel) ex opere operato (by the work wrought;) but that only faith in the divine promise suffices to obtain grace: *Let him be accursed!* (Sess. vii. Can. viii.) "Si quis dixerit, in tribus Sacramentis, Baptismo scilicet, Confirmatione, et Ordine, non imprimi characterem in anima, hoc est, signum quoddam spiritale et indelebile, unde ea iterari non possunt: *anathema sit."*— If any one shall say, that in the three sacraments, viz: Baptism, Confirmation, and Orders, there is not impressed on the soul a character, that is, a certain spiritual and indelible sign.

on account of which these (sacraments) are not to be repeated: *Let him be accursed!* (Sess. vii. Can. ix.)

"Si quis per Jesu Christ! Domini nostri gratiam, quae in Baptismate confertur, reaturn originalis peccati remitti negat; aut etiam asserit non tolli totum id, quod veram et propriam peccati rationem habet; sed illud dicit tantum radi, aut non imputari: anathema sit. In renatis enim nihil odit Deus." If any deny that by the grace of our Lord Jesus Christ, which is *conferred in Baptism,* the guilt of original sin is taken away—or even assert that all *that* is not taken away (in baptism) which has the true and proper nature of sin, but that it is only erased (?) or not imputed: let him be accursed. For in those born again (that is *baptized)* God hates nothing.— (Sess. v. Decret. de pec. orig.)

But as it was perfectly manifest that baptized children, as well as others, when they grew up, exhibited evil inclinations and dispositions; so in order to get over this difficulty, the council boldly denies that such inclinations and dispositions are truly and properly sin, and pronounce those accursed who think otherwise. If this procedure was not making void the law of God by man's tradition, it is hard to say what constitutes such impiety. "Hanc concupiscentiam, quam aliquando Apostolus peccatum appellat, sancta synodus declarat Ecclesiam Catholicam numquam intellexisse peccatum appellari, quod vere et proprie in renatis peccatum sit, sed quia ex peccato est, et ad peccatum inclinat. Si quis autem contrarium senserit, *anathema sit."* This concupiscence, (or lusting to evil,) which the apostle sometimes calls sin, the holy S^nod (of Trent) declares that the Catholic church has never understood it to be called sin in such a sense, that there is truly and properly sin in those born again (baptized); but (it is called sin) because it proceeded from sin, and inclines to sin. If any man shall think otherwise, LET HIM BE ACCURSED! (Sess. v, ut antea.)

Original Sin and Justification.

The Council of Trent does not maintain the doctrine of total depravity in consequence of Adam's transgression; but simply that he was changed thereby for the worse in body and soul,—"secundum corpus et animam in deterius commutatum fuisse." (Sess. v. Decret. de Pec. Orig.) Accordingly Car-

dinal Bellarmine thus defines original sin: "Privatio seu carentia doni justitiae originalis, vel habitualis aversio a Deo." A privation or want of the gift of original righteousness, or an habitual turning away from God. He denies that this sin is any evil disposition or quality inherent in us, but it arises only "ex carentia justitiaae originalis, *non ex insita aliqua qualitate."* Of course he denies also with the Council of Trent, that the concupiscence, or lusting to evil which exists in baptized persons is truly and properly sin.

The Council of Trent declares also, as we have before seen, that original sin is altogether taken away in baptism—"totum tolli;" that without this ordinance none can be justified—and consequently that baptism is necessary to the salvation even of infants. "Si quis—negat ipsum Christi Jesu meritum per baptismi sacramentum in forma Ecclesise rite collatum tam adultis quam *parvulis* applicari, anathema sit. Quod (originale peccatum) regenerations lavacro *necesse* sit expiari ad vitam aeternam consequendam." And though Bellarmine affirms also that infants dying without baptism are eternally punished, yet he maintains that it is only a punishment of loss (of heaven?) not of pain, or sensible fire"—"damni, non sensus, give ignis sensibilis."

On the subject of justification, Roman Catholics hold a doctrine entirely opposed to that of Protestants, and as this point is fundamental in Christianity, so the one or the other has here altogether departed from the faith of the gospel. The latter assert that the obedience of the Saviour unto death, or in one word, the merits or righteousness of all done or suffered by the incarnate Redeemer, is the sole ground of a sinner's acceptance in the sight of heaven, that he stands on that ground simply by faith; and that Christian holiness or a good life is the *necessary* fruits and evidences of justification.— Good works, so far from being in any way the ground or cause of justification, are never performed until we *have been justified* through faith in the Lord Jesus Christ. This scheme, it will be perceived, takes away from the sinner all room for boasting, lays him in the dust, and gives the whole glory of his salvation from beginning to end to "God our Saviour."

Protestants are very careful to distinguish between justification and sanctification,—the latter being in each penitent believer simply the consequence and proof of the former: So that no man, according to their views, can entertain a good hope that he has been justified or pardoned, and regarded as

righteous before God, who doth not bring forth the fruits of sanctification—who is not holy in heart and life.

What the views of Romanists are on this most important subject, may be seen in the subjoined extracts from the decisions of the council of Trent:

"—unica formalis causa est justitia Dei; qua nos justos facit; qua videlicet ab eo donati,—justitiam in nobis recipientes unusquisque suam secundum mensuram, quam spiritus sanctus partitur singulis prout vult. et secundum propriam cujusque dispositionem, et co-operationem." The alone formal cause (of justification) is the righteousness of God—that righteousness with which he makes us righteous—with which forsooth we are endowed by him: we receive this righteousness within ourselves, every one according to his measure, which the Holy Spirit divides to each as he wills, and according to each persons own disposition and co-operation. (Sess. vi., Cap. vii.)

Here we see that the "formal," * that is, *essential* cause of justification, is the man's own holiness, or in other words, that righteousness with which the spirit of God endues him. Sanctification is the ground of justification. How large a space is here given for glorying in the merit of works!

And as according to the faith of Romanists a man is justified by his own holiness, so they assert, *that justification admits of increase.* "Sic ergo justincati, et aimci Dei, ac Domestici facti euntes de virtule in virtutem, renovantur, ut apostolus inquit, de die in diem: hoc est, mortificando membra carnis suae, et exhibendo ea arma justitiae in sanctificationem, per observationem mandatorum Dei, et *Ecclesiae,* in ipsa justitia per Christ! gratiam, accepta, co-operante fide bonis operibus, crescunt, atque magis justificantur." Thus, then, justified men, made the friends and servants of God, going on from virtue to virtue, are renewed, as the apostles say, from day to day; that is, in mortifying the members of their flesh, and in using these as instrument of righteousness unto holiness by observance of the laws of God and of the CHURCH, they increase in that righteousness received by the grace of Christ, faith cooperating with good works, and are *more justified."* (Sess. vi., Cap. x.)

*"Formal, having the power of making a thing what it is—con-constituent, essential."—*Webster.* When, e. g. the Saviour is said to be in *the form of God*—the meaning is, he is *essentially* God.

"Si quis dixerit homines per earn ipsam," (i. e. justitiam Christi,) "formaliter justos esse; anathema sit." (Sess. vi. Canon x.) If any one shall say that men are formally *(essentially)* justified by the very righteousness of Christ, let him be accursed.

"Si quis dixerit, homines justificari—sola imputatione justitiae Christi: anathema sit." If anyone shall say that men are justified *solely by the imputation of Christ's righteousness*, let him be accursed. (Can. xi.)

"Si quis dixerit, fideni justificantem nihil aliud esse quam fiduciam divinae misericordiae, *peccata remittentis propter Christum;* vel earn fiduciam solam esse qua justificamur; anathema sit." If any one shall say that justifying faith is no other than a *reliance on divine mercy remitting sin for Christ's sake;* or that it is this reliance (trust, or faith) alone, by which we are justified; let him be accursed.— (Can. xii.)

How could the great scripture doctrine of justification through faith alone on the sole ground of the merits or righteousness of the Lord Jesus Christ, be more plainly expressed than it is in the three preceding extracts from the Canons of the Council of Trent? And yet this precious, fundamental truth of the gospel, and the only foundation of hope to the really awakened, penitent, believing soul, is here condemned; and all who hold it are *cursed* by the Church of Rome I And how long such CURSED heretics would escape the flames of the inquisition, had "holy Mother Church" the power of erecting one in this land, deserves the serious consideration of all who value their religious and civil liberty.

Let the reader weigh well the following canon: "Si quis dixerit, justitiam acceptam non conservari, atque etiam augeri coram Deo per bona opera: sed opera ipsa fructus solum mode et signa esse justificationis adeptae, non autem ipsius augendae causam; anathema sit." If any one shall say that justification received is not preserved, and also *increased before God through good works;* but that such works are only the fruits and signs of justification obtained, and not a cause of its increase; let him be accursed." (Can. xxiv.)

How does the following Canon agree with these scriptures? "There is not a just man upon earth that doeth good, and sinneth not.—'If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins. Cursed is every

one that continueth not in *all things* which are written in the book of the law to do them. The law of the Lord is perfect. The law is holy; and the commandment holy, just, and good."

"Si quis in quolibet bono opere justurn saltem venaliter* peccare dixerit, aut, quod intolerabilius est, mortaliter, atque ideo poenas aeternas mereri; tantumque ob id non damnari; quia Deus ea opera non imputet ad damnationem; anathema sit." If any one shall say that a justified man sins venially, at least, in any good work, or, what is still more intolerable, that he sins mortally, and therefore deserves eternal punishment; and on account of that (the sin of his good work) he is not condemned only because God does not impute these works for condemnation; let him be accursed." (Can. xxv.)

We subjoin but two more Canons on the subject of justification—these, the serious reader of the Bible will allow, need no comment.

"Si quis post acceptam justification is gratiam, cuilibet peccatori poenitenti ita culpam remitti, et reatum aeternae poenae deleri dixerit, ut nullus remaneat reatus poenae temporalis exsolvendae vel in hoc seculo, vel in future in Purgatorio, ante-quam ad regna coelorum aditus patere possit; anathema sit." If any one shall say that after the grace of justification is received, the sin of the penitent sinner so remitted, and his desert (guilt) of eternal punishment so blotted out, there remains no desert of temporal punishment to be paid in this world, or hereafter in Purgatory, before an access to the kingdom of heaven can be open to him; let him be accursed." (Can. xxx.)

"Si quis dixerit, hominis justificati bona opera ita esse dona Dei, ut non sint etiam bona ipsius justificati *merita*, aut ipsum justincatum bonis operibus, quae ab eo per Dei gratiam, et Jesu Christ! meritum, cujus vivum membrum est, fiunt, non vere mereri augmentum gratiae, vitam aeternam, et ipsius titae aeternae, si tamen in gratia decesserit, consecutionem, atque etiam gloriae augmentum; anathema sit." If any one shall say, that the good works of a justified man are so the gifts of God that they are not good merits of the justified man himself j

*The Roman Catholic Church makes a distinction between sins, calling some *venial* and others *mortal;* by the former "a gratia Dei non excludimur—we are not excluded from the grace of God," and deserve not damnation. But the law of God knows no such difference; "the soul that sinneth it shall die—sin is the transgression of the law "

or that the justified man *by the good works* which are done by him through the grace of God and the merit of Christ, does not truly *deserve* the increase of grace, eternal life, and, provided he die in a state of grace, the attainment of eternal life itself, and the increase of glory; let him be accursed— (Can. xxxii.)

Transubstantiation,

Roman Catholics believe that after the consecration of the bread and wine by the priest in the Lord's Supper, *these are changed into God,* and as such ought therefore to be *worshiped.*

Those, however, who have always had the scripture light and other religious advantages which are possessed in Protestant communities can scarcely suppose it possible that so monstrously superstitious and idolatrous a dogma as that of Transubstantiation, could be received by any body of professing christians. But such doubts will all be immediately removed by a reference to any of the doctrinal standards of the Church of Home,

"Principio docet sancta Synodus, et aperte ac simpliciter profitetur, in almo sancto Eucharistiae Sacramento, post panis et vini consecrationem, Dominum nostrum Jesum Christum verum Deum atque hominem, vere, realiter, ac substantialiter, sub specie illarum rerum sensibilium contineri." (Concil. Trident. Sess. xiii., Cap. I.)

"In the first place, the holy Synod teaches, and openly and simply professes, that in the holy sacrament of the Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, *true* God and man, is truly, really, and substantially contained under the form of these sensible things.1' That is, what *appears* still the bread and wine, is really no more so, but they are now "our Lord Jesus Christ, *true God and man!"* Such is the explanation given in the fourth chapter of the same session. "Sancta haec Synodus declarat, per consecrationem panis et vini conversionem fieri totius substantiae panis in substantiam corporis Christi Domini nostri, et totius substantiae vini in substantiam sanguinis ejus. Quae conversio convenienter et proprie a sancta Catholica Ecclesia Transubstantiatio est appellata." This holy Synod declares that by the consecration of the bread and wine, a change is made of the whole substance of the bread into the substance of the body

of our Lord Christ, and of the whole substance of the wine into the substance of his blood. Which change is suitably and properly called by the holy Catholic Church, Transubstantiation.

And as the bread and wine have thus become God, in the estimation of Romanists, so the next chapter directs that *the Sacrament be worshiped as the true God.* "Nullus itaque dubitandi locus relinquitur, quin omnes Christi fideles pro more in Catholica Ecclesia semper recepto latriae *cultum, qui vero Deo debetur,* huic sanctissimo Sacramento in veneratione exhibeant." There is therefore no room for doubt but that all Christ's faithful people, according to the custom always received in the Catholic Church, should, in veneration, offer to this most holy Sacrament, the worship (latriae cultum) which is due to the true God. The council then goes on in the first and sixth cannons to CURSE those who deny the doctrine of Transubstantiation, and hold the views of protestants on the subject of the Lord's Supper, and those also who say that the worshippers of the Eucharist are idolaters.

As the church of Rome teaches that the elements of the Lord's Supper are really and substantially changed into the Divine Saviour, so she also teaches that this Sacrament is a sacrifice,—"sacrosanctum missae sacrificium,"—the *most holy sacrifice of the Mass,*—and that it is, "propitiatorium pro vivis et defunctis,"—a propitiation for the living and the dead; and that it is the same victim that was offered on the cross, so those who, with due preparation, come to it, (mass,) will obtain grace and the pardon of their sins:—"non solum pro fidelium vivorum peccatis, poenis, satisfactlonibus, et aliis riecessitatibus, sed et pro defunctis in Christo nondum ad plenum purgatis, rite, juxta aposiolorum traditionem, offertur," —that not only for the sins, punishments, satisfactions, and other necessities of the faithful who are living, but also for those who, having died in Christ, are not yet fully purified, (in purgatory,) it (sacrifice of mass) is rightly, and according to the Apostles' tradition, offered. (Sess. xxiii., cap. 1. 2.)

The doctrine of the mass is, therefore, that the elements, changed by consecration, are a real victim, the incarnate Saviour; that the officiating Priest offers the divine sacrifice,* and that on the ground of this sacrifice or atonement, the pardon of sin and other benefits are obtained by the living and by the dead. That such a doctrine robs the Saviour of "is glory and overturns the whole gospel system of salvation is

most manifest. "Without shedding of blood" declares the apostle, "is no remission" of sin. "By *one offering* he (the Lord Jesus Christ) hath perfected forever them that are sanctified." "The blood of Jesus Christ cleanseth us from *all sin"* Every reader of the word of God is aware that it abounds with similar testimonies.

The doctrine of Transubstantiation is directly calculated to clothe the priesthood with tremendous power. With what abject superstition will they, who really believe in it, bow down before him who makes their God and offers a propitiation for their sins'. The first the Priest does, when, upon the utterance of a few words, the bread and wine are changed into the body, blood, soul, and divinity of the Lord Jesus Christ, and the last he effects by the celebration of Mass.

Purgatory.

Purgatory, according to the Romish creed, is a certain place to which are sent the souls of those who die in *venial* sin, or whose sins have been remitted, but the punishment of them not satisfied. These souls are purified by the fire of Purgatory, and thus made meet for heaven, to which at last they all safely arrive.

"Purgatorium esse;" declares the Council of Trent, (Sess. xxv.) "animasque ibi detentas, fidelium suffragiis, potissimum vero acceptabili altaris sacrificio juvari." There is a purgatory; and the souls there detained are helped by the suffrages (favours) of the faithful, but most of all by the acceptable sacrifice of the altar (mass.) What these suffrages are we are taught in the latter part of the decree—"Missarum sacrificia, orationes, eleemosynee, aliaque pietatis opera, quae a fidelibus pro aliis fidelibus defunctis fieri consueverunt." Sacrifices of masses, prayers, alms, and other works of piety which are wont to be performed by the faithful, for other faithful deceased.

The doctrine of a Purgatory is most adroitly calculated to secure an irresistible influence over an ignorant and superstitious people. Only let it be believed that the soul is exquisitely tormented in a fire from which the celebration of masses can deliver it, and the priest has at once a strong rein upon the necks of surviving relatives and friends, and a sure key to their pockets. Accordingly, masses for souls in Purgatory has always been a most gainful trade to the Church of Roma

It is not surprising, therefore, that the council commands that the existence of Purgatory be believed, held, taught, and every where preached, and curses those who deny the efficacy of mass in relieving souls there detained.

We here present our readers with two specimens of prayer offered by Romanists for those who are in Purgatory: "Have mercy, O Lord, we beseech thee, on the soul of thy servant N., for which we offer this victim of praise; humbly beseeching thy majesty that by this propitiatory sacrifice he (or she) may arrive at eternal rest." "Grant, we beseech thee, O Almighty God, that the soul of thy servant, which this day hath departed this life; being purified and freed from sin by this sacrifice, (the mass) may obtain forgiveness and eternal rest." (Rom. Cath. Missal for the use of the Laity, p. 510.)

Dependants on churches, convents, &c. are continually going about, in Roman Catholic countries, and begging contributions from travelers for the relief of souls suffering in Purgatory. "A man," says Doblado, (Letters from Spain, p. 169,) "A man bearing a large lantern, with a painted glass, representing two naked persons, enveloped in flames, entered the court, addressing every one of the company in these words: "*the holy souls, brother! Remember the holy souls!"* Few refused the petitioner a copper coin, worth about the eighth part of a penny. This custom is universal in Spain. A man whose chief employment is to be *agent for the souls in Purgatory.,* in the evening—the only time when the invisible suffers are begged for about the towns—and for some some saint or Madonna during the day, parades the streets after sunset, with the lantern I have described, and never fails to visit the inns, where the travelers, who generally entrust their safety from robbers to the holy souls, are always read}^ to make some pecuniary acknowledgment for past favours, or to engage other protection in future dangers,"

Worship of the Virgin Mary, Saints, Reliques, Images, &c.

Romanists are taught by their Church that the Virgin Mary and other saints in heaven pray for the faithful on earth, and that these ought to pray to Mary and other deceased saints to intercede with God for them. "Sanctos, una cum Christo regnantes, orationes, suas pro hominibus Deo offerre, bonum atque utile esse suppliciter eos invocare, et ob beneficia impetranda a Deo per filium ejus, Jesum Christian—ad eorum

orationes, opem auxiliumque confugerc." The holy Synod commands the Bishops and other instructors in the Church, to teach the people "that the saints reigning together with Christ, offer their prayers for men to God; that it is good and useful suppliantly to pray to them; and for obtaining benefits from God through his son, Jesus Christ, to fly to their prayers, help, and assistance." (Sess. xxv.)

Having stated the doctrine of saint-worship, we will now subjoin two or three specimens of its fruits—prayers addressed to saints.

"Holy Mother of God, who hast *worthily merited* to conceive him whom the world could not comprehend; by thy pious intervention wash away our sins, that so, *being redeemed by thee,* we may be able to ascend to the seat of everlasting glory," &c.

"O Martyr Christopher—confer comfort, and remove heaviness of mind: and cause, that the examination of the Judge may be mild toward all."

"O William, thou *good Shepherd*—cleanse us in our agony; grant us aid; *remove the filthiness of our life;* and grant the joys of a celestial crown."

"O ye eleven thousand glorious Maids, lilies of virginity, roses of martyrdom, defend me in life by affording to me your assistance: and show yourselves to me in death by bringing the last consolation." (Collect, in Hor. ad usum sacrum, as quoted in Faber's Difficulties of Romanism, p. 191, 2.)

On the subject of relique-worship, the council decrees as follows: "Sanctorum quoque Martyrum, et aliorum cum Christo viventium sancta corpora, quae viva membra fuerunt Christi, et templum Spiritus Sancti, ab ipso ad oeternam vitam suscitanda et glorificanda a fidelibus veneranda esse: per quoe multa beneficia a Deo hominibus proestantur, &c. (Sess. xxv.) The holy bodies of saints, also of martyrs, and of others living with Christ, which (bodies) have been living members of Christ, and the temple of the Holy Ghost, and which by him (Christ) are to be raised to eternal life and glorified—(these bodies) are to be *venerated.*

What this religious veneration is, which the council here decrees to relics, we may learn from a late work on the doctrines of the Catholic church, by the Bishop of Aire. "From God as its source," says the Bishop, "the *worship,* with which we honor relics, originates; and to God, as its end, it ultimately and terminately reverts." (Discuss, Amic. Lett. XV. Faber's

Diff, of Rom., p. 194.) But the worship which originates from God, and reverts to him, must, if any species of religious service is entitled to the distinction, be the most exalted worship—it is true and proper worship, that which, according to the scriptures, is due to God alone.

The *Worship of Images* is enjoined in the following terms, "Imagines porro Christi, Deiparae Virginis, et aliorum sanctorum, in templis praesertim habendas et retinendas, eisque debitum honorem et venerationem impartiendam," &c. (Sess. XXV.) Moreover, the Images of Christ, the God-bearing Virgin, and of other saints, are, in churches especially, to be had and retained, and due honor and *veneration* are to be given to them. That by this veneration, religious worship is really intended, is plain from what follows:—"honos, qui eis exhibetur, refertur ad *prototype* quae illae repraesentant," &c. The honor which is shown to them (the images) is referred to the originals which these represent. In the case, then, of the image of Christ, the identical honor which is given to him, is shewn to the image; but this is true and proper worship. The council apparently apprehensive, as well they might be, that they would be thought idolaters, thus endeavour, in anticipation, to escape the imputation: "non quod credatur inesse aliqua in iis divinitas vel virtus, propter quam sint colendae," &c. Not that it is believed there is any divinity in the images, or virtue, on account of which they are to be worshiped, &c.; But the same reply was uniformly made by the ancient Pagan Romans, when charged with idolatry, for worshipping before the images of Jupiter, &c., and yet the apostle docs not hesitate to speak of them as heathens,

Indulgences,

Bellamine, the celebrated defender of the Romish Church, tells us that indulgence is "remissionem poenarum, quae remanent luendae post remissionem culparum." (Bellar, De Indulg. Lib. 1, Ch. 1.)

—The remission of the punishments which remain to be satisfied for, after the remission of faults. He who purchases an indulgence, procures thereby a remission of those purgatorial fires which otherwise he must suffer on account of his sins. The sale of indulgence is a very extensive and gainful trade in Roman Catholic communities, and the effects of such a trade on the minds and manners of the people, cannot but be most

deplorable. "That religion," says Dr. Johnson, a late traveler in Italy, "cannot offer very formidable checks to immorality, or even crime, which hangs up *"Plenary Indulgence** on every chapel door. He who can easily clear the board of his conscience on Sunday, has surely a strong temptation to begin chalking up a fresh score on Monday or Tuesday." It was the shocking consequences of an extraordinary sale of indulgences, that opened the eyes of Luther to the abominations of Romanism, and thus led to the Reformation. The very bonds of society seemed to be loosening and dissolving, and crimes of the most frightful character obtained license by the flood of indulgences that was pouring in upon the country. This largo supply at that particular time, arose out of the necessities of Pope Leo X, who required immense sums of money to finish the church of St. Peter, which was then building at Rome.

The following are the fees for the pardon of some particular sins; it is taken from the Tax of the sacred Roman Chancery, (See Buck's Theol. Dic.)

	S.	*D.*
For procuring Abortion : : :	7	6
For taking a *false oath* in a criminal case	9	00
For robbing, : : : : :	12	00
For burning a neighbor's house : :	12	00
For murdering a layman : :	7	06
&c. &c.		

But perhaps it may be asked on what ground does "holy Mother Church" dispense these pardons? We answer, it is held, that the merits of Christ, and of the Virgin, and of other saints, who did more good works than were necessary for their own salvation—all these constitute a large treasury, to which the Pope alone has access, and from which he can draw supplies, to be sold, in the shape of Indulgences, to those who are conscious that they are less righteous than they should be, or who have deceased friends whom they wish to deliver from the fire of Purgatory. But this subject has been so fully and clearly explained in the bull of the late Pope, Leo, for the observance of the Jubilee, 1825, that we will present our readers with an extract from this official document.

"We have resolved," says Pope Leo, "by virtue of the authority given to us from heaven, fully to unlock that sacred treasure, composed of the merits, sufferings, and virtues of Christ our Lord, and of his Virgin Mother, and of all the saints which the author of human salvation has entrusted to our dis-

pensation. To you, therefore, venerable brethren. Patriarchs, Archbishops, Bishops, it belongs to explain with perspicuity the power of Indulgences: what is their efficacy in the remission, not only of the canonical penance, but also of the temporal punishment due to the divine justice for past sin; and what succour is afforded out of this heavenly treasure, from the merits of Christ and his saints, to such as have departed real penitents in God's love, yet before they had duly satisfied, by fruits worthy of penance, for sins of commission and omission, and are now purifying in the fire of Purgatory, that an entrance may be opened for them into their eternal country where nothing defiled is admitted."

The council of Trent in Sess. XXV. declares that Christ gave the power of conferring indulgences to the church; that the use of them is in the highest degree salutary (maxime salutarem) to Christian people, and that it is to be retained in the church; the council also pronounces a curse upon those who say that indulgences are useless, or that the church has no power to grant them.

Infallibility.

The church of Rome claims to be Infallible. In consequence of this attribute, she decides what is, and what is not scripture, and what the scriptures teach; she asserts the right also, to prescribe for faith and practice as necessary for salvation, other things than those contained in the scriptures; and all men are bound implicitly, to submit to her decisions. Romanists, however, differ very much among themselves about the seat of ' this tremendous power; some assert that it is in the Pope, others, that it is in a general Council, and others again, in the Pope and Council combined. This very doubt concerning the place of its existence, shows that the pretension itself is unfounded and ridiculous. For what is the use of infallibility, if none can with certainty, discover where it is, and by whom it is exercised?

But this is not all, the claim of infallibility is most blasphemous presumption. God alone is infallible,—his word alone cannot err,—in that are all things necessary to salvation, and to him alone ought we implicitly to submit. The man or church, who claim to themselves infallibility, usurp the place of God, and exhibit the very character of Antichrist, "who opposeth and *exalteth* himself," says the apostle, "above all that is

called God, or that is worshiped; so that he, as God, sitteth in the temple of God, *showing himself that he is God?"* It were easy to swell out this article, so as to fill large volumes, with the account of the gross errors, oppressions, and enormities which have proceeded from infallible Popes, and an infallible church. It was by an almost universal acknowledgment of this impious claim to infallibility, that the spiritual despotism of the dark ages was maintained. Individuals and nations were stript of almost every civil and religious right, and trampled in the dust, beneath the feet of the Romish Hierarchy.— The evils at last became intolerable; men almost every where endeavored to burst the yoke; the glorious reformation followed, and multitudes obtained the blessings of freedom. This liberty, purchased by the labours, and tears, and blood of thousands, it is ours to maintain against the claims of infallible "Mother Church."

As the church of Rome asserts her infallibility, she can never change; what she has once declared to be truth, must ever remain so—else what becomes of her infallibility *I* Such a claim then, it is manifest, makes all attempts to *reform* the Romish system of religion utterly hopeless. Being infallibly right in all its essential principles, it never can be altered* There is no such thing, therefore, as getting rid of the evils of such a system, but by altogether abandoning it. They who would escape her plagues, must, in the language of God's word, come out of her.

We will present to our readers but one or two specimens of the fruits of infallibility—because these will be sufficient to shew the character of the tree. By the third Council of Lateran, the *obligation to destroy heretics* was imposed upon the faithful; and by the same council, it was declared that all oaths, which are against ecclesiastical utility, become, ipso facto, null and void. "Non enim dicenda sunt juramenta, sed potius perjuria, quae contra utilitatem ecclesiasticam et sanctorum patrum veniunt instituta." Consequently, John Huss was burnt, though he had received a safe conduct from the Emperor Sigismund. The church authorities decided that the oath of the Emperor was "contra ecclesiasticam utilitatem," and therefore he was bound to break it, and burn to death the man whom he had sworn to protect. (Faber's Diff. of Romanism, p. 49.)

Here then, the point is settled—Roman catholics, notwithstanding all oaths to the contrary, are bound to destroy all her-

etics, whenever their church requires it, and they have it ,n their power. To deny their obligation to do this, would be a denial of the infallibility of the church.

And this dogma—that the infallible church may and ought to destroy heretics, (Protestants) is not a mere dead letter, to be searched after in old, forgotten volumes. It is sought to be kept alive and operative on the minds of her people, by being presented to them so often and in such a variety of applications that they are not likely to forget their duty on this point, and perform it too, whenever the opportunity occurs.— Take a few of these teachings. They are extracted from comments contained in what is called the Rheimish Testament, or Dr. Troy's Bible. It is sanctioned by the Primate of Ireland, the Archbishop of Dublin, and the Bishops and clergy generally, of Ireland.

NOTES ON

"Acts XXVIII. 22. The church of God, (I. e. of Rome) calling the Protestant doctrine heresy in the worst sense that ever was, doeth right and justly.

XIX. 19. A Christian should deface and burn all heretical (Protestant) books.

Heb. V. 5, The translation of the English Protestant bible should be abhorred to the depths of hell.

Matt. XIII. 29. The good (Papists) must tolerate the evil (Protestants) when it is so strong that it cannot be redressed without danger or disturbance of the whole (Romish) church; otherwise when evil men, be they heretics (Protestants) or other malefactors, may be punished and suppressed without hazard of the good, (Papists,) they may and ought, by public authority, either spiritual or temporal, be chastised or *executed.*

John X. 1.—Heb. V. 1. All Protestant clergy are thieves, murderers, and ministers of the Devil,—leaders of rebellion against the lawful authority of the catholic priests. They are engaged in a damnable revolt against the priests of God's church, (I. e. the church of Rome,) which revolt is the bane of our days and country.

Mark I. 25. As the Devil acknowledging the son of God, was led to hold his peace, therefore neither heretics (Protestants) sermons must be heard—no, not if they preach the truth. *Their prayers and services, though ever so good in themselves^ are out of their mouths no better than the howling of wolves.*

Rev. XI. 6, 20. Christian people, (Romanists,) Bishops especially, should have great zeal against heretics, (Protestants,) of whatever name, after the example of holy Elias, that in zeal killed 450 false prophets.

Luke IX. 55. —neither is the church of God, (I. e. of Rome,) now Christian (popish) friends, blamed by God for *putting heretics* (protestants) *to* DEATH!

Heb. XIII. 17. When Rome (the Romish Church) puts heretics (Protestants) to death—their blood is not of saints, nor is it more to be accounted of than that of thieves, man-killers, or other malefactors.

1 Thes. II. 13. The adversaries (protestants) will have no word of God but what is written and contained in scripture, but here they may learn, that whatsoever the lawful pastors (popists priests) teach in the unity of the (Romish) church, is to be taken for God's own word."

How manifest is it, that a people thoroughly saturated with the spirit and sentiments here inculcated by the Roman catholic church, will persecute unto death, wherever they can get the power, all protestants—all who will not bow down in abject submission to the papal tyranny!

But let us contemplate some other fruits of the Infallible Holy Mother Church.

Dr. James Johnson, a late traveler in Italy, gives a most melancholy and disgusting view of its religion and morality. After a short quotation upon these subjects, we will close the present head with an extract from his book, giving an account of one of the most imposing ceremonies, in honor of *"Infallibility personified"*

"The fundamental objects of every religion, I imagine to be these—first, to foster the good and check the evil propensities of man's nature in this world; and, secondly, to procure him immortality and happiness in the next. How far the Catholic system of faith and worship, as professed and practiced on the classic soil of Italy, is calculated to secure the salvation of the soul, I will not venture to judge, for the reason above mentioned. But I deem it not out of my province to form some estimate of its influence over virtue and vice, and of its tendency to good or evil actions in the common affairs of life.

"I humbly conceive, that there are two radical defects in the Catholic religion, as practised in Italy: first, the facility of absolution, before alluded to; secondly, the perpetual interven-

tion of saints and angels between the human heart, whether in a state of contrition or adoration, and the throne of our Creator. I need not repeat that I have already said, as to the baleful effects of cheap and easy remission of sins, through the medium of heartless ceremonies, if not virtual bribery. It is now pretty well ascertained, that, in proportion as the duty on contraband articles is diminished, the consumption will increase, so as that the revenue loses nothing by relaxation of its demands. I believe the same maxim will hold good as to moral articles of contraband, especially where no world-* ly *dishonor* attaches to breach of law. It is impossible to view the facility with which sins are washed away in Italy, (not to speak of the *permission* to commit them,) without coming to the conclusion that one of the most effectual checks to vice, which religion affords, is thus rendered not only inefficient, but absolutely conducive to the evil which it is intended to remedy.

Forsyth, while speaking of certain scenes which took place at Naples, during a memorable epoch still fresh in the recollections of the present race, has the following passage:

"They reeled ferociously from party to party, from saint to saint, and were steady to nothing but *mischief and the church.* Those Cannibals, feasting at their fires on human carnage, would kneel down and beat their breasts in the fervour of devotion, whenever the sacring bell went past to the sick; and some of Ruffo's cut-throats would never mount their horses without crossing themselves and muttering a prayer."

The perpetual intercession of saints and angels, not to speak of priests and relics of the dead, in pardoning sins and saving souls, must inevitably diminish, if not destroy that awful solemnity which ought to attend a direct appeal from man to his Maker,

In respect to the pompous formalities, the gorgeous imagery, the superstitious rites, the solemn mockeries, and the sickening delusions of Italian WORSHIP, whatever influence they may have on people immersed in ignorance, and trammeled by priestcraft—they can have but one of two effects upon Englishmen—that of turning the Romish religion into ridicule, in strong minds; or that of overpowering and *converting* minds that are weak!

* * * * *

The Chapel of the Quirinal on Sunday morning, is at last filled to suffocation The tribunes on either side are occupied

by *the elegantes of London and Paris, Petersburg and Vienna, Cracow or New-York.* In the central nave the throng is composed of abbots, priors, and dignitaries in grand costume—the Mamelukes of the church! Roman generals, all armed for the military service of the altar, the only service they have ever seen—monks, guards, friars, Swiss soldiers, and officers of state! Outside a *cordon* drawn round the choir, are placed the foreign gentlemen. The choir, the scene of action, all brilliant and beautiful, is still a void. When the signal is given, the crowd divides! and the procession begins!—Mutes and others form the *advantgarde* of the pageant, and lead the way. Then comes, personified Infallibility! feeble as womanhood! helpless as infancy! withered by infirmity; but borne aloft, like some idol of pagan worship, on the necks of men, above all human contact. The Conclave follows, each of its princes robed like an Eastern Sultan! Habits of silk and brocade, glittering with gold and silver, succeeded by robes of velvet, and vestments of point lace, the envy of reigning empresses. The toilette of these church exquisites is perfect: not a hair displaced, not a point neglected, from the powdered toupee to the diamond shoe-buckle. The Pope is at last deposited on his golden throne: his ecclesiastical attendants fold round him his ample caftan, white and brilliant as the nuptial dress of bridal queens! they arrange his dazzling mitre; *they blow his nose; they wipe his mouth, and exhibit the representation of Divinity in all the disgusting helplessness of drivelling caducity.* His Holiness being thus cradled on a throne, to which Emperors once knelt, the Conservators of Rome, the caryatides of the church, place themselves meekly at its steps, and the manikin, who represents the Roman senate, precisely in his look and dress resembling Brid'oison, in the "*Marriage de Figaro,"* takes his humble station near the Imperial seat, more gorgeous than any the Caesars ever mounted. Meantime, the demigods of the conclave repose their eminences in their stalls, on velvet cushions, and their *caudatorj (or* tail-bearers) place themselves at their feet. In the centre, stand or sit, on the steps of the high altar, the bishops with their superb vestments. Then the choir raises the high hosannas; the Pope pontificates; and the Temple of Jupiter never witnessed rites so imposing, or so splendid. Golden censors fling their odours on the air! harmony the most perfect, and movements the most gracious, delight the ear and eye! At the elevation of the host, a silence more oppressive than even this 'solemn concord of sweet

sounds' succeeds; all fall prostrate to the earth; and the military falling still lower than all, lay their arms of destruction at the feet of that mystery operated in memory of the salvation of mankind.

"The ceremony is at last concluded. The procession returns as it entered. The congregation rush after: and the next moment, the anti-room of this religious temple resembles the saloon of the opera. The abbots and priors mingle among the lay crowd, and the cardinals chat with pretty women, sport their red stockings, and ask their opinions of the Pope's Pontification, as a *Mervillieux* of the Opera at Paris, takes snuff, and demands of his *Chere Belle, 'Comment trouvez vous ca Comtesse?'* Bows, and courtesies, and recognitions—'nods, and bocks, and wreathed smiles'—fill up the waiting-time for carriages; and then all depart from the Quirinal, to re-congregate at St. Peter's to hear vespers, give rendezvous, and make parties for the opera,"

Power of the Priest to forgive sins.

The doctrine of the Church of Rome on this point, is fully and clearly expressed by the council of Trent, in its fourteenth session, chap. 6. u Docet," i. e. Sancta Synodus, "quoque, etiam Sacerdotes, qui *peccato mortali* tenentur, per virtutem Spiritus Sancti, in ordinatione collatam, tamquam Christi ministros, functionem remittendi peccata exercere, eosque prave sentire; qui in *malls sacerdotibus* hanc potestatem non esse contendunt. Quamvis autem Absolutio Sacerdotis alieni beneficii sit dispensatio; tamen non est solum nudum ministerium, vel annuntiandi Evangelium, vel declarandi remissa esse peccata; sed ad instar actus judicialis, quo ab ipso, velut a judice, sententia pronunciatur."—The Holy Synod "teaches also, that even priests, who are held in *mortal sin,* do exercise, by virtue of the Holy Ghost, conferred in ordination, as Christ's ministers, the function of *remitting sins;* and that they think ill who contend there is not this power in *wicked Priests.* And though the Priest's Absolution is the dispensation of another's benefit; nevertheless, it is not a naked ministry alone, either of announcing the gospel, or of declaring that sins are forgiven; but after the likeness of a judicial act, in which *by himself, as by CL judge, sentence is pronounced.*™

In the ninth and tenth canons of this Session, those persons are, as usual, cursed, who deny the above doctrine of priestly

absolution, and that even wicked priests have the power of remitting sins.

Impossibility of Salvation out of the Romish Church.

This point is a necessary consequence of infallibility, and of those anathemas with which its decrees are guarded. If the Church of Home is infallible, and has decided that her doctrines and sacraments are necessary to salvation—it follows that they who do not receive them must perish. Accordingly, in the "Summary, &c." above given, the candidate swears that he will hold to the last breath of his life "this true Catholic faith," (I. e. the faith declared by the council of Trent,) — "*out of which no one can have salvation.*"

Our readers cannot but have perceived, in examining the foregoing extracts from Roman Catholic authorities, that *the Church,* among professors of this faith, is the all in all;—it is the Church that is to be believed, and to be implicitly submitted to: whatever she has declared is infallibly and immutably true. We must receive the scriptures on her authority, and hold them on all points as she is pleased to interpret them. Now what is this but to put the church in the place of God? and to bow down in idolatrous homage to human authority? A multitude of important reflections here crowd upon the mind, only one, however, will our limits permit us to suggest. It is the utter hopelessness of all attempts to reform the church of Rome in any essential matter. As well, in the view of a conscientious Romanist, might we endeavour to change the eternal truth of God. That which is infallibly right it would be impious to alter, or even to indulge the wish that it were otherwise. "The principles of the Catholic Church," says the Bishop of Aire, "are *irrevocable.* She herself is *immutably chained,* by bonds, which, at *no* future period, can she *ever* rend asunder."* To reform such a church, it is manifest, would be to destroy it. Those in this church, therefore, who have determined to make the *Word of God,* the holy scriptures, the supreme rule of their faith and life, a good conscience must compel to "come out of her."

*Faber's Diff, of Romanism, p. 283.

THE

PRESERVATIVE AGAINST

POPERY,

BY THE REV. JOSEPH BLANCO WHITE,

Formerly Chaplain to the King of Spain, in the Royal Chapel of Seville—now a Clergyman of the Church of England.

DIALOGUE I.

Containing an account of the Author; how the Errors of the Roman Catholic Church made him an Infidel; and how, to avoid her Tyranny, he came to England, where the knowledge of the Protestant Religion, made him again embrace Christianity.

Reader. Well, Sir, since you are pleased to wish for a conversation with me, may I make bold to ask who you are?

Author. By all means, my good friend. The truth is, that ' unless you know who I am, and by what strange and unforeseen events I happened to be here, our conversation would be to little purpose. You must, then, know, in the first place, that I am a Spaniard, and have been regularly bred and ordained a Catholic Priest.

R. Indeed, Sir! Perhaps you are one of those poor creatures who, I hear, have been driven out of Spain for having tried to give it a better government.

A. No, my friend: I have been now (1825) more than fifteen years in England, and came hither of my own accord, though I left behind every thing that was most dear to me, besides very good preferment in the church, and the prospect of rising to higher places of honor and emolument.

R. Why, Sir! that appears strange.

A. So it must to those who are not acquainted with the evil from which I resolved to escape, at the expense of every thing I possessed in the world. You, my dear friend, have had your lot cast in a country which is perfectly free from *religious tyranny.* Were it possible for you to have been rom in Spain, and yet to possess the free spirit of a *Briton,* you would not wonder at the determination which made me quit parents, kindred, friends, wealth, and country, and cast myself upon the world at large, at the age of five and thirty, trusting to my own exertions for a maintenance. All this f did merely to escape from *religious tyranny.*

R. You quite surprise me, Sir! But I wish you would tell me what it is you mean by that *religious tyranny,* which you seem to have feared and hated so strongly.

A. You will easily understand it as I proceed with the story of my own life. I was born of gentle parents, and brought up with great care and tenderness. My father's family were Irish, and the English language being spoken by him and many of his dependents, I learned it when a boy, and thanks to that circumstance, which I consider as a means employed by Providence for my future good, I can now thus freely converse with you. Both my father and mother were Roman Catholics, extremely pious from their youth, and devoted to works of charity and piety during the whole course of their lives. It was natural that such good parents should educate their children in the most religious manner; and they spared themselves no pains to make me a good Roman Catholic. My disposition was not wayward; and I grew up strongly attached to the sort of religion which was instilled into my mind,, I had scarcely arrived at my fourteenth year, when, believing that the life in which I could most please God was that of a clergyman, I asked my parents to prepare me for the church; which they agreed to with great joy. I passed many years at the university, took my degrees, and at the age of five and twenty, was made a Priest. It is the custom in Spain, when certain places become vacant in cathedrals, and other great churches, to invite as many clergymen as will allow themselves to be examined, before the public, to stand candidates for the vacancy. After the trial of their learning, the judges appointed by law, give the place to him whom they believe to be most competent.—I should be ashamed to boast, but so it happened, that, soon after my becoming a Priest, I was made one of the Chaplains of the King of Spain? in the way I have just told you. All had been^

hitherto well enough with me; and I thank God that the ease and good fortune which had always attended me, did not make me forget my duties as a clergyman. Doubts, however, had occurred to me now and then, as to whether the Roman Catholic religion was true. My fear of doing wrong by listening to them, made me hush them for a long time; but all my peace of mind was gone. In vain did I kneel and pray: the doubts would multiply upon me, disturbing all my devotions. Thus I struggled month after month, till unable to answer the objections that continually occurred to me, I renounced the Roman Catholic religion in my heart.

R. In your *heart* Sir! I hope you do not mean that when you had settled with yourself that the Popish religion was false, you pretended still to be a Roman Catholic.

A. What would you think of a power, or authority, that would force you to act like a hypocrite?

R. I would think that it was no better than the government of the Turks, which, as I hear, treats men like beasts.

A. Well; now you will be able to understand what I mean by *religious tyranny.* The popes of Rome believe that they have a right to oblige all men who have been baptized, but more especially those who have been baptized by their priests, to continue Roman Catholics to their lives' end. Whenever any one living under their authority, has ventured to deny any of the doctrines which the Church of Rome believes, they have shut them up in prisons, tormented them upon the rack, and, if they would not recant and unsay what they had given out as their real persuasion, the poor wretches have been burnt as heretics. The kings of Spain being catholics, acted upon these matters according to the will of the pope; and, in order to prevent every Spaniard from being any thing, at least in appearance, but a papist, had established a court called the *inquisition,* where a certain number of priests tried, in secret, such people as were accused of having denied any of the articles of the Roman Catholic faith. Whenever, moved by fear of the consequences, the prisoner choose to eat his own words, and declare that he was wrong, the priests sent him to do penance for a certain, time, or laid a heavy fine upon him: but, if the accused had courage to persist in his own opinion, then the priests declared that he was a heretic, and gave him up to the public executioner to be burnt alive.

R. Good heaven I you quite astonish me. Have you ever seen such doings Sir?

A. I well remember the last that was burnt for being a heretic, in my own town, which is called *Seville.* It was a poor blind woman. I was then about eight years old, and saw the pile of wood, upon barrels of pitch and tar, where she was reduced to ashes.

R. But are there many who venture their lives for the sake of what they believe to be the true gospel?

A. Alas! there was a time when many hundreds of men and women sacrificed themselves for the love of the Protestant religion which is professed in England. But the horrible cruelties which were practised upon them disheartened all those who were disposed to throw off the yoke of the pope; and now people disguise their religious opinions in order to avoid the most horrible persecution.

II. And you, Sir, of course, were obliged to disguise your own persuasion, in order not to lose your liberty and your life.

A. Just so. I lived ten years in the most wretched and distressed state of mind. Nothing was wanting to my being happy but the liberty of declaring my opinions; but that is impossible for a Roman Catholic who lives under the laws which the popes have induced most of the Roman Catholic princes to establish in their kingdoms. I could not say, as a. Roman Catholic may, under the government of Great Britain and Ireland, "I will no longer be a spiritual subject of the pope: I will worship God as my conscience tells me I should, and according to what I find in the Bible." No: had I said so, or even much less; had any words escaped me, in conversation, from which it might be suspected that I did not believe exactly what the pope commands, I should have been taken out of my bed in the middle of the night, and carried to one of the prisons of the inquisition. Often indeed, very often have I passed a restless night under the apprehension that, in consequence of some unguarded words, my house would be assailed by the ministers of the inquisition, and I should be hurried away in the black carriage, which they used for conveying dissenters to their dungeons. Happy indeed, are the people of these kingdoms, where every man's house is his castle; and where, provided he has not committed some real crime, he may sleep under the protection of a mere latch to his door, as if he dwelled in a walled and moated fortress! No such feeling of safety can be enjoyed where the tyranny of popery prevails. A Roman Catholic, *who is not protected by Protestant laws,* is all over the world a slave, who

cannot utter a word against the opinions of his church, but at his peril. "The very walls have ears," is a common saying in my country. A man is indeed beset with spies; for the Church of Rome has contrived to employ every one as such, against his nearest and dearest relations. Every year there is publicly read at church a proclamation, or (as they call it) a *bull* from the pope, commanding parents to accuse their children, children their parents, husbands their wives, and wives their husbands, of any words or actions against the Roman Catholic religion. They are told, that whoever disobeys this command, not only incurs damnation for his own soul, but is the cause of the same to those whom he wishes to spare. So that many have had for their accusers their fathers and mothers, without knowing to whom they owed their sufferings under the inquisitors; for the name of the informer is kept a most profound secret, and the accused is tried without ever seeing the witnesses against him.

R. I am perfectly astonished at the things you say, Sir; and did I not perceive by your manners that you are a gentleman. I should certainly suspect that you were trying to trepan us poor unlearned people.

A. I neither wonder, nor am offended at your suspicion. All that I can say to remove it is, that I am well known in. London; that for the truth of every thing you have already heard, and will hear from me, I am ready to be examined *upon oath;* and that there are many hundred of Spaniards at this moment in England, who will attest every word of mine about the inquisition of the pope in Spain. I say the inquisition of the pope, because that horrible *court of justice* was established, kept up, and managed by and under the pope's authority. And now I must add one word as to the effects of the pope's contrivance to make spies of the nearest relations, against those who might not believe every tittle of the Roman Catholic religion, I have told you that my parents were good and kind. My mother was a lady whom all the poor of the neighborhood loved for her goodness and charity; and indeed I often saw her denying herself even the common comforts of life, that she might have the more to give away. I was her favorite child, being the eldest, and it is impossible for a mother to love with more ardent affection than she showed towards me. Well, as I could not entirely conceal *my* own mind in regard to popery, she began to suspect that I was not a true Roman Catholic in my heart. Now, she knew

that the pope had made it her duty to turn informer even against her own child, in such cases, and dreading that the day might come, when some words should drop from me against the Roman Catholic religion, which it would be her duty to carry to the judges, she used to avoid my company, and shut herself up to weep for me. I could not, at first, make out why my dear mother shunned my company: and was cut to the heart by her apparent unkindness. I might to this day have believed that I had lost her affection, but that an intimate friend of hers put me in possession of the state of her mind.

R. Upon my word, Sir, you give me such horror of Roman Catholics, that I shall in future look with suspicion on some neighbors of mine of that persuasion.

A. God forbid that such should be the consequence of my communication with you. The Roman Catholic religion in itself, and such as the pope would make it all over the world, if there were no protestant laws to resist it, is the most horrible system of tyranny that ever opposed the welfare of man. But most of the Roman Catholics in these kingdoms are not aware of the evils which their religion is likely to produce. They have grown up under the influence of a constitution, which owes its full freedom to Protestantism; and many of them are Protestants in feelings, whom their priests, I am sure, must lead with a very light re^n-hand, for fear of their running away. There is, indeed, no reason for either fear or suspicions, with regard to the Roman Catholics of these kingdoms, as long as both the Government and Parliament remain purely Protestant; but I would not answer for the consequences if the Pope, through his priests, could obtain an underhand influence in either.

R. But, Sir, I want to know the rest of your own story, and how, though obliged to appear outwardly a Roman Catholic, you settled within yourself what you were to believe.

A. I will not delay to satisfy your curiosity, though that part of my story is the most painful to me. At all events, you will be sure, when you hear it, that I am telling the truth, the whole truth, and nothing but the truth, since I do not spare myself.—You must know, then, that from the moment I believed that the Roman Catholic Religion was false, I had no religion at all, and lived without God in the world.

R. I am sorry to hear that, Sir, but surely you might have tried some other Church before you became an infidel.

A. Ah, my honest and worthy friend, your expressions de-serve my praise, though I feel humbled and rebuked by their truth. Yet you forget that I was in a country where the Roman Catholic religion played its accustomed game of *Christ with the Pope, or no Christ.* The first thing that a true Roman Catholic teaches those who grow under his care is, that either all that the church of Rome believes is true, or all that is contained in the Scripture is false. To believe that the Church of Rome can be? or is wrong in one single article of her creed, is, according to that Church, the same as to disbelieve the whole Gospel. That is the reason why, in the countries where the Roman Catholic Religion is strictly observed, every one who rejects Popery in his heart, looks immediately upon Christianity as a fable.

R. Pardon me, Sir, I do not mean to offend you; but I should wish to know if you still continue of the same opinion, and believe with Hone and Carlile, and all that kind of people, whose books arc sometimes secretly sold among country-folks, that there is no truth in the Bible.

A. I am so far from being of that mind, that I do humbly and earnestly pray to God he will rather deprive me of every temporal comfort, and make my sufferings in this world equal to those of the most unhappy wretch that ever breathed, than withdraw from me his grace, whereby I believe in his Son Jesus Christ, and hope, through his merits, for eternal salvation.

R. I have not the heart to say *Amen* to the first part of your prayer, though I cordially join in the last. But will you have the goodness to inform me how it was that you came to believe again in the Bible, in spite of your former opinions? For I have often heard a neighbor of mine, who frequently boasts that he is an infidel, say, that the man whose eyes are once (as he calls it) open about the Bible, can never be made again to believe in it,

A. I wish I could relate my own history to that neighbour of yours. Perhaps, by God's mercy, he might himself use some of the means which Providence has employed in my own conversion. Of one thing I feel quite assured on this point, that if by God's grace, which always assists the honest inquirer after religious truth, your infidel neighbour would abstain from open sin, and pray daily to his Maker, (for I hope he has not gone so far as to deny the being of a God,) to lead him into the truth, he would soon become a sincere Christian,

But I will proceed with the account of myself. When I had in my own mind thrown off all allegiance to the Christian religion, though I tried to enjoy myself, and indulge my desires, I could find neither happiness nor comfort. My mind was naturally averse to deceit, and I could not brook the necessity of acting publicly as the minister of a religion which I believed to be false. But what could I do? As for wealth and honors, heaven knows they did not weigh a straw against my love of manly openness and liberty. I once, indeed, went so far as to write to a friend who lived at Cadiz, and whom, after many years' absence, I have lately seen in London, to procure me a passage to North America, whither I wished to escape; trusting to my own labor for subsistence. But when I looked round and saw my dear father and mother on the decline of life; when I considered that my flight would bring their grey hairs with sorrow to the grave, tears would gush into my eyes, and the courage which I owed to anger, melted at once into love for the authors of my being. Ten years of my life did I pass in this hot and cold fever, this ague of the heart, without a hope, without a drop of that cordial which cheers the very soul of those who sacrifice their desires to their duty, under the blessed influence of religion. At last it pleased God to afford me a means of escaping from the tyranny of the pope, and make me willingly and joyfully submit to the easy yoke of his blessed Son Jesus Christ. The ways of Providence for my change appear so wonderful to me, that I feel almost overcome when I earnestly think upon them. In the first place, it was certain that I could not leave Spain for a Protestant country, without giving a death-blow to my parents. Could any human being have foreseen in the year 1807, that in 1810, my own father and mother would urge me to leave my country for England? And yet, so it came to pass. You have heard how Bonaparte entered Spain with the design of placing his brother Joseph upon the throne of that country; how for a time he seemed to have obtained his wishes when his armies advanced till they came within view of Cadiz, and threatened to extinguish the last hope of the Spaniards. I was at that time at Seville, my native town. As the French troops approached it, all those who would not submit to their government, and had the means of removing to another place, tried to be beforehand with them, by taking their flight to Cadiz. My parents could not abandon their home,* but as they abhorred the French troops, and hated the injustice of

their invasion, they were anxious that I should quit the town. Here I saw the most favorable opening for executing my long delayed plan for escaping the religious tyranny under which I groaned; and pretending that I did not feel secure at Cadiz, prepared in four days to leave my country for England. I knew it was for ever; and my heart bleeds at the recollection of the last view I took of my father and mother. A few weeks after I found myself on these shores.

R. Indeed, Sir, I think you did right. Poor as I am, had I known your case when you arrived, I would have shook you by the hand, and welcomed you to my cottage.

A. If I should tell you all the gratitude I feel for this country, and my sense of the kindness and friendship with which I have met from the moment I landed, you might suspect me of flattery.—But how different appeared England to me from what I had imagined it to be!

R. What, sir, did you fear that we should behave rudely to a foreigner, who came for shelter among us?

A. No, indeed; that was not my mistake. I found England as hospitable and generous as it had always been described to me. But one thing I found in it, which I never expected; that was, true and sincere religion. I have told you, that in popish countries people are made to believe, that whoever is not a Roman Catholic is only a Christian in name. I therefore supposed that in this protestant country, though men appeared externally to have a religion, few or none would care any thing about it. Now observe the merciful dispensations of Providence with regard to me. Had I upon my first arrival fallen in with some of your infidels, I should have been confirmed in all my errors. But it pleased God so to direct events as to make me very soon acquainted with one of the most excellent and religious families in London. I had in my former blindness and ignorance, believed that since in Spain, which is the most thoroughly Roman Catholic country in the world, the morals in general are very loose; a nation of Christians only in name, (for such was my mistaken opinion of you) would be infinitely more addicted to vicious courses. But, when I began to look about me, and observed the modesty of the ladies, the quiet and orderly lives of the greatest part of the gentry, and compared their decent conversation with the profane talk which is tolerated in my country, I perceived, at once, that my head was full of absurd notions, and prepared myself to root out from it whatever I should find to be wrong.

In this state of mind I went one Sunday to church, out of mere curiosity; for my thoughts were at that time very far from God and his worship. The unmeaning ceremonies of the Roman Catholics had made me sick of churches and church-service. But when in the course of the prayers, I perceived the beautiful simplicity and the warm-heartiness, if I may say so, of your prayer-book, my heart, which for ten years had appeared quite dead to all religious feelings, could not but show a disposition to revive, like the leafless trees when breathed upon by the first soft breezes of spring. God had prevented its becoming a dead trunk: it gave indeed no signs of life; but the sap was stirring up from the root. This was easily perceived in the effect which the singing of a hymn had upon me that morning. It begins—

When all thy mercies, O my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love, and praise.

The sentiments expressed in this beautiful hymn penetrated my soul like the first rain which falls upon a thirsty land. My long impious disregard of God, the father, and supporter of my life and being made me blush and feel ashamed of myself; and a strong sense of the irrational ungratefulness in which I had so long lived, forced a profusion of tears from my eyes. I left the church a very different man from what I was when I entered it; but still very far from being a true believer in Christ. Yet, from that day, I began to put up a very short prayer every morning, asking for light and protection from my Creator, and thanking him for his goodness. It happened about that time that some books concerning the truth of religion—a kind of works in which this country excels all others—fell in my way. I thought it fair to examine the matter again, though I imagined that no man could ever answer the arguments against it, which had become quite familiar to my mind. As I grew less and less prejudiced against the truth of Divine Revelation, I prayed more earnestly for assistance in the important examination in which I was engaged. I then began a careful perusal of the Scriptures, and it pleased God, at the end of two years, to remove my blindness so far as to enable me with humble sincerity to receive the sacrament according to the manner of the Church of England; which appeared to me, in the course of my inquiries, to be, of all human establishments, the most suited, in her discipline^ to

promote the ends of the Gospel, and in her doctrines as pure and orthodox as those which were founded by the Apostles themselves. It is to me a matter of great comfort that I have now lived a much longer period in the acknowledgment of the truth of Christianity than I spent in my former unbelief.

R. You have indeed great reason to thank God. But have you never had any doubts about our church, since you became a member of it?

.A. Never, my friend as compared with the Roman Catholic. I am so fully persuaded that the doctrines properly called Popish, and which make the real difference between Protestants and Romanists are false, that they would shake my faith^ in the Gospel, if any one could prove to me that they are part of it. That I am sure can never be done: and since I learned to separate the chaff of Rome from the true grain of Christ, I have never turned my back on my Master and Redeemer, I will, however, confess to you, that several years after I embraced the Protestant religion, I was strongly tempted in my faith; not, however, as I said before, from any leaning to popery, but from a doubt whether the doctrine of the people called *Unitarians*—I mean those who say that Christ was nothing but a man, the son of Joseph and Mary—might not be true. This was a very severe trial to me; for as I had so long renounced the Christian faith, my mind required an uncommon assistance of Divine grace, to prevent it from relapsing, like a person recovered out of a long illness, into old habits of unbelief. In this state of doubt, but without any rash positiveness on either side (for, thank God, my past errors had made me well acquainted with my weakness,) I carefully examined the Scriptures, never omitting to pray to the Almighty that he would make me acquainted with the truth. Clouds of doubt hovered,, a long time, over my soul^ and darkness increased now and then in such a degree that I feared my Christian faith had been extinguished. Had I, in consequence of this disposition to unbelief, returned, as is often the case, to a course of immorality, nothing could have saved me from a relapse into infidelity. But the grace of God was secretly at work in me, and whatever doubts I had about the doctrines of the Gospel, I never deemed myself at liberty, openly and wilfully to offend against its commandments. I sincerely wished to find the truth; and though in my distress I felt often inclined to doubt again the truth of Revelation, my knowledge of the vanity and flimsiness of infidelity, made me turn to Christ, and

say (I can assure you I often uttered the words aloud in tears,) "To whom shall I go? thou hast the words of eternal life."* Partly from these doubts, and partly from a long and lingering illness which the change of climate had brought upon me, I passed the greatest part of a year without receiving the sacrament. Had I, as far as it was my own fault, abstained much longer from that appointed means of grace, I fear I should have fallen a second time from the faith; but, by God's mercy, I examined myself on that point, and finding that my conscience did not charge me with any true impediment to the reception of the Holy Sacrament; and that, as to the doubts on my mind, they were involuntary, and accompanied with a sincere desire of finding the truth, I presented myself at the sacramental table, with feelings similar to those which I conceived I should have, if, as it was then probable, death had sent me with my doubts, before the judgment seat of Christ. I threw myself, in fact, wholly upon his mercy. My trust was not in vain, for calm was soon restored to my soul; and I found myself stronger than ever in the faith and profession which I made when I became a member of the Church of England. You see, my friend, that I disguise not my weakness from the world. You may suppose, that for a man who has spent his whole life in the pursuit of learning, it must be very mortifying to publish so many errors, so many doubts, in a word, to shew the utter feebleness of his mind and soul, when unsupported by Divine Grace. But I conceive this to be a duty which I owe to the truth of the Gospel, and to the spiritual welfare of my fellow-creatures. How happy should I be, if the humblest individual, when tempted, should take courage from the knowledge of my case, and cling to prayer whilst he examined like the noble Bereans, "whether these things were so."†

R. Sir, I pity what you have suffered; but I must say it comforts me to find that doubts and errors upon religious subjects are not confined to the unlearned.

A. They are not, indeed; on the contrary, the pride of human knowledge is often the rock on which the faith of the higher classes of society is wrecked. It is the true character of the Gospel to be "hid from the wise and prudent, and to be revealed unto babes;"‡not that true learning or knowledge is in opposition to spiritual truth, but because the best dispositions

* John vi. 68. † Acts xvii. 11, ‡ Luke x. 21.

for faith are humility and singleness of heart. The appointed ministers of the Church of Christ are indeed commanded to "be able by *sound doctrine* both to exhort and to convince the gainsayers,"* but, though this direction of the Apostle Paul does not exclude the laity from religious learning, and every man, according to his ability, should make himself acquainted with the unanswerable reasons on which the truth of the Gospel is founded, the saving faith of Christianity requires no book-learning to have its full effect on the heart. Happy indeed are those millions of humble Christians, who, from the publication of the Gospel to our own times, have received the doctrines of the Bible by the simple means of their catechism, and the instructions imparted by their Christian Pastors, and so ordered their lives as not to wish those doctrines to be false I How infinitely more happy is the lot of these humble Christians than mine! After spending my whole life in reading; after trying, by ten years's incessant study, to obtain a complete assurance that Christianity was a fable, and finding out, at last, by great attention and labor, that such books as engaged to prove it, had deceived me; I have to thank God that by his grace, I find myself, as to Christian faith, upon a level with the humblest and most illiterate disciple of Christ, who trusts in his redeeming blood for salvation.—Yet the ways of God are wonderful; and it is not presumptuous to hope that the bitter struggles of my mind may be made the means of confirming the faith of many.

R. I feel assured they will. Without flattering you, Sir, or supposing that your talents or knowledge are above the common run of gentlemen of your class, it stands to reason, that the religion, which, after being so many years an unbeliever, you have embraced so earnestly, must have a very strong evidence in support of its truth.

A. So strong, my friend, that whoever takes proper pains to examine it, if he really acknowledge that there is a living God, a Being who concerns himself in the moral conduct of mankind, will never be at rest till he has either believed in Christ, or succeeded in making himself completely blind and careless on spiritual subjects, allowing himself to be drifted by the rapid stream of life, without ever giving a thought to the unknown shores on which he is sure soon, very soon, to be cast. The greatest part of those who pretend to believe in a

* Tit. I. 9.

God, and yet reject the Gospel, where it is publicly taught without the errors of popery, do not mean by the name of the Deity, any thing like the Supreme Being, the living God, the intelligent Creator of mankind revealed in the Scriptures; but some unknown cause of what we call Nature, to which the good or bad conduct of men is equally indifferent. If it were not so, they could never suppose that a religion like the Christian, supported by proofs so superior to those of all the other religions of the world so infinitely above them all in the purity of its laws, and so effectual in allaying the storms of evil passions, and bestowing peace and happiness on the breast that fairly gives it room to act; it is impossible, I say, that a man who really believes in an all-seeing and all-wise God, could at the same time believe *that* religion equally a cheat with all the other superstitions of the world, and that it is indifferent to Him, whether men, who can make the comparison, receive or reject it. This consideration was, my dear friend, my sheet anchor, in the fierce tempest of doubt, which, for a time, threatened to sink my faith after my conversion to Protestant Christianity. When nearly overcome by a multitude of little infidel arguments (for they are all like a swarm of puny insects, and can never form a well-connected band, as the proofs of Christianity do,) I turned, in the anguish of my soul, to seek for a resting place, out of the "Rock of Ages," Christ the Saviour. The view around me was dismal indeed; a dark gulf with small spots, every one of which I had tried, and found unable to support me, and from which the fall, I well knew, would inevitably plunge me into the bottomless abyss *of Atheism.* It was in this distress of mind that I exclaimed wish the Apostle Peter, *To whom shall I got* and clung to the cross of Christ.

R. Your reasons appear to me very strong, and such, that no man who feels a real concern for his soul, can shut his eyes to them. I clearly understand that a living God—a God to whom the man who murders, and he who feeds the hungry, the man who oppresses, and he that protects the orphan and the widow; the man who promotes virtue in his house and neighborhood, and he who spreads vice and misery for the gratification of his brutal passions, are not equally acceptable or indifferent; cannot be supposed to have allowed a religious cheat, to appear so beautiful and desirable as true Christianity shews itself to every honest and upright heart. But what have you, sir, to say to the existence of so many

false religions as there are in the world? Would God permit them to exist, to the spiritual ruin of millions of men, if these matters were of real consequence in his eyes?

A. Suppose yourself obliged to penetrate through a dark forest, full of wild beasts and precipices, and crossed by innumerable paths. On the side by which your entrance lies, there stands the son of the king of the country, who with the greatest kindness offers to a great multitude of the new comers a little map, with a clear view of the paths, which he tells them, must lead to certain ruin; while others are distinctly marked, which if they carefully follow, he promises to meet them at the other side of the perilous wood, and make them rich and happy in his kingdom. You inform yourself, by every possible means, of the character of this man, and find no reason to doubt that he is able and willing to fulfil his engagements. Yet, upon observing great crowds of men and women, who are allowed to enter with little or no advice respecting their way, you rather partly begin to question the prince about them. He will not, however, condescend to answer these questions, but urges you to avail yourself of his advice, and to consider ho\v unjust and unfeeling it is, when he takes such pains for *your safely,* to question his justice and benevolence in his conduct towards his apparently less favoured subjects. Suppose, lastly, that your pride and conceit get the better of your reason, and that you address the prince in such words as these: "Sir, though I have no reason to suspect your veracity, yet your conduct towards those people whom I see wandering without maps, about the forest, is not at all to my fancy. You must, therefore, either explain to me every plan and reason of your government, or I will throw this map in your face, and trust my own endeavours to find my way through the forest." Would you deserve compassion, if this your proud rashness carried you to inevitable perdition?

R. Certainly not: God forbid I should ever act in such an ungrateful manner.

A. Yet this is exactly what men do, who object to their reception of the Gospel, that God has not made it equally known to all the nations of the world. They, in fact, cast away the 'pearl of great price,' because they have been chosen amongst millions to possess it. They see the real and substantial value of the gift; they cannot but believe that he who puts it into their hands, must be infinitely kind and merciful; but still their pride will prevail, and they had rather be left to their own

ignorance and weakness, than give glory to God for what they themselves receive, and trust that his goodness will, in some way, provide for his other creatures, and finally judge the world in righteousness.

R. I only put the question, because I have heard it from others. But as to myself, I feel satisfied that every man's duty is to receive God's gifts with thankfulness, and without questioning the wisdom and justice of his government. I will, however, before we part, take the liberty to ask you why, when you became convinced of the truth of the Gospel, you did not return to your parents and friends in Spain? Surely there cannot be such difference between Romanism and Protestantism, as to force a man to become a stranger and an outcast to his own flesh and blood, and (as I believe you have done) turn his back upon all the hopes and prospects of life, and trust to chance for his subsistence. But perhaps, Sir, you have availed yourself of the liberty to marry, which Priests have in this country, and cannot leave your wife and children.

A. You are mistaken, my friend, in your conjecture. I lost my health soon after my arrival in this country, and have not had the means of supporting a wife, in such comfort as might make her amends for devoting her life to the care of a sickly husband. But I do not like to speak upon these subjects, more than is absolutely necessary to remove all suspicion as to the motives of my change. My voluntary exile has been attended to me with every thing that can make me thankful, yet without any circumstance that could bribe my will against my sincerity. As to the principal part of your question, I can assure you that the difference which I find between the Roman Catholic and the Protestant religion, is so great and important, that had there been no Protestantism in the world, I cannot conceive how I should be a Christian at this moment.

R. Do you believe then, Sir, that the Roman Catholics are not Christians?

A. I have known most sincere followers of Christ amongst them; but am perfectly convinced that Catholicism, by *laying another foundation than that which is laid, that is Jesus Christ;** by making the Pope, with his church, if not the *author*, certainly the *finisher* of their faith; exposes the members of that communion to the most imminent danger from the arguments of infidelity. What happened to me in my youth is the lot of

* 1 Cor. iii. 11.

a great part of the clergy, and the higher classes of Spain. The lower classes, and those who among the higher read little, and for that little confine themselves to the books approved by the church, are fierce bigots, who would, if they had it in their power, spread desolation and havoc among the nations who did not bend the knee before the saints and relics of Rome. But, amongst such as read and think for themselves, I seldom found a sincere Christian. By the intolerance which Catholicism exercises wherever it is the religion of the country, those men are forced to be hypocrites; but they are generally so uneasy and restless under the restraint imposed on them by the threats of the law; that a very slight acquaintance with another unbeliever, will be sufficient to open their hearts to each other, and make them attack, in private, with great violence or levity, the most sacred mysteries of religion. There are few practical observations of my own, which I look upon with more confidence than the direct tendency of the Roman Catholic religion to produce infidelity. I suppose you either recollect or have heard, the almost universal contempt in which the Christian religion was held in France during the Revolution. Now had the French people been sincere Christians, as they appeared just before their revolution broke out, they could not possibly have been changed in a few months into such horrible infidels, as that there should have been a doubt in their sort of parliament, whether they were or not to pass a law against the belief in a God. Here, therefore, you may observe the common effects of Catholicism, where it has the upper hand. It first disfigures and distorts the gospel, so as to make it appear absurd and ridiculous in the eyes of men that are bold enough to use their judgments. Then it stops their mouths, and makes their thoughts rankle in their hearts, till when at last, some great commotion releases them from the fear of religious tyranny, they abhor the very name of religion, under which they have been forced to bow to the most barefaced impostures and vexations; and shake off, in desperate impiety, their allegiance to God; taking it to be one and the same thing with the yoke so long and heavily laid on their necks by the Pope and his emissaries.

R. You think then Sir, that a Protestant is safer from the attacks of infidelity than a Roman Catholic.

A. Incomparably safer. I do not, in matters of religion, much like illustrations or comparisons taken from subjects which may lead the mind to levity. But I cannot help com-

paring the question between a Romanist and an Infidel to one of the bets which you call *neck or nothing.* As a Roman Catholic is bound to believe that the Scriptures would be useless without the infallibility of the Pope and his church, he must be ready to cast off the whole Bible as soon as he shall be obliged to confess that there is the least error in their creed. The Romanist grounds his belief of the Bible on his belief in the Church of Rome; the Protestant, on the contrary, grounds his respect for the church to which he belongs, on his belief of the Bible. The whole building of religion has been placed upside down by the Romanist, and the original foundations been made to stand upon the spires and pinnacles of the superstructure. Knock one of these down, and the whole tumbles to the ground. It is not so with the Protestant. He also has a church; but it is a church that leaves him free to try her authority by her conformity with the Scriptures. She does not, like Rome, teach her children that nothing can be true Christianity but what is professed under her control; and that Christ will not acknowledge as his disciples such as learn his doctrines through any other channel. A true Protestant Church, rather than endanger the saving faith of her members, by riveting upon their minds the notion of no alternative between the absolute rejection of Christ, and perfect submission to her own declarations; will sacrifice every view of advantage to herself, and even afford matter of exultation to her implacable enemies, the Romanists, by leaving her members in perfect freedom to desert her, and choose their own Christian guides. But God has rewarded his generous forbearance, by appropriating it to Protestant churches, and especially to our own, and making them wear it, as the badge by which men can know the true flock of Christ. "By this," says our Saviour, "shall all men know that ye are my disciples, if ye have love one towards another."—"Thanks be to God! (exclaims a pious and amiable Bishop* of our church, in one of the most eloquent passages to

* Bishop Bedell. He was promoted in 1624, to the see of Kilmore, in Ireland. The spirit of retaliation, which the previous persecutions of Rome still kept alive, found the greatest opponent in Bishop Bedell.— His meekness and universal charity had so gained him the hearts of the Irish Roman Catholics, that in the rebellion of 1641, the Bishop's palace was the only dwelling in the county of Cavan, which the fury of the rebels respected. As that palace was, however, the shelter of several Protestants whom the papists had doomed to die, the Bishop, who firmly resisted the demands for their surrender, was seized and carried away with, his whole family. The horrors which surrounded him broke

be read in any language,) thanks be to God, this mark of our Saviour is on us, which you (the Roman Catholics,) with our schismatics and other enemies want. As Solomon found the true mother by her natural affection, that chose rather to yield to her adversary's plea, claiming her child,† than endure that it should be cut in pieces, so it may soon be found, at this day, which is the true mother, our's, that saith, give her the living child, and kill him riot; or your's, that if she may not have it, is content it may be killed, rather than give up her will. 'Alas! (saith our's, even of those that leave her) these be my children! I have borne them to Christ in Baptism; I have nourished them as I could with my own breasts, his Testaments, I would have brought them up to man's estate, as their free birth and parentage deserves. Whether it be their lightness, or discontent, or her enticing words, and gay shows,‡they leave me; they have found a better mother. Let them live yet, though in bondage. I shall have patience; I permit the care of them to their Father. I beseech him to keep them, that they do no evil. If they make their peace with him I am satisfied: they have not hurt me at all.' Nay, but saith your's, *(the Church of Rome,)* 'I sit alone as Queen and Mistress of Christ's family; he that hath not me for his mother, cannot have God for his Father. Mine therefore are these, either born or adopted; and if they will not be mine, they shall be none.' So, without expecting Christ's sentence, she cuts with the temporal sword, hangs, burns, draws those that she perceives inclined to leave her, or have left her already. So she kills with the spiritual sword those that submit not to her; yea, thousands of souls, that not only have no means so to do, but many which never so much as have heard whether there be a Pope of Rome, or not. Let our Solomon be judge between them,— yea, judge you—more seriously and maturely, not by guesses, but by the very mark of Christ, which, wanting yourselves,-you have unawares discovered in us: judge, I say, without passion and partiality, according to Christ's word, which is his

his heart, and he soon died. The very rebels, in a large body, accompanied his remains to the grave, over which they fired, in honor to his memory. The passage above quoted is from a letter to a person who had turned Papist. I have copied it from THE FRIEND, a work of Mr. S. T. Coleridge, which is much less known than its eloquence, piety, and learning deserve.

†Read the third chapter of the first Book of Kings.

‡The arts employed hy the church of Rome to gain proselytes and her gaudy and showy church service.

flock, which is his church.'—Oh, my friend, if the deluded Protestants, who allow themselves to be entrapped by the conning arts of Popery, knew, as I do, by a long and sad experience, the proud, fierce, and tyrannous spirit of the Church to which they submit, by their recognition of the Pope, and his laws; they would weep with more bitter tears than Esau, the loss of that Christian liberty, which is the birth-right of every one who is rom a Protestant. A true Roman Catholic is the slave of the slaves of the Pope, the priesthood, all over the world. If you hear them talk loud and boldly in these kingdoms; if they appear to you as free and independent as other men, they owe it to the Protestant laws, which protect them against the church tyranny to which their religion binds them. They owe it also to the cunning system pursued by the Pope himself, who, by allowing to them, in silence, this apparent freedom, acts like the huntsmen in India, who let their tame elephants roam at large in the forests, that they may entice the yet untamed and free into the pitfalls. No; trust them not' Had I a voice that could be heard from north to south, and from east to west, in these islands, I would use it to warn every Protestant against the wiles of Rome; wiles and arts indeed, of so subtle and disgusting a nature, that I feel assured, many of the free-born Britons, who are made the instruments and promoters of them, do not so much as dream of the snare into which they are trying to decoy their country men. Such as believe that Popery, if allowed to interfere with the laws of England, would not most steadily aim at the ruin of Protestantism, even at the plain risk of spreading the most rank infidelity, should be sent to learn the character of that religion where it prevails uncontrolled; where I have learnt it during five and twenty years, in sincere submission, and for ten in secret rebellion. Would you form a correct idea of the character and spirit of that church which the Roman Catholics bind themselves to obey, as they hope for salvation; of that church, to be free from whose grasp, I deem my losses clear gain, and my exile a glorious new birth to the full privileges of a man and a Christian—grant me another patient hearing, at your own convenience, and you shall see the Pope's church, such as she is, and without the disguises in which she begs for power.

R. I will hear you again, whenever you are disposed to speak on so important a subject.

DIALOGUE II.

Origin and true Principles of Protestantism; Calumnies of the Romanists against Luther; Origin and Progress of the Spiritual Tyranny of the Pope; Existence of true Protestants lone; before Luther; Persecution of the Vaudois and Albigenses; Right Notion about the Church of which we speak in the Creed.

Reader. I cannot tell you Sir, how anxious I have been for your return.

Author. It cannot be more my good friend, than I myself have been to come to you. But as I know that I must be either a welcome or an unpleasant visiter, according as people dwell upon or reject the words of my first conversation; I feel some misgivings within me when I approach them the second time. Now, I can tell you with a certainty which I do not derive from any confidence in myself, but from my experience of the nature of truth, that since you have given some thought to the subject of our first conversation, you will, with Go-d's blessing, bear with me to the end of our conferences.

R. That I will, Sir, for I love the truth in all matters; and much more so, of course, in those which concern my salvation. Now, I must tell you, my head has been at work upon things that I had never thought of before. When I formerly met my Roman Catholic neighbors, or saw their Chapel, these things appeared to me as natural as the large yew-tree in our churchyard, or the holly-hedge before the rector's house. There they are; and I never troubled myself to know how they came there. But I now say to myself, I am a Protestant; and farmer such a one is a Roman Catholic. The reason of this I know to be, that my father and my father's father, and so on, were Protestants, and his were Catholics. But was this always so? How did this great division begin among Christians? I have, of course, heard of the *Reformation*, and of Luther, who, according to a little penny book, which is frequently hawked among the country folks, seems not to have been a good man; for, it is said that he himself declares that the Devil taught him what he was to write against the Roman Catholics. I can hardly believe this to be true: I wish Sir, you would

set me right about the Protestant religion, and who it is that we Protestants follow: is it Luther?

A. The Roman Catholics would fain persuade the World that Luther is the author of our religion; but it is to be hoped that their partiality deceives them, and that they do not use a deliberate untruth out of pure spite. Such as are really learned among them, cannot but know that Protestants acknowledge no master, on religious points, but Christ, whose instructions they seek in the inspired writings of his Apostles and Evangelists, contained in the New Testament. It is, however, a great shame that some learned men among the Roman Catholics, should employ themselves in writing and sending about such trash as *The confessed Intimacy of Luther with Satan*, when they must know, in the first place, that the story is a downright misrepresentation; and that, if Luther had really been the worst of men, (which is the very reverse of the truth) it would be the same with regard to us Protestants, as if a thief had, by some strange chance, put an honest individual in the way of recovering a great fortune, which a cunning set of men had converted to their own profit. I wish *you*, my friend, to remember the comparison I have just given you, whenever the Roman Catholics, or those writers of no religion, whom they employ to seduce the unlearned, come to you with stories about the wickedness of the Reformers, and the vices of Henry the Eighth. Surely, it is nothing to us by what instruments and what means God was pleased to deliver us from the impostures and tyranny of the Church of Rome,—of that Church, which, having seized our rightful inheritance, the Bible, doled it out in bits and scraps to the people, mixed up and adulterated with human inventions. It is for them to be ashamed of the men they reckon among their popes; poisoners, adulterers, and much worse still; a fact which they will not venture to deny. It is for them, I say, to be ashamed, that they believe and declare that such men held the place and authority of Christ upon earth; and that all Roman Catholics are bound still to believe their declarations as if they had been given by Christ himself and his Apostles. We Protestants do not receive revealed truth through such channels.— We feel grateful, indeed, to the Protestant Reformers, all of whom at the risk, and many at the expense of their lives, roused the attention of the Christian world to the monstrous abuses which the popes had introduced into the Church. Our Reformer encouraged the world to shake off the yoke of iron,

which, in the name of Christ, the Popes had laid upon it, but did not claim any authority over the Protestant Churches, similar to that which Rome had usurped. The great and essential difference between the Romanists and ourselves is this:_ the Romish Church says to all Christians, "Follow not the Scriptures, but me;"—the Protestant Church, on the contrary, says, "Follow me as long as I follow the Scriptures." Now, if Satan himself had directed us to the pure fountain of Revelation, to the genuine word of God, would it not be our duty still to follow the Scriptures in preference to all human authority?

R. But is there any foundation for the story which the Roman catholics are so busy to spread among the poor people, that Luther used to converse with the Devil?

A. No other foundation, my friend, than the spite which has rankled in the hearts of the Roman Catholic clergy, since Martin Luther opened the eyes of men to their spiritual tyranny. Luther was called by the Romanists, an instrument of the Devil, and all his words were said to be put into his mouth by the Prince of Darkness. In this manner they tried to frighten the simple and ignorant, that they might stop their ears to the powerful arguments of the great Reformer. Well, then, said Luther, addressing himself to his calumniators, the Doctors of the Roman Catholic Church, see if you can answer the reasons by which the Devil proved to me that the Mass is an idolatrous and unscriptural manner of worship; and he overwhelms the said Doctors with unanswerable reasons drawn from the holy scriptures. What better method could he employ to refute their abominable and silly calumny, than by showing that what the Romanists attributed to the Devil, was the true and genuine declaration of the word of God? I have carefully examined the works of Luther, and can assure you, that what the Roman Catholics circulate in their penny tracts, is a most ungrounded calumny. Were we mean enough to retaliate, we might give a history of their Popes—a history which they cannot gainsay, which would prove many of them to have been, not in communion, with Satan, but possessed by him, body and soul. I will, however, mention to you one of them, a Spaniard by birth, whom the Roman Catholics acknowledged as the head of their church, and whom they declare to have been the representative of Christ upon earth. The Pope I speak of, whose name is Alexander the VIth. had four sons by a concubine, with whom he lived many years. The

crimes he committed in order to enrich his children, exceed those of the most wicked heathen Emperors. After a life of the most diabolical profligacy, he died of poison, which he took by mistake, having prepared it for some person who stood in the way of his son. This happened only twelve years before Luther's appeal to the Scriptures, against a church which recognized the supreme authority of men like Pope Alexander, and blasphemously called them the Vicars of Christ upon earth. From this fact alone, you may judge on which side the Devil was most likely to be.

R. Good heaven, Sir! have the Roman Catholics had such monsters for their Popes?

A. They have, indeed, and not a few.

R. And do they bind themselves to obey any one who may happen to be Pope, whether he be good or wicked?

A. They certainly do, in all spiritual matters. I will explain to you the whole church-system of the Romanists in a few words. The Pope is their spiritual King; and what they call their Church, that is, their Bishops all over the world, is, one may say, their Spiritual Parliament. Now, as this Parliament of Bishops from all parts of the world cannot meet without great difficulty, and as no one but the Pope can call it together, it is the Pope alone, who in reality, holds supreme authority over his spiritual subjects, the Roman Catholics. The way in which the Pope governs his churches all over the world is this: he publishes a kind of Proclamation, which they call a Bull, and sends it round to all places where there are Roman Catholics. As every Bishop by himself, is a subject of the Pope, who calls himself the *Bishop of Bishops*, the bull must be obeyed by them. Every Bishop commands all his ' Priests to see that the orders of the Pope be obeyed by all those who are under their charge. The priests preach the necessity of complying with the orders of the Pope; and when people come to get absolution of their sins, by privately confessing them, they are told that they cannot be forgiven, unless they obey the Bull from Rome. So, you see, that if all the world were true Roman Catholics, the Pope would do what he pleased every where. Such, in fact, was the case for many centuries before the Reformation. The Popes, in those times, boldly declared that they had authority from God to depose kings from their thrones, and many a fierce war has been made in consequence of the ambition of the Popes, who wished all Christian kings to recognize their authority. King John of

England was obliged by the Pope to lay his crown at the feet of a Priest who was sent to represent him. That king was, moreover, made to sign a public deed, by which he surrendered the kingdoms of England and Ireland to the Pope, reserving to himself the government of these realms under the control of the Bishops of Rome; and finally, as a mark of subjection, bound himself to pay an annual tribute. The Priest who represented the Pope, took away the crown, and kept it five days from the King, to show that it was in the Pope's power to give it back or not, as he pleased.

R. But did not you say, Sir, that the Pope only claims authority in spiritual matters, that is, in things that concern the soul?

A. Yes; but as the soul is in the body, the Pope has always begun his spiritual government by things which are corporal and temporal. The Pope used to argue in this manner: "I am the Vicar and Representative of Christ upon earth, and the souls of all men are in my charge. There is a King in such a kingdom, (say England) who will not believe the doctrines which I teach. He naturally will spread his own religious views in that country, and consequently, it is my *spiritual* duty to take the crown off his head. His subjects (supposing them true and staunch Roman Catholics) are obliged, as they wish to save their souls, to obey my spiritual commands. I will, therefore, send a Bull, or Proclamation, desiring them not to acknowledge for their King a man, who, how well soever he may govern his temporal interests, is sure to ruin their spiritual concerns, and lead them all to eternal perdition."

R. But is it a doctrine of the Pope, that all men who are not of his opinion, must be lost to eternity?

A. It is, indeed. It is an express article of their creed, which it is not in their power to deny, without being accursed by their own Church, and ceasing to be Roman Catholics.

R. I cannot comprehend how the Christians, all over the world, came to believe that men could not be saved unless they pinned their faith on the Pope and his Church. I believe, Sir, no one doubted that point before the Reformation.

A. So the Roman Catholics give it out; but the true fact is not so. You must know that there exists a very ancient and numerous church, which is called the *Greek^* which has never acknowledged the Pope. There are also the Churches of the Armenians and Ethiopians, which were established by the Apostles, or their early successors, and have no idea of the

necessity of submission to the Pope, in order to be true Christians. Christianity, indeed, had been long established before the Popes bethought themselves of claiming spiritual dominion over all Christendom. But I will tell you how they accomplished their usurpation, and you will see that the progress of their tyranny was perfectly natural. If you read the Acts of the Apostles, where we have the inspired history of the first Christian churches, you will find no mention of any authority like that which Rome claims for herself and her head, the Pope. Rome, however, was at that time the mistress of the world, which was governed without control by the Roman Emperors. At first, those Roman Emperors made the fiercest opposition to Christianity; and the Christian Bishops of Rome, being persecuted and in danger of their lives, had neither spirit not leisure to imagine themselves superior to all other Bishops. But the persecutions ceased; and the Emperors themselves becoming Christians, the Bishops of Rome began to think themselves entitled to be in the Church of Christ, all over the world, which the Emperors were in the whole Roman state. It was then that the idle and ungrounded report that St. Peter had been Bishop of Rome, grew up into a common belief: then it was said, that the Popes were St. Peter's successors: that as St. Peter was the Head of the Apostles, so the Pope was the Head of all Bishops; and that as Christ had said to St. Peter, that he was a rock, on which he would build his church, every Pope, good, bad, or indifferent, must also be a rock, on which the whole of Christianity depends. The temporal power of Rome gave a certain colour to these absurd fancies; for Rome was at that time, to the greatest and best part of the world, what London is now to England and all her possessions. People, you know, attach ideas of superiority to every thing that comes from the capital town of a great empire. It happened, however, that not long after the opes had begun to hold up their heads in this way, the whole Roman empire was invaded by immense armies of barbarous people, who broke in from the North, where they had till then lived in the forests, unconquered and untamed by any human power. In the course of a few centuries, these barbarians became masters of the Roman empire. They were all ignorant idolaters; but by mixing with Christians, they were converted to Christianity. The Christian Religion, indeed, though ever so disfigured with the errors of those who profess it, is so holy, and has such power over the soul, that the

barbarian conquerors of Europe could not but respect it. The priests who worked in their conversion, were in the pope's interest, and took care to instruct those ignorant men in all the false pretences on which the bishops of Rome had built their assumed superiority. Every thing that the Roman priests said was received as Gospel: for our forefathers (you should know that we are all chiefly descended from those northern warriors, could neither write nor read, and were more illiterate than the merest clown in our own times. Thus things proceeded for ages; whilst error grew more and more rooted as it descended from father to son. There were now and then a few men, who, notwithstanding the general ignorance, applied themselves to the study of the Scriptures, and some were bold enough to declare that the popes were usurpers over Christian liberty. But the pretended successors of St. Peter were not so mild as that holy Apostle, who submitted to rebukes;* but had grown into proud tyrants, who commanded all Christian princes to put to death every one that dared to contradict papal authority. Many massacres were committed by order of the popes. And even good men were ready to dip their hands in the blood of those whom Rome had declared heretics. The spiritual usurpers had a great advantage in those times, when the art of printing was unknown. Perhaps you are not aware, my friend, that for ages of ages, the only way that people had to publish books, was to get them copied out by hand; so that one hundred Bibles could not be procured under the expense of seven thousand days, or nearly twenty years' labor, which it was necessary to pay to the men who lived by writing out books, consider then the ignorance of the Scriptures in which the mass of the people must have lived, when none but very wealthy men could afford to purchase a Bible.

The Romanists boast, to the ignorant and unlettered, that the religion of Rome had been acknowledged as the only true one over all the world; and that it was uncontradicted till the time of Luther. In this they tell you what is not a fact; but observe besides, that the silence of the Christian people, till that period, is a poor sort of approbation, for it is the approbation of gross ignorance. In proportion as knowledge increased, so complaints and protestations against Rome became more frequent. But in every case they were answered by fire and sword. The popish clergy used, besides, another

* See St. Paul's Epistle to the Galatians, c. ii.

shameful trick. Whenever there arose a set of men who opposed their usurpations, they published the most infamous calumnies against their opponents, and charged them with the grossest crimes of the most filthy and disgusting lust. This they did in the same manner, and on the same ground, that the old Pagans had done against the primitive Christians. For as both the early Christians, and the opposers of the tyranny of Home were obliged to avoid death by holding their religious assemblies in secret, their enemies made the world believe that they did shut themselves up for vicious and infamous purposes. This trick was the more hateful, as the clergy of the Church of Home, at that very time, were the most dissolute and profligate set that ever lived; and this I can prove by the confession of their own writers. But Providence could not allow this state of things to continue much longer; and, as learning increased, so the opposition to Rome grew stronger. From the beginning of the twelfth century, the numbers which in various and distant parts of Christendom stood up against the errors and tyranny of the popes, were every day upon the increase, and that in spite of the most fierce persecution on the part of the Romanists. The very means which were employed against them, however, contributed, under God's providence, to prepare the great defeat of the Papal See, which took place four hundred years afterwards by the preaching of Luther. As those who opposed the corruptions of popery, were put to death, or spoiled of their property, and turned adrift upon the world, many of them took refuge in distant countries, such as Bulgaria, Hungary and Bohemia, from whence their descendants, who had learned to hate the oppression of the popes, returned in after times, and swelled the number of their opponents. There were also some clans or families of simple shepherds, who, like the Highlanders of Scotland, had lived all along confined to the valleys of the mountains which separate France from Italy. They were sc poor and unknown, that the popes had either been ignorant of their existence, or thought it not worth the trouble to teach them their adulterated Christianity; so that these happy rustics preserved, by means of their poverty and simplicity, the doctrines of Christ, such as they had received them from the early Christian Missionaries, who spread the Gospel before the popes had disfigured it with their inventions. Their descendants live to this very day in the same spot, and are Protestants? notwithstanding the murders and burnings by

which their sovereigns, the kings of Sardinia, strove, till very lately, to make them Romanists. An English Clergyman whom I have the pleasure of knowing, visited those good people not long ago, and found them most excellent Protestants, They have their bishops, priests, and deacons, and agree with us of the church of England, in every essential point of religious belief and practice. These simple, and truly primitive Christians, are known by the name of *Vaudois.*—Well, to return to my narrative: the persecuted opponents of the Pope who returned from the lands of their exile, having joined with those who remained concealed in Europe, re-appeared in growing numbers, and were called Albigenses. Pope innocent III. in the year 1198, despatched several priests with orders to destroy them wherever they might be found. One of those who made most havoc among them, is known and worshiped by the Roman catholics, by the name of St. Dominic. He was the founder of the Inquisition, a court of judges whose only employment is to discover and punish those who reject the authority of the church of Rome. A large province of France had become, almost to a man, staunch opposers of Popery. But the Pope promised remission of all their sins to the King of France and his Lords, if they would join to destroy his enemies. The horrors which the friends of the Pope committed in that war, exceed all imagination. You may judge by what happened on the taking of a town called *Bezieres.* The Albigenses had shut up themselves in it, though there were also many Roman catholics within its walls. The Pope's troops were on the point of storming it, when the doubt occurred to the soldiers, how they were to distinguish the Papists from the Albigenses, in order to spare the first, without letting the Pope's enemies escape. A Priest, whom they consulted, answered them in these words: *Kill them all! God will know his own.* Upon hearing this the soldiers entered the city, and put to the sword fifteen thousand persons. The same persecution, though not so fierce, was extended to Spain, and even to England, where thirty Albigenses were starved to death at Oxford.

R. I beg your pardon, Sir, for interrupting you; but I am longing to know whether you believe that those unfortunate creatures were real Protestants like ourselves.

A. They were certainly Protestants as far as opposition to the Pope^s tyranny and usurpation over the church of Christ is concerned, though I cannot answer for every point *of doc-*

trine which they held. But consider, my friend, the circumstances of those unhappy Christians. Their fathers had grown up under the dominion of the Popes, in an age of universal ignorance. The Bible had been carefully kept from them, and it was with great difficulty and danger that they could meet to read some portions of it which had been translated into their language. How then, could these poor people find out at once the truth, and avoid all sorts of errors, without competent and well educated teachers, and left, as they were, to grope for the true Gospel, not only in the dark, but under all the irritation and fear of a violent persecution? You see that it was impossible. This was only the breaking out, through the thick clouds of Popery, of a beam of light which gradually increased till the appointed time when Luther, and the great Reformers of England, were enabled to make a perfect separation of the truths contained in the Bible, from the errors in which the church of Rome had involved them. My object in mentioning these facts is to show you, that in proportion as learning and an acquaintance with the Bible increased, the opposition to the Pope's encroachments grew; and that the Papal church was not without public opponents, but when ignorance had overrun the world, and the Bible was unknown.— The present Pope is so well aware of this, that he has published a Bull against the English and Foreign Bible Society, because wherever the Bible makes its appearance without his own notes and interpretations, it never fails to raise him enemies. Can that be the *only true* church of God, whose greatest enemy is the pure word of God himself?

R. Surely not, Sir. But was there no true church of God from the time that Popery began, till the *Reformation? I* recollect to have seen a Roman catholic tract, where it was very strongly urged, that since Christ has promised that the gales of hell should not prevail against his church, the Roman Catholic church must all along have been in the right.

A. That is a very common argument of the Romanists; but it has no foundation except their own fancies about the infallibility of the church. Our Saviour did not promise that any particular church should never err; but that the light of his Gospel should never be completely put out by the contrivances and attacks of hell. Such is the meaning, you well know of the words *to prevail*, or gain a victory. The light of revelation was very much dimmed and obscured, before Luther and the Reformers who established our church. Others had,

long before them, complained of the obscurity, and tried, as well as they could, to rekindle it; but the means of Providence were not yet ready. Learning was very scarce till the invention of printing multiplied all sorts of books, and put the Bible into the hands of many. The printing-press had been spreading knowledge far and wide for about seventy years, when Luther raised his voice, and the light of the Gospel shone again in its full splendour. The candle was the same that Christ had set on the candlestick; the Pope had hid it under a bushel; but Luther, despising the threats of the spiritual tyrant, took it out of his keeping, and made it shine again as free as when the Apostles held it up to the eyes of the world. Whoever attentively considers the state of the Gospel before the Reformation, must be convinced that Luther was the instrument by which Christ prevented the victory of Satan over his church.

R. I am always at a loss when I would clearly understand what is meant by the church. Where is that church against which Christ tells us that Satan shall not prevail?

A. Let me answer you by a question, though I fear it will appear to you rather out of the way. Where is the plough that we pray God to speed?

R. Oh, Sir! we do not mean any particular plough. We only pray God to prosper and bless the labours of man to produce the staff of life.

A. Very well. Now, suppose that God had in the Scriptures promised, that evil should never prevail against the *plough.* What would you understand by such words?

R. I believe that they would mean that there should never be a famine over all the world, or that all the crops should never fail at once, so that it would be impossible to grow any more grain.

A. And what would you think if a club of farmers, with a rich man at their head, had established themselves in London, and wished to have a monopoly of all the corn on earth, saying to the government, "you must go to war to defend out rights: for God has said? that evil shall not prevail against *the plough*—and who can be the *plough*, but the head and company of farmers, of the county of Middlesex, wherein stands the great city of London, which is the first city of the world?"

R. I should certainly say that they were a set either of madmen or rogues, who wished to levy a tax upon all farmers, wherever they were.

A. I will now leave you to apply what we have said, to the use which the Pope and his Cardinals have made of Christ's promise, that Satan should *not prevail against Ms church.* Church, in this passage, must be understood in the sense in which we understand *plough,* speaking of agriculture in general. It must mean *Christianity* in general; not Christianity confined to the walls of any town: the meaning, therefore, of Christ's promise must be, that the Devil shall never succeed in abolishing the Faith in God through Christ, which has been published in the Gospel; not that the Pope must always be in the right—and much less that he is to be the Spiritual Lord of all the Christians on earth.

R. I can understand very well, that the promise of Christ cannot be confined to the church of Rome. But yet, Sir, is not the church of Rome the *Catholic* church; and do we not say in the Creed, that we believe in the Holy Catholic Church? One might suppose that, by these words, be bind ourselves to believe in the church of Rome.

A. The Romanists, my friend, have on that point, as on many others, taken an unfair advantage, which they employ to seduce the simple. *Catholic,* you must understand, is a word which means *universal.* Just at the times when the Apostles, and their immediate followers, had preached the Gospel to all the world, their doctrine was *Catholic,* that is, *universal.* Wherever there were Christians, their belief was the same; and as that belief exactly agreed with the doctrines of the Apostles, *Catholic,* or universal belief, was the same as *true* belief. Errors, however, began very soon to multiply in the Christian churches, and these errors were called *heresies,* which means, *separations;* because those who set up their own conceits as the doctrine of the Gospel, *separated* themselves from the *universal* belief, which at that time was the *true* one. These heresies or *separations* became, in course of time, so numerous, that the true Christian belief could no longer be called *Catholic* or universal, with respect to the number of Christians who held it; so that to say I believe in the *Holy Catholic Church,* was not the same as if one said, I believe in the *true* church. You will, therefore, observe a change on this point, in the Creed which is used in the Communion Service—a creed which the Roman Catholics receive, and which is about fifteen hundred years old. In that creed it was found necessary to add the word *Apostolic* to the word Catholic; and consequently we find there, *"I believe in one*

Catholic and APOSTOLIC Church:" which is as much as to say, I believe that there is spread over the world a *true* church of Christ, which was known in the beginning of Christianity, by its being *Catholic* or *Universal;* but which, since error became more general than the true faith, must be known by its being *Apostolic.* By this you will perceive the artful contrivance of the Romanists, who knowing that what in the times of the Apostles was *Catholic,* was therefore true Christianity, wish us to call them *Catholics* in the same meaning, even after Rome had made her errors so common in the world that they appeared at one time to be *Catholic,* that is, *universal.* Protestants, therefore, should be aware of this trick, and never call them *Catholics,* but *Roman Catholics, Romanists,* or *Papists;* though as the last name seems to hurt their feelings, I seldom make use of it myself, and never with an intention to offend them. Every one, my friend, all over the world, who holds the pure doctrine of the Apostles,—every *Apostolic* Christian is a true *Catholic,* -a member of that *one true* church which the Apostles made *Catholic* or *universal;* but which continued being *universal* a very short time. The members of that *heretical,* that is, *particular* Church of the Pope,—that Church of the individual city of Rome, cannot be *Catholic* or universal, except as far as they are *Apostolic.*

R. And how, Sir, are men to judge what Christian churches are Apostolic?

A. By the words of the Apostles and their Divine Master, which we have in the New Testament.

R. But does not the Church of Rome receive the Scriptures?

A. She does; and as far as she regulates her doctrine and practice by that standard, we believe her to be a part of the true universal Church of Christ. But in regard of her inventions, whereby she has nearly made void the spirit and power of the Gospel, we are bound to declare her a corrupt and heretical church; a church which has degenerated from the *Apostolic* rule of faith, and, in proportion to the additions which out of her own fancy she has made to the Gospel, has separated herself from the *one Catholic,* or universal Church of Christ; which is that multitude of persons, of all times and countries, who being called by the grace of God to believe in his Son Jesus Christ, have conformed, and do now conform their faith and lives to the rule of the Scriptures, and

ground their hopes of eternal salvation on the promises made therein.

R. I believe you said, Sir, that the Church of Rome has made additions to the Gospel out of her own fancy: has she also made any omissions in the articles of her faith?

A. No. It pleased providence to preserve the whole of the Christian faith in her keeping, without diminution or curtailment. The true Gospel was thus kept entire during the ages of general ignorance, under the heap of her superstitions, like live seeds, which want nothing to spring up, but the removal of some layer of stones and rubbish. Had she been permitted to cast off some of the essential articles of the Apostolic doctrine, as other sects do, the work of the Reformation would have been difficult. But when Luther and the other Reformers had removed the superstitious additions of the Romanists, the whole truth, as it is in Christ, appeared in its original purity; and as both Rome and the Protestant Churches agree in every thing which is really a part of the Apostolic Doctrine, we cannot be charged with innovation.

R. Yet they say that ours is a new religion.

A. Any Protestant may rebut that charge with the Bible in his hand. The New Testament is the original charter of Christians; any thing under the name of Christianity which we do not find there, must be an abuse of more modern date than the charter. The additions made by the Church of Rome are, it is true, very old; but the foundations over which she has built her fantastic structure must be older still. That foundation, the *Testament*, is our religion; and we do not wish. to prove our religion older than Christ.

R. I wish you would have the goodness to mention the additions and innovations which the Church of Rome has made to the true and scriptural religion of Christ.

A. I will, with great pleasure, in our next conversation.

DIALOGUE III.

Conduct of the Church of England and of the Roman Catholic Church compared: some Account of the Innovations made by Rome: Tradition: Transubstantiation: Confession: Relics and Images.

Author. I promised at our last meeting, to give you an account of the innovations which the Church of Rome has made, and the human additions by which she has adulterated the pure doctrines of the Gospel. But before! begin, I must ask your opinion upon a case which I heard some time ago.

Reader. I will give it you, Sir, to the best of my knowledge.

A. The people of two neighboring islands which acknowledged the authority of the same sovereign, received each a governor from the metropolis. One of the governors presented himself with his commission in one hand, and with the book of the Colonial Laws in the other. "Gentlemen," he said, "here is the King's commission, which authorizes me to govern you according to these laws. I will direct my officers to get them printed, and every one of you shall have a copy in your possession. If ever any one of you should think that I am stepping beyond my powers, or governing against the laws, he may examine the point, and consult his friends about it; and if, after all, he feels inclined not to be under me any longer, I will not at all molest him in his removal to the neighboring island, carrying away every thing that belongs to him.15' The other governor pursued quite a different course. He appeared in the capital with all the pomp and show of a King. He gave out that he had authority from the sovereign, not only to govern according to the standing laws, but to make new statutes at his will and pleasure. At the same time, he employed his officers to deprive the people of all the copies of the Colonial Laws that were to be found, and published heavy penalties against any one who should possess or read them without his leave, or in a copy which had not his own interpretation of the statutes. Some high-spirited individuals presented a petition to the new Governor, stating, "that they were perfectly willing and ready to obey any one commissioned by their king; but, still they conceived them-

selves entitled to possess a copy of the laws of the country, that if the monarch himself had empowered him to make additional laws, they would make no objection to that, provided he showed an authentic copy of his commission." The governor grew quite furious upon, reading this remonstrance, and answered that he would not show any document relating to his power of making new laws; that the king had conferred upon him this privilege, not in writing, but by message; and, finally, that if the petitioners did not obey him in silence, he would employ force against them.—"Do, Sir, but prove to us your commission from the king, and we are ready to obey without a murmur."—Take those fellows," said the governor, "and let them die by fire." The order being executed, a number of citizens tried to escape from the island, but troops were stationed at every port and creek, and such as were found in the act of getting away, were without mercy, put to the sword or confined to dungeons, till they swore that they would receive whatever the governor commanded, as if it had been a part of the book of the laws. To complete the picture of this governor, I will tell you that there was not one among the laws which he added to the written statutes of the colonies, but evidently procured both to him and to his officers, an increase of wealth and power.—The question I wish you to answer is, under which of these two governors would you advise a man to place himself?

R. I answer without a doubt,—under the first.

A. What! without any farther inquiry; without examining the book of colonial laws; without hearing the reason of the other governor?

R. If I understood you rightly, the tyrant governor (for he deserves no better name) does not wish to settle the matter by reasoning: he wishes to be believed on his word, and puts to death even those who would avoid his power by flight. He must be an impostor,—an usurper, who grounds his authority on his own word, and his word on his tyranny.

A. Oh, my friend, how justly you have given your verdict! *The Pope* is the man. My parable applies literally to the case between the Roman Church and the Protestants. We, the Protestant Clergy, declare to the world that our Bishops, Priests, and Deacons, have no authority but what the Scriptures confer upon us, for the instruction and edification of the people. We show them our commission in the book of God's word, and leave them to judge whether they are bound or not

to listen to our instructions. If any one wishes to leave us, he is at liberty to do so: we use no arts, no compulsion to keep any one within the pale of our church. To those who remain under our guidance we give no other rule or law but the Scripture, our articles declare that nothing contained in them is to be believed on any other consideration, but the clear warrant of the Holy Scriptures. But hear the conditions which the Pope presents to mankind: "Come to me," he says, "as you wish to be saved; for none can escape the punishment of hell who rejects my authority." I ask him for the proof that God has limited salvation, by making it pass exclusively through his hands. He answers me, that he has received the power of interpreting the Scriptures, and adding to them several articles of faith: and that, by virtue of that power, I must believe what he affirms. I rejoin, that if the Scriptures said that the Bishop of Rome and his church were to be the infallible interpreters of the written word of God, and that they had power to add to the laws therein contained, I should be ready to obey; but since the scriptures are silent upon a point of such importance, I will not believe the Pope, who is the party that would gain by the forced interpretation of those passages on which he wishes to build his power over the whole church. He now grows angry, and calls me a heretic, protesting that the Scripture is clear as to his being the head of the church and Vicar of Christ. Are the Scriptures so clear in favor of your authority, my Lord the Pope? Why, then, are you and yours so alarmed when you see the Scriptures in the hands of the people? If your commission from God is clear, why do you not allow every man, woman, and child to read it? Because (says the Pope) they are ignorant.—Ignorant, indeed! is the meanest child too ignorant to know the person whom his father appoints to teach him? Is a stranger 8 to drag a child away and keep him under his control without the father saving, "this is to be your teacher; I wish you to obey him like myself?" The only thing, in fact, which the child can perfectly understand, is the appointment of the person who is to be his tutor: and are we to be told that because the mass of Christians are children in knowledge, they must blindly believe the man who presents himself, rod in hand, saying to them, "follow me, for I have a letter of your father's in which he desires you to be under my command?" "Show me the letter," says the Christian. "You are a silly babe," says the Pope* "and must let me explain the letter to you." "Yes,"

says the Christian, "but all I want is to see that my father mentions your name, and desires me to obey you." "No." is the Pope's answer; "my name is not in the letter, but St. Peter's name is there: St. Peter was at Rome, and I am at Rome, and therefore it is clear that you must obey me."— "But tell me, I pray you, my Lord the Pope, does the letter say even that St. Peter was ever at Rome?" "No; but I tell you he was," says the Holy Father. "Still another question, good my Lord: is it in the letter that Peter was to govern all Christians more than any other of the Apostles, as long as he lived?" "The letter does not say it, but I do." "So it seems that all your authority must depend, not upon any command of my heavenly Father, but upon your own word. If so, I will not follow you; but put myself under instructors who will read my Father's words to me, without requiring from me more than I find therein enjoined." Happy, my friend, is that Christian who can speak thus out of the Pope's grasp; for he is a fierce schoolmaster, and would tear the skin off any one's back who should not take his word on points relating to his authority. You know that I should be made to endure a lingering death, for what I say to you at this moment, if the Pope or his spiritual subjects, could lay hold on me in any part of the world, but where Protestants are in a sufficient number to protect me.

R. I see, Sir, that the Pope is just like the proud, usurping Governor you describe. He grounds his claims on his own authority, and supports his authority by the sword. But what strikes me above all, is his fear of the Scriptures. If the Scriptures were favorable to him, he would not object to their free circulation. I believe you said that the Pope had introduced many things in the church which are not to be found in the Scriptures.

A. Very many, indeed; and what is still more remarkable, not one of which but is decidedly to his own profit. Here again the comparison between the Pope and the Protestant clergy is enough to deride any rational man in doubt what church to follow. Any one who is capable of making the comparison, will clearly perceive, that on whatever points the church of Rome and the Protestant churches (especially ours of England) agree, the Scriptures are their common foundation.— But as soon as they begin to disagree, the church of Rome is seen striving after wealth and power in the articles which she adds to the Scriptures; while the Protestant clergy evidently

relinquish both emolument and influence, by their refusal to follow the Romanists beyond the authority of the word of God. I will give you instances of this, as I proceed in the enumeration of the principal points of difference.

Tradition is one of the most essential subjects of dispute between Protestants and Romanists. The Romanists declare that the Scriptures alone, are not sufficient for Salvation; but there is the word of God, by *hearsay*, which is superior to the word of God in *writing.* By this *hearsay*, for tradition is nothing else, they assure the world that the Scripture must be explained; so that if the Scripture says *white,* and tradition says *black*, a Roman Catholic is bound to say, that *white* means *black*, in God's written word.

R. But, Sir, how can they be sure of that hearsay or tradition? Everyone knows how little we can depend on reports.

A. They pretend a kind of perpetual inspiration, a miraculous knowledge which can distinguish the true from the false traditions. The existence, however, of that miracle, people must take upon their assertion.

R. And who do they say has that miraculous knowledge?

A. Their divines are not well agreed about it. Some say the miracle is constantly worked in the Pope; others believe that it does not take place but when the Pope and his Bishops meet in council.

R. Then, after all, the Romanists cannot be certain at any time that the miracle has taken place. Would it not be better to abide by the Scriptures, and judge of those *hearsays or* traditions by what we certainly know to be God's word?

A. That is exactly what we Protestants do.

R. Yet one difficulty occurs to me. Is it not by a kind of hearsay or tradition that we know the New Testament to have been really written by the Apostles and Evangelists?

A. What then?

R. You see, Sir, that tradition seems to be a good ground of Faith.

A. Now tell me—if you had the title-deeds of an estate, which had descended from father to son, till they came into your possession, what would you say to an attorney who should come to you with a *hearsay,* that the original founder of the estate had desired his descendants to submit their lands and chattles to the family of the said attorney? that they might keep

it and manage it fur ever, explaining every part of the title-deeds according to the traditional knowledge of their family?

R. I should be sure to show him the way out of my house, without hearing another word about his errand.

A. Yet he might say, your title-deeds are only known to be genuine by *tradition.*

R. Yes, Sir; but the title-deeds are something substantial, which may be known to be the same which my father received from my grandfather, and again my grandfather from his father, and soon; but there is no putting seals or marks on flying words.

A. Well, you have answered most clearly one of the strongest arguments by which the Romanists endeavour to foist their traditions on the world. As long as the Christians who had received instructions from the mouth of the Apostles were alive, St. Paul, for instance, might say to the Thessalonians, *"Hold the traditions which ye have been taught, whether by word or our epistle;"** because they could be sure that the *words* they had heard were St. Paul's; but what mark could have been put on these unwritten words, to distinguish them as the true words of the Apostle, after they had passed through the hands of three or four generations f

R. What is, after ail, the advantage which the Pope derives from these traditions?

A. They are to him of the most essential service. Without *tradition,* his hands would be tied up by Scripture; but, by placing the Scripture under the control of these hearsays, the Pope and his church have been able to build up the monstrous system of their power and ascendancy. You know that one of the principal articles of the Roman Catholics is *transubstantiation.* This article would be searched for in vain in the Scriptures; for though our Saviour said of the bread "this is my body;" and of the wine, "this is my blood," the Apostles could not understand these words in a corporal sense, as if Christ had said to them that he was holding himself in his own hands. Consequently, St. Paul did not believe that the bread and wine were converted into the material Christ, by the words of consecration; but though he calls these signs the communion of the body and blood of Christ, he also calls them bread and cup.† The Romanists, however, found out that by making the people believe, that any Priest could make Christ

* 2 Thes. ii. 15.† l Cor. x. 16.

come to his hands, by repeating a few words, they should enjoy a veneration bordering upon worship from the laity. But how could this be done without the help of tradition? The people were therefore told that the pope knew by *tradition*, that after the words of consecration, every particle of bread and wine was converted into the body and soul of our Saviour: that if you divide a consecrated wafer* into atoms, every one of those atoms contains a whole God and man; and that the presence is so material, that (I really shudder when I repeat their most irreverent language) if, as it has happened sometimes, a mouse eats up part of the consecrated bread, it certainly eats the body of Christ,- and that, if a person should be seized with sickness, so as to throw up the contents of his stomach immediately after receiving the sacrament, the filth should be gathered up carefully and kept upon the altar:—this I have seen done. I could relate many more absurdities which would shock any but a Roman Catholic, to whom habit has made them familiar. I must not, however, give up this subject with out pointing to the advantages which the doctrine of Transubstantiation brings to the Roman Catholic clergy, that you may see the use they make of tradition.

I have already told you the superstitious Veneration which the Roman Catholics pay to their priests. A priest, even when raised to that office from the lowest of the people, is entitled to have his hands kissed with the greatest reverence by every one, even a prince of his communion. Children are taught devoutly to press their innocent lips upon those hands to which, as they are told, the very Saviour of mankind, who is in heaven, comes down daily. The laws of the Catholic countries are, with regard to priests, made according to the spirit of these religious notions:—a priest cannot be tried by the judges of the land for even the most horrible crimes. Murders of the most shocking nature have often been perpetrated by priests in my country; but I do not recollect an instance of their being put to death, except when the murdered person was also a priest. I knew the sister of a young lady who was stabbed to the heart at the door of the church, where the murderer, who was her confessor, had a few minutes before given her abso-

*The Roman Catholics use not common bread for the Sacrament, but a white wafer with the figure of a cross made upon it, by the mould in which the wafer is baked. By this means they remove the appearance of bread, which would be too striking and visible an argument against their doctrine,

lution! He stabbed her in the presence of her mother, to prevent the young lady's marriage, which was to take place that day. This monster was allowed to live because he was a priest.—What but the belief in transubstantiation could secure to the clergy impunity of this kind? Even in Ireland? where the law makes no difference between man and man, a priest can take liberties with the multitude, and exert a despotic command over them, which the natural spirit of the Irish would not submit to from the first nobleman in the kingdom.— For all this the Catholic Clergy have to thank *tradition,* for without that pretended source of Revelation, it would have been impossible to make whole nations believe that a pries! (as they declare, can turn a wafer into- God.

R. Was it not in the power of the Reformers to have preserved the same veneration to themselves, by encouraging the belief in transubstantiation?

.A. It was so much in their power, that even after England had shaken off the authority of the pope, many were burnt alive for denying the corporal presence of Christ in the sacrament. The mass of the people were so blind and obstinate upon that point, that not one of the Protestant Martyrs of the reign of Queen Mary, but could have saved his life by declaring in favor of transubstantiation. Nothing, indeed, but an almost supernatural courage, and an apostolic love of revealed truth, could have enabled the Protestant clergy to oppose and subdue the Romanist doctrine of the sacrament.

R. I believe, Sir, that the doctrine you speak of was valuable to the clergy in other respects.

A. It was, and is still to the Romanist priesthood, a never-failing source of profit. The notion that they have the power of offering up the whole living person of Christ, whenever they perform mass, paved the way to the doctrine which makes the mass itself a repetition of the great sacrifice of Christ upon the cross. Under the idea that the priest who performs the bloodless sacrifice, as they call it, can appropriate the whole benefit of it to the individual whom he mentions in his secret prayer before or after consecration, the Roman Catholics are eager all over the world, to purchase the benefit of masses for themselves; to obtain the favor of saints, by having the masses done in their praise, and finally, to save the souls of their friends out of purgatory by the same means.

R. I have heard a great deal about purgatory; but I do

not exactly understand what the doctrine is which the Romanists hold about it.

A. They believe that there is a place very like hell, where such souls as die, having received absolution of their sins, are made to undergo a certain degree of punishment; like criminals who, being saved from the gallows, are kept to hard work as a means of correction. There is a strong mixture of a very ancient heresy in the religious system of the Catholics, which leaves them to attribute to pain and suffering, the power of pleasing God. It was that notion that first produced the idea of purgatory; and it is the same notion that induces the devout and sincere among them almost to kill themselves with stripes and flogging, with fasts, and many other self-inflicted penances.

R. I have heard that the heathen in India do the same.

A. The religious practices of those heathen and many among the Roman Catholics are remarkably similar. But we must not lose sight of the offspring of Roman Catholic *tradition,* and the profitable account to which the Church of Rome has turned it. *Tradition* alone must have been brought to the aid of purgatory. But the doctrine once being received by the people, became a true gold mine to the pope and his priesthood. This was obtained by teaching the Roman Catholics, that the pope, as vicar of Christ, had the power to relieve or release the souls in purgatory, by means of what they call indulgences. These indulgences were made such an open market of, throughout Europe, before the Reformation, that kings and governments, even such as were staunch Catholics, bitterly complained that the popes drained their kingdoms of money. Incalculable treasures have flowed into the lap of the Roman Catholic clergy, for which they have to thank the doctrine of purgatory, The reason is clear: the pope knew too well his interest, not to tack the doctrine of transubstantiation and the mass on that of the souls in purgatory fire. If a mass, they said is a repetition of the great sacrifice on the cross, and it is in the power of the priest to apply the benefit of it to any one, then, by sending such a relief to a soul in purgatory, that soul has the greatest chance of being set free from those burning flames, and of entering at once into heaven. Who that believes this doctrine will spare his pocket when he thinks that his dearest relations are asking the aid of a mass to escape out of the burning furnace. You will find, accordingly, that no Roman Catholic who can afford it, omits to pay as many priests as

possible, to say masses for his deceased relations and friends; and that the poor of that persuasion, both in England and Ireland, establish clubs for the purpose of collecting a fund, out of which a certain number of masses are to be purchased for each member that dies. Their accounts are regularly kept, and if any member dies without having paid his subscription, he is allowed to be tormented to the full amount of his debt in the other world, where the difference between rich and poor, according to these doctrines, is greater than in this life. A rich man may sin away, and settle his debt with masses; the poor man must be a beggar even at the very gates of heaven, and trust to his savings properly kept and improved by a club, or to the charity of the rich, to escape out of that purgatory which you may properly call the *Debtors** side of hell.

R. Perhaps the Romanists will say that God will not allow the rich people to get off by the great number of masses, but will give the benefit of them to the poor.

A. So they say, when the absurdity of their doctrine stares them in the face. But even this contrivance to evade the difficulty objected to their doctrine, has been turned into an increase of profit to the clergy. "Since," it is said, "no man can be certain that one or more masses, indulgences, or any of the various purgatory-bank-bills, will be allowed to avail the person for whom they are purchased, it behoves those who have worldly means to repeat the remittance as often as possible, that your friend or yourself may at least have his turn." You see, therefore, that even the doubts which might have endangered the sale of the popish wares, are made by an effort of ingenuity, to increase demand in the market. Without the fresh discovery, that God appropriates to the more deserving poor the masses and indulgences sent to the wealthy dead, a mass or plenary indulgence a head, would be more than sufficient to keep purgatory empty. The case is very different when you are acquainted with the doubt in which you must be left as to the effect of your purchases; so that, if possible, you must continue them for ever.

R. What do you mean by indulgences?

A. That wonderful store-house of knowledge, *Tradition,* has informed the popes, that there is somewhere an infinite treasure of spiritual merits, of which they have the key; so that they may give to any one a property in them, to supply the want of their own. A men, for instance, has been guilty of murder, adultery, and all the most horrid crimes, during a

long life; but he repents on his death-bed; the Priest gives him absolution, and his soul goes to Purgatory. There he might be for millions of years; but if you can procure him a full or plenary indulgence from the Pope, or if he obtained it before death, all the merits which he wanted are given him, and he flies direct to heaven.

R. Sir, are you really in earnest?

A. You have only to look into the *London Roman Catholic Directory*^ and will find the appointed days, when every individual of that persuasion is empowered by the Pope to liberate one soul out of Purgatory, by means of a plenary indulgence. These indulgences are sold in Spain by the King, who buys them from the Pope, and retails them with great profit. I have told you, my friend, and will continue to prove it, that there is not a doctrine for which the church of Rome contends against the Protestants, but is a source of profit or power (which comes to the same) in the hands of the clergy. Indeed, I could fill volumes upon this subject; but time presses, and I must not omit saying a few words about confession. Do you not perceive, in an instant, that whoever has a man's conscience in his keeping, must have the whole man in his power?

R. It appears to me impossible to doubt it; and, in fact, the better the man, the more he must be in the power of his Priest, for the Priest is his conscience, and the good man is most anxious to follow that which conscience suggests.

A. Never, my good friend, was a plan of usurpation and tyranny set up that can equal that of the church of Home in boldness. Her object is to deprive men both of their understandings and their will, and make them blind tools of her own. She proclaims that the perfection of faith consists in reducing one's mind to an implicit belief in whatever doctrines she holds, without any examination, or with a previous resolution to abide by her decision whether, after examination, they appear to you true or false. She then declares a renunciation of one's conscience into the hands of her Priests, the very height of human perfection. Let those who in England are trying every method of disguising the Roman Catholic doctrine, shew a single pious book of common reputation in the Roman Catholic church, which does not make unlimited obedience to a confessor the safest and most perfect way to salvation. No, I should not hesitate to assert it in the hearing of all the world in the same proportion as a Roman Catholic has an under

standing and a will of his own upon religious matters, or matters connected in any way with religion, in that same degree he acts against the duties to which he is bound by his religious profession.

R. I do not well understand the Romanist belief on the necessity of confession.

A. The Romanist church makes the confession of every sin by *thought, word,* and *deed,* necessary to receive absolution from a Priest, and teaches that, without absolution, when there is a possibility of obtaining it, God will not grant remission of sins. The most sincere repentance, according to the Catholics, is not sufficient to save a sinner, without confession and absolution, where there is a possibility of applying to a Priest. On the other hand, they assert that even imperfect repentance, a sorrow arising from the fear of hell, which they call *attrition,* will save a sinner who confesses, and receives absolution. The evident object of doctrines so inconsistent with the letter and spirit of the Scriptures, is no doubt, that of making the priesthood absolute masters of the people's consciences, They must some time or other (every Roman Catholic is, indeed, bound to confess at least once a year, under pain of excommunication) intrust a Priest with the inmost secrets of their hearts; and this, under the impression that if any one sin is suppressed from a sense of shame, absolution makes them guilty of sacrilege. The effects of this bondage, the reluctance which young people, especially, have to overcome, and the frequency of their making up their minds to garble confession, in spite of their belief that they increase the number and guilt of their sins by silence, are evils which none but a Roman Catholic Priest can be perfectly acquainted with.

R. I thought, Sir, that confession acted as a check upon men's consciences, and that it often caused restitution of ill-gotten money.

A. I never hear that paltry plea, so frequently used by Roman Catholic writers in this country, without indignation. It seems as if they wished to bribe men's love of money to the support of their doctrines. In a case where the main interests of religion and morality are so deeply concerned, it is a sort of * insult to hold up the chance of recovering money through the hands of a Priest, as if to draw the attention from the monstrous evils which are inseparable from the Romanist confession. The truth is, that restitution is not a whit more probable among Roman Catholics, than among any other denomination

of Christians. There is not a Protestant who does not firmly believe the necessity of restitution in order to obtain pardon from God. Though I have lived only fifteen years in a Protestant country, the voluntary restitution of a sum of money by a poor person, whom the grace of God had called to a truly Christian course of life, has happened within my notice. I acted as a confessor in Spain for many years, and from my own experience can assure you, that confession does not add one single chance of restitution. I believe on the contrary, that the generality of Roman Catholics depend so much on the mysterious power which they attribute to the absolution of the priest, that they greatly neglect the conditions on which that absolution is often given. The Protestant, who earnestly and sincerely wishes for pardon from God, knows that he cannot obtain it unless he is equally earnest in his indeavors to make restitution; but when the Romanist has assured to the confessor, that he will try his best to indemnify those he has injured, the words of absolution are to him a sort of charm that removes the guilt at once, and consequently relieves his uneasiness about restitution. One of the greatest evils of confession is, that it has changed the genuine repentance preached in the Gospel—that conversion and change of life which is the only true external sign of the remission of sins through Christ —into a ceremony which silences remorse at the slight expense of a doubtful, temporary sorrow for past offences. As the day of confession approaches (which for the greatest part is hardly once a year) the Romanist grows restless and gloomy. He mistakes the shame of a disgusting disclosure, for sincere repentance of his sinful actions. He, at length, goes through the disagreeable task, and feels relieved. The old score is now canceled, and he may run into spiritual debt with a lighter heart. This I know from my own experience, both as confessor and as penitent. In the same characters, and from the same experience, I can assure you that the practice of confession is exceedingly injurious to the purity of mind enjoined in the Scriptures. "Filthy communication" is inseparable from the confessional: the priest in his discharge of the duty imposed on him by his church, is bound to listen to the most, abominable description of all manner of sins. He must inquire into every circumstance of the most profligate course of life. Men and women, the young and the old, the married and the single, are bound to describe to the confessor the most secret actions and thoughts, which are either sinful in themselves, or

may be so from accidental circumstances. Consider the danger to which the priests themselves are exposed—a danger so imminent, that the popes have, on two occasions been obliged to issue the most severe laws against confessors who openly attempt the seduction of their female penitents. I will riot, however, press this subject, because it cannot be done with sufficient delicacy. Let me conclude by observing, that no invention of the Roman church equals this, as regards the power it gives to the priesthood. One of the greatest difficulties to establish a free and rational government in popish countries, arises from the opposition which free and equal laws meet with from the priests in the confessional. A confessor can promote even treason with safety, in the secresy which protects his office. But without alluding to political reforms, the influence of the king's confessors, when the monarch is a pious man, is known to be so great in Catholic countries, that while there was a kind of parliament in Aragon, a law was made to prevent the king from choosing his own priest, and the election was reserved to the parliament called *Cortes.*

R. I cannot help wondering how the Church of Rome could persuade men to submit to such a revolting and dangerous practice as that of confession.

A. This enormous abuse grew up gradually and imperceptibly, together with the whole of the Romanist system. It was the practice in the beginning of the Christian Church to exclude the scandalous sinners from public worship, till they had shown their repentance by confessing their misconduct before the congregation. This discipline was found, in the course of some time, to be impracticable; and the act of humiliation, which at first was required to be public, was changed into a private acknowledgment to the bishop, of such sins only as had occasioned the exclusion of the sinner from Church at the time of worship. The bishops, a little after, began to refer such acts of public reconciliation with the Church to some of their priests. The growing ignorance of after times made people believe that this act of external reconciliation was a real absolution of the moral guilt of sin; and the Church of Rome, with that perpetual watchfulness by which she has never omitted an opportunity of increasing her power, foisted upon the Christian world what she calls the Sacrament of Penance, obliging her members, as they wish for pardon of their sin,*****, to reveal them to a priest.

M. Is there nothing in Scripture to support that practice *1*

A. Nothing but the word *confessing,* which, as you will observe, means only, whenever it occurs, the acknowledgment of our sins before God; or that of our mutual faults, to our fellow Christians. *"Confess your faults one to another;"* says St. James.* The Romanist will make us believe, that by *one to another* the holy Apostle means confessing to the Priest.— By thus distorting the sense of the Scripture, and calling in the convenient help of their own invented tradition, they have set no limits to their encroachments upon the spiritual liberty of the Christian world. Their love of power had, indeed, carried them so far, that in enlarging the foundations of their influence, they established some of their doctrines without even a word in the Scriptures on which to build their fanciful systems. Did you ever find any mention of relics in the Bible; or do you recollect that it ever mentions images, but to forbid the worshipping of them?

R, Certainly not. But do you believe. Sir, that relics and images, are also instruments of power to the church of Rome?

A. The city of Rome has carried on, for ages, a trade in bones, which, besides the donations in money, made by those who, from all parts of the world, came or sent thither to procure them, has been the cause of building churches, with large endowments for the clergy, in almost every province in Christendom.

R. But were those bones really from the bodies of the Saints, whose names they gave to them?

A. Nothing can equal the impudence with which the bones really taken out of the public burial grounds, where the ancient Romans buried their slaves, have been sent about under the names of all the Martyrs, Confessors, and Virgins, mentioned in the Roman Catholic legends. The pope claims the power of what is called *christening* relics, and the devout Romanists believe, that when their Holy Father has thus given a name to a skull or a thigh bone, it is equally valuable, as if it had been taken from the body of their favorite Saint. They are not generally aware that what is thus *christened,* is probably part of the skeleton of some ancient heathen. But to give you "an idea of the credulity which the Popes have encouraged on this pointy f have seen the treasury of relics which belongs to the kings of Spain; where the Monk who keeps it, shows to

*Chap. iii. Ver, 16.

all who visit the church of the *Escurial*, near Madrid, the whole body, as it is pretended, of one of the children who were put to death by Herod. But there is still a more monstrous piece of impudence in the same exhibition. A glass vial set in gold, is shown, with some milk of the Virgin Mary. These and a hundred other such relics, are presented to be worshiped by the people; all duly certified by the Pope or his ministers. At the Cathedral of Seville, the town where I was born, there is among other relics, one of the teeth of Christopher, a Saint who is said to have been a giant. The tooth was procured from Rome, and is to be seen in a silver and glass casket, through which the holy relic may be admired by the worshippers. It is clear, however, that the tooth before which the Pope allows his spiritual children to kneel, belonged to a huge animal of the elephant kind. These impositions have been at all times carried on so carelessly by the Romish Priesthood, that it was necessary in some cases, to declare that the bodies of some Saints had been miraculously multiplied,- else people would have discovered the fraud by finding the same Saint at different places. The Priests themselves are often aware of these absurdities; but they must bow their heads in silence. I will, however, tell you a good joke of a French Priest of high rank, who, having no religion himself, as it often happens to those of his profession in Roman Catholic countries, submitted quietly to the established superstition, though he would now and then give vent to a humorous sneer. He had been traveling in Italy, and in the Catholic parts of Germany, where the collection of relics kept in every great Church, had been boastingly displayed to him. The Priests of a famous Abbey in France were doing the same, when among other wonders, "here," they said to the traveler, "is the head of John the Baptist."—"Praised be heaven!" answered the waggish Priest, "this is the third head of the holy Baptist which I have been happy enough to hold in my hands."

R. I hope the jolly Priest did not pay dear for his wit.

A. It would have been a serious matter in Spain: but there has always existed a very strong party of disguised infidels in France where the Pope never succeeded in his attempts to establish the Inquisition. The consequence was, that the Priests were greatly checked by the general laugh which was often raised against them. He that would know genuine Popery must go to Spain—the country where it has been allowed to grow and unfold itself into full size. There

you would see all the engines of Rome at work, and perfectly understand the true and original object of her inventions. To show you at one glance, the benefit derived by the priests from image worship, I will tell you what happened at Madrid during a residence of three years, which I made in that most Catholic capital. In one of the meanest parts of the town the ragged children, who are always running about the streets, found an old picture, which had been thrown with other rubbish upon a dunghill. Not knowing what the picture was, they tied it to a piece of rope, and were dragging it about, when an old woman in the neighborhood, looked at the canvass, and found upon it the head of a Virgin Mary. Her screams of horror at the profanation which she beheld, scared away the children, and the old woman was left in possession of the treasure. The gossips of the neighborhood were anxious to make some amends to the picture for the past neglect and ill-treatment, and they all contributed towards the expense of burning a lamp, day and night, before it, in the old woman's house. A priest getting scent of what was going on, took the scratched Virgin under his patronage, framed the canvass, and added another light. All the rich folks who heard of this new-found image, came to pray before it, and gave something to the priest and the old woman, who were now in close partnership. In a very short time the amount of the daily donations enabled the joint proprietors of the picture, to build a fine chapel, with a comfortable house adjoining it for themselves. The chapel was crowded from morning till night, not a female, high or low, but firmly believed that her life and safety depended upon the favor of that particular picture: the rich endeavored to obtain it by large sums of money for masses to be performed, and candles to be burned before it, and the poor stinted their necessary food to throw a mite into the box which hung at the door of the chapel. I do not relate to you old stories, I state what I myself have seen. Yet, what happened at Madrid under my own eyes, had constantly taken place in the popish kingdoms of Europe, till the .Reformation gave a check to the Romanist priesthood. There is scarcely a town or village of any note in Europe but had a rich sanctuary, where monks lived, mostly in vice and idleness, at the expense of the neighborhood. The origin of these places was perfectly similar every where; a shepherd found an image of a virgin in the hollow of a tree, (most assuredly placed there on purpose to be thus found;) an old

woman drew another from the bottom of a well; a stranger and asked for lodgings for a night at a cottage—he was not to be found in the morning; but on searching the room where he slept, a small Virgin Mary was discovered. The nearest bishop was sure to come with his priests, holding lighted tapers, and carry such images in procession to his church; and declare that they had been miraculously sent to the faithful! Those found in the tree and well had fallen from heaven: the vanished stranger was an angel, who carved the image during the night.

R. Such images put me in mind of what is said in the *Acts of the Apostles,* about the great Diana of the Ephesians, which had fallen from heaven, and for the sake of which the people made a riot, in which they would have murdered Saint Paul.*

A. The Church of Rome has so closely copied the idolatrous superstitions of the Pagans, that all persons not blinded by the fanatic zeal of that church, are struck with the great similarity. Their lighted candles, their frankincense, images from heaven, many ceremonies of their mass, many forms of their private worship are just the same as formed a part of the service done formerly to the idols of the heathens. Even the manner of acknowledging the pretended miracles by hanging up in the temples little figures of wax, or pictures representing the part of the body which is supposed to have been supernaturally healed, or the accident from which the person escaped, is constantly practised, wherever the pope alone directs his flock, without fearing a laugh from Protestant neighbors. If the figures acknowledging miracles performed by images throughout the realms of popery, were to be reckoned, the miracles would amount to some hundreds a day.

R. But how can people believe in such a number of miracles?

A. The Church of Rome, my friend, is like a large and showy quack-medicine shop. There is not a disease, not an evil for which the pope has not a *labeled* saint. People when in fear or actual suffering, are apt to receive a certain relief from hope. You have only to say, try this or that medicine, and you will see the patient's eyes light up like the poor man who has a kind of foretaste of riches from the moment he purchases a lottery ticket. The pope's spiritual quack-medicines are to be applied without doubt or hesita-

*Acts xix, 35.

tation, and not to be given up in despair; all you are allowed is to add some new saint to your former patron. Well, a poor creature is writhing with the tooth-ache; he goes to the pope's shop, and finds that Saint Apollonia had all her teeth pulled out, and therefore takes pity on those who suffer in a similar way. He prays, buys a print of the saint, and lights up a candle before it. If the pain goes off, Saint Apollonia cured him; if at last the tooth is drawn, Saint Apollonia blunted the pain of the operation. So it is with every disease, with every undertaking,—a journey, a speculation; even the most sinful and wicked actions are often commended by the lower classes of Roman Catholics to the care of their patron saint. Of this I have the most positive certainty. Miracles being thus expected at all times, and means supposed to possess a supernatural virtue, being constantly used, under the idea that the most effectual way of receiving the looked-for benefit, is a strong persuasion of their efficacy, and a rejection of all doubt, which, they believe, offends the implored saint; every accident is construed into a wonder: the failures are attributed to a want of faith, and the success, either complete or partial, which would have infallibly taken place in the natural course of things, is confidently proclaimed as a display of supernatural power. Add to this, that there is a very common feeling among the Roman Catholics, of the same kind as that which anticipates thanks for the sake of securing favor.— They, in fact, give credit to their saints beyond what they really believe, and flatter them by public acknowledgments, which they mean as a beforehand payment, which, in common honesty must bind the receiver to complete the work. All this is done, not with an intent to deceive, but from that utter weakness of mind which a man cannot fail to contract, when brought up under a complete system of quackery, either spiritual or temporal — a system which encourages all sorts of fears, to insure the sale of imaginary remedies against them.

R. Do you think, Sir, that all Roman Catholics are in such a state of mind?

A. By no means. There are various circumstances which make individual minds resist, more or less, the influence of their church. But this I can assure you before the whole world, that whoever submits entirely to the guidance of Rome, must become a weak, superstitious being, unless his natural temper should dispose him to join with superstition the violence and persecuting spirit of the bitterest bigotry.

R. If you can prove what you so broadly assert, I shall infer, that while the Roman Catholics uphold their church for the sake of possessing an unerring guide, and thus having a decided advantage over the Protestant churches, who allow their members to exercise their judgment upon religious matters; it is only individual judgment and natural good sense that make Romanism assume a decent appearance among us.

A. keep to your inference till we can renew this conversation, when I trust I shall satisfy you that it is supported by the most undeniable facts. Remember that J undertake to prove, that the Church of Rome leads her members into the most abject and lamentable superstition, credulity, and bigotry; that she keeps her subjects in bondage by the most tyrannical means; and that she is always ready to force men into subjection to her authority, in the same measure as they are off their guard to resist her encroachments,

DIALOGUE IV.

Superstitious Character of the Church of Rome: her Doctrine on Penance; her Miracles examined: Misery produced by her Will-worship: Apostolic Doctrine of Justification: Effects of Celibacy and Religious Vows: Persecuting Spirit of Romanism.

Author. I come prepared to describe to you the character of the Church of Rome: and in the first place I am to prove that she exerts her whole power in making her members superstitious. I must, however, ask you, before I proceed, whether you have a clear idea of what is meant by the word *superstition.*

Reader. I believe I have a tolerably good notion of it: but to say the truth, I should be at a loss 10 state clearly what I understand by that word.

A. My notion of it may be expressed thus: superstition consists in credulity, hopes and fears, about invisible and supernatural things, upon fanciful and slight grounds. We call that man superstitious who is ready to believe any idle story of ghosts and witches: who nails a horse-shoe upon the

ship or barn, which he hopes by that means to preserve in safety; and dreads evil consequences from going out of doors the first time in the morning, with his left foot foremost.

R. Does the Church of Rome encourage superstitions of this kind?

A. She certainly encourages the same state of mind, though not exactly upon the same things. Every church may be compared to a great school or establishment for religious education. I will represent to you a pupil of that school, that you may infer what is taught in it, and I will draw the picture from Various Roman Catholics whom I have intimately known.— Imagine my Romanist friend retiring to his bed in the night. The walls of the room are covered with pictures of all sizes. Upon a table there is a wooden or brass figure of our Saviour nailed to the cross? with two wax candles, ready to be lighted at each side. Our Romanist carefully locks the door; lights up the candles, kneels before the cross? and beats his breast with his clenched right hand, till it rings again in a hollow sound. It is probably a Friday, a day of penance: the good man looks pale and weak. I know the reason—he has made but one meal on that day, and that on fish; had he tasted meat, he feels assured he should have subjected his soul to the pains of hell. But the mortifications of the day are not over. He unlocks a small cupboard, and takes out a skull, which he kisses and places upon the table at the foot of the crucifix.— He then strips off part of his clothes, and with a scourge, composed of small twisted ropes hardened with wax, lays stoutly to the right and left, till his bare skin is ready to burst with accumulated blood. The discipline, as it is called, being over, he mutters several prayers, turning to every picture in the room. He then rises to go to bed; but before he ventures into it, he puts his finger into a little cup which hangs at a short distance over his pillow, and sprinkles with the fluid it contains, the bed and the room in various directions, and finally moistens his forehead in the form of a cross. The cup, you must know, contains holy water—water in which a Priest has put some salt, making over it the sign of the cross several times, and saying some prayers, which the church of Rome has inserted for this purpose in the mass-book. The use of that water, as our Roman Catholic has been taught to believe, is to prevent the devil from approaching the places and things which have been recently sprinkled with it; and he does not feel himself safe in his bed without the precaution which I

have described. The holy water has, besides, an internal and spiritual power of washing away venial sins—those slight sins, I mean, which, according to the Romanists, if unrepented, or unwashed away by holy water, or the sign of the cross made by the hand of a Bishop, or some other five or six methods, which I will not trouble you with, will keep the venial sinner in purgatory for a certain time. The operations of the devout Roman Catholic are probably not yet done. On the other side of the holy water cup, there hangs a frame holding a large cake of wax, with figures raised by a mould, not unlike a large butter-pat. It is an *Agnes Dei*, blest by the Pope, which is not to be had except it can be imported from Rome. I believe the wax is kneaded with some earth from the place where the bones of the supposed Martyrs are dug up. Whoever possesses one of these spiritual treasures, enjoys the benefit of a great number of indulgences; for, each kiss impressed on the wax, gives him the whole value of fifty or one hundred days employed in doing penance and good works; the amount of which is to be struck off the debt which he has to pay in Purgatory. I should not wonder if our good man, before laying himself to sleep, were to feel about his neck for his rosary or beads. Perhaps he has one of a particular value, and like that which I was made to wear next my skin, when a boy. A Priest had brought it from Rome, where it had been made, if we believe the certificates, of bits of the very stones with which the first Martyr, Stephen, was put to death. Being satisfied that the rosary hangs still on his neck, he arranges its companion, the scapulary, formed of two square pieces of the stuff which is exclusively worn by some religious order. By means of the scapulary, he is assured either that the Virgin Mary will not allow him to remain in Purgatory beyond the Saturday next to the day of his death, or he is made partaker of all the penances and good works performed by the religious of the order to which the scapulary belongs. At last, having said a prayer to the Angel, who, he believes, keeps a constant guard over him, the devout Romanist composes himself to sleep, touching his forehead, his breast, and the two shoulders, to form the figure of a cross. The prayer and ceremonies of the morning are not unlike those of the night. Armed with the sprinkling of holy water, he proceeds to mass: if it happens to be one of the privileged days in which souls may be delivered out of Purgatory, you will see him saying a certain number of prayers

at different altars. He will repeat his rosary in honor of the Virgin Mary, dropping through his fingers either fifty-five or seventy-seven beads, which are strung in the form of a necklace. There may be a blessing with the *Sacrament,* which the good Catholic will not lose, for the sake of the plenary indulgence which the Pope grants to such as are present.— On that occasion you would see him kneeling and beating his breast, while the Priest, in a splendid cloak of silk and gold, in the midst of lighted candles and the smoke of frankincense, makes the sign of the cross with a consecrated wafer, inclosed between two pieces of glass set in gold.—It would, indeed, be an endless task were I to enumerate all the methods and contrivances of this kind recommended by the Church of Rome to all her members, and practised by all who are not careless of their spiritual concerns. These are facts which no honest Roman Catholic will venture to deny. I therefore ask whether, since revelation is the only means we have of distinguishing between religion and superstition,—between things and acts which really can influence our manner of being when we shall be removed to the invisible world; and fanciful contrivances which there is no reason to suppose connected with our spiritual welfare—I ask whether the whole system of the church of Rome, for the attainment of Christian virtue, is not a chain of superstitious practices, calculated to accustom the mind to imaginary fear, and fly to the church for fanciful remedies? Saint Paul had a prophetic eye on this adulterated Christianity when he cautioned the Colossians,* saying: *Let no man therefore judge you in meat or in drink, or in respect of a holy day: Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the head from which all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God. Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (touch not, taste not, handle not, which all are to perish with the using) after the commandments and doctrines of men? Which things have, indeed, a shew of wisdom in will-worship, and humility, and neglecting of the body.* I cannot conceive a more perfect resemblance than that which

* Chap. ii. 30*

exists between the picture of a devout Romanist, and the *will-worship* described in this passage. Observe the distinction of days, the prohibition of certain meats, the worshipping of angels, the numerous ordinances, the mortification and neglect of the body; and most of all, the losing hold of the head, Christ, and substituting a constant endeavour to *increase* spiritually by *fleshly,* that is, external means, instead of fortifying by a simple and spiritual worship, the *bands and joints* through which alone the Christian can have nourishment, *and increase with the increase of God.*

R. I confess that the likeness is very striking. But I wish to know if all the *will-worship* of the Romanists is fully recommended by their church.

A. It is in the most solemn and powerful manner. You have only to look into the devotional books which are used among the Romanists, and you will find their bishops encouraging this kind of religious discipline in the most unqualified terms. I could read to you innumerable passages confirming and recommending more *fleshly ordinances* than ever the Jews observed: and this too, in English Roman Catholic books, which, for fear of censure on the part of the Protestants, are generally more shy of disclosing the whole system of their church, than those published abroad. But what settles the point at once, and shews that it is the church of Rome and not any private individual, that adulterates the character and temper of Christian virtue, I have only to refer you to their Common Prayer-book, which they call the *Breviary*.— Now, that is a book not only published and confirmed by three Popes, but which they oblige their whole Clergy to read daily, for at least an hour and a half. Such, indeed, is the importance which the Church of Rome attaches to that book, that she declares any Clergyman or Monk who omits, even less than an eighth part of the appointed daily reading, guilty of sin, worthy of hell,—a mortal sin, which deprives man of the grace of God. The *Breviary* contains Psalms and Collects, and lives of Saints, for every day of the year. Those lives are given as examples of what the church of Rome declares to be Christian perfection, and her members are, of course, urged to imitate them as far as it may >possibly be in every one's power. Now, I can assure you, having been for many years forced to read the Breviary daily, that there is not one instance of a Saint, whose worship is not grounded, by the church of Rome, mainly upon the most extravagant practice

of external ceremonies, and the most shocking use of their imaginary virtue of penance.

R. What do they mean by penance?

A. The voluntary infliction of pain on themselves to expiate their sins.

R. Do they not believe in the atonement of Christ?

A. They believe that the atonement is enough to save them from hell, but not from a temporal punishment of sin.

R. But have they not *plenary indulgences* to satisfy for that temporal punishment?

A. So they believe; but the truth is, that they cannot understand themselves upon the subject of penance and indulgences. Penance, however, the Romanist Church recommends even at the expense of depraving the sense of the Gospel in their translations. As there is nothing in the New Testament which can make self-inflicted pain a Christian virtue, the Romanists, wanting a text to support their practices, have rendered the third verse of the 13th chapter of Luke, "Unless ye be *penitent, y*e shall all alike perish." Yet this was not enough for their purpose, and as the same sentence is repeated in the fifth verse, there they slipped in the word *penance.* Their translation of that verse is, "unless ye shall do *penance,* you shall all alike perish." By the use of this word they make their laity believe, that both confession, which they call *penance*, and all the bodily mortifications which go among them by the same name, are commanded by Christ.

R. That, Sir, I look upon as very unfair.

A. And the more so, my friend, as in the original Gospel, The word used^by the inspired writer is the same in both verses, and cannot by any possibility mean any thing but a *change of the mind,* which we properly express by the word *repent.*

R. What, Sir, is the origin of their attachment to bodily mortification?

A. A mean estimate of the atonement of Christ; and the example of some fanatics whom, at an early period of the corruptions of Christianity, Rome declared to be saints and patterns of Evangelical virtue. The monks, who took them for their models, gained an unbounded influence in the church; and both by the practice of some enthusiasts among them, and *by* the stories of miracles, which they reported as being the reward of their bodily mortification, confirmed the opinion of the great merit of penance among the laity. Here,

also, the mutual aid of the doctrines invented by Rome, contributed to increase the error: for, as the popes teach, that the *indulgences* which they grant are taken from the treasure of merits collected by the saints, it is the interest of those who expect to escape from purgatory by the aid of indulgences, that the treasure of penances be well-stocked; and they greatly enjoy the accounts of wonderful mortifications which their church gives them in her prayer-book.

R. Do you think these accounts extravagant?

A. I will give two or three, and you shall judge. You know that Saint Patrick is one of the most favorite saints among the Irish Roman Catholics, as having been the first who introduced Christianity into their island. The Church of Rome gives the following account of his daily religious practices, holding him up, of course, as a pattern, which, if few can fully copy, every one will be the more perfect as he endeavors to imitate. The *Breviary* tells the Roman Catholics, that when their patron saint was a slave, having his master's cattle under his care, he used to rise before day-light, under the snows and rains of winter, to begin his usual task of praying *one hundred times in* the day, and again *one hundred times* in the night. When he was made a bishop, we are told that he repeated every day the one hundred and fifty psalms of the Psaltery, with a collection of canticles and hymns, and two hundred collects besides. He made it also a daily duty to kneel three hundred times, and to make the sign of the cross with his hand eight hundred times a day. In the night he recited one hundred psalms, and knelt two hundred times—passed one-third of it up to the chin in cold water, repeating fifty psalms more, and then rested for two or three hours on a stone pavement.

R. I cannot believe it possible for a man to perform what you have said, unless he had the strength and velocity of a steam engine. That account must be false.

A. I will not enter into the question of its probability; all I have to do with, is the principle which it inculcates and proposes to the Roman Catholics. External ceremonies, and a course of self-murdering practices, are proposed by the Church of Rome, in nine out of ten lives of her saints, as objects of imitation. In the same spirit St. Catharine of Siena is represented as so addicted to the practice of fasting, that heaven, to indulge her in the performance of that pretended virtue, kept her, by miracle, without food from Ash-Wednesday till

Whit-Sunday. So the *Breviary* proclaims before the face of the world.

R. But does not our church recommend fasting as a religious practice?

A. The practice of checking our appetites, even those which we may indulge without sin, is a most useful exercise of the powers of the will over the inclinations of our passions. The man who cannot abstain from some savoury food, and is a slave to the cravings of his stomach, is little apt to control his inclinations when tempted to open sin. Upon this principle, and justly fearing that if the memory of fast was abolished, men might be inclined to believe that Protestantism encouraged gluttony and excess; the Church of England recommends a rational abstinence on certain days, which, especially when it is made to produce some savings to bestow upon the poor, must be acceptable in the sight of God. But neither are these fasts enjoined under the threat of damnation, as we find them in the Church of Rome, nor do they consist in a superstitious distinction, or quantity of food. The Roman Catholic fast is intended to produce pain and suffering, which is the object of their penances: ours is a mere check laid upon indulgence, and even that is left to the discretion and free will of every individual.

R. How far does the Church of Rome recommend the infliction of pain, as penance?

A. To an excess that destroys every year many well-meaning and ardent persons, especially young women of that communion. These deluded creatures read the lives of saints set forth by their church, and there they find many females who are said to have arrived at great perfection by living, like St. Elizabeth of Portugal, one half of the year on bread and water; besides the constant use of scourging their bodies, sleeping on the naked ground, wearing bandages with points that run into the flesh, plunging into freezing water, and ten thousand other methods of gradually destroying life. The Roman Catholic priests would make us believe that they always recommend penance in moderation. But when a young, tender and ardent mind is taught that God is pleased by voluntary suffering, and reads that the Church of Rome has made saints of those who killed themselves by penances, every thing which falls short of actual self-murder, will assume the appearance of moderation. The Church of Rome, in her prayer-book or breviary, commends Skint Theresa because

her ardor in punishing the body was so vehement as to make her use hair shirts, chains, nettles, scourges, and even to roll herself among thorns, regardless of a diseased constitution" These are the words of the breviary, from which the enthusiastic Roman Catholic properly infers, that to disregard a diseased constitution, and hasten death is a virtue. That such is the effect of the pope's lives of the Saints, is clear from what the breviary relates of another female saint, called Hose of Lima. She, it is said in the Roman Catholic prayer-book, u from a desire to imitate St. Catharine," wore day and night, three folds of an iron chain round her waist, a belt set with small needles, and an iron crown armed inside with points, all next the skin". She made to herself a bed of the unpolished trunks of trees, and filled up the chinks with pieces of broken pottery. The Breviary adds, that she did all this in spite of her "tortures from sickness," and was therefore frequently visited by saints, angels, and even our Saviour from heaven.

R. But do Roman Catholics really believe in those visits?

A. A sincere Roman Catholic cannot disbelieve what his own church so constantly teaches, without entertaining strange suspicions against the veracity of the organ and ground of his faith. Nothing can be more positively asserted than these supernatural wonders,- nothing more frequently repeated, than the thousands of novels contained in the Breviary. If, therefore, a Roman Catholic believes them all, he must be credulous like a child; if he disbelieves them all, or the greatest part, he must look on the popes and the Church of Rome either as a set of rogues or of old women.

R. Are the miracles reported so unworthy of belief?

A. I could give you at once a satisfactory answer, just by relating some of the stories of miracles which the Roman Catholic prayer book contains. But I wish to settle a general point on this subject of miracles. What is your notion of a miracle?

R. I must repeat what I said when you asked me the same question as to superstition. I believe I know what a miracle is, and yet I cannot express myself clearly upon the subject.

A. A miracle is an evident interposition^ of God's power, by means of a change in the order which he has established in the visible world. I hope I shall be able to make my meaning clearer by a very familiar illustration. Do you know the construction of a clock?

R. No, Sir.

A. So much the better for my purpose. What would you say if you saw the hand of the church clock go backwards?

R. I should say the clock was out of repair.

A. What, if you saw it first point twelve, then instantly eleven, then in another moment run forward to one?

R. I should say somebody is behind moving the wheels: the watchmaker must be there.

A. Could you, without knowing the mechanism of the clock, be certain that the extraordinary change in its working was not the effect of mere accident?

R. If the clock had only stopt, or gone the wrong way, I might have supposed its being the effect of accident; but the change having as we may say, a meaning, the experience of clocks which I have had all my life, is enough to convince me that the alteration in the course of the clock's working, cannot be the effect of chance.

A. Suppose, besides, that a man had told you, while the clock was going regularly, that he was acquainted with the maker; that he knew he was behind the hour-plate, and that in proof of this, he would request him to move the hand backwards and forwards. Would you believe what he asserted, if you saw the clock acting accordingly?

R. Most certainly.

A. Well, then, if what we have said of the clock and the watchmaker, we apply, with due reverence, to the world which we see, and its great author, God, we shall have a pretty correct idea of miracles, and something like a rule to judge of them. The world, you know, and every thing in it, proceeds by established and invariable rules, infinitely more wonderful and regular than the pointing of a clock, or of the most admirable piece of machinery. Without being able to penetrate into the manner in which life is supported, we feel no doubt that when a person has been laid four days in the grave, he cannot be brought to life by any regular operation of nature. Now, imagine yourself standing in the crowd which surrounded our Saviour before the grave of Lazarus. Observe how, lifting up his eyes, Jesus addresses himself to his Father, the Creator of heaven and earth, the Author and Giver of life; and says, *Father, I thank thee that thou hast heard me. and I know that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud*

*voice, Lazarus, come forth: and he that was dead came forth,** Would this change, in the usual laws of nature, this returning of the breath of life which had fled, be enough to convince you that the Maker of the world, though unseen, was really present and in direct communication with the visible person who had addressed him?

R. Most assuredly: just as I could not doubt that the watchmaker was certainly present, by seeing the clock-hand move against the regular and established order, at the desire of his friend, whom you supposed standing with me in the churchyard.

A. Let us still proceed with our illustration. Suppose that the people of the village having observed what passed between you, your friend, and the watchmaker, some boys came and told you, "Sir, while some of my companions were playing in the church-yard, the hour for school being on the point to strike, one of them cried out, Good mister watchmaker, put back the hand of the clock, and let us play another hour. As he said this the clock went back: this, Sir, is now done very frequently, and not only in our village, but all over the country."—Would you give the boy any credit?

R. I think I should be more inclined to give him a box on the ear.

A. Why?

R. Do you imagine me such a fool as to believe that a sensible man would be spoiling his clock, or altering the course of its working, to indulge the fancy of every idler? Why, Sir, I would not believe such a thing even upon better testimony than that of the children.

A. You are perfectly in the right, my friend; and if you keep in mind the principles by which you have decided upon the case I have supposed, it will be very easy for you to form a correct opinion of the spirit which prevails in the Church of Rome, on the subject of miracles. The *Breviary,* to which I have so often referred in the course of the present conversation, speaks of miracles performed by the Popish Saints, as if they were the most frequent occurrences within the spiritual dominions of the Pope. Every Saint's life ends with an assurance that he performed *"innumerable* miracles." Of the trifling occasions of the pretended miracles, it is impossible to give you an idea but by relating the stories themselves. I will

* John xi. 41-44

give you a few out of hundreds. To exalt the authority of the Pope, has at all times been the purpose of all the Romish contrivances. There is a ludicrous instance in the life of Pope St. John, which the Roman Catholic prayer-book gives annually on the 27th of May. The whole Romanist Clergy are informed on that day, that Pope John being on a journey to Corinth, and in want of a quiet and comfortable horse, borrowed one, which the lady of a certain nobleman used to ride.— The animal carried the Pope remarkably well; but when the lady attempted to use it again, she was thrown off every time she ventured upon the saddle. The Romish prayer-book explains this with great gravity, saying, that "the horse felt indignant at having to carry a woman, after having had the Vicar of Christ upon his back."

R. I imagine, Sir, that the Romanists would say, that that miracle had a very important object, such as establishing the supremacy of the Pope.

A. Such evasions are indeed very common among them; but no sensible man can be at a loss to show their futility.— Are not the Romanists ashamed to suppose, that when God had been silent in his Holy Scriptures, concerning Rome and the Pope, he would, by a kind of after-thought, make a horse become the expounder of his will? There are also a number of similar miracles told in the Breviary, evidently with the view of raising a great veneration for the relics which the Pope keeps at Rome, in order to draw people to visit that city, and spend their money among the unhappy inhabitants, whom his bad government keeps in a state of idleness and poverty. In the Bail or Proclamation which has been published for the *Jubilee* at Rome, in 1825, the Pope invites all Christians to take a journey to his great city, where, besides the benefit of a Plenary Indulgence^ they will have the comfort of approaching the sepulcher of St. Peter and St. Paul; who are supposed to be buried *in* a certain place, though no mortal being has ever seen their bodies; and beholding the very manger in which our Saviour was laid at his birth, and all the instruments of his passion: that is to say, the cross on which he hung, the nails which fastened him to it, the lance which pierced his side, the very crown of thorns which was upon his head; for the Pope pretends to be in possession of all those relics. You are to observe, that the existence of such objects not having been heard of for more than three hundred years after the death of Christ, it was necessary to impose them on the credu-

lity of the world by means of pretended miracles. So we are told, that the mother of the Emperor Constantine having employed some men to dig in Mount Calvary, three crosses were found; and being in doubt, which was the one on which our Saviour died, she applied them successively on a dead body, which came to life again when the true cross touched it. This story was published when the Roman Emperor Constantine having become a Christian, because it answered his political views to gain the favour of his Christian subjects—-his mother and the men in power could stop the mouth of any one who should attempt to expose or contradict the imposture. So much for the true cross, the bits of which that are worshiped through the Catholic countries would, if collected in one place, amount to more splinters than might be taken from the main-mast of a man of war. How the nails, lance, and crown of thorns were proved to be those used at our Saviour's passion, we are not told. When people have believed in the true cross, they will easily worship the nails, and even our Saviour's coat, which was kept at Constantinople before that city was taken by the Turks. These impostures were soon received as Gospel by the establishment of holidays in their honor, and adding a miracle now and then, when some new object of idolatry was to be palmed on the credulity of our forefathers. The *Breviary* gives a curious one to show the sanctity of another of the Roman relics. It informs us, that about the time when it became a fashion to discover every thing that had belonged to Christ and his Apostles, and Popes, Emperors, and Empresses joined to set up new relics, the Pope was in possession of an iron chain, with which St. Peter had, four hundred years before, been bound at Rome. The Emperor's wife, on a visit to Jerusalem, received there as a present, another chain, which, according to the Bishop of that city, had been on Peter's hands when he was liberated from prison by an angel. Having brought it to Rome, the Pope took both chains in his hands, and bringing them near each other, to compare them, both joined into one, at a jerk, so as to appear but one piece worked by the same smith.

R. These, Sir, are more like juggler's tricks than miracles.

A. Rome, however, has a great advantage over poor jugglers, who are closely watched by the eyes of an incredulous multitude, where every man is anxious to discover the tricks. But the Pope by nursing up every Roman Catholic in the cer-

tain belief of such stories, needs no proof nor testimony not even common caution, to foist the most mounstrous miracles upon the people. What man of common sense would remain in the Church of England, if our Prayer-book had it, as a most certain fact, that Westminster Abbey had been built at Paris in France, and that some hundred years ago, it had taken a fligh to the French coast, opposite to Dover; and having rested there for a few years, had, in a second flight, placed itself where it now stands?

R. Has the Breviary any story like this?

A. Perfectly like it. It relates, that the house in which the Virgin Mary lived, in the land of Judea, was carried through the air by angels, to the coast of Dalmatia, and from thence to Loretto, in the pope's dominions, where it is worth millions to the Popish Clergy; such is the number of Pilgrims that go to visit it, and the large and valuable presents which, for many centuries, have been sent by Roman Catholic princes and noblemen, to ornament it.

R. There is such falsehood in the face of that story, that I would not believe any thing, in the shape of miracle, through the same channel.

A. Yet there are Roman Catholics, who, rather than give way to the Protestants, will endanger the credit of the whole Gospel, by asserting that he who will not believe in the miracles which are reported on the authority of the Church of Rome, has no reason to receive those of the Gospel. So blind and headstrong is party spirit! Now, if there was no other reason to reject the testimony of Rome upon these points, but that she does, to this day, propagate stories which she knows to be false, such as the monstrous fable of the house of Loretto; nothing else would be wanting to condemn their most blasphemous comparison. Besides this, consider, my friend, the difference between believing the testimony of the Apostles, whose attestations we have in writing, and giving credit to the most idle reports, of which nobody knows the origin: between believing witnesses who sealed their testimony with their blood, and trusting popes and cardinals, who are enriched by their supposed miracles, and idle monks, to whom a new saint of their order, is worth more than an estate of a thousand acres: between miracles performed in the midst of incredulous and powerful enemies, and wonders brought to light by the Combined influence of emperors and popes, and published

among people who, being brought up in the most superstitious credulity, expect miracles at every turn!

R. A man must surely be blind to make the comparison!

A. The credulity, my friend, which such a prayer-book as the Breviary cannot fail to foster in the Romish Church, must make every sincere Roman Catholic an exceptionable witness on miraculous subjects. Men think they see what they wish to see: the least circumstance is turned into evidence of a miracle by credulous minds, impressed with the desire of supporting the interest of their church, and taught by that church that there *is piety* in implicit belief, and sin in caution and doubt. I cannot acquit the leaders of the Church of Rome of at least a connivance with a system of imposture, when I see the present Pope declaring a silly monk a saint worthy of public worship: and relating as one of his miracles, that by making the sign of the cross over two birds, which were on the table, dressed and dished, they took flight and disappointed the company. No,—this is an old story, repeated of many saints; and those who publish it, upon their authority, must know it to be false. I will not charge with the same kind of design, every one of our folks who firmly believe in the miracles of Prince Hohenlohe. As they all relate to diseases, the least accidental change for the better, produces the strongest assurance of a miracle in those who have heated their fancies in the full expectation of seeing it worked. We will not, therefore, compare their testimony with that of the Apostles and first disciples, till these good Romanists shall, in large numbers, publish the resurrection of one of their. friends, publicly executed, and attest the fact with their blood. This is what the Apostles and the immediate disciples of Jesus did. The Church of Rome manages the attestations of her miracles in a very different manner: she assures us that no person is declared a saint by her authority, without the performance of three remarkable miracles; but by an assumed air of caution, she commonly defers the trial of these miracles till one hundred years after the death of the candidate for saintship. This spirit of delusion, this determination of allowing the people to be deceived in every possible way that can attach them to the Romish communion, is most glaringly evinced in the annual jugglery performed at Naples, under the eyes of the pope. The patron saint of that town is a saint Januarius, part of whose blood, though shed in martyr-

dom, as they say, (for there is no dependence on these reports, even as to the existence of some of the Roman Catholic Saints) more than fifteen hundred years ago, is still preserved in a vial. On the day of the Saint's festival, the Bishop, surrounded by a crowd of Priests, and a multitude of lighted tapers, and clouds of the smoke of frankincense, takes the vial in his hands, where a red lump appears in an upper division. The people in crowds are kneeling in the church, expecting the yearly miracle with the greatest anxiety, while the Bishop handles the vial every way, till the lump begins to melt, and falls in drops into the lower part of the glass. Upon this, the bells are rung, the guns are fired, and the whole town is in a state of rapture. The trick is so gross, that there is not a Priest or a man of common sense at Naples, that is not convinced that the red clot is a certain composition which melts with very little heat—the heat that the hands of a Priest and a crowded church will produce. Sometimes it *is* a longer time in being brought about, and the populace, for whom the juggle is performed, are in a state of great fear and discontent. On one of these occasions, a very excellent friend of mine, an English officer, was near the Priests,- but the melting being delayed he was advised by one of them to retire, for the mob would have torn him to pieces, from a notion that the miracle was delayed on account of his being a Protestant. When the French, during the Revolution war, were in possession of Naples, the Priests wished to raise a tumult against them, and on the day of Saint Januarius, the blood would not melt. The mob were ready to take up arms, when the French General sent word to the Archbishop, that if the miracle was not performed instantly, he would play the artillery upon his palace. This broad hint had its desired effect: the blood began to drop, and all was quiet, A church which thus boldly tampers with the credulity of her members, and ventures upon a regular annual imposture, will assert any thing in regard to former times. Of Saints who lived in early ages, she published the most glaring falsehoods, though every man of common learning knows that the records in which they are related, are most impudent forgeries. From such documents it is, that Rome amuses her Clergy with the miracles of early Martyrs, who could not be burnt, though shut up within a house in flames; who would not sink, though thrown into the sea; who came unhurt out of a cauldron of boiling pitch and fat; who lived two or three days

with their heads nearly cut off; and who walked three miles with their heads in their hands.

R. Monstrous! and is all that still read in the Roman Catholic Prayer-book?

A. It is, day by day, the whole year through, and under heavy penalties for the omission. Were I to translate the stories of Saints from the Breviary, you would imagine I was amusing you with tales of goblins and fairies. You would hear of three different Saints who have sailed on their cloaks, as if on board a ship, carrying sometimes several monks with them. In that manner, we are assured by the Pope, that St. Francis de Paula crossed the Strait of Sicily; St. Raymond de Pennafort, from Majorca to Barcelona; and St. Hyacinth, a large river in Poland, swollen by a flood. You would hear of a St. Frances of Rome, who would stand for a long time in a river without being wet; and who used to quench her thirst with grapes produced by miracle, in the heart of winter. You would find a St. Peter of Alcantara, who was provided with a roof of snow, under which he might pass the night, and who made his staff grow into a fig-tree. There is scarcely a saint who did not begin to work miracles from his birth; nay, we are told of St. Bridget, that she saved her mother from drowning, being as yet in the womb. The bells used to ring of their own accord when Saints were born, as happened with St. John *a Deo*, St. Peter Celestinus, and many others; a swarm of bees built a honey-comb in the hands of St. Ambrose, St. Peter Nolascus, St. Isidore, and several other saintly babes, while in their cradles. Another baby Saint had her face changed into a rose, from which her name was given to her. These holy children often speak before they are five months old, as was the case with St. Philip Beniti, who at that age scolded his mother for not giving alms to some begging friars. All these wonders, and ten thousand others still more absurd, are asserted in the Prayer-book of the church of Rome. I have given a copious collection of them in my *Evidence against Catholicism*, where, lest any one should suspect I was not in earnest, I have copied the original words in Latin, at the bottom of the page.

R. I cannot help thinking, that though the church of Rome is not the best school for Christian instruction, it must afford a kind of spiritual amusement (spiritual I say, because I cannot find another word) to her followers. Her ceremonies, her miracles, her relics, must afford an agreeable variety to those who have never doubted her creed

A. Ah, my friend, nothing can be more deceitful than the appearance of that church. There is more misery produced by her laws and institutions than I can possibly describe, though I have drunk her cup of bitterness to the dregs. In the first place, a sincere mind which is made to depend for the hope of salvation on any thing but faith and unbounded trust in the Saviour, can never enjoy that Christian peace "which passeth all understanding." I have known some of the best and most conscientious Roman Catholics which that church can ever boast of; my own mother and sisters were among them; I have been confessor not a few years, and heard the true state of mind of the most religious nuns, and such as were looked upon as living saints, by all the inhabitants of my town. From this intimate knowledge of their state, I do assure you, that they are, for the greatest part, so full of doubts about their salvation, as not unfrequently to be driven to madness. In their anxiety to accumulate *merits* (for their church teaches them that their penances and religious practices are deserving of reward in heaven) they involve themselves in a maze of external practices. Then come the fears of sin in the very things which they undertake under the notion of pleasing God; and as they believe that their works are to be weighed and valued in strict justice, the sincerity of their hearts cannot help discovering, not only that they are nothing worth, but that sin is often mixed with their performance. In this state they are never impressed with the true scriptural doctrine, that the blood of Christ cleanseth from all sin, whenever the sinner with a lively faith, receives him as his only Saviour. They are not taught that good works are the fruit of true faith; but that they bear^ true share with Christ in the work of our salvation. They are thus forced, by their doctrines, to look to themselves for the hope of heaven; and what can be the consequence but the most agonizing fear? With the view of heaven and hell perpetually before their eyes, and a strong belief that the obtaining the one and avoiding the other depends on the performance of a multitude of self imposed duties, as complicated and more difficult than those of the ceremonial law of the Jews; and what can be the result but distracting anxiety? When a Protestant is conscious that he does not make the doctrine of salvation by faith in Christ, a means to deceive himself and indulge his passions; his trust is in the "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," which was made on the cross, removes all fear

from his soul. In his progress through the stormy sea of life? he does not, as the Romanist, cling with one hand to Christ, and depend on the strength of the other to break the waves. The poor deluded pupil of the popish school, looks (as man always does in cases of great danger) not to the stronger, but the weaker ground of his dependance for safety. Fear, consequently, predominates in his heart. "Mind your swimming hand," say his priests; "ply it stoutly, or Christ will allow you to sink."—"Hold fast on Him who is powerful to save," says the Protestant Church, in the language of the Bible: "all that you have to do, is to throw the weight of your sins and infirmities upon Christ." This is the only faith that can produce the fulness of "joy and hope in believing."

M. But are not good works necessary to salvation?

A. The truly Apostolic doctrine on that point will be best understood by looking to the direct consequence of sin. Besides, that the whole Scripture is full of loud warnings against wickedness, the Apostle expressly says: *Know ye not that the unrighteous shall not inherit the kingdom of God! Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate., nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.** So that there can be no doubt, that if we wish to be saved, we must renounce sin, or, as we are told by our Saviour, we must repent; that is, as the original word expresses it, we must *change our mind* from the pursuit of unrighteousness. By turning away from sin, and placing our full trust or faith in Christ, we are pardoned, and become justified in the sight of God. We then are made living' branches of the true vine, and the spiritual life which we receive from the trunk, cannot fail to produce fruit unto life eternal. Here then is the essential difference between the Protestant and the Roman Catholic doctrine of justification. The Roman Catholic believes that his good works are, in part at least, the means of his justification, and is anxious to secure and increase it by numerous external practices, especially by self-inflicted misery: the true Protestant feels assured, on the strength of Revelation, that as he turns with his whole heart, and excepts pardon through Christ's blood, his sins are pardoned without reserve. The work of justification, or acquittal, is thereby perfect; and the Spirit of Christ proceeds without

* 1 Cor. vi. 9,10.

delay in the subsequent work of sanctification. The Protestant has but one ground of salutary fear, lest he should wilfully and deliberately turn again from Christ to sin; but this fear is allayed by the certainty given him by the same Scripture, that God is faithful, and that it is God "who worketh in us both to will and to do, of his good pleasure."*—The system of popish justification is, I repeat to you in the words of that truly great and calumniated man, Luther, "a plain tyranny, a racking and crucifying of consciences." He knew this from his own experience, for like myself he had in his youth, tried it in the full sincerity of his heart. In order to secure his salvation, and following the advice of the Church of Rome, he made himself a monk, and most conscientiously kept the rule of his order; but he found, what I have frequently seen in those who bind themselves with the popish vows, that he was on the way to distraction and downright madness. "When I was a monk," he says, "I endeavored as much as possible, to live after the strait rule of my own order; I was wont to shrive (confess) myself with great devotion, and to reckon up all my sins, being always very contrite before, and I returned to confession very often, and thoroughly performed the penance that was enjoined unto me: yet for all this my conscience could never be fully certified, but was always in doubt, and said this or that thou hast not done rightly: thou wast not contrite and sorrowful enough: this sin thou didst omit in thy confession, and so forth. Therefore, the more I went about to help my weak, wavering, and afflicted conscience by men's traditions, the more weak and doubtful, and the more afflicted I was. And thus, the more I observed men's traditions, the more I transgressed them; and in seeking after righteousness, by mine order, I could never attain unto it."—To the truth of this statement, I myself can bear most ample testimony. In fact, with the exception of the persecuting spirit of the Church of Rome. I know nothing more odious and mischievous than her contrivances after the righteousness or sanctity which she recommends; they are indeed, a *plain tyranny, a racking and crucifying of the conscience.*

R. What contrivances do you mean?

A. I mean the popish laws, by which, in order, as they say, to make their clergy more perfect, men are led into the most fatal snares, even to the loss of their souls, or at least to

*Phil. ii. IS.

the rum of their happiness. It is, indeed, a consequence of the Romanist doctrine of good works, or works through which men acquire a title to salvation, that they should lay intolerable burthens on the neck of well disposed Christians.— Hence the Pope has made it necessary for his clergy never to marry; and for both men and women, who, striving after the imaginary perfections of works, make themselves monks, friars and nuns, to make vows of never marrying, of obeying the superior of their convents, and possessing no money. They also oblige themselves to keep the rule of their order, which gives forty or fifty commandments, besides those of God; and which, by their vows, they consider as binding as if they were all in the bible. As far as this goes, such a system would be a dangerous absurdity: for what can be more unreasonable than to endanger salvation by self-imposed duties, when we know how difficult it is for man to keep the plain laws of God. But as the object of all these human ordinances is, that the Church of Rome may be able to make an external show of the sanctity of her unmarried priests, and the self-denial of her professed monks and nuns; the popes fearing lest those who undertake these duties, should soon find them impracticable, and shame the Church by resuming their Christian liberty— the popes, I say, most unfeelingly, and with the greatest disregard of men's salvation, have induced all Roman Catholic governments to force clergymen, friars, and nuns, to abide by their profession; so that whoever finds himself unable to live in celibacy, or within the walls of a convent, must fly his country, under the dreadful certainty, that if taken in the attempt, he shall be punished with a cruel imprisonment during the rest of his life.

R. That is certainly a piece of tyranny which I have not sufficient words to describe.

A. You would, indeed, want words to express your feelings, if you had seen the effects of that proud and insolent despotism of the Romish Church, as I have. Indeed I am touching upon a subject of which I cannot speak without the most lively pain and indignation. When Saint Paul enumerates the advantages which the unmarried Christians had in the early days of the Gospel, he uses the greatest caution. "This (says the Apostle) I speak for your own profit, not that I may cast a snare upon you." The Church of Rome, on the contrary, carried away by her pride, uses every art to induce young persons of either sex to bind themselves with religious vows of chastity for life. All her books of devotion, and especially her

established Prayer-book, are full of the praises of virginity. She carries her absurd, not to say wicked, extravagance, to the point of asserting of one of her female Saints, (Saint Rose of Lima, whom I have already mentioned) that she made a vow of perpetual chastity at the age of five years. There was indeed a time, when children were bound by their parents to become Monks and Nuns for life; an engagement which they were forced to keep when they grew up. But now the church of Rome allows boys and girls of sixteen to take the religious vows, and having done so, she puts them under the guard of the Roman Catholic Governments, who, frightened with the spiritual threats of the Popes, employ their force to make them prisoners of the church for life. It would make your very heart sick to see the nunneries abroad. They are large houses, with high walls like prisons; having small windows at a great distance from the ground, and guarded by strong and close iron bars, bristled over with long spikes. As it is the custom among Roman Catholics to send most of their little girls to be educated by the Nuns, the poor innocents become attached to their teachers, who are besides exceedingly anxious to gain recruits to their order. The girls are petted till they come of age to take the vows. The priests, who being not allowed to marry, feel a strong jealousy of those who take a young and amiable wife, are always ready to advise their young penitents to take the veil. In this manner a great number of unsuspecting girls are yearly entrapped in the Roman Catholic church. Even in England, nunneries have been on the increase of late years. Some of these poor prisoners continue in their slavery without reluctance: many feel unhappy, but submit from the shame of changing their minds, and because even in this country, where the Protestant law would protect their leaving the convent, their relations would look upon them as reprobates, and their Priests would harass them to death. In Roman Catholic countries, the hopelessness of their case obliges many to bear their unhappy lot patiently. But some are driven to desperation, and I have known instances which prove that the Pope is a more unfeeling tyrant than any slave-master in Algiers.

R. Have you really seen a poor female dying for liberty? and yet kept like a criminal in bondage?

A. I have known many; but there was one among those unhappy victims, whose sufferings harrow my mind and heart whenever they com© to my recollection. You must, how-

ever, be made acquainted with her melancholy story; but to save myself the pain of telling it anew, let me read it out of my *Evidence against Catholicism:*

"The eldest daughter of a family intimately acquainted with mine, was brought up in the convent of Saint Agnes at Seville, under the care of her mother's sister, the abbess of that female community. The circumstances of the whole transaction were so public at Seville, and the subsequent judicial proceedings have given them such notoriety, that I do not feel bound to conceal names. *Maria Francisca, Barreiro,* the unfortunate subject of this account, grew up, a lively and interesting girl, in the convent; while a younger sister enjoyed the advantages of an education at home. The mother formed an early design of devoting her eldest daughter to religion, in order to give her less attractive favorite a better chance of getting a husband. The distant and harsh manner with which she constantly treated Maria Francisca, attached the unhappy girl to her aunt by the ties of the most ardent affection. The time, however, arrived when it was necessary that she should either leave her, and endure the consequences of her mother's aversion at home, or take the vows, and thus close the gates of the convent upon herself for ever. She preferred the latter course; and came out to pay the last visit to her friends. I met her, almost daily, at the house of one of her relations; where her words and manner soon convinced me that she was a victim of her mother's designing and unfeeling disposition. The father was an excellent man, though timid and undecided. He feared his wife, and was in awe of the Monks; who, as usual, were extremely anxious to increase the number of their female prisoners. Though I was aware of the danger which a man incurs in Spain, who tries to dissuade a young woman from being a Nun, humanity impelled me to speak seriously to the father, entreating him not to expose a beloved child to spend her life in hopeless regret for lost liberty. He was greatly moved by my reasons; but the impression I made was soon obliterated.— The day for Maria Francisca's taking the veil was at length fixed, and though I had a most pressing invitation to be present at the ceremony, I determined not to see the wretched victim at the altar. On the preceding day, I was called from my stall at the Royal Chapel, to the confessional. A lady, quite covered by her black veil, was kneeling at the grate through which females speak to the confessor. As soon as I

took my seat, the well-known voice of Maria Francisca made me start with surprise. Bathed in tears, and scarcely able to speak without betraying her state to the people who knelt near the confessional box, by the sobs which interrupted her words; she told me she wished only to unburden her heart to me, before she shut herself up for life. Assistance, she assured me, she would not receive; for rather than live with her mother, and endure the obloquy to which her swerving from her announced determination, would expose her, *I* she would risk the salvation of her soul.' All my remonstrances were in vain. I offered to obtain the protection of the Archbishop, and thereby to extricate her from the difficulties in which she was involved. She declined my offer, and appeared as resolute as she was wretched. The next morning she took the veil; and professed at the end of the following year. Her good aunt died soon after; and the nuns, who had allured her into the convent by their caresses, when they perceived that she was not able to disguise her misery, and feared that the existence of a reluctant nun might by her means transpire, became her daily tormentors.

"After an absence of three years from Seville, I found that Maria Francisca had openly declared her aversion to a state from which nothing but death could save her. She often changed her confessors, expecting comfort from their advice. At last she found a friend in one of the companions of my youth; a man whose benevolence surpasses even the bright genius with which nature has gifted him; though neither has been able to exempt him from the evils to which Spaniards seem to be fated in proportion to their worth. He became her confessor, and in that capacity spoke to her daily. But what could he do against the inflexible tyranny in whose grasp she languished!

"About this time the approach of Napoleon's army threw the town into a general consternation, and the convents were opened to such of the nuns as wished to fly. Maria Francisca, whose parents were absent, put herself under the protection of a young prebendary of the Cathedral, and by his means reached Cadiz, where I saw her on my way to England. I shall never forget the anguish with which, after a long conversation wherein she disclosed to me the whole extent of her wretchedness, she exclaimed, *There is no hope for me!* and fell into convulsions.

"The liberty of Spain from the French invaders was the signal for the fresh confinement of this helpless young woman to her former prison. Here she attempted to put an end to her sufferings by throwing herself into a deep well: but was taken out alive. Her mother was now dead, and her friends instituted a suit of *nullity of profession,* before the ecclesiastical court. But the laws of the Council of Trent were positive; and she was cast in the trial. Her despair, however, exhausted the little strength which her protracted sufferings had left her, and the unhappy Maria Francisca died soon after, having scarcely reached her twenty-fifth year."

R. Sir, the history of your unfortunate friend is so horrible that I wonder how whole nations can conspire to support a tyranny wicked enough to sacrifice not only the body but the soul of the helpless creatures who fall into its snares. I know that God is infinitely merciful; but does it not strike you that the Pope and his Church, provided they keep their slaves, do not care if they are driven to suicide, and all the sins which follow and attend despair?

A. I know that the Pope and his counsellors are perfectly indifferent about moral evils which arise from the laws which keep up the appearance of infallibility in their Church.— Rather than alter her law of celibacy, Rome has allowed her clergy to be for many ages exposed to the most fatal temptations; and for the most part to be involved in the guilt of many a secret, and many an open sin, which might be avoided by the repeal of that law.

R. Does not the Pope ever dispense with the law of celibacy?

A. Rome, my friend, never draws back but when fear compels her. The only dispensation I ever heard of, was obtained by Bonaparte for Talleyrand, a French bishop. The whole history of Papal Rome proves that nothing but absolute compulsion will ever make her change her conduct. Even when the popes have been forced to yield to necessity, they have always done it in sullen silence, and never by publicly disclaiming even their most unjustifiable and tyrannical laws. At this moment, when the Pope knows that by a short declaration he should instantly remove all the difficulties which oppose the termination of what is called the Catholic Question, and dispel the well-grounded fears which most Protestants have of the admission of Roman Catholics to seats in Parliament,—

the Pope lets them struggle on towards the object of their ambition: with the view, no doubt, of reminding them, in case they should gain the point, that it is the duty of every spiritual son of Rome, to exert himself in the destruction of Protestantism, and consequently so to behave themselves in Parliament, as to undermine the foundations of every Christian denomination which does not acknowledge the Pope as the Vicar of Christ on earth.

R. I know, Sir, many Roman Catholics who are most excellent people, and who appear to bear no malice against the religion of their neighbors.

A. I have no doubt that there are many such persons among them: but am equally certain that every spiritual subject of the Pope is bound to oppose Protestantism, by the same conscientious principle which makes him a Roman Catholic.— Why is he a Romanist? Because he thinks the Pope's religion the safest way to save his soul. Would he then endanger that soul by acting against the principles of that religion, merely for the sake of the Protestants?

R. I wish you would tell me the real belief of the Church of Rome with regard to Protestants.

A. The Church of Rome declares as positively as she does the doctrine of the Trinity, and the Death and Resurrection of our Saviour, that there is no salvation out of her pale; that is to say, that the promises of the Gospel are exclusively made to those who acknowledge the Pope as the representative of Christ. This doctrine has been repeatedly established by the highest authority of the church of Rome, which is the Pope and his Bishops met in council. The same authority has declared and bound all Roman Catholics to believe, that every person who has received baptism, either in their church, or out of its is obliged *to obey all the precepts of the holy church,, either written or delivered by tradition; and that whoever denies that such baptized persons should not be forced to obey those precepts by any other punishment than that of excommunication., is to be accursed.* Such is the declaration of the Council of Trent,* whose infallibility no Roman Catholic can disbelieve. He is therefore *accursed* by the church of Rome who supports religious toleration. Nothing, consequently, can be more evident, than that sincere Roman Catholics are bound to be intolerant; for the Roman Catholic re-

*Session VII. Canon IV. and XIV.

ligion does not consist only in believing certain doctrines, but in believing them in obedience to that church of which the Pope is the head. The sincere Roman Catholic cannot therefore explain away the practical consequences of his creed.— He believes what his church believes: his church believes that whoever denies that baptized persons should be forced to obey the traditions of Rome, is accursed; he must therefore deem himself *accursed* if he omits any opportunity of forcing people into the Romish communion. Besides, if you see the Roman Catholics incessantly at work to make converts by persuasion, because their church declares it to be their duty to snatch the souls of Protestants from eternal damnation; how can you suppose that, if they had power, they would not use it for the same purpose and under the same authority? But we are not left to inferences and conjectures upon this subject. The church of Rome is so fully determined to impress upon her children their duty of forcing Romanism upon all who may be under their influence, that she enjoins that intolerant principle under an oath. The most solemn declaration of the Romanist Faith ends in words which, translated into English, are as follows: "This true Catholic Faith, out of which none can be saved, which I now freely profess and truly hold, I promise, vow, and swear, to retain (with God's assistance) whole and entire to my life's end, and to procure to the extent of my power, that all my subjects, or those who, by virtue of my office, may be under my care, shall hold, teach, and preach the same." This oath was framed by the Council of Trent, with a determination to tender it to all persons in power; and is taken, even in this Protestant kingdom, by all Romanist Bishops and dignitaries. If this be not a proof, that checking and opposing every religion but that of the Pope, is considered a strict duty by the Church of Rome, all sound reasoning is at an end.

R. Do you suppose that any free-born Briton could approve of any thing like the Inquisition?

A. I have a very high opinion of the British character; but, on the other hand, I am too well acquainted with the baneful effects of the Roman Catholic religion upon the mind. I hope that few among the subjects of Great Britain are, in their hearts, abettors of that darling of the Romish Church—the Inquisition. But I know, that a dignified Spanish Clergyman, who was in London a few years ago, met with English Roman Catholics who declared their approbation of the Inqui-

sition. In the preface to a history of that infamous tribunal, which he published in the year 1818, he has the words which I am going to give you translated from the French: *"During my residence in London, I heard some Roman Catholics say, that the Inquisition was useful in Spain for the preservation of the Catholic Faith; and that it would have been well for France if it had had a similar establishment."** This he asserts, not to attack the Roman Catholics, for he died in the communion of their Church, but as a simple fact, and by the way.

R. I am quite surprised!

A. I am not surprised at all. It is when I hear of Roman Catholics, who engage not to persecute Protestants, even if they had the power, that I am seized with astonishment.— How can the spiritual children of Rome be so unlike their mother? Was it not the Church of Rome that in Spain, urged the burning of *thirty-one thousand nine hundred and twelve* dissenters from her doctrines, and that punished with imprisonment, fine, confiscation, and public infamy, *two hundred and ninety-one thousand four hundred and fifty,* who saved their lives by recantation? Was it not by the same authority that in this kingdom of England, and during the four years of the reign of Queen Mary, *two hundred and eighty* persons were burnt alive; the number of those who perished in prison, for not turning papists, being unknown? If this sanguinary church acknowledged her error, if she confessed that she was misled by the ignorance and bigotry of old times, (though she herself had undoubtedly caused that ignorance and bigotry) we might believe that her children had also put off their persecuting character. But when has mortal man heard that the Church of Rome ever whispered a regret for the torrents of blood with which she has drenched the earth? Her Spanish Inquisition existed till within the last five years. The Pope restored it in 1814, and his bishops are at this moment doing every thing to revive it. But what is the existence or abolition of the Inquisition, but a mere external symptom of power or want of it, to put the invariable principle of Romanist intolerance into practice? The cruel deeds of the Romish Church are nothing but a republication, in blood of the articles of her faith stamped in every copy of the decrees of Trent. How then can I believe that sincere Roman Catholics have renounced persecution, when a man's hopes of

* Llorente's History of the Spanish Inquisition. Paris edition, 1818, vol. I. p. xxii.

eternal happiness are bound up in a persecuting creed, he may indulge in toleration as he does in sin, under a sense of spiritual danger, and a hope of future amendment: in the hey-day of life he will be for letting every man have his way; but I would not trust my liberty and my life into his hands, differing, as I do, from his creed, when he turns his thoughts to religion, and begins his course of Romish repentance.

R. I had never till now believed that intolerance and persecution could be taught by Christians as necessary for salvation.

A. One benefit, I trust in God's grace, you will at least derive from the clear proofs I have given you, that such is the doctrine of the Church of Rome. Convinced as you must be, that she makes persecution an essential part of her creed, you will bear that fact in mind, if ever her emissaries should try their arts to seduce you from your Protestant profession. Whenever you shall hear the often told story of St. Peter and his primacy, you have only to remember the tyrannous doctrine and conduct of the popes which have grown out of that threadbare fiction. Compare the government of the pretended successors of Peter, with the model of a Christian pastor, which Peter himself has left in his first Epistle. "Feed," he says, "the flock of God which is among you, taking the oversight thereof, NOT BY CONSTRAINT, but willing^; not for FILTHY LUCRE, but of a ready mind; NEITHER AS BEING LORDS OVER GOD'S HERITAGE, but by being en samples to the flock"* There needs not much learning to rebut all the pretensions of the Romish Church, when you compare her popish government with this passage. You have only to remember the constraint and bloodshed by which the popes obtained at one time the *oversight* of the flock of God: the *filthy lucre* which at this very day is the effect of their indulgences and dispensations; and lastly, to observe the *lordly* manner in which they still claim the spiritual dominion of this and all other countries which have shaken of their tyrannical and usurped authority. Remember all this, and beware my friend, of the guiles and arts of a church, which, even at this moment, looks upon you and your brother Protestants as runaway slaves, whom she does not punish, from mere want of power; and rest assured, that where there is so much spirit of pride and ambition, the Christian spirit must have been nearly quenched,

* 1 Pet. v. 2, 3.

HISTORY

OF

PAPACY IN THE UNITED STATES.

Much has been said and written of late in respect to the Roman Catholic Church in this country. Never since the foundation of the government has its dangerous tendency been so thoroughly canvassed. The public mind has begun to arouse itself to the subject, and to appreciate in some measure its great importance. In entering into the field, it is not our design to trace out at length the character of Roman Catholicism, or mingle to any considerable degree in the controversy in respect to it. We propose rather a calm and candid history of the Papal church in our own land, embracing of course, its progress and spirit, and also whatsoever may relate thereto in the old countries. But while this is our main design, there are some thoughts in respect to the character of Romanism itself, which we feel impelled, first of all, to suggest. The history of Papal Rome has ever been a history of persecutions. Its annals teem with the blood of Martyrs—the cruelties exercised against the Albigenses—the fires of Smithfield—the draggonnades of the Cevanois—the massacre of St. Bartholomew and of 1641—are noted instances of the persecuting spirit of this "mother of abominations." And now we inquire, is this history to be charged to the account of the Roman Catholicism of the present day! Are we to hold the Papal church now responsible for the errors of a past age? Is that church to be considered a persecuting church now because it was centuries ago! It has been urged with much force by Papal writers, that this ought not to be,—nay, that if this rule of judgment is applied, there is no church existing which is not to be considered a persecuting church. The question is easily settled by inquiring what things in the constitution of the Roman Catholic church were the cause of its persecutions, and whether they still exist? All churches have

persecuted when the power was in their hands; this is a sad fact in human history. But we should by no means now lay to the charge of those churches the persecutions which they inflicted upon their opponents in an age of darkness, provided they have abandoned the elements of persecution in their organization. What then were the elements of persecution in the Roman Catholic church in the days of the Albigenses? They were two; the claim to infallibility, and the false philosophical notion that it is *possible* to coerce the will. From the conjunction of these two streams rose and flowed on the deep, and dark and dreadful river of Papal persecution. From the union of these two elements—religious tyranny resulted. Have they abandoned them? Or do they still exist? The claim to infallibility is held with as tenacious a grasp as ever. This no one denies. The priests and bishops of the church, whatever glosses they may throw around the other odious doctrines of their religion, have thrown none whatsoever around this, but have ever held it forth to view,—boasting indeed of it as one of the glories of their system. And as for the other element, the false philosophical notion that it is possible to coerce the will, who does not know that it is still retained? There is no better proof of the fact, than to see the notion practically acted out. Look then at the Roman Catholic church, and tell us if every where you do not see it in operation. What else is it that leads that church to keep the Bible from its votaries; or if compelled by public opinion to allow it to them, why do they mar its pages with a commentary added thereto as an authoritative exposition of its sacred truths, binding the conscience? What else is it which leads this church to teach its disciples that they must receive implicitly the faith which they are taught? Is not the will here coerced, hampered, refused its native exercise? Indeed, is there anything more an object of dread to the Roman Catholic priest, than the right of private judgment rearing up its head among his flock? The entire system of the Papacy is a system of coercion—it does not leave men to the free exercise of their wills or conscience —but keeps them in servitude by barring the avenues of thought and reflection. To be sure this servitude is in a sense voluntary, since the catholic consents thereto; but why does he consent? Because the Papal system has so wound around his soul as to exclude all light and motive from entering—because, having taken him in charge from his earliest years, it

has completely, and wholly wrapped him up in the idea that it would be a mortal sin for him to think for himself on the subject of religion. He is to take passively as his faith whatever the church teaches him. And observe, we do not here object to the discipline of the church; every church must have its discipline, and exclude from its communion all those who trample upon its rules; in this there is no undue violation of the freedom of the will, but it is the inculcating the idea that it is damnable to think on religious matters, to which we object, and which we bring forward as proof positive that the Roman Catholic church still maintains the false notion which we have ascribed to her. For if the Roman Catholic priests think they gain any thing by restraining and limiting the free choice and opinions of their votaries, surely they will think it a gain to bind the opposing wills of their enemies.

In confirmation of this, we add the express words of some of their leading dignitaries. "The Bishop of Baltimore, writing to the Austrian Society, laments the wretched state of the Catholic religion in Virginia, and as a proof of the difficulty it has to contend with, (a proof doubtless shocking to the pious docility of his Austrian readers,) he says, 'I sent to Richmond a zealous missionary, a native of America. He traveled through the whole of Virginia. The Protestants flocked on all sides to hear him; they offered him their churches, court houses and other public buildings, to preach in, which however is not at all surprising, for the people are divided into numerous sects, and know not what faith to embrace. In *consequence of being spoiled by bad instruction, they will judge every thing themselves;* they therefore hear eagerly every new comer.'"*

"Mr. Baraga, a German missionary in Michigan, in giving an account of the refusal of some persons to have their children baptized, lays the fault on this "*too free government"†*

Here then, by two members of the Roman Catholic clergy in this country, and one no less a personage than the prelate of Baltimore, the notion of coercing the will is most distinctly avowed.

If now we cross the water and take our stand in the very heart of this holy religion, what do we find? Any thing like

* See a work entitled "Foreign Conspiracy against the United States," published by Leavitt, Lord & Co. 1835. page 74.

†Ibid, page 75.

liberty of conscience,—liberty of thought,—liberty of choice No! The despotism of the Papacy has sealed up all these fountains of improvement, and appearing with its notions of religion, forces them upon all the natives of that unhappy land. Of course, if in the bosom of that communion, there should arise conscientious doubts and scruples, in respect to any of their doctrines, persecution would follow. An account has lately reached us of an instance in Portugal, where a poor female was most rigorously and cruelly treated, and finally sentenced to death, because she expressed her doubts as to the truth of the ridiculous dogma of transubstantiation. Does not the spirit which animates the heart of Popery glow in its members? Here then is a church claiming to be infallible in doctrine, and believing it possible to coerce the will; how can it be otherwise but that such a church should persecute wherever it has the power? It must do so in the nature of the case. The very principle of duty itself requires it to persecute. Every man is bound to do all he can, to spread those doctrines which he considers true; and so it is with every church. If it is possible to compel assent to them, then is there an obligation to compel it.

Look then at the Roman church. It has, as it believes, in its possession, the infallible truth of God, and it believes that men can be compelled, with profit to themselves, to embrace it; the result is plain—it must compel them. Within it the elements of persecution are still retained, and therefore it is still a persecuting church, and all the cruelties of former ages are still to be laid to its account. To the extent of its power in every country, it must exercise religious tyranny. In our own country, its own followers are its victims. It binds them down as with a chain of iron. All others are protected from it by the laws of the land, but let it ever gain the ascendency and make the laws, and it would, it must, extend its persecutions to those without its fold. This would not be the case with other churches. In past times, they too have persecuted; but the light of day has broken in upon them, and they have abandoned forever the elements of persecution. They do not claim infallibility, neither do they believe it possible or advantageous to coerce the will. It is a settled principle with them that nothing but motives of a moral kind should be brought to bear upon the conscience, that every man should be left to the freedom of his own will. It is only in the freedom of the will, they believe that man can be truly

qualified for Heaven and glory. Thus much in respect to the persecuting nature of the Roman Catholic church, in comparison with other churches. And as will be very readily seen, it has a very important bearing upon the subject of this article.

And here mention should be made of another thing; the danger of this church to our liberties. We are not of that number who are given to unnecessary alarm, on this point. We are not disposed to be nervous in respect to the freedom of our country, and start at every slight noise that may seem to threaten it. Indeed we say candidly, we have very little fear that as an actuality, Popery will ever overspread this country and destroy its freedom. And yet as candidly we say that of those things that are to be guarded against by us, Popery is* one. Our faith is strong in the perpetuity of our institutions we do not believe any thing will prevail against them. We believe that "the salvation of America is the hope of the world,"* and therefore, that in the providence of God, America will be saved. And yet it would be madness to say that there are not many things which jeopardize our liberties, and which it is the duty of American freemen to watch with jealous vigilance. Among these undoubtedly is this apostate church. Who does not know that all the ministers of that church, bishops, priests and deacons, are all appointed by the Pope, and are all under oath to him, and who does not know that the Pope is the mere tool of Austria, the home and resting place of despotism itself?†

But whatever is to be feared from foreign conspiracy, there is much more ground of apprehension from the presence of Roman Catholics among us. We are inclined to believe that any attempt to enslave this country by foreign emissaries, would be met and resisted by our Roman Catholic countrymen themselves. However this may be, their presence here, is still, to our mind, the greatest source of danger. Bound in such strong bonds to the priest, resisting him at the penalty of their soul's salvation, we see in them a large body of men, under the entire control of a few ambitious prelates.

The great danger to which free governments are subject, is the concentration of power in the hands of a few. And if this be so, let it be remembered what a tremendous power there is in the great number of Romanists in our country, and how per-

* Rev. Dr. Hawes.

†See on this subject the work above quoted, "Foreign Conspiracy," in which it is very ably treated. A new edition has lately been published,

fectly it is concentered in the hands of the priests. Did not John, bishop of New York, otherwise called Bishop Hughes, in a letter to Col. Stone, speaking of a time when the Catholic population were very much excited on the school question, give utterance to a sentiment like this, that had he not restrained them, the consequences would have been fearful? that he held them back with the might of his power? And suppose he had willed otherwise!

But we must stay no longer in depicting the nature of the Roman Catholic faith, and its dangerous tendencies in respect to the religious and civil liberties of the country. It is time that we bring forward those facts in respect to its history, to which we have had access. The Roman Catholic church in this country, dates back to its first settlement. "A Jesuit priest accompanied the emigrants to Maryland, in 1632, and from that date till the period of the Revolution, the American Catholics in Maryland and Virginia were constantly served by Jesuit missionaries, sent from England. The Rev. Dr. John Carroll, having been elected the first bishop, by the clergy, through a special indulgence granted them by Pope Pius VI. a See was constituted, and the bishop elect was consecrated in England, August 15, 1790. He had been chosen by twenty-four out of twenty-six priests, assembled for that purpose. At length in 1810,* the increase of the Romish communion had become so great in the United States, it was judged best at Rome, to erect the Episcopate of Baltimore into a Metropolitan or Archepiscopal See, and to establish four new Suffragan dioceses, namely Boston, New York, Philadelphia and Bardstown, † Kentucky. This was accordingly carried into effect with great pomp and solemnity. Previous to this period, New Orleans had been erected into a bishoprick, and in 1820, those of Richmond and Charleston were added. All these are entitled from the places where they are constituted, as in countries connected with the Romish government, or as is done in Episcopal England. Singular, therefore, as is the sound, Boston, the capital of the Puritans, is designated as an episcopate, subject to Rome. At her court, doubtless, this has been regarded as no small triumph, and on this side the water appears no trifling anomaly."‡

* The writer has fallen into an error of two years. These sees were constituted in 1808, according to the Catholic Almanac of 1844.

† Since changed to Louisville.

‡ From an article in the Quarterly Register of the American Education. Society, Vol II. February, 1830.

To the above dioceses, there were added in 1821, the diocese of Cincinnati, comprising the state of Ohio; in 1826, that of St. Louis, comprising the state of Missouri, in 1829, that of Mobile, comprising Alabama and Florida, in 1833, that of Detroit, comprising the state of Michigan; in 1834, that of Vincennes, comprising the state of Indiana; in 1837, that of Dubuque, comprising Iowa territory; of Nashville, comprising the state of Tennessee; of Natchez, comprising the state of Mississippi; in 1843, that of Pittsburg, comprising Western Pennsylvania; of Little Rock, comprising the state of Arkansas; of Chicago, comprising the state of Illinois; of Hartford, comprising the states of Connecticut and Rhode Island; and of Milwaukie, comprising Wisconsin territory; and in the same year, Oregon territory was constituted a vicariate. So that now the whole land has been apportioned and divided, and every thing prepared, in the disposition of the forces, to go up and possess it. Twenty-one dioceses and one vicariate is the Popish division. And every one of these they have manned with a bishop or vicar, to lead on the forces, and with a sufficient number of priests to watch over the faithful. Nor have they rested here. They know too well the philosophy of influence and power, to neglect institutions of learning. They have dotted our land with their colleges and ecclesiastical schools, and female seminaries. And these they are steadily increasing.

Let it not be supposed that these schools are the schools of free thought. They are the schools of Popery, and the genius of Popery presides ever in them. It is their design, by the appearance of liberty, to rivet stronger the chains of slavery. And their influence is very great for this end. And yet, we do believe, that they will be the means of raising up many thorns in the side of the church. Of all the operations of the Papists, these give us the least alarm; though undoubtedly, they are, as a general thing, the means of advancing the cause, and that in many ways; yet, we see in them also, a means, which in the providence of God, may be used, and we believe, will be used, to the directly opposite result. Here, we believe, light will break in upon many minds, despite the barriers flung around them, and many be educated for reformers, for knowledge is the very germ of reformation. Still, it is the part of wisdom in the Roman Catholics, to establish these institutions, and their immediate effect is, doubtless, to

strengthen their power. Thus much at present in respect to the progress of Romanism in this country. We reserve some details for the conclusion of the article, while we proceed now to consider the societies in Europe, who are interested in us, and in the progress of Popery among us.

And first "something must be remarked in reference to the resuscitation of the Order of Jesuits, especially as this relates to their labors in the United States. To no body of men whatever, has the See of Rome been more deeply indebted than to this, for active, persevering and devoted service. Of their former history, their inflexible principles, the abilities and accomplishments of their most distinguished members, the extent of their missions, their estimation in courts, and influence in the cabinets of princes, little need be said. It is a subject of general notoriety, and familiar to all who read. Equally known is the hatred of this celebrated society, excited even in kingdoms like France, Spain and Portugal,—devoted, and the latter too, almost blindly, to the interests of the See of Rome. This odium demanded at length the suppression of the order, and it was the glory of Ganganelli, ultimately to effect it in 1776. Rumor says it cost him his life. From the time of Clement XIV. the society which had been so powerful and so richly endowed, lay dormant for nearly forty years, at least so far as regarded its public appearance with its own name. But Pius VII. ventured to resuscitate it; and by his bull of August 7, 1814, brought it again into existence, in all the states acknowledging spiritual subjection to Rome. Let then the court of Rome bear the responsibility of its daring! Necessary indeed to its service, may be the devotion of such a band, but how perilous the determination to employ it!"*

It would indeed be a miracle, were there not a very great number of the members of this resuscitated society, laboring under the patronage of Rome in our own land. For what purpose was the society revived but to spread abroad the Roman Catholic faith? And what more important field in the wide world than the United States? They are here; here with all their arts, sophistry and falsehood; here with their motto, "the end sanctifies the means;" here to spread Romanism and save the expiring church. Of their movements we know but little, since it is one of their maxims to keep

* Quarterly Register of American Education Society, before referred, to

every tiling from the public gaze; but that they are here we know, and may from their past history, with sufficient accuracy, know the general character of their labors.

And here a word rightly to guard this point. All the ministers of the Roman Catholic church in our country are not Jesuits. There are many sincere, open hearted men, who despise and contemn any resort to artifice and cunning, and are utterly opposed to this order. Justice to the Roman Catholic clergy requires that this should be understood. In some parts of our country, I have been informed, there is a broad line of separation between the Jesuit priests and their opponents, so broad that all intercourse is refused. Doubtless it is so to a more or less extent all over our country. And this is to be kept in view, not only, as we have remarked, because justice requires it of us, but also, because it opens to us an avenue, through which we can approach this church with the truth of God. The heart of the Jesuit is barred against the truth; there is very little hope of ever reaching him. But the sincere, open hearted Catholic may be reached and saved. Were the Papists in our country, as a body, Jesuits, we should have little hope of success in any efforts for their conversion; but we do not now despair.

Thus much for the order of Jesuits, in their relation to Popery in our country. Besides this, a new association has sprung up within a few years, and has spread rapidly in different parts of the world, and in none more than in the United States. It is styled the "Archconfraternity of the Immaculate heart of Mary." Its professed object is, the conversion of sinners; but as this has been the professed object of all Roman Catholic orders and associations, the history of the past would lead us to be on our guard for the future. The Catholic Almanac for 1845, contains a long account of this association, from which we extract.

"To form an idea of the graces with which the divine mercy has rewarded the prayers of this association/' it commences, "we must consider its institution, its propagation,, and the happy results it has produced.

"Situated in the centre of Paris, itself the centre of commerce and business, surrounded with theatres and places of amusement, the birth place of the many political movements which agitate the capital, the parish of Notre Dame des Victoires had lost nearly every religious sentiment; its church was deserted even on days of the greatest solemnity, the sacra-

ments were neglected, the exercises of religion were entirely abandoned. This deplorable state of things, had already endured six years, and nothing seemed capable of arresting it, when suddenly the divine mercy shone forth, and the grace of our Lord fertilized this fruitless and sterile desert. At the commencement of December, 1836, while the curate was celebrating the holy mysteries, a pious thought was inspired to him,—that of consecrating the parish of Notre Dame des "Victoires to the immaculate heart of the blessed Virgin Mary, to obtain through her protection the grace of the conversion of sinners. Immediately the statutes of an association of prayers were prepared; the archbishop of Paris approved the devotion, and by his ordinance of the 16th of September, 1836, he established the association. By his order the public devotions took place at once, but the register destined to contain the names of the associates was not opened until the 12th of January following. On the third Sunday of Advent, the 11th of December, the exercises commenced with the vespers of the blessed Virgin, chanted at the hour of seven in the evening; the attendance was more numerous than at the offices of the parish on festivals, and included a considerable number of men, who on other occasions were never present. An instruction was delivered, which explained the motives and the designs of the devotion; it was followed by the benediction of the Blessed Sacrament. The sweet and efficacious protection of Mary was already manifested; the invocation in. her litany, *Refugium peccatorum,* and the *Parce Domine,* were chanted with a fervor and a devotion which told that many in the assembled congregation confessed, now perhaps for the first time, how much they needed the divine compassion, and implored it ardently through the mediation of the queen of heaven and earth.

"The pastor was prostrate before the Blessed Sacrament: hearing these aspirations of repentance and devotion, his heart bounded with joy; he raised his eyes, bathed in tears, towards the image of Mary, and said to her, "Oh! my blessed mother, listen to these invocations of love and confidence, save these poor sinners who call you their refuge. 0 Mary, adopt this pious association, and obtain for me, as a sign that you do so, the conversion of M ... To-morrow I will go to him in your name."

"M . . . was the only surviving minister of the virtuous Louis XVI: devoted to the false philosophy of the eighteenth

century, he had, from the time of his youth, entirely neglected the practice of religion. Although aged more than eighty years, blind, and much afflicted with illness, his intellectual faculties remained unimpaired; he was a profound jurisconsult, and continued still the legal adviser of many families, whose interests he directed. Ten times had his pastor presented himself at his house, and ten times had he been refused admittance; on Monday, the 12th of December, he again called; as usual, they would deny him, but he persisted and was introduced. After some minutes' conversation of mere politeness, M . . . said to his pastor without any preamble, 'M. le cure, let me beg your blessing.' After receiving it, he added, 'How happy your visit makes me, M. le cure; I cannot see you, but I feel your presence; since you have been near me, I experience a peace, a calm, and interior joy heretofore unknown to me.' The word of salvation was willingly received by one thus visibly assisted by divine grace, and the curate did not quit his penitent until he had commenced hearing his confession. Almighty God bestowed extraordinary favors on his soul, and he made a holy use of them; his life was prolonged until April, 1837, and each succeeding day, from the time of his conversion, he sanctified, by sincere repentance, ardent love of God, confidence in his mercy, and submission to his holy will.

"Let us give glory to Mary, and acknowledge in this her sweet and powerful intercession; she was implored to give a sign of her protection, and, ever propitious to the confidence which invokes, and willing that her adoption of this pious association might no longer be doubtful, she suddenly obtained the grace of conversion for the sinner thus commended to her charity.

"The register of the association was opened on the 22d of January, 1837, according to the desire of the Archbishop of Paris; ten days afterwards, two hundred and fourteen associates were inscribed—many more than could be hoped for in so short a time, and the inhabitants of the other parishes of Paris soon united themselves to this little band. But beyond all expectation was the sudden and prodigious extension of a work, which appeared merely parochial, by reason of its origin, the devotion has spread throughout France, and in almost every part of Europe; the names of Portugal, Naples and Sweden alone are absent from the register. The new-world enlists itself for the conquest of sinners, under the ban-

ner of the immaculate heart of Mary: the association is established at Boston, at New York, at Charlestown, in the new dioceses of Dubuque, in the Bermuda Isles, on the shores of Lake Superior, at Martinique and at St. Domingo. If it is asked, by what means the knowledge of a devotion so humble, so insignificant in its origin, has been thus speedily diffused; it is evident it can be .attributed only to the protection of the blessed queen of heaven and of earth; she it is, who has united all these hearts, and natures, and languages, in the pious thought of invoking her tender and compassionate heart for the salvation of sinners; thus, by so singular a testimony of her patronage, encouraging us to hope for still more wonderful blessings.

"On all Sundays and festivals of the year, special prayers are offered for those sinners who have been recommended to the intercession of the confraternity; numberless blessings have been the result of this pious practice. There are few weeks in which the director has not the consolation of hearing of the conversion of some among their number: nor is it in Paris alone that these prodigies of grace shine forth; they occur in many parts of France, in other kingdoms of Europe, and even in America. It has several times happened, that sinners, on their bed of death, resisting all exhortations to repentance, and obstinately rejecting every thought of their God, have been suddenly converted, either on the morrow, or in the night of the day on which their^salvation has been implored, and have received the grace of a holy and happy death. Others, little thinking that Christian piety was interceding for them, have, on the next day or some da^s after they have been prayed for, at once renounced the disorders of their life, abandoned their criminal habits, and are now Christians, as fervent as they are edifying. Many have undertaken a journey to Paris, to recount the happy details of their conversion to the director of the archconfraternity, to beseech him to dispose them for the holy communion, which they desired to receive at the altar of the sacred heart of Mary, in gratitude for the grace she had obtained for them.

"Numerous associations to the archconfraternity are already established in France. No sooner are they formed, than the faithful, with devout ardor, hasten to unite themselves to the pious family, whose hearts are devoted to the immaculate heart of the mother of mercy. Entire religious orders are preparing to enter the archconfraternity, and thus to add to its

vows and supplications, the *merit* of their pious labors and holy austerities. Devout confraternities and ecclesiastical seminaries are enrolled under this blessed standard: from these asylums of piety and zeal, innumerable apostles of the power and glory of the immaculate heart of Mary, will go forth to enkindle its love and devotion, in the midst of every Christian family."

Such is a reliable account of the origin and progress, and design of the Archconfraternity of the holy and immaculate heart of Mary. What a strange mixture of seeming piety and superstition does it present! And as to the Association itself, what is it destined to become? It will be well for the friends of Protestantism to watch this movement.

The Society of Ignatius Loyala began with the same professions of love for souls, spread as rapidly, and swallowed up, as this seems to be doing, almost the whole Romish Church! But we forbear comment, and proceed in our extract:

"The great advantage received by the members of the arch-confraternity, is the love and protection of the blessed Virgin, of which they assure themselves, by their special homage to her holy and immaculate heart. Faith, piety, zeal for the glory of God, and the salvation of souls, are alike exercised in this devotion. By devout prayer and supplication, they participate in the *merits* of those holy priests, who in the bosom of the church are employed in the conversion of sinners, as well as in the apostolic labors of those missionaries who carry the blessed light of the gospel to nations yet in the darkness of idolatry.

"And for sinners, how manifold its advantages! Living in sin and misery, dying without thought of the world to come, what hope remained for them? for they despised the graces of God, and neglected the efficacious success of religion. *And behold; divine charity from her ecclesiastical treasury offers them, a new pledge of salvation; she presents to them the holy and immaculate heart of Mary, through which the powers of darkness have been vanquished, victims have been saved from perdition, sinners have re-entered the paths of salvation, and (he dying have been rescued from the brink of eternal misery."*

But we must not prolong our extracts. Suffice it to say, that another advantage mentioned, is the frequent repetition of the sacrifice of the mass,—that the distinctive prayer of the association is the "Hail Mary," "to the daily and devout re-

cital of which, the Pope has attached the recompense of a *plenary indulgence"*—that "all Catholics of whatever age, rank, or country, can enter the confraternity,"—that Pads is the great centre of its operations, and the Curate of Notre Dame des Victoires, under the superintendence, of course, oi the Archbishop of Paris, the head thereof.

We have dwelt thus long upon this Association, because, we believe it destined to work great results in the Roman Catholic church, and as it is fast spreading through our country, upon the progress and spirit of Popery here.

We come now to consider the *Missionary Societies* of the Old World, which were established for the express purpose of spreading Popery, and which are active in this land. They are two. The Leopold Foundation and the Society for the Propagation of the Faith. The Leopold Foundation was instituted May 13, 1829. A pamphlet, published by Frederick Reese, vicar-general of Cincinnati, setting forth the *great need* of missions in this country, turned attention to this subject, and gave rise to the Society.* It is an immense association, under the protection of the Austrian Government. Its great object, as set forth in the constitution, is "to promote the greater activity of Catholic Missions in America." Its sphere of labor is therefore confined to our country. A small weekly tax is collected of *every member,* and the rich are expected to give according to their abundance. As an inducement to become members, Pope Leo XII. issued letters endowed with perpetual efficacy, granting indulgences to all in the association.

A society, thus endowed with the indulgence of the Pope, must necessarily gather to itself a great multitude of members, in such a papistical country as Austria. Accordingly, during the first fifteen months of its operation, it received into its treasury, 61,000 dollars. Its resources since that time, we have no means of knowing, but with this as the foundation of a calculation, and considering the vast increase which such an institution would naturally attain, we may safely set down its annual resources at 100,000 dollars.† The seat of this Society is Vienna.

At Lyons, is another Missionary Society, the Association for the Propagation of the Faith. The operations of this So-

* See "Home Missionary," for February, 1843, in which will also be found the Constitution of the Society.

† ibid.

ciety embrace the world. It is not confined, as the Leopold Foundation, to this country; and yet, it has sent a larger amount here, than its Austrian neighbor. "The receipts of this Association for 1843, amounted to nearly 700,000 dollars. About $150,000 were distributed among the missions of the United States. Europe received upwards of $105,000; Asia nearly $200,000; Africa about $53,000; North and South America, not including the United States, upwards of $50,000, and Oceanica, nearly $100,000."* The amount here stated as the portion of the United States, has, we have reason to believe, been meted out to it for many years past, and will doubtless be, in time to come. So that, adding together the amount which both of these Societies furnish, we have a sum of $250,000 annually expended in our country, by the Roman Catholics of Europe.

And here is the place, to allude to the "gigantic scheme, set on foot in Great Britain, for disseminating Popery here, by planting large colonies of Papists in our Western States— a scheme whose inherent impracticability does not make it less significant of the designs which are established concerning that valley, in Rome."†

We have the pamphlet before us which first gave the scheme to the public, containing the details of the plan, and a long argument in its support. Absurd therefore, as the plan may seem, it has actually been entertained and given to the public. And it may teach us much in respect to the spirit of foreign Catholics towards our country.

It remains now to present a short sketch of certain events which have transpired within the few past years, and which my serve to give us more of an insight into the true character of the Roman church in the United States, than its whole previous history.

And first; a singular controversy has arisen in respect to *Church Property*.‡ The true statement of the matter will be found in the following extracts from Bishop Hughes' pastoral letter on this subject. He says, "The circumstances of the Catholic church in this happy country, in which the rights of conscience, and the immunities of religious freedom are secured to all men, have been extensively modified and influ-

* Catholic Almanac for 1845.

† Address of the American Protestant Association: Philadelphia, 1843.

‡ On this subject, we are indebted to a sheet, entitled "Facts and reasonings addressed to the Roman Catholics of this country, by David Hale,"

enced by the persecutions, which she had to undergo in other lands. The usages which prevailed in the land of bondage, were the first to which we became accustomed, where bondage is unknown. *Neither was it practicable nor expedient to enforce prematurely, the laws of the Church, in these new circumstances of this country.* Hence, the Bishops of this Diocese have tolerated customs, which the Church *did not approve,* but *merely borne with, until a better order can be introduced."* (Mark this!—and who knows what an *order* of things would be introduced, were the Roman Catholics in power here? Many look on the Roman Catholic church in our country, and tell us, that "they do riot see much difference between it and other churches,"—let such ponder the lines in italics!) But to come to the question of church property, which, among others, the Bishop introduced as above. He goes on to say, "One of the most perplexing questions, connected with the well-being of religion, is the tenure and administration of ecclesiastical property. A system, growing perhaps out of the circumstances of the times, has prevailed in this country, which is without a parallel in any other nation, or in the whole history of the Catholic Church. That system is of leaving ecclesiastical property under the management of laymen, who are commonly designated ' Trustees.' We do not disguise that our conviction of the system is, that it is altogether injurious to religion, and not less injurious to the piety and religious character of those, who from time to time are called upon to execute its offices." Such is the reason: a little further on is the mandate.

"We have, therefore, directed and ordained, by the statutes of the Diocese, that henceforward, no body of lay trustees, or lay persons, by whatever name called, shall be permitted to appoint, retain, or dismiss any person connected with the Church—such as sexton, organist, singers, teachers, or other persons employed, in connection with religion or public worship, against the will of the pastor, subject to the ultimate decision of the ordinary. We have ordained likewise, that the expenses necessary for the maintenance of the Pastors, and the support of religion shall in no case be withheld or denied, if the congregation be able to afford them. It shall not be lawful for any Board of Trustees, or other lay persons, to make use of the church, chapel, basement, or other portions of ground, or edifices consecrated to religion, for any meeting having a secular, or even an ecclesiastical object, without the

approval, previously had, of the pastor, *who shall be accountable to the Bishop* for his decision. And with a view to arrest the evil of the Trustee system, in expending inconsiderately, or otherwise, the property of the faithful, it has been ordained, as a statute of the diocese, that no board of Trustees shall be at liberty to vote, expend, or appropriate for contracts, or under any pretext, any portion of the property, which they are appointed to administer, (except the current expenses above alluded to,) without the express approval and approbation of the pastor, in every case. And it is further ordained, that even the Trustees of the churches, with the approbation of the pastor, shall not be at liberty to expend an amount larger than the sum of one hundred dollars in one year, without the consent of the Bishop, approving or permitting such expenditure."

Such is the decree of the Bishop of New York, and what is it, but the entire grasping, in his own hands, of the church property? The revenues of any church cannot be appropriated without the consent of the pastor, and the pastor is responsible to Bishop Hughes. Mr. Hale, in commenting upon this letter, has the following: "This letter exhibits a spirit, determined, as it says, of going back to the original institutions of the Church. The trustees have become inconvenient to the clergy. In several instances, they have claimed the right for themselves, to have a pastor selected for them, who was agreeable to them; and when this was refused, they have resorted to the common right of the people, in all governments where there is any semblance of liberty, and withheld supplies. They have refused to employ singers, and the pastor and Bishop have found themselves compelled to study, in some degree, the opinions and desires of the faithful. This is not to the liking of Romanism. The arbitrary and unquestioned rule of the priesthood is necessary to the accomplishment of their plans. This letter, it will be seen, asks nothing, but commands every thing. The sovereign pontiff could not have been more authoritative, or more regardless of all popular rights, five hundred years ago. We supposed that the thorough-going impudence of this letter would cause the trustees and people to stand for their rights, especially as it was evidently aimed directly at the controversies, which had existed between the people and the Bishop, and intended to deprive the people of all power or resistance hereafter. But we fear our opinion was too high of the spirit of liberty in Papists

Some of the congregations and trustees, we know, have bowed obedient and without a question to the Bishop's authority, and voted unanimously to transfer every thing to his hands. This is done by American democrats, who talk a good deal in praise of liberty, and who are jealous for the rights of the people in all political matters. But how can such men sustain liberty?"

One church, however, did resist: in Buffalo there was enough of the spirit of liberty, to oppose these arbitrary demands of the Bishop. What was the issue of the struggle, we do not know—we presume, however, submission. Similar demands were made about the same time, by the Bishop of Louisiana. This brought him in conflict with the Church of St. Louis, in New Orleans. The people long maintained their ground, under many severe inflictions of their Bishop, such as withdrawing the clergy—refusing the congregations the ordinances of the church—very severe inflictions in the view of Catholics. The issue, we believe, has been submission. Thus much for the question of Church Property.

Next comes the School Question. We had intended to have dwelt somewhat at length upon this, but have not been able to collect the materials we desired, and perhaps, had we 'seen able, we should have extended this article beyond its proper limits. We shall therefore only state, in *general*, the principal matters relating to this great question.

It is well known, that a few years since, Bishop Hughes, of New York, in his care for his diocese, felt very deeply for "the young and tender minds" of his charge, who were receiving their training in the Common Schools of the State. This feeling he avowed publicly. A train was therefore set on foot, which resulted in the alteration of the School Law, so as to make it more agreeable to the Bishop. It has been said, that in the course of matters leading to this alteration, the Bishop *did* mingle in politics: this, however, in his letters to Col. Stone, *he* strenuously denies. Those who are curious on the subject, can consult the letters on both sides. The alteration of the law caused much excitement among the Protestants, and it was strenuously condemned by many of the leading journals. That the Bible should be read in schools, was considered of great importance, and the idea of its exclusion, worked in the minds of many to the production of the Native American party. The New School Law went into operation a few years since, and if we are rightly informed

has satisfied, in its operations, neither party, so that its repeal is expected from the legislature. Thus summarily do we dismiss the school question, for reasons which we have given above, and not because we do not deem it of the very greatest importance. The spirit of Romanism is clearly depicted in it.

As a commentary upon the opposition to the use of the Bible in schools, next comes the burning of Bibles in the town of Champlain, Clinton Co.. N. Y. It is true, and we record it with pleasure, Bishop Hughes has publicly and nobly condemned the movement. But, however much this may redound to the credit of the Bishop, it can by no means blot out the stain which this deed has left upon Romanism in this land. The deed was done,—done by Roman Catholic priests from Canada, with the consent and assistance of American Catholics. On the 27th of October, 1842, one Telmont, a Romish missionary, on the free soil of America, burnt publicly the Holy Book of God!—let the fact be recorded and remembered! The Bibles and Testaments which the liberality of American Christians had placed in the hands of the Catholics, were by the command of this priest, surrendered into his hands, and by him committed to the flames.*

And now, to crown all, comes the bloody drama of the Philadelphia Riots.† That the blame in this matter lies at the door of the Catholics, there is little reason to doubt. The most that can be alledged against the Native American party, is, that they held their meeting in the very midst of the Catholic population, thus exciting and arousing them. But, however imprudent and unwise we may suppose this to be in the review, yet the results of it could by no means be foreseen,— and, since the meeting was a legal one, held for a legal purpose and conducted in a legal manner, the Native American party cannot be held responsible for the consequences, nor the Catholics exonerated. They were indeed excited, but they should have restrained their excitement. The facts in this case are briefly these. On the 3d of May, 1844, the Native American party held a meeting in the third ward of Kensington, a district included in what is commonly called Philadelphia. It is a strong Catholic district. They had been together but a short time, when they were attacked by a party of the Irish

* For my proof of this, see "Facts and Reasonings" alluded to above.

† For a full account, see New Englander for July, 1844.

with stones and other missiles, and compelled to break up and retire. Indignant at this, and unwilling to give up the right which all American citizens suppose to be secured to them, they determined to hold another meeting on the 6th of the same month. They assembled, hoisted the American flag, organized and proceeded for some time without interruption, until a shower forced them to retire to the Market-house near by. Here they re-organized, but were immediately broken up by another affray, in which a *pistol* was fired. As they retreated from the Market-house, they were met by the Irish, who now sallied out from the neighboring dwellings, many of whom had fire-arms and discharged them with fatal effect, while the rest fought with the best weapons they could obtain. The flag of the United States, which the Natives had hoisted, was torn in shreds, and trampled in the dust. The Natives gathered around the remnants of the flag, and with stones and other missiles, after nearly an hour's struggle, forced the Irish to retire within their houses. Next day, a meeting of the Native Americans was held in Independence Square, of a pacific character. Resolutions were passed and addresses made, insisting upon their rights, but deprecating retaliation. On the adjournment of the meeting, however, a great number, not disposed thus to yield the matter, refused the wise counsels of the main body of the party, and forming a procession, marched to the place of the previous scenes, bearing the tattered flag aloft, with this inscription: "THIS IS THE FLAG WHICH WAS TRAMPLED UNDER FOOT BY THE IRISH PAPISTS."

On arriving at the spot, they attempted to organize, but before it could be done, a shot was fired upon them, and a young man instantly killed. This was followed by continued volleys from the surrounding houses. The Native Americans, roused into fury by the murder of so many of their number, retired for the purpose of obtaining muskets, and soon returned to the number of fifty, to engage in the conflict. But the Irish were sheltered by their houses, and fighting thus at disadvantage, the Natives were finally compelled to retire. And now the burning commenced. Intending at first to burn only the houses from which they had been assailed, they were hurried by the spirit of phrenzy, which had seized them to push on, to the burning of the Catholic churches and dwellings, wherever found. During this time, the authorities of the different districts tried in vain to arrest the progress of ruin. For several days, the mob continued triumphant in Philadelphia* The

loss of property was immense, but this was indeed no punishment to the Papists, since by a law of the State, the county is responsible. There was also a great loss of life, to some extent, on both sides, but mostly from the Americans. Such is an impartial account of this gloomy tragedy. Let all who would know the spirit of Popery among us, *ponder it well.*

It remains, in conclusion, to present some details of the present condition of the Roman Catholic church in our country and its progress during the few past years.

SINGULAR TIMES.

WE are living in singular times—times for which our prophets, sibyls, and kings have waited long and desired most ardently. The world seems to have been awakened from a long sleep, to consider its mission and enter upon its high destiny. Among the movements of the times is the great awakening to the evils and designs of popery. This politico-religious power has had more influence upon the world's history than almost any other, and for twelve centuries has been the most malignant foe of God and man.

Europe is the seat of the "man of sin," the den of the Apocalyptic Beast. But, for some centuries, the power of popery has been declining in the old world. With the increase of light, and the general diffusion of knowledge, the grasp of this infernal system upon the throat of all pure government, and all mental progress, has been loosening. One foot of the beast rested on the necks of kings; and his paw dragged emperors from their thrones; but in his dotage he now sits, defended by the bayonets of foreign troops, whose removal would be the signal for a general upheaving of the masses which would shake crazy Popedom to its centre.

Conscious of its increasing weakness in Europe, the church of Rome has been endeavoring to plant itself in the free soil of America. It meditates the most tremendous designs against our civil and religious liberties, and by means of its infernal enginery, hopes to overthrow all our fair prospects, and spread over us the dark pall of barbarism and superstition. The fearful danger seemed every day increasing, from the constant immigration which was being poured

in upon us from other lands. From a small and trivial stream the tide of immigration has swollen to a mighty flood "During the month of May, 1854, *fifty-seven thousand five hundred and sixty-six* passengers from foreign countries arrived at the port of New York. Of these, 3,937 were citizens of the United States, and 53,629 aliens. There were 22,129 aliens from ports in Great Britain; 18,320 from German ports; 12,846 from French ports; 250 from the West Indies; and 84 from South America. We think the whole number exceeds by some 10,000 the greatest number ever before recorded for one month."

The vast immigration, with its continued increase and augmentation, has been from the first a source of alarm. Pure-minded men and great patriots have feared a disastrous issue, and have lifted up the warning voice. Governor Gardner, in his inaugural message, thus discourses on this subject: "The immigration to this country was, from 1790 to 1810, 120,000; from 1810 to 1820, 114,000; from 1820 to 1830, 203,979; from 1830 to 1840, 778,500; from 1840 to 1850. 1,542,850. And statistics show, that during the present decade, from 1850 to 1860, in regularly increasing ratio, nearly four millions of aliens will probably be poured in upon us. With this alarming decennial ratio of increase, with the astonishing statistical facts that nearly four fifths of the beggary, two thirds of the pauperism, and more than three fifths of the crimes spring from our foreign population,

— that more than half the public charities, more than half the prisons and almshouses, more than half the police and the cost of administering criminal justice, are for foreigners,

— the people demand of their statesmen, and wise statesmanship suggests, that national and state legislation should interfere to direct, ameliorate, and control these elements, so far as it may be done within the limits of the Constitution." This vast number of immigrants are headed by priests, many of them Jesuits, who have been banished from the countries of Europe, and who are moved by the worst of motives to the worst of deeds. The church of Rome in America manifests the same bitter, deadly hostility to true and generous things, shows itself a persecuting, hating system, as it has in all its history. That we may not seem to be making charges without proof, let us quote the sayings and doings of the church, which best show her own weakness and wickedness. The Boston Pilot, in free New England,

the land of the Puritans, says: "No good government can exist without religion — and there can be no religion without an Inquisition, which is wisely designed for the promotion and protection of the true faith." The Rambler says, significantly: "You ask if he (the Pope) were lord in the land, and you were in a minority, if not in numbers yet in power, what would he do to you? That, we say, depends entirely on circumstances. If it would benefit the cause of Catholicism, he would tolerate you; if expedient, he would imprison you, banish you, fine you; possibly he might even hang you — but be assured of one thing, he would never tolerate you for the sake of the 'glorious principles of civil and religious liberty.'" The Archbishop of St. Louis says: "Heresy and unbelief are crimes, and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholic, and where the Catholic religion is an essential part of the law of the land, they will be punished as other crimes." The Shepherd of the Valley says: "Protestantism of every kind Catholicity inserts in her catalogue of mortal sins. She endures it when and where she must; but she hates it, and directs all her energies to its destruction." This is as plain and outspoken as the organs of the church in Europe, one of which, the Paris Union, says: "A heretic, examined and convicted by the church, used to be delivered over to the secular power and punished with death. Nothing has ever appeared to us more necessary. More than 100,000 people perished in consequence of the heresy of Wickliffe; a still greater number for that of John Huss, and it would not be possible to calculate the bloodshed caused by Luther; and it is not yet over. * * * * As for myself, what I regret, I frankly own is, that they did not burn John Huss sooner, and that they did not likewise burn Luther; this happened because there was not found some prince sufficiently politic to stir up a crusade against the Protestants."

There is no institution of a free country which Romanism has not endeavored to undermine and destroy. The Bible, the palladium of our liberties, the grand statute book of the nation, she hates and opposes. Pope Leo XII., in his Evangelical Letter, gravely tells us from St. Peter's chair, "They have turned the gospel into the gospel of devils." The same Pope, in his letter addressed to all the bishops of the Romish church, dated at Rome so late as the third day

of May, 1824, thus writes: "You are aware, venerable brethren, that a certain society, called the Bible Society, strolls with effrontery through the world; which society contemns the traditions of the holy fathers, and contrary to the well-known decree of the Council of Trent, in Rule IV., which says: ' If the Bible be translated indiscriminately, and allowed to all, it will cause more evil than good.' "Pope Pius VII. speaks as follows: u We have been truly shocked at this most crafty device, (Bible Societies,) by which the very foundations of religion are undermined. We have deliberated upon the measures to be adopted by our pontifical authority, in order to remedy and abolish *this pestilence,* as far as possible — this *defilement of faith so imminently dangerous to souls.* It becomes episcopal duty, that you first of all expose the wickedness of this nefarious scheme. *It is evident from experience, that the Holy Scriptures, when circulated in the vulgar tongue, have, through the temerity of men, produced more harm than benefit"* Pope Pius IV. in a bull issued March 24th, 1564, declares, that "inasmuch as it is manifest from experience that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, *the temerity of men will cause more evil than good to arise from it,* it is, on this point, referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible, translated into the vulgar tongue by Catholic authors, *to those persons whose faith and piety they apprehend will he augmented, and not injured by it; and this permission they must have in writing. But if any one shall have the presumption to read, or possess* it without such written permission, he shall not receive absolution until he has first delivered up such Bible to the ordinary. Booksellers who shall sell Bibles in the vulgar tongue, shall forfeit the value of the books, and be subjected to such other penalties as the bishop shall judge proper."

Our Common Schools have met with the same hostility from the papal hierarchy. Dr. Monnahan, in St. Patrick's hall in Philadelphia, said, in speaking of the prevalence of heresies and vices: "It might be easily shown that the roots from which all heresies have sprung, has been some scientific, moral, or philosophical principle, upheld in spite of the church's teaching to the contrary: un-Catholic education and loss of faith go hand in hand. Take your own way

in prosecuting the study of any science, and you will end in some moral or religious error, and most frequently in unbelief. Who, at the present day, are the Infidels — the Rationalists — the Deists? Are they the men of no learning, or do they not boast celebrated names in science? Have they not, many of them, spent a long lifetime in untiring and constant study, in order to prove themselves above the religious prejudices of those who believe in Christianity or Catholicity? Is not education, in fact, the engine and instrument now hoped most from against the church? Is it not, in fact, a conspiracy against Catholicity — this common educational system of common schools and mixed schools?"

O. A. Brownson, in a late number of his review, says: "Our enemies rely upon Godless schools — State education, as a means of checking the progress of Catholicity. We must admit they have laid their plans with infernal skill. The result will not meet their anticipations, however. *The attention of the Catholic world has been directed to this subject by those whom God hath sent to rule over us,* and a struggle which will end in victory for the Church has begun between Catholicity and the State, to see who shall have the child."

Says the New Orleans Catholic Messenger: "Public schools infringe on our rights, and those who advocate them, such as they now are, would be betrayers of the Holy Faith which they received from their fathers."

The Shepherd of the Valley, a Catholic paper printed in St. Louis, says: "This teaching every one to read is bearing its fruit in our own days, here and elsewhere, and a very unwholesome kind of fruit it appears to us to be." A Romanist, J. W. Piatt, at a Catholic gathering in Cincinnati a few weeks since, used the following extravagant language: "The school-law now steps in between you as parent and your child, and no free people ought to submit to it.

"The State of Ohio steps in between you and your child, which is tyranny, and directs what shall be its studies and who shall be its teachers. The present system was either sectarian, or it was infidel — sectarian, that it admitted a sectarian Bible; infidel, that it trained the mind, and not the \ heart.

"*A child cannot help becoming a child of the devil, when not taught by a minister!* It will become a wicked, depraved, and worthless citizen, educated in these *godless schools.*

No Catholic would take hold of a *Protestant Bible* with a pair of tongs, for it is a lie. I use strong language, but I wish to express not only the absurdity, but the rascality of this matter.

"You are now reaping the fruits of twenty-eight years of *godless common schools*, in this State, raising up *children without religion, who would cut the throat of any man for Jive dollars.*

"The present system of common schools is not a blessing, but a curse; by our Catholic, religious system we will make them good republicans. We will fight this matter out at the ballot-box. The movement of to-day was not commenced too soon. I have hopes to inoculate the whole body politic, if three or four like myself, who have got the disease in the natural way, have a chance among the active ones of each ward.

"The movement is not confined to Cincinnati. It is a providential movement; the finger of God is in it. It has burst out in Canada, New Orleans, and all over the country at the same time. It shows that God loves this country too well to let it go to ruin."

The Chicago Tablet, a Catholic print, holds the following sentiments, which it throws out in some form almost every week: "Parents must first come to feel the dangers of the godless schools so profoundly as to forego with alacrity all the apparent advantages they afford, and dream no more of consigning their offspring to these nurseries of heathenism, vice, and crime, than they would of casting their children into some Ganges, or beneath some car of Juggernaut, or immolating them to some grim and bloody Moloch, or making them over, soul and body, for time and eternity, to the Devil.

"We may return in a future article to the discussion of this latter point of our subject; but at present we have to do with the question, whether a Catholic parent can permit his child to receive the State school instruction, without becoming accessory to, if not the very principal, in spiritual murder. It may be that there are Catholics — we fear there are, were and elsewhere — who have not settled this question satisfactorily to themselves; or who, carried away by a miserable parental ambition, that would sooner expose children to the most certain loss of faith, than sacrifice one iota of their earthly prospects, balancing the chances of a respectable estate

for their offspring in future life, against the probabilities of unending misery beyond the grave. If these remarks should arrest the attention of any such, we beg that those of the former class will take the proper steps to come to a decision in the premises by consulting their pastor or some other ecclesiastical authority, and that those of the latter class will cease to call themselves by so ridiculous a misnomer as that of Catholics and Christian parents, and will style themselves what they really are — heathens, minus all the natural virtues and all the religious instincts which the heathens possess.

"If any Catholic hitherto ignorant of duty in this matter, be desirous to know whether he can with a good conscience patronize infidel schools, he need only to say one word to his pastor, and he will be informed that the voice of St. Peter has been heard again and again, and in thunder-tone, condemning, denouncing, and anathematizing the whole scheme of mixed or godless education, and its founders and abettors. There is no mistake about this. The trumpet of the Vatican gives no uncertain sound, and the Prince of the Apostles speaks with no double, stammering tongue. Peter has spoken, and that voice of solicitude, vigilance, and authority has flown across the loud-sounding waves of seas and oceans, and been echoed heartily by the assembled hierarchy of the United States, as well as by the Bishops individually speaking from the pulpit and through the press. Catholic bishops, pastors, journalists writing with the general approbation of bishops, have agitated the question from one end of the land to the other, until now there is no excuse for ignorance on the subject.

"If your son or your daughter is attending a State school, you may be certain that you are violating your duty as a Catholic parent, and conducing to the everlasting anguish of your child, as if you could take your oath of it! You ought not to be able to rest an instant, to bargain, labor, recreate, drink, sleep, with common comfort, until you have removed your child from that proximate occasion of spiritual ruin in which, perhaps ignorantly, perhaps thoughtlessly, you have placed him. Do you wish him to be a reputable member of society, a comfort and a prop to your old age, an honor to your name, but above all a Catholic man, and an heir of heaven? Take him away from that school. Perhaps he has been too long there already. Perhaps he has already contracted habits of vice, or infidel principles, which te will carry to his grave, and into the endless world beyond,

"Take him away. Let him rather never know how to write his name, or spell his way through the plainest paragraph of a newspaper, or perform the simplest calculation, than become the bond and chained slave of Satan, than rise up at the last dread day of accounts to curse you in all the unavailing repentance and bitterness of final despair. Take him away, if you do not wish your bed of death tormented with the specter of a soul which God has given you as a sacred trust, surrendered to the great enemy of mankind. Take him away; and let him be a boor, a hewer of wood and drawer of water; let him incur the scorn of the enlightened age; let him be accounted by lettered infidels and heathens only an ignorant papist, rather than incur the anger of his God and the loss of his soul. Take him away, let what will be the consequence."

Of the God-given right of conscience, the Catholic Archbishop Kenrick had the effrontery to say, that "Heresy and unbelief are CRIMES; that is the whole of the matter; and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholic, and where the Catholic religion is an essential part of the law of the land, they will be punished as other crimes." The same authority declares, "*Catholicity will one day rule in America,* AND THEN RELIGIOUS FREEDOM WILL BE AT AN END!! "

Bishop O'Connor, of Pittsburg, says: "*Religious liberty is merely endured until the opposite can be carried into execution without peril to the Catholic world."*

And so with all the dear rights and privileges which God has conferred upon us, and which under our free government we enjoy.

But every thing gives evidence that the purposes of Rome will be foiled and defeated. Whoever reads a Catholic newspaper, or listens to the lectures and sermons of papists, will find considerable boasting of the increase of Romanism But these boasts do not amount to so much as they appeal to, and the priests are beginning to find it out. Not long ago, Rev. Robert Mullen, a priest, came to this country in behalf of some Catholic University, and found "the church" in a very different condition from what he supposed, and from what papists and protestants in Europe generally suppose. Full of alarm at the prospect, he returns to Ireland, and declares what we all know to be true, "that of the number of Irish Catholics emigrating to the United States,

at least one third are lost to the Roman Catholic Church." He remonstrates, in the language of a man who is really alarmed, with the priests of Ireland, and urges the faithful not to come over to our fatal shores. Well, what are the facts and figures by which he arrives at such a conclusion? Why, the population of the United States is 25,000,000; of which the Catholics claim only 1,980,000. Reckoning the Catholic emigrants from Ireland, Germany, and the other countries of Europe, and allowing an increase by birth, and conversion, as large as Romanists themselves claim, we have 3,970,000 who ought to be Catholics, from which, if 1,980, 000, which is the real strength of the foe, be deducted, we have a loss to Rome of 1,990,000 souls. This is according to the showing of one of their own priests.

And what does the Church of Rome pretend to show to offset this nearly two million loss? Why, only 20,000 conversions from protestantism, and many of them are only spurious cases. With these facts before him, the missionary recommends that the Irish be "kept at home, and millions saved from spiritual destruction." But our impression is, that this Jesuit has not stated the worst side of the case yet. Not only is there this tremendous loss to Rome, but those who remain in the church, are not so completely under the priest, and so entirely bigoted as are the Catholics of Europe; and the leaders find it hard to *use* a great number of them. Light is working into the damp, cold cell of this false system, and under the influence of our institutions there is a change, not indeed in the church, but in some, yea, many of the people. These two millions who are lost to the church do not become protestants to any great extent, but casting off the yoke of Rome, settle down into an ignorant infidelity, no better spiritually to themselves perhaps, than popery, but become better citizens, and more useful men.

The conversions to Rome among American born citizens, are very few and far between, even in the West, where they are most numerous. In New England, Catholic congregations are made up almost exclusively of Irish, now and then only, an American being found among them, and he generally the descendant of a popish family. We think we may safely say, that for every convert made to Romanism in New England, we can show five, if not ten, from it; and though now and then one does go over to the man of sin, many more leave his sinful service.