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SERMON

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Heb. 11; 6. But without faith it is impossible to please Him, for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.

To please God, is the end and essence of true religion. He is a perfectly intelligent being. He understands his own rights, and the corresponding obligations of his creatures, and can therefore be pleased with none but such as maintain a proper regard for those rights, and the obligations which are based on them.

What pleases Him must be right, and what is right must please Him, for He is righteous,—the author of all that the name imports, the judge of it; and therefore he can no more take pleasure in what is wrong, than he can deny himself; or cease to be pleased with what is right, than he can cease to be God.

Were we, as a part of God's, intelligent, and accountable creatures, as pure in principles; as holy in affection, as upright in practice, as our great progenitor was when he came from the hand of his creator, or as the angels are who have kept their first estate, there would be no discord on earth on the subject of truth and duty. We would all be pleased with what pleases God, and displeased with what offends him. But such harmony does not exist on earth. Every man's mind has painful proof of the fact. The crown has fallen from our heads. All men, by nature, have perverted intellects, and hearts not right with God. But by grace, what is wrong can be rectified. What God is, and what he requires; what pleases and what does not please him; how his favor is to be obtained, and his displeasure averted, the gospel reveals in terms so plain, in methods so luminous, that "the wayfaring man, though fools, shall not err therein. Isaiah 35; 8." To that blessed gospel, it becomes us all to take heed "as unto a light which shineth in a dark place" until the day dawn, and the day star of salvation arise in our hearts. The text presents, for our contemplation, one of the peculiar and prominent principles of the gospel of the grace

of God;—the connexion which subsists between the faith of a believer and the high ends which are predicated of its exercise.

After a few preliminary remarks on the phraseology of the text, we shall endeavor to establish and illustrate the doctrine contained in it. The term *please*, when applied to the deity, denotes his holy and uniform approbation of what is right—of the truth which he has revealed—the laws which he has enacted, and the reception of, and conformity to them, by those for whose good they were intended. He is not subject to the passions of finite, and fallible creatures. He is of one mind, and that mind is perfect love to righteousness, and goodness, possessed and displayed, according to his own requirements, and for his own glory.

The term *faith*, is used in the sacred scriptures, sometimes in a general, sometimes in a limited signification. It is employed to express the gospel plan of salvation, through the mediation of Christ: and also the exercise of mind by which its blessings are conveyed to the destined recipients of them. In one place it denotes the truth as it is in Jesus; in another the act by which that truth is apprehended and applied for the purpose for which it was revealed. Thus we are exhorted to “contend earnestly for the faith which was once delivered unto the saints,” Jude 3 v. Where the term evidently means the evangelical system of revealed truth. Paul’s preaching at Ephesus, according to his own description of it, consisted in “testifying both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ.” Acts 20; 21. In the former passage, the term denotes the object of faith, in the latter, the act of the mind in contemplating, embracing, and applying it. In many passages of scripture the term embraces the general, and the limited acceptance. They are often inseparably connected. The gospel, viewed as a mean to the attainment of its contemplated end, as a foundation for the hopes of perishing sinners as a light to guide them in the way in which they should go, is faith to him only who believes. The act, and the object, are alike essential to the well-being of the subject. To have faith—is to be a cordial believer of the truth which God has revealed.

The term *impossible*, is a peculiarly emphatic one. Some things are naturally impossible; others are morally so. The former are rendered so by the laws of nature—the latter, by the laws of truth and righteousness.

An instance of both we have in that striking description of human apostacy, recorded in Jer. 18; 23, “can the Ethiopian change his skin, or the Leopard his spots,” then may ye also do good that are accustomed to do evil. It is in the most emphatic sense of the term, it is used in the text. It predicates the absolute impossibility of pleasing God without faith.

The doctrine of the text is, that a personal and cordial belief of the Christian system; its leading doctrines, its promises, and precepts, is indispensably necessary to a personal acceptance with its author, and a participation in the blessings which the system was designed to convey. “Without faith it is impossible to please him.” That faith is indispensably necessary appears:

1st. *From the guilt ascribed to, and the consequences predicated of the want of it.* "Whatsoever is not of faith is sin." Rom. 14; 23. Whether we eat or drink;—whether we are industrious, or idle;—whether we are sad, or merry; whether we respect religion, or hate it; and all who profess it; whether we observe its ceremonies, or neglect them; keep its sabbaths, or profane them;—consult its oracles, or treat them as a fable; *we sin.* We sin in every thing we do, in every purpose we form, in every plan we lay; if faith be wanting. The reason of it is plain. To believe in God is a duty. It is necessary to the discharge of every other duty. The want of faith, therefore is a sin, and renders sinful every thing else which a man does. "For whosoever shall keep the whole law, and yet offend in *one part*, he is guilty of all." Jas. 2; 10. The open and deliberate violation of a fundamental law of the government of God, evinces a radical defect in the principles by which the transgressor is actuated. It proves that his heart is not right with God. While this is the case; while depravity maintains its dark dominions in his soul, it will impart a moral taint to every thing he does. The intellect must be right, before any of its exercises can be so. If its views of Christ and his gospel are wrong; if he is not embraced as the soul's only refuge from danger; its only hope for the world that is, and the world that is to come: if his authority is not submitted to, willingly and without reserve, there is nothing right in the soul. Its thoughts, affections, purposes, actions, are all wrong. They are sinful. They are regarded as such by the law-giver of the universe; and his judgment is right and true.

Guilt of the deepest dye, is predicated of the event of faith, so glaring, so dreadful, that there is no escape from its penal consequences; but in the possession and exercise of the opposite quality. "He that believeth not shall be damned." Mar. 16; 16. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." Job 3; 35. "How shall we escape, if we neglect so great salvation." Heb. 2; 3.

If all that a man does until he is a true believer in Jesus Christ, is sin; if all his unuttered, as well as his uttered feelings;—all his actions, private and public—for religion, or against it, are positively defective;—violations of a fundamental law; then is faith of just as much importance to the soul, as is its release from the dark dominion of moral evil in this world, and its redemption from the woes of the second death in the next.

2d. The indispensable necessity of faith is rendered apparent from the fact that the *possession and exercise of it, are described as the sum and substance of all true piety.* The question was put to the great law-giver of the church, when on earth. "What shall we do, that we might work the works of God? This is the work of God that ye believe on him whom he hath sent," John 6; 28-9, was the reply. It is the work of God—because he is the author and finisher of it:—his truth, the object of it; his veracity, its foundation; and his glory, here, and hereafter, the chief end of its exercise. Faith is God's work in the soul, illuminating and purifying its powers, and fitting them for the great work of salvation. There

cannot be a single step taken in the way of duty, until this step is taken. As the eye is to vision, and the ear to sound, so is faith to religion. A man who has been blind from his birth, cannot perceive the beauties of a landscape, or the grandeur of nature, although all his other senses may be perfect. So necessary is faith to religion. The existence of God; the relations he sustains to us; the character he possesses; the claims he presents to our confidence; are known by faith: That he made the world, upholds it, and protects it; that he sent his son into it, to seek, and save its lost inhabitants; that he commissioned him to this work; has committed to him all power to accomplish it; to pardon all who penitently apply to him; to make heirs of heaven of all who believe upon his name; to give peace to the troubled spirits of his redeemed, and courage and comfort in the midst of perils and trials; so that each of them may say "the Lord is my helper," I will not be afraid what man can do unto me," we learn by faith. The religion of the Lord Jesus Christ, from beginning to end, is of faith. All its exercises depend on it. Faith therefore from the nature of the case; the nature of God, of his religion, of man, is a principle of the first importance; so essential, that there can be no true piety, no experience of its power, no intercourse with its glorious author, no participation of its benefits, without it. It is not an arbitrary appointment, in making it a duty; and in suspending on its exercise the entire consequences of heaven and happiness, perdition and misery. He that cometh unto God, must believe that he is, or how can he approach him—how can he trust in him? what possible inducement has he to offer either prayer or praise to him? But

3d. The importance of faith will appear from the scriptural account of its *priority to*, and its *connexion with other constituent parts of vital godliness*.

Religion is partly visible, and partly invisible. Its seat is in the soul. The root is concealed, but the growth, the blossom, the fruit are open and manifest. It is light, and like light it will shine, wherever it exists. It is life—and the most operative—affective kind of it. The principle may exist where no human eye can see it. What it is, and when it is—may be known only to him who searches the heart, but the actings of the unseen power, all may see. "Let your light so shine before men, that they also seeing your good works may glorify your father who is in heaven." Now faith lies at the foundation of true religion, both internal, and external.

It is essential to the existence and exercise of *love*. The first appropriate object of this peculiar and excellent affection is God; the next those who bear his image. But God must be known before he can be loved; and his children be distinguished from the children of the world, before they can be esteemed and treated as Christians. God must be known in his mercy, before he can be regarded with complacency by one who has forfeited his favor, and incurred his displeasure. This knowledge is attained by faith. Even if it were written on the heavens that there is forgiveness with God; if it were inscribed in legible letters on all the works of his hands, on the monuments of his mighty power on earth; on the temples dedicated to his praise; on all the dwelling places of his saints; every man must believe that God inscribed it, that he made the record, or directed

it to be made, before it could be of any avail to his soul; or cheer him with the hope of acceptance with his maker. Such a record has been made. It is inscribed on the master-piece of God's workmanship—redemption through the atoning blood of Jesus Christ. It is the fundamental truth of the Christian system; the evidence, and illustration that "God is love" because he "hath so loved the world, that he gave his only begotten Son that whosoever believeth in him might not perish, but have everlasting life." And since the order of nature is put down in scripture as the order of grace, "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh *by love*." Gal. 5; 6.

Faith is essential to prayer, and of course to all the comfort which prayer is the means of imparting to those who properly present it. The soul's communion with God.—its progress in the divine life; its victory over its lusts, and its legions of spiritual foes, is connected with prayer. And what is prayer, but the sincere, ardent, and confidential application of those who feel that they are without strength, without help, and without hope, to him who is "the saviour of Israel, and the hope thereof in the time of trouble." Does not prayer imply faith? Can a man pray, alone, or with others; with a clear conscience, with the hope of acceptance; for any of the blessings promised to prayer, or with any of the feelings which prayer inspires in praying bosoms, and presents to him who hears it, "without faith." It is an impossibility. Faith is essential to that *life of self-denial* to which all true Christians are called. A willingness to suffer for Christ's sake is a term of discipleship; and none will be cheered by the master's smile in heaven, who were ashamed of his cross on earth. Difficulties must be encountered, enemies met and repulsed, the affections which earthly objects foster crucified; and a warfare direct, and determined be waged against all that is error within and without. How is this victory to be obtained? By faith. "This is the victory that overcometh the world, even our faith." It is "the substance of things hoped for, the evidence of things not seen." It is by its power the Christian is sustained and animated. What else could impel him to action so contrary to the most powerful propensities of his nature. How could he anticipate rest at the right hand of God, and labor in view of it, if no such resting place existed in his apprehension? The Christian can deny himself, "take joyfully the spoiling of his goods," because in the authority which enjoins the sacrifice, in the end to be affected by it, in the established connexion between present trial and future good—he has the highest possible evidence that the requirement is right, and acquiescence his duty. If therefore courage when dangers threaten; constancy in the conflict with the lusts of the flesh and the pride of life; patience under the trials which Providence sends for the good of the destined heirs of heaven; calmness of mind and comfort amidst the vicissitudes of time, be of primary importance to those who are thus exercised—faith cannot be too highly estimated. But this is not the whole of the argument. We observe

4th. The indispensable necessity and importance of faith will appear from the *privileges, special and common, temporal and eternal,*

present and future, which are dependent on, and inseparable from its possession and exercise.

It secures the justification of the believer the moment it is exercised; removes from the spirit his burden of guilt, and makes him an heir of heaven. "Being justified by faith we have peace with God." Rom. 5; 1. "The just shall live by faith," God has so decreed it. Nor is it without a reason. The same infallible document which declares the fact, discloses the reason of it. Faith apprehends the righteousness of Christ. All that he did and endured when on earth; his perfect obedience, and final sufferings, as the substitute and surety of his people, are imputed to him who believes, as if the law had been obeyed, and its penalty endured in his own person, and he is therefore legally absolved from guilt, and mercy and truth are magnified in his salvation. Faith secures adoption into God's family, and all the peculiar privileges which appertain to the name, the relations, and the destiny of the sons of God. "As many as received him, to them he gave power to become the sons of God, even to them that believe upon his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1; 12-13. Receiving and believing, you perceive denote the same thing. The object received is Christ. The privilege connected with receiving him is adoption; and that privilege is common to all who believe. It is not some, not many; but *as many as received him, are made sons.* And what then? Because ye are sons, God hath sent forth the spirit of his son into your hearts, crying Abba, Father. Gal. 4; 6. And what then? "If children, then heirs, heirs of God, and joint heirs with Christ." Rom. 8; 17.

Finally, faith secures liberty from bondage, freedom from perils, consolation in trial, growth in grace, perseverance therein to the end, victory over death, admission into heaven, and a glorious immortality. It is a shield wherewith believers are "able to quench all the fiery darts of the wicked." Eps. 6; 17. It makes the Lord of Hosts, the believer's protector, his guide and guard by night and by day, especially and constantly as he was to the Israelites in the wilderness. It brings down in rich and copious showers the genial influence of the holy spirit, causing the seed of immortality to vegetate, and blossom, and bear fruit; and thus making believers to "spring up as among the grass, as willows by the water courses," Isaiah 44; 4. It dispels doubt, banishes fear, and makes its possessor triumphant. How can it be otherwise. "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. 8; 33-39.

We close the discussion by two or three practical remarks.

1st. How important the inspired admonition, "examine yourselves whether ye be in the faith." You may have great talents; you may have made great attainments in knowledge; you may have zeal; you may have large and liberal views of things; but if you are without faith, you are without God, without Christ, and without hope in the world. You may be without other attainments, in safety, but if you are without faith, you are in danger of the wrath to come. If you wish therefore to settle a question, which is before all other questions in interest, which is of infinitely greater moment than all other questions put together, settle this one; "whether ye are in the faith;" not whether ye are in the way to it, or favourably disposed towards it, or in expectation of it; but whether you are in the actual possession, in the rightful exercise of it. Time will soon, very soon, settle this question for us all. Hence

2d. We see the dangerous tendency of the tenet, which makes action the all and in all of religion. The cry of the age is for action. We are told it does not matter much what a man believes, what doctrines he maintains, what creed he professes, provided he leads and lives an upright life. We would not utter a word against the position that godly living is of vast importance. No man can be a Christian who is an idler or a loiterer in the master's service. Christians, ought to be the busiest people on earth, for the obvious reason that they have more to do than other people, and greater incentives to diligence. But does it therefore follow that it matters not what a man believes? Are not right principles the grand work of right actions? Can a man do God's will—who disbelieves his truth? Can a man's heart be right whose intellect treats the mystery of the cross as an idle tale? Brethren, the doctrines of grace—the doctrine of our fall in Adam, and our recovery in Christ; the doctrine of justification by faith; are too old and too venerable to be treated as antiquated notions, and noted in our systems of belief as we note obsolete words in our dictionaries, by the significant phrase "out of use." The doctrine of salvation through, the imputed righteousness of Christ, is still, and ever will be, what it was in the days of Luther, the article of a rising or falling church. It has taken the church triumphant to heaven, and if you are destined to tread the courts of the celestial city—it will be recorded of you in heaven, if not on earth, and known of you to the universe at and after the judgment day "these all died in faith." Heb. 13; 43.

TRIAL OF ANTICHRIST.

(Continued from page 184.)

Henry VIII. King of England, sworn.

Q. Are you the same King Henry that received from the Prisoner the title of *Defender of the Faith*?

A. I am.

Q. How came he to bestow on you that title?

A. At the time I owned his supremacy in *England*, I wrote a book against *Luther* and the Reformation in *Germany*. This I pub-

lished in the year 1521, with intent to defend the power and government of the Roman Pontiff. He then in return gave me the title which has been used from that day.

Q. Did he not after this, anathematize, excommunicate and deprive you for rejecting his supremacy in *England*?

A. He did. Being instructed in the principles of popery, I constantly looked to the Prisoner's absolving power, and unlimited indulgences. In the year 1533, I published a divorce with Queen *Catherine*, and married *Anna Boleyn*, without his consent: not but he would have granted my request, however criminal in its nature, but for fear of displeasing the Emperor of *Germany*, to whom *Catherine* was aunt. The Prisoner then gave judgment against me, not for doing what I did, but for doing it without his authority as Vicar of Christ.

This proved the cause of my separation from him, for in the beginning of the year 1534 I issued out an *edict*, rejecting his supremacy, forbidding any of my subjects to carry any money to *Rome*, or pay the *Peter's Pence*, (a common tax laid on countries that acknowledge the Roman Pontiff's authority.) I soon after chased out of *England* all the collectors of this tax, and otherwise injured the coffers of the Prisoner at the bar.

Q. What name did the Prisoner go by then?

A. By the name of Pope *Clement VII*. Afterwards Pope *Paul III*. By this name he issued out his thunderbolt of excommunication, to deprive me of the kingdom, all my subjects of whatever they possessed, and to anathematize all my adherents. He also commanded all my subjects to deny me obedience, strangers to hold any commerce with the kingdom; and all to take up arms against me and my people, promising all who did, our property for a prey, and our persons for slaves.

Q. In what year was this Bull issued?

A. On the 17th of December, in the year 1538.

Joan Queen of Navarre, sworn.

Q. Did not the Prisoner at the bar presume to arrogate authority over you as Vicar of Christ on earth?

A. He did. During the sitting of the Council of *Trent*, he frequently designed to accuse me as a favourer of *heretics*, but as he met with some opposition from the Emperor's Ambassadors in the case of Queen *Elizabeth of England*, he omitted to bring the cause into the Council: but in the year 1563, he caused a citation to be affixed on the gate of *St. Peter's Church* in *Rome*, and other public places, against me; ordered me within six months to appear before his tribunal, to defend myself, and shew cause why I should not be deprived of all my dignities, states and dominions; my marriage made void, and my children illegitimate. And also incurred other penalties, declared by the canons against *heretics*. He was then called Pope *Pius IV*. I did not obey his orders; the King of *France* protected me.*

* Council Trent, p. 794.

Elizabeth Queen of England, sworn.

Q. Are you not Queen of *England*?

A. I am. I was crowned Queen after the death of my cruel half-sister *Mary*, in the year 1558.

Q. Did the Prisoner at the bar exercise any authority over you as the pretended Vicar of Christ?

A. He did. I had seen so much of the tyranny and cruel conduct of the Prisoner during the reign of *Mary*, that I could not but detest both his name and government. However, my sister's ambassador being at Rome, he was ordered to make it known that I had ascended the throne.

The Prisoner, then called Pope *Paul IV.* according to his usual arrogance, declared that *England* was held in fee to the Apostolic See at *Rome*, and I could not succeed, as he had by the name of *Clement VII.* and *Paul III.* declared me illegitimate. He also asserted, that it was great boldness in me to assume the government of *England* without his consent; but said, that as he was always desirous to show a fatherly affection, if I would renounce my pretensions, and leave it entirely to him, he would do all he could for me with honour to the Apostolic See.

I treated his pretended fatherly affection with that contempt it merited. The Parliament met. All the laws made by *Mary* in favour of the Popish religion were abolished. The Prisoner's Supremacy denied, images taken out of churches, and the revenues arising from monasteries under the power of *Rome*, forfeited to the nation. I was then considered a heretic; yet such was his dissembling conduct, that in the year 1560, he invited me and my Bishops to attend the Council of *Trent*. This he did when he was called by the name of Pope *Pius IV.**

After this he grew outrageous, and would have proceeded against me in this Council, in the year 1563, but was prevented by the ambassadors of the Emperor. However, he issued out his Bull to anathematize and excommunicate me, and to deprive me of my Crown, Dominions, and Title, and to absolve all my subjects from from their allegiance. He also pretended to raise *Ireland* to an Independent Kingdom, and many other things highly prejudicial to the British Nation. He issued out his Bulls in the name of the Vicar of Christ, Prince over all Nations and Kingdoms, and arrogated authority both in heaven and earth.

Q. Did he change his name again, after he had assumed that of Pope *Pius IV.*?

A. Yes, several times. His Bull to deprive me was signed by the name of Pope *Pius V.* and afterwards by that of Pope *Gregory XIII.*

Henry III. King of France, sworn.

R. Are you *Henry III.* Sovereign of *France*, who was assassinated by one of the Prisoner's emissaries called a Monk?

A. I am. The Monk's name was *Clement.*

Q. When did you ascend the throne of *France*?

*See Council of Trent, p. 436.

A. On the death of my brother, who is known in history by the name of the sanguinary *Charles IX*; I had, previous to my ascension to the crown of *France*, been chosen King of *Poland*, but hearing of my brother's death, I with difficulty escaped to *France*, and quietly took possession of the throne, by the name of *Henry III*.

Q. Were you not King, when what was called the *Holy League* was formed by several Princes, under the government of the Prisoner, to attempt to annihilate the people called *Hugonots* from off the face of the earth, and at the head of whom was that noted agent of the Prisoner, who spilt rivers of human blood, the Duke of *Guise*.*

A. I was. I remember the league called the *Holy League*, and recollect the infamous conduct of the Duke of *Guise*.

Q. Were you not supposed to favour the *Hugonots* or Protestants, in opposition to the orders of the Prisoner, and the league of the Princes?

A. Yes; and the consequence was, one *Clement*, a Monk, under the authority of the Prisoner, assassinated me in the year 1589. And the common report throughout Europe was, that I died of my wound.

Q. Do you believe that what this Priest did, was by order of, and with the Prisoner's approbation?

A. I do believe it, for when he was known by the title of Pope *Sixtus V*. he delivered a famous oration, in which he applauded this act of the Monk, as both *admirable* and *meritorious*.†

Henry IV. King of *France*, sworn.

Q. Did you succeed *Henry III*. to the throne of *France*?

A. I did.

Q. Did not the Prisoner at the bar manifest considerable opposition to you, after you came to the throne?

A. He did. I professed to be an enemy to his government, and he viewed me as a *heretic*. The consequence was, I had to wade through almost innumerable difficulties, and was often driven with my little Court to the greatest distress for the common necessities of life. The Prisoner wished one of the Cardinals to be proclaimed King, and the Princes in league with him, (though my being considered a *Hugonot*) appeared ready to obey his mandate. I therefore had to dispute every inch of ground with their combined forces, but at last was established on the throne.

Q. Were you not compelled to own the authority of the Prisoner, and profess to be a Roman Catholic?

A. I was. I had experienced such a variety of successful and unsuccessful events, and had so many enemies to encounter with, that I was led into this measure from what was recommended to me as *prudent*, my religion being the only obstacle in the way to the enjoyment of the Crown of *France* in peace. Thus

*Historians inform us, that in the civil wars on account of religion above 1,000,000 of lives were lost, 150,000,000 livres spent; and 9 cities, 400 villages, 2000 churches, 2000 Monasteries, and 10,000 houses were burnt or otherwise destroyed. Vide *Guth. Geo. France*.

†See the 1st vol. page 110 & 114, of this Magazine.

deluded, I went publicly to Mass, and with great difficulty obtained absolution from the Prisoner. This however produced wonders among the people, all *France* submitted to my sceptre, and I had only *Spain* to contend with; which was soon silenced by my victorious army.

Q. Was it not supposed afterwards that your profession of attachment to the Prisoner's government was not sincere, and that you had relapsed again into heresy?

A. It was. Having re-established tranquillity among my people, I caused an Edict to be proclaimed to secure my old friends the Protestants, the free exercise of their religion, which decree is known by the *Edict of Nantes*. The Prisoner was much offended at this, and afterwards I was assassinated in the streets of *Paris*, by one of his domestic servants, one *Ravillac* a Friar, in the year 1610. A corpse was interred which all *France* was given to understand was mine, and from the report of this, the Prisoner supposed I was really dead.

James I. King of England, sworn.

Q. Have you any knowledge of the Prisoner at the bar, as Pope of *Rome*?

A. I have.

Q. By what name was he called when you knew him?

A. By several; but when he was called Pope *Clement IX.* I took the most notice of him.

Q. Did he not publish a Bull against you previous to your being crowned King of *England*, with intent to deprive you of your right to the throne?

A. He did. He well knew that when I came to the throne, I would never allow Popery to be encouraged in *England*, and that I would oppose his rebellious arms when I was established. He therefore issued out a Bull, to exclude me from my right to the crown, and commanded all the *English* Romanists to do their utmost, to keep out the *Scottish heretic*, as he called me; And that I might not in any wise be admitted to the kingdom of *England*, unless I would be reconciled to his supremacy, receive my crown from his hands, and conform myself and all my subjects to the Popish Religion.*

Q. Did he publish this Bull or rebellious proclamation in the presumed title of the Vicar of Christ, and Prince over all Nations?

A. He did. He always acted in that character before and after I came to the throne. The generality, if not all his Bulls, are issued forth in direct conformity to, and with the injunctions and decisions of his conventions of rebels called General Councils, of which the Prisoner is chairman.

Q. When did you begin your reign in *England*?

A. In the month of March, in the year of our Lord, 1603. But his Bull was published full two years before.

Q. Was there not a scheme laid by a considerable number of traitors belonging to the society that is headed by the Prisoner, to

**Carte's Ormond, vol. i. p. 33.*

destroy you and both houses of Parliament by gunpowder, soon after you came to the throne?

A. There was. It will long be remembered by Protestants, and is known in history by the name of the *Gunpowder plot*.

I had ordered both houses of Parliament to assemble on the 5th of November, in the year 1605. The Queen also and Prince of Wales were expected to be present, and I, agreeably to my duty, to deliver a speech from the throne. Under the Parliament house was a vault, into which had been conveyed thirty-six barrels of gunpowder, which were carefully concealed under faggots and piles of wood. This horrid conspiracy was kept a secret for near eighteen months, the conspirators being all sworn with what is called a sacramental oath. However, the kind providence of our Most gracious Sovereign defeated their dark, diabolical design, in such a visible manner, as to make it evident that the Lord reigned.

About ten days before the long wished for meeting of Parliament I received notice of their malicious plot, but search was purposely delayed till the night immediately preceding the assembly. A magistrate then with proper officers entered the vault, and found there one *Guy Fawkes*, who had just finished all his horrid preparations, with matches and every thing proper in his pocket to set fire to the train. He was immediately seized, when his countenance betrayed the savage disposition of his heart.

He afterwards regretted that he had lost the opportunity of destroying so many *heretics*, and made a full discovery.

He with a number of other conspirators were executed in different parts of *England*, among whom was a particular emissary of the Prisoner, one *Garnet*, a *Jesuit*; and so deluded were other rebels who survived him, that they fancied miracles wrought by his blood, and in *Spain* he is considered a martyr. I have very briefly related their destructive plot, and the merciful deliverance of Almighty God. But, from which, it must evidently appear, that the Prisoner's orders were obeyed by such as were connected with him in *England*, and that agreeably to his Bull, they did their utmost to deprive me of my throne, when they formed the destruction of my person, family and Protestant Parliament.

Cross-examined by Counsellor *Quibble*.

Q. Are you sure, that the Prisoner at the bar was concerned in this plot, or that it was a popish plot?

A. I am certain that he was ringleader of the conspirators, and that Roman Catholics only were concerned in it.

Q. You know that reports are very contradictory respecting the manner of its being discovered. Some say, that a Roman Catholic peer, (Lord *Mounteagle*) received a letter desiring him to shift off his attendance in Parliament, and who not being able to explain its contents brought it to you. Others that *Henry IV.* King of *France* communicated it to you, and many deny that the Prisoner knew any thing of it. Can you tell by what channel you received the information?

A. The channel through which I received the intelligence cannot invalidate the fact. The Prisoner published his orders to the

Roman Catholics in *England*, and commanded them to do their utmost to deprive me. What was done, was agreeable to his orders. They who did it were all his own servants, and before their execution they confessed their guilt.

Charles VI. Emperor of Germany, Sworn.

Q. Look at the Prisoner at the bar. Have you any knowledge of him?

A. I have. I recollect him by the name of Pope *Clement XI.* and several other titles.

Q. Did he ever presume, as the Vicar of Christ, to make void and of no effect, any covenants or treaties which you made as Emperor of *Germany*?

A. He did.

Q. Will you relate to the Court what *treaty* he declared null and void, which you had confirmed?

A. After much human blood had been spilt on the continent to support the Prisoner's authority, I executed the treaty of ALT' RADSTADT, and thereby confirmed certain privileges to some of my Protestant subjects. And I also entered into alliance with the Protestant Princes of the Empire. After which, the Prisoner sent a letter to me bearing date of the 4th day of *June, 1712*, wherein he wrote as follows, which I will repeat.

"We, by these presents, denounce to your Majesty, and at the same time, by the authority committed to us by the Most Omnipotent God, declare the above mentioned covenants of the treaty of ALT' RADSTADT, and every thing contained in it, which are any wise obstructive of, or hurtful to, or which may be said, esteemed, pretended, or understood to occasion, or to bring, or to have brought the *least* prejudice to, or any ways to hurt, or to have hurt the Catholic faith, divine worship, the salvation of souls, the authority, jurisdiction, or any rites of the Church whatsoever, together with all and singular matters which have followed, or may at any time hereafter follow from them, to be, and to have been, and perpetually to remain hereafter *de jure*, null, vain, invalid, unjust, reprobated, and evacuated of all force from the beginning, and that no person is bound to the observation of them, or any of them, *although the same have been repeatedly ratified or secured by an oath*; and that they neither could nor ought to have been, nor can, nor ought to be observed by any person whatever."*

All the princes being examined, the Attorney General stated to the Court, that although he had detained them a considerable time in the examination of so many Emperors and Sovereigns as witnesses on this important occasion, yet the case was too momentous not to demand the fullest investigation. And though he now considered the overt act, of deposing of Princes in the name of Christ's Vicar fully proved, yet he was compelled to trouble the Court a little longer on this subject, while one or two other witnesses were examined, whose testimony he considered to be too weighty to pass by.

*See Dr. Duigenan's Speech in the Imperial Parliament on the Catholic Question, 1805.

LETTER X.

Reply Contradictions—and perversions of Universalism.

In many passages of this correspondence, we have been taunted with the supposed absurdities of the evangelical doctrines of the gospel; and over and over, directed with contumelious superiority, to have a care of our own foolish and wicked dogmas. "*Let them attend to their own creed—they have nothing to do with ours.*" So you write in your 4th letter. That was not the design of this controversy. And yet, we are not ashamed of our hope; and if time permits, and your wishes continue the same, we shall rejoice to lay before you, the reasons of it, in one or two letters. In the mean time however we have much to do, with your creed; for the very object of this whole argument, is to prove that its main article is false and fatal. Indeed we have your own repeated exhortations, directly in contradiction of your statement quoted above. At the close of your 6th letter you write; "A word of advice and I have done. You are, gentlemen, ignorant of the doctrine which you oppose; *make yourselves acquainted with it.*" &c. And to the same purport in many places. Having then the advantage of your advice, on *both sides*; we may consider ourselves at liberty, to choose as to the order, in which we will follow it. For the present it is *your creed* of which we will speak.

Every man who innovates, on established ideas, owes it to himself, and to all mankind, to state with perfect clearness, so that a child might understand him; 1, what it is that he rejects, in the received opinions of men; 2, what it is that he believes in the place of that which he rejects; 3, the grounds on which he does both. This duty is still more imperative, when men combine in sects and associations, and assail the peace and order of society. In regard to Universalists this is so far from being the case, that the utmost diversity of views prevails amongst their writers on nearly every point of the Christian religion; except only this,—*that there will be no future eternal punishment.* Some admit, some deny the divinity of Jesus Christ, the divinity and personality of the Holy Spirit, the corruption of the human soul, the necessity of the new birth, the reality of a future judgment, the existence of the Devil and of a hell, &c. &c. As far as we have had opportunity to examine the subject, we find but the single point of agreement amongst them, which we have stated above. But this we discover with real pain; that while the whole system as such, is full of self contradictions, the tendency of the whole has been perpetually downward; and the present aspect of it, is one of gross infidelity. That form of Universalism which was advocated by Origen, by Bishop Newton, and perhaps by Dr. Chauncey, might be considered comparatively innocent. For it admitted many of the doctrines of grace, and only contended for the final redemption of the wicked from hell, after a period of real, and protracted suffering, in the nature of punishment for sin. We say, it was *comparatively*, innocent, while held by good men, as a fanciful speculation, which they did not allow entirely to corrupt their faith, nor pollute their lives. But, now sir, Universalism is rampart unbelief. There is no devil—there are no evil spirits—there is no Hell—there is no future judgment! The system is embraced in three words,—*sin, impunity, heaven!*

As might be expected, the mode of extracting such a system from the word of God, is not less extraordinary than the system itself. And the method of putting it together when its materials are thus prepared, is as shocking to all reason and knowledge, as the monstrosity of the finished thing is horrible. Sir, it would be far better for you and your friends to make a Bible, out and out, than to attempt to palm such an affair as yours, on the holy scriptures! The Mormonites have set you an example, worthy of your serious consideration.

1. But let us proceed to make these truths somewhat more obvious. You write about the middle of your 4th letter, thus: *‘We tell you once for all, that in our view of the case the blessings of immortality, are of grace, not of works lest any man should boast.’* Very well; it will be good for us all forever, if we hold fast to this precious truth, and walk after its humbling admonitions. But see how careful you are to unsay it again. In your 6th letter towards the close, you say; *“We do not believe that the mercy of God will incline him to let any sin go unpunished.”* Alas! if that be true, we are indeed lost, and hell must in the fearful words of the prophet, *“have enlarged herself and opened her mouth without measure;”* (Isa. 5; 14.) and all the glory, and the multitude and the pomp of earth, must descend into it!—Oh! sir, consider well such impious language; impious in the sense, there intended, Oh! remember, how often God has told us the direct contrary of this; repeating in one single Psalm, (the 136) no less than twenty-six times, the very reverse of your assertion. Look at Jesus on the Cross, and tell us what it means; if it does not mean that *God’s mercy does incline him to pardon sin!*—There is indeed a sense in which your words might bear a true meaning; namely, if Christ be allowed, the vicarious sacrifice of his people, and his death be considered a propitiatory offering, in their stead. This is all true. But it is the farthest thing possible from your belief. But let us hear your own explanation. In letter 7th, near the commencement, you say; *“That even you (we) may be able to understand this matter, I will here state for your information, that Universalists constantly and earnestly maintain, that there is no salvation from punishment—that God “will by no means clear the guilty,”—that “the soul that sinneth it shall die—that “every man, shall receive according to his deeds.”* We hold that the salvation promised in the scriptures, is *A DELIVERANCE FROM SIN; and no more expect to escape just and adequate punishment for our transgressions, than we do to elude the vigilance of Almighty God, or hurl him headlong from his throne!* This is our faith—and what is yours?” And what is ours? Sir, bear with us. Our faith is, that you have *judged yourselves* justly; that you have depicted your destiny with unerring certainty, and that as ye have believed, so shall it be done unto you! But at the same moment, we have the assurance of God; and the witness of his spirit, that you have *judged him*, most falsely and unjustly! All men *may escape*, both sin and hell—both guilt and punishment. *God’s mercy does always incline him*, to pardon sin, and take away *all condemnation*, from sinners. Jesus Christ died, expressly, to render it possible for God, while he continued just, to *justify* the ungodly! The

way of pardon peace, sanctification, complete redemption, and eternal life;—is open, to every sinner, who hears and will obey the voice of God.

But as we have said it is *your faith*, which we discuss at this moment. And we have cited these contradictory passages from your letters, to prove that your soul-destroying errors, are on your own showing, absurd. If the "blessings of immortality" are, as you truly and plainly assert "*of grace*;" how can it be possible that every sin, must be visited, with "*just and adequate punishment*" upon him who committed it? After we have been *adequately and justly punished*; it were an act of supererogation as well as of the grossest cruelty to punish us any more. What then has grace done for such? Nothing. Naked justice has had its course. But if "*grace*" secure us the "*blessings of immortality*"—from what does it deliver us—against what does it secure us? Not from punishment; we have suffered that. Not against suffering; we have endured all. But in the same paragraph, you make a distinction between "*being delivered from sin*"—and escaping the "*just and adequate punishment*" of sin. Surely this is mere folly. Why is a man punished but for sin? But if God deliver him from the sin—will he nevertheless visit him with the punishment; the whole proper ground of which is gone? If it were possible; which it is not to pardon a man and punish him adequately (or as you state it to take away sin and leave punishment,) for the same offence; the thing would be the mere act of a capricious and irresistible tyranny. For a man who is "*delivered from sin*"—stands in the eye of God, of all law, and of common sense, with reference to the *penal effects* of that sin, precisely as if he had never committed it.

It may be admitted, that *suffering* might continue, after sin is removed—so far as God makes suffering, either incidental to sin; or disciplinary and as such a means of holiness; or directly consequential. But in none of those cases, is suffering *penal*; nor can it be said, to be the just and adequate punishment of transgression; without the grossest perversion of sense and scripture.

We say nothing now of the absurdity of expecting 'grace,' or any thing else, to confer the "blessings of immortality;" on a man sentenced to eternal hell by the irrevocable decision of an unerring and unchanging God. Our present exposition being intended to show, that even on the supposition of the punishment of sin being temporary; the mode by which Universalists expect to escape it, is entirely delusive; as in our immediately preceding letter, we endeavored to prove, that the ground on which they rest the hope of that change which they admit to be necessary to fit sinners for heaven, is destitute of all foundation. We now return, to the examination, of a few of those texts of scripture, on whose perversion they rely, to support their heresy.

2. There are several methods, in constant use, amongst Universalists, by which they endeavor to evade and pervert scripture truth. Thus when that awful passage contained in the 20th chapter of Revelations is adduced to show, the certainty that there will be a future judgment, and a never ending hell; you, consider the Holy

Ghost, sufficiently refuted, by insinuations (in your 2nd letter) that the passage must be figuratively taken, inasmuch as it says in the seventh verse, that "the earth and the heaven fled away; and there was no place found for them." The reader will better comprehend the force of this impious buffoonery, when he remembers, that it was from the face of him who sat on the great white throne, that the affrighted earth fled, and dissolved itself at the command of the voice that bade it live, while the heavens rolled themselves together like a scroll, and passed away, annihilated by the will that called their glories forth at first. (See Rev. 6: 14 and 20: 11 and 2, Peter 3: 10.) Alas, sir, it will no longer be thought a figure, when the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every freeman shall hide themselves, in the dens and the rocks of the mountains; and shall say to the mountains and rocks, *Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb! For the great day of his wrath is come; and who shall be able to stand?* (Rev. 6: 15—17.)

So too, when the precious truth of the resurrection, (in which you profess to believe when it suits your purpose,)—and the end of all earthly things are declared, in 1 Thess. 4: 14, 17; you content yourself with breaking a profane jest, after flatly contradicting the sacred text, as your entire comment on the glorious revelation. Let us put the scripture and the comment side by side. Paul speaks; "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him." The Universalist speaks; There is "in the passage itself, that which forbids that we should apply it to a future state." And pray what is that? Let us hear the disputants again; and with your leave sir, Paul first. "For the Lord himself shall descend from heaven with a shout, with the voice of the Arch-angel, and with the trump of God; and the dead in Christ shall rise first." Now the Universalist answers him: "He," (the Apostle) "knew that Christ had said, that the generation among whom he lived, should not pass till after his appearing, and he spake in strict reference to that fact." Is it possible to imagine, a contempt of the word of God more flagrant, or more inexcusable? But hear once more: Paul "then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Universalist's rejoinder: "And I would ask the learned gentlemen, if they wish us to understand, that they expect to be caught up into the clouds, and to meet the Lord in the air, in the future and immortal state?" (See Acts 1: 9, 11. John 14: 3 and Mat. 24: 30.) Now these extracts are literal; word for word. They constitute about one half of your comment on the four verses referred to above, and quoted in our second letter. They are a fair, perhaps a favorable specimen of your manner and matter through eight letters, which we have as yet seen. Do they not justify every thing we have said of Universalism? Do they not exhibit a most appalling condition on the part of those who can believe and tolerate, as well as those who can bring themselves to utter such things?

From the beginning to the end, your course is marked by this deplorable contempt of God and perversion of his word. In the latter part of your 8th letter, which has just reached us, there is a most extraordinary wresting of a portion of the 57th chapter of Isaiah; and on a pretext as unfounded as it is impious. "Let me suggest," you say, that punishment "*—may not be infinite in duration; for God has said, that he will not contend forever, neither will he be always wroth, lest the spirit should fail before him, and the souls which he has made.*" These are nearly the words of the 16th verse of the chapter. Then you add; "It will thus appear, that it will not be "intolerable blasphemy"—to say that endless punishment is disproportionate to the demerits of the creature, *since should he attempt to punish the soul endlessly, it would fail and be destroyed.*" That is to say, the verse substantially quoted above, proves, as you say that there is no endless punishment; 1. Because God, says, in it, he will not be angry forever. 2. Because he says, the soul would "be destroyed" if he should attempt it! That we may manifest the inexcusableness of such perversity, we need only say, that in the 21st verse of this very chapter it is written, "*There is no peace saith my God to the wicked;*" and that in the 15th verse of it, immediately connected with the words you quote, every blessing promised in the context, is limited, to those who possess "*a contrite and humble spirit.*" To make the preposterous ignorance equally apparent, we need only say, that the word rendered "*should fail,*" which you say means *destroyed*, and thereon build your argument; is perhaps one of the very last words in the Hebrew language which would have expected to be charged with teaching the contingent annihilation of the human soul. It is a word, in its various forms of common use; and that you may perceive how nigh it comes to the sense you put on it, we will state one or two cases. Ps. 65: 13, "*the vallies also are COVERED OVER with corn!*"—There is your word sir; does it look like annihilation? Try another: Ps. 73: 6, "*violence COVERETH them, as a garment!*" So in the text you quote from Isa. 57: 16. for the spirit *SHOULD FAIL* before me;" *the very same word (Yaatoph) is used.* The *literal* and *usual* meaning of the root, is to *cover*: hence metaphorically used, *to adorn or the reverse*; and in the highly figurative language of the passage wrested by you, our translators as usual, have hit a just sense. Sometimes, as in the caption to the 102 Ps. the word is rendered "*overwhelmed.*" And this perhaps, as both WINER and COCCIUS, intimate, (under the word, in their lexicons)—is very nearly its meaning here. So that it is the sorrow, darkness, and fainting of the "humble and contrite" spirits which God here promises to pity and remove. And not the slightest intimation exists in the words, of that which you make them teach.

The recklessness of such conduct, and the pitiable ignorance which it exhibits, we have now pointed out. But who can adequately rebuke the irreverence and impiety, of the conclusion, to which such premises conduct you? God, (you not only say, but make him say) could not punish the wicked eternally; for their souls would be destroyed in the attempt!—Sad alternative of blinded sin! Desperate hope of wilful and heaven daring ignorance!

FOURTH COUNCIL OF LATERAN.

Excommunication and Anathematizing of Protestants—Confiscation of their goods, and extermination of their Persons.

In the Laity's Directory, or Catholic Almanac, for 1836—(Published at the Baltimore Cathedral; for sale at nearly all the Catholic bookstores in the United States,) on page 35, we read, as follows, "The authority of General Councils carries with it infallibility, because they represent the Universal Church, which, in virtue of the promise of Christ, is infallible. This unerring authority relates to all questions of faith, morality and discipline, so that the Church can propose to her children only that doctrine which is sound and consistent with truth; only that morality which is pure; only that discipline which is conformable to the maxims of faith." We now know what is infallible, there can be no doubt in the mind of any one.

On page 29. "*Her (the Romish Church) decrees and decisions in dogmatical points are unalterable and irrevocable to the end of the world, and the one true faith is so essential to her Constitution, that without it she would no more continue to be the Church of Christ.*" A few lines above on the same page, speaking of the Council of Trent, "*No new articles of faith were framed in this Council, but every thing was weighed in the balance of the sanctuary and the ancient doctrine and unanimous belief of all preceding ages, was maturely examined and explicitly declared.*" On page 17, under caption of "*Twelfth General Council,*" we read "the 4th Council of Lateran, at which Pope Innocent III. presided, was held A. D. 1215. There were present two patriarchs, the one of Constantino-ple, and the other of Jerusalem, 71 archbishops, 412 bishops and 800 abbots. The Albigenses, and other heretics were condemned, and the word *transubstantiation* was adopted to express the doctrine of the church relative to the presence of Jesus Christ under the sacramental species."

That these are fair quotations, page for page; that they give the sense as contained in the whole paragraph; we pledge our character, and we challenge the Archbishop of Baltimore, the Priests or Laymen to a denial thereof.

We are then distinctly taught, 1. *That the decree of a General Council is Infallible.* 2. *That the decrees and decisions, of general councils, are unalterable, and irrevocable to the end of the world.* 3. *That the council of Trent did not change or do away any article before adopted; but after mature examination explicitly declared them.* 4. *That the 4th Council of Lateran is a General Council and consequently Infallible.*

Now what did the 4th Council of Lateran teach as to Doctrine; and what did she declare against those that did not agree with her decision?—Let us see.

6. "There is one universal Church of the faithful (Papists,) out of which no one can be saved."

7. "The true body and blood of Christ are truly contained in the Sacrament of the altar, under the *species* of bread and wine, the bread transubstantiated into the body and the wine into the blood by a divine power. This Sacrament no one can celebrate,

unless he be a priest rightly ordained according to the keys of the Church, which Jesus Christ himself gave to the Apostles and their successors."

These *two* articles are a literal translation from the articles of faith, of the Romish Church laid down in the 4th Council of Lateran. They are numbered by Baronius (vol. XIII, page 225) 6 and 7, in we have placed them. It will be seen at once by any person, at any measure acquainted with the present doctrines of the Church, that they are identically the same which are now taught by the Papists of this city, and every where in this land.

They are the very doctrines, which every Roman Catholic in the world, is sworn to hold. Against them every man and woman, of every church excepting the Roman, must protest. They protest because they do not believe them.

Let us now turn to the decision of that Council on those who do not hold them, or can even be suspected of doubting them.

DECREE. *On the manner of judging Heretics.*

"We excommunicate and anathematize every heresy, extolling itself against this holy, orthodox, Catholic faith, which we have above explained (No. 6 and 7) *condemning all heresies, by whatever name they are called*, having indeed many heads, but collected in one tail, because they all meet in falsehood. *Being condemned, let them be left to the secular power*, or their bailiffs to be punished by due animadversion. Let the clergy be degraded from this office, the goods of the condemned, if *laymen, be confiscated*; if clergymen let it be applied to the churches from which they receive their stipend. And those who have only been marked with suspicion, unless they so apologize as to free themselves even from suspicion, let them be stricken with the sword of anathema, and let them be shunned by all, until complete satisfaction be given. If they remain under excommunication, during the year, from that let them be condemned as heretics. And let the *secular powers be warned and induced*, and if need be *condemned* by ecclesiastical censure *what offices soever they are in, that as they desire to be reputed and taken for believers, so they PUBLICLY TAKE AN OATH for the defence of the faith* (The Romish) **THAT THEY WILL STUDY IN GOOD EARNEST TO EXTERMINATE, to the utmost of their power, from the lands subject to their jurisdiction, all heretics denoted by the Church,**—so that every one, that is henceforth taken into *any power spiritual or temporal, shall be bound to confirm this chapter by his oath.*" "But if the *temporal lord*, required and warned by the church, shall neglect to *purge his land of this heretical filth*, let him by the Metropolitan and Comprovincial Bishops *be tied by the bond of excommunication*;—and if he scorn to satisfy within a year, let *that be signified to the Pope, that he may denounce his vassals thenceforth absolved from his fidelity*, (or allegiance to him,)—**AND MAY EXPOSE HIS COUNTRY TO BE SEIZED ON BY CATHOLICS, WHO, EXTERMINATING THE HERETICS, MAY POSSESS IT WITHOUT ANY CONTRADICTION, and may keep it in the purity of faith**, saving the right of the principal lord so be it he himself put no obstacle hereto, nor oppose any impediment; the same law notwithstanding being kept about them that have no principal lords. And the Catholics that **TAKING THE BADGE OF THE CROSS SHALL GIRD THEMSELVES FOR THE EXTERMINATING**

OF HERETICS, shall enjoy that indulgence, and be fortified with that holy privilege, which is granted to them that go to the help of the holy land.

Some under the pretext of piety, but (as the Apostle says) denying its power, claim to themselves the authority of preaching; but as the Apostle says; How shall they preach, unless they are sent? All those who are prohibited, or not sent by authority from the apostolic seat, or who have not received from the Catholic Bishop of the place, whether they publicly or privately have presumed to usurp the office of preaching, let them be tied with the bond of excommunication, and unless they quickly repent, let them be visited with other suitable punishment. Therefore, we will, and command that the Bishops watch diligently, that these may be effectually carried out through their dioceses, if they desire to escape canonical revenge, *For if any Bishop shall be negligent or remiss in purging from his diocese, the leaven of heretical pravity, when it shall plainly appear, he shall be deposed from the office of Bishop, and in his place, another substituted, who will, and can confound them.***

What a decision! no wonder our worthy Archbishop does not like to take notice of us. There is a voice thundering in his ears "Dont let Americans see the real doctrine of our Church.

**Decree of the 4th Council of Lateran, held A. D. 1215.*

Excommunicamus et anathematizamus, omnem hæresim extolentem se adversus hanc sanctam orthodoxam Catholicam fidem, quam superius exposuimus, condemnantes universos hæreticos, quibuscumque nominis censeantur; facies quidem habentes diversos, sed caudas ad invicem colligatas; quia de vanitate conveniunt in id ipsum. Damnati vero, secularibus potestatibus præseatis, aut eorum balivis relinquuntur animadversione debita puniendi, clericis prius a suis ordinibus degradatis: ita quod bona hujusmodi damnatorum, si laici fuerint confiscentur: si vero clerici, applicentur Ecclesiis a quibus stipendia perceperunt qui autem inventi fuerint sola suspicione notabiles, nisi juxta considerationes suspicionis qualitatem que personæ propriam innocentiam congrua purgatione monstraverint, anathematis gladio feriantur, et usque satisfactione condignam ab omnibus evitentur: ita quod si per annum in excommunicatione perstiterint, ex tunc velut hæretici condemnentur. Moneantur autem et inducantur, et si necesse fuerint, per censuram Ecclesiasticam compellantur seculares potestates cujuscumque officii etiam sicut reputari cupiunt et haberi fideles, ut pro defensione fidei præstent publice juramentum, quod de terris suæ jurisdictioni subjectis universos hæreticos ab Ecclesia denotatos, bona fide, pro viribus extirminare studeant ita quod amodo, quodcumque quis fuerit in Potestatem sive spiritualem sive temporalem assumptus, hoc teneantur capitulum firmare. Si vero Dominus temporalis requisitus et monitus ab Ecclesia terram suam purgare neglexerit ab hac hæretica sæditate, per Metropolitanum et Comprovinciales Episcopos excommunicationis vinculo innodetur. Et si satisfacere contempserit infra annum, significetur hoc summo Pontifici, ut ex tunc ipse vassallos ab ejus fidelitate denunciet absolutos, et terram exponat Catholicis occupandam, qui eam extirminatis hæreticis sine ulla contradictione possideant, et in fidei puritate conservent; salvo jure domini principalis, dummodo super hoc ipse nullum præstet obstaculum, nec aliquod impedimentum opponat: eadem nihilominus lege servata circa eos, qui non habent Dominos principales. Catholici vero qui crucis assumpto charactere, ab hæreticorum extirminium se accinxerint, illa gaudeant indulgentia, illo que privilegio sint muniti, quod accedentibus in subsidium terræ sanctæ conceditur. Quia vero nonnulli sub specie pietatis, virtutem ejus (juxta quod ait Apost.) abnegantes, autoritatem sibi vendicant predicandi; cum ipse Apostol. dicat; Quomodo prædicabunt nisi mittantur? Omnes qui prohibiti vel non missi, præter autoritatem ab Apostolica sede, vel Catholico Episcopo loci susceptam, publice vel privatim prædicationis officium usurpare præsumpserint, excommunicationis vinculo innodentur, et nisi quanto citius resipuerint, alia competentis pœna plectantur. Volumus igitur et mandamus, ut ad hæc efficaciter exequenda, Episcopi per dioceses suas diligenter invigilent; si canonicam effugere voluerint ultionem. Si quis enim Episcopus super expurgando de suæ diocesi hæreticæ pravitate fermento negligens fuerit vel remissus; cum id certis indicibus apparuerit, ab Episcopali officio deponatur, et in locum illius, alter substituatur idoneus, qui velit et possit hæreticam confundere pravitatem.

This Latin is quoted from Baronius's History as continued by Bzovius Vol. XIII. pages 226. & 227.

There is no hope for us but in lying quiet. It will never do for us to stir the subject. Gain ground quietly until we are strong enough and then we will bring these heretics to obedience."

But this is not to stop here, Mr. Eccleston's refusing to notice it, the Priests and the people's slander, shall not turn our eyes away from it. The inhabitants of this land shall see and hear of these things.

We have time after time called upon the Priests, upon the Archbishop to explain some of these terrible decisions, and fiendish actions. We shall now turn to the people. And we ask, of them; *do they or do they not hold to these decisions?* Have they not sworn that they will reject and anathematize, every thing, condemned and anathematized by the Church? (See the Creed.)

That we are honest in this matter, and are ready to abide the decision of any honest men, we shall stand ready, at a moment's warning to prove that every Roman Catholic, who does believe the creed taught by the Priests and the Church, is and must of necessity, as soon as he can; **PERSECUTE and OPPOSE—DEPRIVE of his PROPERTY and EXTERMINATE the PERSON OF EVERY PROTESTANT IN THE WORLD.**

THE POPE—THE VICAR OF CHRIST.

"My kingdom is not of this world," said our blessed Lord. His would be successor, in ignorance, and wickedness, claims the kingdom of this world. Jesus Christ our Lord, never interfered, or meddled with the government under which he lived, neither did his disciples. "Ye are not of the world, even as I am not of it," by this his disciples would be known. Can it then need arguments to prove that the Pope of Rome, *is not even a disciple of Christ.* Bishop England, (page 12 of his explanation of the ceremonies of the Holy week) says; "*The Pope* is not only a Bishop, but is visible head of the church, and is therefore attended by a more numerous and dignified body of clergy than waits upon any other prelate. He is also (mark that) a **TEMPORAL SOVEREIGN**, and has of course the proper officers of state attached to his court." Is this, the simplicity that was in Christ? (2 Cor. 11; 3.) Did any one ever read of Christ's being a temporal sovereign? Who ever heard of the proper offices of state, being attached to his court? (Page 13 of the same book, we read) "The cardinals are the high Senate of the Church and the privy council of the Sovereign," These are selected from eminent ecclesiastics.

Who now can find the resemblance, between the Lord Jesus Christ—and him who sitting in his temple, pretends to be his Vicar, and as such claims to be worshipped. Again on page 36. "The mitred abbots, instead of kissing the knee, *kiss the Pontiff's foot*, as do those that succeed them." It is not hard to find out at Rome a Political monarch, with his court and officers of state. If that be the man, you can find him at Rome, but a meek, humble, holy, follower of our blessed Master, you will not there find, among the officers

of the Pope's court. Can it then be, that the Pope is representative of Christ on earth, his Vicar?

PRIEST M'ELROY OF FREDERICK CITY, MARYLAND.

This gentleman, is in all probability a Jesuit. He is a devoted laborious and sworn subject of the ROMAN SOVEREIGN. He has never renounced his oath of allegiance. He is no citizen of these states; he never will be until he renounces his allegiance to his *foreign* Sovereign. From what we learn of him as seen in Frederick, he fully verifies the character of a Jesuit.

Of him we have heard, and seen it reported in the newspapers, that he used regularly to gather his fees from the workmen on the Rail Road from Baltimore to Frederick and Harper's Ferry. This and the branch to Washington city had several times been the scene of bloody contention, among the workmen. The public officers of Justice, were called upon to quell the disturbance. Aid was called in from the neighbourhood, our citizens, our military had been called out to put them down; but all in vain. We were too weak!—The citizens could not silence these *foreigners* in the very neighborhood of our city! What could do it? Who could?—*Priest McElroy* was able to do what all before could not do! We subjoin the agreement as published in the papers of 1834.

"On the 21th of June, 1833, the subscribers, in the presence of the Rev. John McElroy, have respectively and mutually agreed to bury for ever, on their own part, and on behalf of their respective sections of country, all remembrance of feuds and animosities, as well as injuries sustained. They also promise to each other, and make a sincere tender of their intention to preserve peace, harmony, and good feeling between persons of every part of their native country without distinction.

They further mutually agree to exclude from their houses and premises all disorderly persons of every kind, and particularly habitual drunkards. They are also resolved, and do intend to apply, in all cases where it is necessary, to the civil authorities, or to the laws of the country for redress—and finally, they are determined to use their utmost endeavors to enforce, by word and example, these their unanimous resolutions.

Signed by fourteen of the men employed on the 4th, } on behalf of
5th, and 8th sections of the 2d division, B. and } all employ-
W. R. R. } ed.

And also by thirteen of the 8th section of the 1st } on behalf of all
division. } employed."

The wave of Priest Mc Elroy's hand, would silence, an enraged rabble of Irish Papists.—But if he say bathe your hands in the blood of your employers, or all who do protest against Popery; would they not joyfully leap forth to do the work assigned them? What has Mr. McElroy to say? What any of our Priests? Would they not console their popish friends by teaching here, as they do in Ireland, that he that kills a Protestant, does but kill a murderer,

a thief, and will never have to answer for such blood. Let Americans learn, that when the laws are ineffectual, the word of a Priest is sufficient, whether it be for life, or death.

The only editor in this city, that had the courage to speak out on this political interference, and the danger from it to the country, was *Mr. H. Niles*, editor of the *Weekly Register*.

FOREIGN BISHOPS.

Popery is not natural to the soil of these United States. Our institutions were not founded under its influence, but by the men, whose fathers fled to this land as a refuge from the fire and sword, which had been set against them at home. While this system was left grow of its own accord among us, it did not move forward fast. Things have changed. The order of Jesuits have been re-established. The Bishops and Superiors and Priests are nearly all foreign Jesuits. Bishop Flaget, and Chabat of Bardstown. Bishop England of Charleston—Conwell and Kenrick of Philadelphia—Rosati of St. Louis—Dubois of New York—Portier of Mobile—Necker and Dubourg, who were at New Orleans—Reze of Detroit—Cheverus, who was Bishop of Boston—&c. are all Foreigners.

These Bishops, all raised in the midst of Monarchical governments, with institutions of the same stamp, are the men sent over to teach our citizens Republicanism. Alas for them when they are so unhappy as to learn! The first named Bishop Flaget, writing to France on the subject of his mission, states that their efforts could not so well avail, *while this republican government shall subsist*. The Abbe De Pradt, a French Roman Catholic, says in his work on ancient and moderan Jesuitism, "The clergy of the United States, are very devoted to the Pope. It is very rigorous, in time it will give embarrassment to the United States." We have very little doubt of the truth of the Abbe's remark. May the Lord grant that our eyes may be opened before the chains are upon us.

AN AMERICAN POPE.

A few days since, under this head, we saw it hinted in a daily paper that Bishop Cheverus, of Bordeaux, and formerly of Boston, would probably be elected Pope on the decease of the present Pontiff. Be it so. He is no more *an American*, than Bishop England. They are both the subjects and ever have been of the Pope. If either of them are ever raised to that office, let the lands that gave them birth have the honour of adding to the list of usurpers and tyrants; but save our land from ever being disgraced, by one of our citizen's accepting such an office. An office that requires every man holding it to swear to persecute, every man on earth that will not yield obedience to him.

It is but fair to state that Bp. Cheverus is a *foreigner*: after spending 12 or 14 yeas in Boston, he was called back by the Pope and appointed to the Archbishoprick of Bourdeaux in France. If we are not mistaken, he was appointed to Boston, by Pius VII. the Pope that re-established the order of Jesuits. It is not very creditable to him, to be found in such company.

The Famous Bull—IN CÆNA DOMINI.

This celebrated Bull which every Bishop, is bound to publish, on every *Maunday Thursday* (Sect. 27 and 28,) we give to our readers in full. The Latin will be found in one column, and the English opposite. Those that are not acquainted with the Latin can read the English. Every Latin scholar will be glad to possess it, and every man that feels an interest in the cause in which we are engaged, should possess it as a matter of reference. It was our intention to have commented upon it; but we found it would require more than one whole number to do it justice.

It is a Papal Document, that will speak for itself.

For the information of our readers, we here place some remarks of *Bishop England*. They will be found on pages 69 and 70 of his work on the explanation of the ceremonies of the Holy week at Rome. Published by Fielding Lucas, Jr. 138 Market st. Baltimore.

“For a long period previous to the year 1740, the bull generally called *In Cæna Domini*, used to be published in Latin and Italian on this* occasion from the gallery. This bull contained amongst other clauses, the announcement of that excommunication to which all that departed from the unity of the church, unfortunately subjected themselves. *Like many other customs this has been often grossly misrepresented.* It is stated by writers, of otherwise respectable character, to be an imprecation of the vengeance of heaven upon persons who conscientiously reject what they are pleased to call the errors of the church of Rome. The spirit of malediction is not that of the spouse of Jesus Christ. He did not, nor does she imprecate the wrath of God upon those whose departure she lamented, over whose aberrations she wept, for whose conversion she laboured and she prayed, and whose return she would hail with that tender rapture which St. Luke so pathetically describes. (xv. 20.) She however warned them in the spirit of candour and sincerity of the evils by which they were surrounded, and in the ceremony of extinguishing the lights which on that occasion were flung to the ground, she desired to manifest to them, how their faith had been destroyed by that separation which she so earnestly desired to terminate; because she so desired to inculcate the lesson in the spirit which God himself infused into Jeremiah when he broke the potter’s vessel in the valley of Ennon; conscious that she had preserved with fidelity the deposit entrusted to her care, she could not desert her faith to embrace their opinions: and even would reason dictate and should she so determine; a task of no small difficulty would remain: one that instantly creates an embarrassment from which they can afford no principle of extrication would perplex her, that is, to find one amongst their conflicting associations which can assure us that in all things it teaches the doctrine of Jesus Christ. Which of them claims an exemption from error? *Yet the doctrines of God, the faith of Jesus Christ cannot be contrary, cannot be erroneous. The form is not now gone through, but unfortunately, the breach is not narrowed!*

*The day of the Pope’s benediction.

Many of the writers who have used this topic to excite the prejudices of Protestants against Catholics have asserted, *that this bull was altogether a denunciation of them, followed by horrible imprecations and maledictions.* This assertion is in both respects unfounded; because in the first place, they who fix the origin of this custom at the latest date, attribute it to Martin V. in 1420, which is a full century before the date of protestantism: but there is evidence of its existence previous to 1294, when Boniface VIII. became Pontiff. It was a solemn warning not only to those who erred in faith and destroyed the unity of the church, but also an admonition to those who troubled the public peace of nations or repose of society, that unless they repented and were reconciled to God they could have no hope of his blessing in this life, no participation in the sacramental institutions, nor any reasonable prospect of salvation in the next. *This admonition which was certainly no imprecation or malediction, was published in those middle ages of the church, not only once, but three or four times in the year.*"

It is very unpleasant to be compelled to prove to the Public, the falsehood of men so much lauded and admired as Bishop England is by the Papists and some who pretend to call themselves Protestants, yet who know not why they are thus named: but the truth must be told.

To deceive Heretics, is no sin. Falsehood is lawful and right when it is for the furtherance of the Papacy. The extract from the Bishop's book, convicts him of actually *lying*, and that not in ignorance.

The Bishop says prior to 1740 this Bull used to be published. But in 1764, a book was published at Rome, which contains the Bull as published by *Clement XIII—1764.* (See page 316 of Brownlee's letters.) He says, "this bull has been represented as altogether denunciatory and filled with imprecations against Protestants—but that it is not true." All we have to say in reply is that the reader compare the Bull itself, especially the 1st and 2nd sections.

He says it was not intended for Protestants, but was published as early as Boniface VIII. But who does not know, that before this the Popes of Rome had laboured to extirpate from the face of the earth, the Albigenses and Waldeneses, who in all essential points agreed with Protestants of the present day. Again, in this very quotation, he claims the infallibility of the Papacy, and admits *that the breach is not narrowed*, but the Bull is not now gone through with.

If it was published up as late as 1740, was it not against Protestants? Under that name they had been in existence over two centuries, and the Popes of Rome had done every thing in their power to exterminate them.

Some of our Priests deny its existence entirely. And the editor of the Catholic Herald, said two years since that he had not a copy of it, therefore he could not publish it. When we read this manoeuvring to get rid of truth and facts; the arts and falsehoods resorted to, we are forcibly reminded of a passage in the word of

God, which speaks of men *being given over to believe a lie*, &c.—
(2 Thes. 2; 11.)

If our readers will consult Scipio de Ricci's Memoirs, chap. 3, they will find it in use up to 1815, and taught in colleges, &c.

In 1800. Pope Pius VII. announced to Louis XVIII. that he was the lawful King of France. In the year following, he absolved his subjects from their oath of allegiance, and commanded them to take the oath of allegiance to Buonaparte the First Consul, and in June 1809 the same Pope excommunicated Buonaparte and all who continued to adhere to him. But the Bishop says this Bull of excommunication, is mild—and yet the Bishops says for a long time previous to 1740, the form has not been gone through!—"but the breach is not narrowed."

To know what the Pope would have and our Priests desire to give him; read the Bull carefully. It excommunicates and curses every officer, of every government in the world, that is not an absolute slave of the Pope. Our President and his cabinet—both branches of Congress—all our Governors and Legislators—our mayors, councilmen and even under officers. Not one of them but is under the curse of the Pope and his Priests in this country.

But to the Document itself.

Ex Bullario Laertii Cherubini, Romæ 1638.

TOM. III. p. 183.

Constitutio Pauli V. 63.

Excommunicatio et anathematizatio quorumcunque Hæreticorum, eorumque fautorum ac Schismaticorum vel ecclesiasticam libertatem lædentium, aut quoquo modo dispositis in hac Bulla, de more in die Cænæ Domini publicari solita contravenientium.

Quoad omnia quasi capitula hujus Bullæ (ultra Extravagan. 3. *Pauli II* and Extravagan. 5. *Sixti IV.* in tit. de pœnitentia et remissionibus) habes supra Constitut. I. *Urbani V.* fol. 215. Constitut. 25. *Julii II.* f. 482. Constitut. 10. *Pauli III.* f. 522. necnon Constitut. 81. *Gregorii XIII.* f. 348. l. 2. Aliorum autem Bullas ejusmodi Cænæ Domini nuncupantes volens prætermisi, his duntaxat contentus, ex quibus pro temporum conditione Romanos Pontifices aliquid immutasse cognoscatur. Non tamen posthabui proxime indicandas, uti apprime necessarias, et super hujus Bullæ capitibus specialiter editas.

Sixty-third Constitution of Paul V.

The excommunication and anathematization of all Hereticks whatsoever, and their favourers, and Schismatics, or of those who violate the ecclesiastical liberty, or any way infringe the contents of this Bull, which is wont to be published on Maunday-Thursday.

As for almost all the chapters of this Bull, (besides the 3d Extravaganant of *Paul II.* and the 5th Extravaganant of *Sixtus IV.* in the title of penance and remissions) you have them before ordained in the first Constitution of *Urban V.* f. 215. in the 25th Constitution of *Julius II.* f. 482. in the 10th Constitution of *Paul III.* f. 522. and in the 81st Constitution of *Gregory XIII.* f. 348. lib. 2. Other Bulls of this nature, called Bulls in *Cæna Domini*, I have purposely omitted, being content with these; from which it may appear that the Popes have made some variation in them, according to the exigency of the times. Yet I would not omit those which follow, as being especially necessary, and particularly published upon the several chapters of this Bull.

Extat ergo in hoc opere specialis edita sanctio *Nicolai III.* circa §. primum hujus Bullæ in ejus Cons. 2. sup. fol. 143. and circa §. 2. extat. Const. 5. *Pii II.* f. 290. l. 2. Circa §. 4. extat Const. 7. *Pii V.* f. 137. l. 2. Circa §. 7. extat Const. 3. *Nicolai V.* f. 283. l. 1. Circa §. 10. extat Canon *Callisti.* l. in c. 23. caus. 24. q. 3. §. 11. respectu Cardinalium extat Const. 16. *Leonis X.* f. 420. l. 1. et alia 93. *Pii V.* f. 222. l. 2. Circa §. 12. extat Const. 11. *Alexandri VI.* f. 352. Circa §. 14. extat Const. 2. *Martini V.* f. 239. and alia 17. *Innocentii VIII.* f. 343. ac altera 30. *Leonis IX.* f. 440. necnon alia 39. *Clementis VII.* f. 505. l. 1. et altera 19. *Gregorii XIII.* f. 290. l. 2. Circa §. 15. multi sunt Canones in Corpore Juris, et extat Const. 10. *Martini V.* f. 247. Circa §. 19. extat Const. 3. *Urbani VI.* f. 222. Et Circa §. 20. extat Const. 8. *Joannis XXII.* f. 174. et alia 3. *Clementis VI.* f. 212. alia 13. *Leonis X.* f. 314. and altera 11. *Pauli IV.* f. 595.

Alia hujusmodi excommunicatio in die Cænæ Domini promulgari solita est in S. D. *Urbani VIII.* Const. 62. Pastoralis infr. Tom. 4.

Paulus Episcopus, Servus Servorum Dei, ad perpetuam rei memoriam.

Pastoralis Romani Pontificis vigilantia et sollicitudo, cum in omni Reipublicæ Christianæ pace et tranquillitate procuranda pro sui muneris officio assidue versatur, tum potissimum in Catholicæ Fidei sine qua impossibile est placere Deo unitate atque integritate retinenda, maxime elucet: Nimirum ut fideles *Christi* non sint parvuli fluctuantes, neque circumferantur omni vento doctrinæ in nequitia Hominum ad circumventionem erroris, sed omnes occurrant in unitate Fidei et agnitionis Filii Dei in virum perfectum, neque se in hujus vitæ societate et communione lædant, aut in ter se alter alteri

There is extant therefore in this collection a particular Edict of *Nicholas III.* about the 1st Section of this Bull in his 2d Constitution, *Sup. fol. 143.* Concerning *Sec. 2.* there is extant Const. 5. of *Pius II.* f. 290. l. 1. Concerning sec. 4. there is extant Const. 6. of *Pius V.* f. 137. l. 2. Concerning sec. 7. is extant, Const. 3. of *Nicholas V.* f. 283. l. 1. Concerning sec. 10. is extant a Canon of *Callistus.* in c. 23. Const. 24. qu. 3. Concerning sec. 11 in respect of the Cardinals is extant Const. 16 of *Leo X.* f. 420. l. 1. and Const. 93 of *Pius V.* f. 222. l. 2. Concerning sec. 12. is extant Const. 11. of *Alexander VI.* f. 352. Concerning sec. 14. is extant Const. 2 of *Martin V.* f. 293. and Const. 17 of *Innocent VIII.* f. 343. and Const. 30 of *Leo X.* f. 440. and Const. 39 of *Clement VII.* f. 505. l. 4. and Const. 19 of *Gregory XIII.* f. 290. l. 2. Concerning sec. 15 are many Canons in the Body of the Law, and Const. 10 of *Martin V.* f. 247. Concerning sec. 19 is extant Const. 2. of *Urban VI.* f. 222. Concerning sec. 20 is extant Const. 8. of *John XXII.* f. 174. and Const. 3. of *Clement VI.* f. 212. and Const. 13 of *Leo X.* f. 314. and Const. 11. of *Paul IV.* f. 595.

Another like excommunication usually published on *Maunday-Thurs day,* is extant in the 62nd Constitution of our holy Lord *Urban VIII.* inf. Tom. 4.

Paul Bishop, Servant of the Servants of God, in perpetual memory of the thing now decreed.

The pastoral vigilance and care of the Bishop of *Rome,* being by the duty of his office continually employed in procuring by all means the peace and tranquillity of Christendom is more especially eminent in retaining and preserving the unity and integrity of Catholic Faith; without which it is impossible to please God: That so the faithful of *Christ* may not be as Children wavering, nor be carried about with every wind of doctrine by the cunning craft of Men, whereby they lay in wait to deceive; but that all may meet in the unity of the Faith, and

offensionem præbeant; sed potius in vinculo charitatis conjuncti, tanquam unius corporis membra sub *Christo* capite, ejnsq; in terris *Vicario Romano* Pontifice beatissimi *Patri Successore*, a quo totius *Ecclesiæ* unitas dimanat, augeantur in ædificatione, atque ita divina gratia adjutrice sic præsentis vitæ quiete gaudeant, ut futura quoque beatitudine perfruantur. Ob quas sane causas *Romani* Pontifices prædecessores nostri hodierna die, quæ anniversaria *Dominicæ Cænæ* commemoratione solennis est, spiritualem *Ecclesiasticæ* disciplinæ gladium, et salutaria justitiæ arma per ministerium summi *Apostolatus* ad *Dei* gloriam et animarum salutem solenniter exercere consueverunt. Nos igitur, quibus nihil optabilius est, quam *Fidei* inviolatam integritatem, publicam *Pacem* et *Justitiam*, *Deo* autore, tueri, vetustum et solennem hunc morem sequentes.

§. 1. Excommunicamus et anathematizamus ex parte *Dei* Omnipotentis, *Patris* et *Filii* et *Spiritus Sancti*, auctoritate quoque *Beatorum Apostolorum Petri* et *Pauli*, ac nostra quoscunq; *Huffitas*, *Vuichlephistas*, *Luterannos*, *Zuinghianos*, *Calvinistas*, *Ugonnotos*, *Anabaptistas*, *Trinitarios*, et a *christiana Fide* *Apostatas*, ac omnes et singulos alios *Hæreticos* quocunq; nomine censeantur, et cujuscunq; sectæ existant: Ac eis credentes, eorumque receptatores, fautores, et generaliter quoslibet illorum defensores; ac eorundem libros hæresin continentes, vel de *Religione* tractantes, sine auctoritate nostra et *Sedis Apostolicæ* scienter legentes aut retinentes, imprimentes, seu quomodolibet defendentes, ex quavis causa publice vel occulte, quovis ingenio vel colore; necnon *Schismaticos*, et eos qui se a nostra et *Romani* Pontificis pro tempore existentis obedientia pertinaciter subtrahunt vel recedunt.

2. Item, excommunicamus et

the knowledge of the Son of God unto a perfect Man: That in the communion and society of this life they may not injure nor offend one another; but rather being joined together with the bond of Charity, as members of one body under *Christ* the Head, and his Vicar upon Earth the Bishop of *Rome*, *St. Peter's* successor, from whom the unity of the whole Church doth flow, may be increased in edification, and by the assistance of the divine Grace may so enjoy the tranquillity of this present life, that they may also attain eternal happiness. For which reasons the Bishops of *Rome*, our predecessors, upon this day which is dedicated to the anniversary commemoration of our Lord's Supper, have been wont solemnly to exercise the spiritual sword of ecclesiastical discipline and wholesome weapons of Justice by the ministry of the supreme Apostolate to the glory of God and salvation of Souls. We therefore, desiring nothing more than by the guidance of God to preserve inviolable the integrity of Faith, public Peace and Justice; following this ancient and solemn custom.

§. 1. We excommunicate and anathematize in the name of God Almighty, Father, Son and Holy Ghost and by the Authority of the blessed Apostles *Peter* and *Paul*, and by our own, all *Hussites*, *Wiclephists*, *Lutherans*, *Zuinghians*, *Calvinists*, *Hugonots*, *Anabaptists*, *Trinitarians* and *Apostates* from the christian Faith, and all other Hereticks by whatsoever name they are called, and of whatsoever Sect they be: As also their adherents, receivers, favourers; and generally any defenders of them; together with all who without our authority, or that of the Apostolick See, knowingly read, keep, print, or any ways for any cause whatsoever publicly or privately on any pretext or colour defend their Books containing heresy, or treating of Religion; as also *Schismaticks*, and those who withdraw themselves or recede obstinately from the obedience of us, or the Bishop of *Rome* for the time being.

§. 2. Farther, we excommunicate

anathematizamus omnes et singulos, cujuscunq; status, gradus, seu conditionis, fuerint Universitates, Collegia, et Capitula, quocunq; nomine nuncupentur, interdicimus, ab ordinationibus seu mandatis nostris ac *Romanorum Pontificum* pro tempore existentium appellantes; necnon eas quorum auxilio vel favore appellatum fuerit.

§. 3. Item, excommunicamus et anathematizamus omnes Piratas, Cursarios, ac Latrunculos Maritimos, discurrentes Mare nostrum, præcipue a Monte *Argentario* usque ad *Teracinam*, ac omnes eorum fautores, receptatores et defensores.

§. 4. Item, excommunicamus et anathematizamus omnes et singulos, qui Christianorum quorumcunq; navibus tempestate, seu in transversum (ut dici solet) jactatis, vel quoquo modo naufragium passis, seu in ipsis navibus, sive ex eisdem ejecta in mare, vel in litore inventa, cujuscunq; generis bona, tam in nostris, *Tyrrheni* et *Adriatici*, quam in cæteris cujusque Maris regionibus et littoribus, surripuerint; ita ut nec ob quodcunq; privilegium, consuetudinem, aut longissimi etiam immemorabilis temporis possessionem, seu alium quemcunq; prætextum excussari possint.

§. 5. Item, excommunicamus et anathematizamus omnes qui in terris suis nova Pedagia seu Gabellas, præterquam in casibus sibi a jure, seu ex speciali sedis Apostolicæ licentia permissis, imponunt vel augment, seu imponi vel augeri prohibita exigunt.

§. 6. Item, excommunicamus et anathematizamus omnes falsarios literarum Apostolicarum, etiam in forma Brevis, ac Supplicationum, Gratiam vel Justitiam concernentium per *Romanum Pontificem*, vel *S. R. E.* Vicecancellarios seu gerentes vices eorum, aut de mandato ejusdem Pontificis signatarum, necnon falso publicantes literas Apostolicas, etiam in forma Brevis, et etiam falso signantes Supplicationes hujusmodi sub nomine *Romani Pontificis* seu Vicecancellarii, aut gerentium vices prædictorum.

§. 7. Item, excommunicamus et

and anathematize all and singular, of whatsoever station, degree or condition they be; and interdict all Universities, Colleges and Chapters, by whatsoever name they are called, who appeal from the orders or decrees of us, or the Popes of *Rome* for the time being to a further general Council; and those by whose aid and favour the appeal was made.

§. 3. Farther we excommunicate and anathematize all Pirates, Corsairs and Robbers by Sea, roving about our Sea chiefly from Mount *Argentiere* to *Terracina*, and all their abettors, receivers and defenders.

§. 4. Farther, we excommunicate and anathematize all and singular, who when the Ships of any Christians are either driven out of the way by tempest, or any way suffer shipwreck, convey away any goods of what kind soever, either in the Ship themselves, or cast out of the Ships into the Sea, or found on the Shore, as well in our *Tyrrhenian* and *Adriatick* Seas, as in any other divisions of Shores of all Seas whatsoever; so that they shall not be excused by any privilege, custom, or possession of time immemorial or any other pretext whatsoever.

§. 5. Farther, we excommunicate and anathematize all who impose or augment any new Tolls or Gabells in their dominions, except in cases permitted to them by Law, or by especial leave of the Apostolick See, or, who exact such Taxes forbidden to be imposed or augmented.

§. 6. Farther, we excommunicate and anathematize all forgers of Apostolick Letters, even in form of a Brief, and of Supplications respecting Indulgence or Justice, signed by the Pope of *Rome*, or by the Vicechancellors of the holy See of *Rome*, or by their Deputies, or by the command of the said Pope; as also those who falsely publish the Apostolick Letters, even in form of a Brief; and those who falsely sign such Supplications in the name of the Pope of *Rome*, or the Vice-chancellor, or their Deputies.

§. 7. Farther, we excommunicate

anathematizamus omnes illos, qui ad *Saracenos, Turcas*, et alios Christiani nominis hostes, et inimicos, vel Hæreticos per nostras vel hujus Sanctæ sedis sententias expresse vel nominatim declaratos deferunt seu transmittunt Equos, Arma, Ferrum, Filum Ferri, Strannum, Chalybem, omniaque Metallorum genera atque Bellica Instrumenta, Lignamina, Canabem, Funes, tam ex ipsa Canabbe quam alia quacunque materia, et ipsam materiam, aliaque hujusmodi, quibus Christianos et Catholicos impugnant necnon illos qui per se vel per alios de rebus statum Christianæ Reipublicæ concernentibus, in Christianorum perniciem et damnum ipsos *Turcas* et Christianæ Religionis inimicos, necnon Hæreticos, in damnum Catholicæ Religionis, certiores faciunt, illisque ad id auxilium, consilium, vel favorem quomodolibet præstant: Non obstantibus quibuscunq; Privilegiis, quibusvis Personis, Principibus, Rebus publicis per nos et Sedem prædictam hactenus concessis, de hujusmodi prohibitione expressam mentionem non facientibus.

§. 8. Item, excommunicamus et anathematizamus omnes impediētes seu invadentes eos; qui victualia seu alia ad usum *Romanæ* Curæ necessaria adducunt, ac etiam eos qui ne ad *Romanam* Curiam adducantur vel afferantur. prohibent, impediunt seu perturbant, seu hæc facientes defendunt per se vel per alios, cujuscunq; fuerint ordinis, præeminentiæ, conditionis et status, etiamsi Pontificali seu Regali aut alia quavis ecclesiastica vel mundana præfulgeant dignitate.

§. 9. Item, excommunicamus et anathematizamus omnes illos, qui ad sedem Apostolicam venientes, et recedentes ab eadem, sua vel aliorum opera interficiunt, mutilant, spoliant capiunt, detinent; necnon illos omnes qui jurisdictionem ordinariam vel delegatam a nobis vel nostris Judicibus non habentes, illam sibi temere vendicantes similia contra morantes in eadem Curia audent perpetrare.

§. 10. Item, excommunicamus et

and anathematize all those, who carry or transmit to the *Saracens, Turks*, and other enemies and foes of the christian Religion, or to those who are expressly and by name declared Hereticks, by the sentence of us, or of this holy See, Horses, Arms, Iron, Wire of Iron, Tin, Steel, and all kind of Metals, and Warlike Instruments, Timber, Hemp, Ropes made as well of Hemp as of any other matter, and that matter whatsoever it be, and other things of this nature, which they make use of to the prejudice of Christians and Catholics; as also those who by themselves or others, give intelligence of matters relating to the State of Christendom to the *Turks* and Enemies of the christian Religion to the hurt and prejudice of Christians or to Hereticks to the prejudice of the Catholick Religion, or who any ways afford to them Counsel, assistance or favour; notwithstanding any privileges hitherto granted by us and the aforesaid See to any Persons, Princes or Common-wealths; wherein express mention is not made of this prohibition.

§. 8. Farther, we excommunicate and anathematize all hindering or invading those, who bring provisions or any things necessary, for the use of the Court of *Rome*; as also those who forbid, hinder or obstruct the bringing or conducting of them to the Court of *Rome*; or who abet the doers of these things either by themselves, or by others; of whatsoever order, pre-eminence, condition or quality they be, even although they be Bishops or Kings, or invested with other ecclesiastical or secular Dignity.

§. 9. Further, we excommunicate and anathematize all those, who kill, maim, spoil, apprehend or detain by themselves, or by others, those who come to the Apostolick See, or return from it; as also all those who having no ordinary jurisdiction, nor any delegated by us or our Judge, rashly challenging it to themselves, presume to commit any like actions against those who reside at the Court of *Rome*.

§. 10. Farther, we excommuni-

anathematizamus omnes interficientes, mutilantes, vulnerantes, detinentes, capientes seu deprædantes Romipetas seu Peregrinos ad urbem causa devotionis accedentes, et in ea morantes, vel ab ipsa recedentes, et in his dantes auxilium, consilium, vel favorem.

§. 11. Item, excommunicamus et anathematizamus omnes interficientes vulnerantes, mutilantes, percipientes, capientes, carcerantes, detinentes, vel hostiliter insequentes S. R. E. Cardinales, ac Patriarchas, Archiepiscopos, Sedisq; Apostolicæ Legatos vel Nuncios, aut eos a suis Diœcesibus, Territoriis, Terris, seu Dominiis ejicientes, necnon ea mandantes vel rata habentes, seu præstantes in eis auxilium, consilium, vel favorem.

§. 12. Item, excommunicamus et anathematizamus omnes illos, qui per se vel per alios, personas Ecclesiasticas quascunque, vel seculares ad Romanam Curiam super eorum causis et negotiis recurrentes, ac illa in eadem Curia prosequentes aut procurantes negotiorumque gestores advocatos, procuratores et agentes, seu etiam Auditores vel Judices super dictis causis vel negotiis deputatos, occasione causarum vel negotiorum hujusmodi occidunt seu quoquo modo percipiunt, bonis spoliant; seu qui per se vel per alios, directe vel indirecte delicta hujusmodi committere, exequi vel procurare, aut in eisdem auxilium consilium vel favorem præstare non verentur, cujuscunque præeminentiae et dignitatis fuerint.

§. 13. Item, excommunicamus et anathematizamus omnes tam Ecclesiasticos quam Seculares, cujuscunque dignitatis, qui prætexentes frivolam quandam appellationem a gravamine vel futura executione literarum Apostolicarum etiam in forma Brevis, tam gratiam justitiam concernentium necnon citationum, inhibitionum, sequestrationum, monitoriorum, processuum, executorialium, et aliorum Decretorum, a nobis et sede prædicta seu Legatis, Nunciis, Præsidentibus, Palatii nostri et Cameræ Apostolicæ Auditoribus, Commissariis, aliisque Judicibus et delegatis Apostolicis emanatorum, et quæ pro tempore

cate and anathematize all who kill, maim, wound, detain, apprehend, or rob Travellers to Rome, or Pilgrims for the sake of Devotion or Pilgrimage going to that City, staying in it, or returning from it, and those who give aid, counsel, or favour in these cases.

§. 11. Farther, we excommunicate and anathematize all who slay, wound, maim, strike, apprehend, imprison, detain, or in hostile manner pursue the Cardinals of the holy Church of Rome, and Patriarchs, Archbishops, Bishops, Legates, or Nuncios of the Apostolick See; or those who drive them out of their Territories, Dioceses, Lands or Dominions; or those who command or allow these things to be done, or give aid, counsel, and favour to them.

§. 12. Farther, we excommunicate and anathematize all those, who by themselves or by others slay, or any ways strike or despoil any ecclesiastical or secular Persons having recourse to the Court of Rome for their Causes and Affairs, and prosecuting and managing them in the said Court, or even the Auditors or Judges deputed for the hearing and managing of the said Causes and Affairs, upon occasion of these Causes and Affairs; as also those who by themselves or by others directly or indirectly presume to act or procure the said Crimes, or to give aid, counsel or favour to them, of whatsoever preeminence or dignity they be.

§. 13. Farther, we excommunicate and anathematize all those as well Ecclesiastics as Seculars, of whatsoever dignity they be, who under pretence of a certain frivolous appeal from the injustice or future execution of the Apostolick Letters, even in form of a Brief, respecting as well indulgence as justice, as also from the injustice and future execution of Citations, Inhibitions, Sequestrations, Monitories, Processes, Executorialials and other degrees, issuing out, or which shall at any time issue out from us and the aforesaid See, or our Legates, Nuncios, or Presidents, from the Auditors of our Pal-

emanaverint, aut alias ad Curias Seculares et Laicam potestatem recurrent, et ab ea instante etiam Fisci Procuratore et Advocato, appellationes hujusmodi admitti, ac lites, citationes, inhibitiones, sequestra monitoria, et alia prædicta, capi et retineri faciunt. Quive illa simpliciter, vel sine eorum beneplacito et consensu vel examine, executione, demandari, aut ne Tabelliones et Notarii super hujusmodi literarum et processuum executione, instrumenta vel acta conficere, aut confecta parti, cujus interest, tradere debeant impediunt vel prohibent, ac etiam partes seu eorum agentes, consanguineos, affines, familiares, notarios, executores et sub executores literarum, citationum, monitoriorum, et aliorum prædictorum capiunt, percutiunt, vulnerant, carcerant, detinent, ex Civitatibus, Locis, et Regnis ejiciunt, bonis spoliunt, perterrefaciunt, concutiunt et comminantur per se vel per alium seu alios, publice vel occulte; quive alias quibuscunque personis in genere vel in specie, ne pro quibusvis eorum negotiis prosequendis seu gratis vel literis impretrandis ad *Romanam Curiam* accedant, aut recursum habeant, seu gratias ipsas vel literas a dicta Sede impetrent seu impetratis utantur, directe vel indirecte prohibere, statuere seu mandare, vel eas apud se aut notarios seu Tabelliones vel alias quomodolibet retinere præsumunt.

§. 14. Item, excommunicamus et anathematizamus omnes et singulos, qui per se vel alios auctoritate propria ac de facto, quarumcunque exemptionum vel aliarum gratiarum et literarum Apostolicarum prætextu, beneficiale, et decimarum, ac alias causas spirituales ac spiritualibus annexas, ab Auditoribus et Commissariis nostris, aliisque; Judicibus Ecclesiasticis avocant; illarumve cursum

ace and Apostolick Chamber, from our Commisaries, and other Apostolick Judges and Delegates; as also those, who any other ways have recourse to secular Courts and the lay Power; and who cause such appeals to be admitted by the secular Court, even although the Procurator and Advocate of the Exchequer should require it; or who cause the the aforesaid Letters, Citations, Inhibitions, Sequestrations, Monitories, &c. to be seized or retained; or those who hinder or forbid the said Letters to be put in execution, either simply or without their good will, consent, or examination; or who hinder or forbid Scriveners or Notaries from making or delivering when made to the Parties concerned any Instruments or Acts concerning the execution of these Letters and Processes; or who apprehend, strike, wound, imprison, detain, drive out of Cities, Places and Kingdoms, despoil of their goods, terrify, vex, and threaten either by themselves, or by others, publickly or privately, the Parties or their Agents, kindred on both sides, their Friends, Notaries, the Executors or Sub-Executors of the said Letters, Citations, Monitories, &c. or who any other way presume directly or indirectly to forbid, ordain, and command, any Persons in general or in particular, to betake themselves, or have recourse to the See of *Rome* to prosecute their Affairs of any kind, or to obtain Indulgences or Letters, or who forbid them to obtain the said Indulgences, or to make use of them when obtained of the said See; or who presume to retain the said Indulgences in their own hands, or in the hands of a Notary or a Scrivener, or any other way.

§. 14. Farther, we excommunicate and anathematize all and singular who by themselves or by others by their own authority and *de facto*, under pretence of any exemptions, or any other Apostolick Indulgences and Letters, take away the cognizance of Benefices and Tythes, and other spiritual Causes, or annexed to spirituals from our Auditors and Commissaries, and other Ecclesias-

et audientiam; ac Personas, Capitula Conventus, Collegia, causas ipsas prosequi volentes, impediunt ac se de illarum cognitione tanquam Judices interponunt. Quive partes actrices, quæ illas committi fecerunt, et faciunt ad revocandum et revocari faciendum citationes vel inhibitiones aut alias literas in eis decretas, et ad faciendum vel consentiendum eos contra quos tales inhibitiones emanarunt, a censuris et pœnis in illis contentis absolvi, per statutum vel alias compellunt; vel executionem Literarum Apostolicarum seu executorialium, processuum ac decretorum prædictorum quomodolibet impediunt, vel suum ad id favorem, consilium aut assensum præstant, etiam prætextu violentiæ prohibendæ, vel aliarum prætensionum, seu etiam, donec ipsi ad nos informandos, ut dicunt, supplicaverint aut supplicari fecerint, nisi supplicationes hujusmodi coram nobis et Sede Apostolica legitime prosequantur, etiamsi talia committentes fuerint, Præsidentes, Cancelliarum, Consiliorum, Parliamentorum, Cancellarii, Vice cancellarii, Consiliarii, ordinarii vel extraordinarii quorumcunq; Principum Secularium; etiamsi Imperiali, Regali, Ducali, vel alia quacunq; præfulgeant dignitate; aut Archiepiscopi, Episcopi, Abbates, Commendatarii seu Vicarii fuerint.

§. 15 Quive ex eorum pretenso officio, vel ad instantiam partis, aut aliorum quorumcunq; Personas ecclesiasticas, Capitula, Conventus, Collegia ecclesiarum quarumcunq; coram se ad suum Tribunal, Audientiam, Cancellariam, Concilium, vel Parliamentum; præter juris Canonici dispositionem, trahunt, vel trahi faciunt vel procurant, directe vel indirecte, quovis quæsito colore; necnon qui Statuta, Ordinationes, Constitutiones, Pragmaticas, seu quævis alia decreta in genere vel in specie, ex quavis causa et quovis quæsito colore, ac etiam prætextu cujusvis consuetudinis et privilegii, vel alias quomodolibet fecerint, ordinaverint et publicaverint, vel factis et ordinatis usi fuerint, unde libertas

tical Judges; and hinder the proceeding and audience of them, and the Persons, Chapters, Convents, Colleges, desiring to prosecute the said Causes; or who intrude themselves as Judges in the cognizance of them; or who by order, or any other way compel the Plaintiffs to withdraw, or cause to be withdrawn their citations or inhibitions, or any other Letters decreed in the spiritual Court; and the Defendants against whom such inhibitions were issued out, to procure, or consent to be absolved from the censures or punishments contained in them; or who any ways hinder the execution of Apostolick Letters, Executorials, Processes and Decrees aforesaid; or give their allowance, counsel, or assent to it, even under pretence of hindering violence, or any other pretexts whatsoever, or even until they shall petition us, or cause us to be petitioned for our better information, as is commonly pretended, unless they prosecute such Petitions before us and the Apostolick See in lawful form; even although those who commit such things should be Presidents of Chanceries, Councils, or Parliaments, Chancellors, Vice-Chancellors, ordinary or extraordinary Cancellors of any secular Princes (whether they be Emperors, Kings, Dukes or any other dignity) or Archbishops Bishops, Abbots, Commendatories or Vicars.

§. 15. Also those who under pretence of their office, or at the instance of any party, or of any others draw, or cause and procure to be drawn, directly, or indirectly, upon any pretext whatsoever, ecclesiastical Persons, Chapters, Convents, Colleges of any Churches, before them to their Tribunal, Audience, Chancery, Council, or Parliament, against the rules of the Canon-Law; as also those who for any cause, or under any pretext, or by pretence of any custom or privilege, or any other way, shall make, enact, and publish any Statutes, Orders, Constitutions, Pragmaticks, or any other degrees in general or in particular, or shall use them when made and enacted; whereby the ecclesiastical Liberty is

Ecclesiastica; tollitur, seu in aliquo læditur vel deprimitur, aut alio quovis modo restringitur, seu nostris et dictæ sedis, ac quarumcunq; Ecclesiarum juribus quomodolibet directe vel indirecte, tacite vel expresse præjudicantur.

§. 16. Necnon qui Archiepiscopos Episcopos, aliosq; superiores et inferiores Prælatos, et omnes alios quoscunq; Judices ecclesiasticos ordinarios quomodolibet hac de causa directe vel indirecte, carcerando vel molestando eorum Agentes, Procuratores, Familiares, necnon consanguineos et affines, aut alias impediunt quo minus jurisdictione sua ecclesiastica contra quoscunq; utantur, secundum quod Canones et sacræ Constitutiones ecclesiasticæ, et decreta Conciliorum generalium, et præsertim Tridentini, statuunt; ac etiam eos qui post ipsorum ordinariorum ac etiam ab eis delegatorum quorumcunq; sententias et decreta, aut alias fori ecclesiastici Judicium eludentes, ad Cancellarias et alias Curias seculares recurrunt, et ab illis Prohibitiones et Mandata etiam pœnalia, Ordinariis aut Delegatis prædictis decerni, et contra illos exequi procurant; eos quoque qui hæc decernunt et exequuntur, seu dant auxilium, concilium, patrocinium et favorem in eisdem.

§. 17. Quive Jurisdictiones seu fructus, redditus et proventus ad nos et sedem Apostolicam, et quascunq; ecclesiasticas Personas ratione Ecclesiarum, Monasteriorum, et aliorum beneficiorum Ecclesiasticorum pertinentes usurpant, vel etiam quavis occasione vel causa sine Romani Pontificis vel aliorum ad id legitimam facultatem habentium expressa licentia sequestrant.

§. 18. Quive collectas, decimas, talleas, præstantias et alia onera Clericis, Prælati et aliis Personis ecclesiasticis, ac eorum et Ecclesiarum, Monasteriorum et aliorum Beneficiorum ecclesiasticorum bonis, illorumve Fructibus, Reditibus, et Proventibus hujusmodi, absque simili Romani Pontificis speciali et expressa licentia imponunt, et diversis etiam exquisitis modis exigunt, aut sic im-

violated, or any ways injured or depressed; or by any other means restrained; or whereby the rights of us and of the said See, and of any other Churches, are any way directly or indirectly, tacitly or expressly prejudged.

§. 16. Also those who upon this account directly or indirectly hinder Archbishops, Bishops, and other superior and inferior Prelates, and as other ordinary ecclesiastical Judges whatsoever by any means, either by imprisoning or molesting their Agents Proctors, Domesticks, kindred on both sides, or by any other way from exerting their ecclesiastical jurisdiction against any Persons whatsoever according as the Canons and sacred ecclesiastical Constitutions and Decrees of general Councils, and especially that of *Trent*, do appoint; as also those who after the Sentence and Decrees of the Ordinaries themselves, or of those delegated by them, or by any other means eluding the judgment of the ecclesiastical Court, have recourse to Chanceries or other secular Courts, and procure thence Prohibitions and even penal Mandates to be decreed against the said Ordinaries and Delegates, and executed against them; also those who make and execute these Decrees, or who give aid, counsel, countenance or favour to them.

§. 17. Also those who usurp any Jurisdictions, Fruits, Revenues, and Emoluments belonging to us and the apostolick See, and any ecclesiastical Persons upon account of any churches, Monasteries, or other ecclesiastical Benefices; or who upon any occasion or cause sequester the said Revenues without the express leave of the Bishop of *Rome*, or others having lawful power to do it.

§. 18. Also those who without the like special and express licence of the Pope of *Rome* impose Tributes, Tenths, Tallies, Subsidies, and other charges upon Clergymen, Prelates, and other ecclesiastical person and the Goods, Fruits, Revenues and Emoluments of them and of the Churches, Monasteries, and other ecclesiastical Benefices; and exact them by divers artifices, or even re-

posita a sponte dantibus et concedentibus recipiunt. Necon qui per se vel alios directe vel indirecte prædicta facere, exequi vel procurare, aut in eisdem auxilium, consilium vel favorem præstare non verentur cujuscunque sint præeminentiae, dignitatis, ordinis, conditionis aut status etiamsi Imperiali aut Regali fulgeant dignitate; seu Principes, Duces, Comites, Barones, et alii Potentatus; quicuaq; etiam Regnis, Provinciis, Civitatibus et Terris quoquo modo Præsidentes, Consilarii et Senatores aut quavis etiam Pontificali dignitate insigniti. Innovantes decreta, super his per Sacros Canones, tam in *Lateranensi* novissime celebrato, quam aliis Consiliis generalibus edita, etiam cum censuris et pœnis in eis contentis.

§. 19. Item, excommunicamus et anathematizamus omnes et quoscunq; Magistratus et Judices, Notarios, Scribas, Executores, Sub-executores, quomodolibet se interponentes in causis capitalibus seu criminalibus contra Personas Ecclesiasticas, illas processando, banniendo, seu sententias contra illas proferendo vel exequendo sine speciali, specifica et expressa hujus sanctæ Sedis Apostolicæ Licentia; quique ejusmodi Licentiam ad Personas et Casus, non expressos extendunt, vel alias illa perperam abutuntur, etiamsi talia committentes fuerint Consilarii, Senatores, Præsidentes, Cancellarii, Vice cancellarii, aut quovis alio nomine nuncupati.

§. 20. Item, excommunicamus et anathematizamus omnes illos, qui per se seu alios directe vel indirecte, sub quocunq; titulo seu colore invadere, destruere, occupare et detinere præsumpserint, in totum vel in partem, Almam Urbem, Regnum *Siciliæ*, Insulas *Sardinia* et *Corfica*, Terras circa *Pharum*, Patrimoniam *B. Petri in Tuscia*, Ducatum *Spoletanum*, Comitatum *Venaysinum*, *Sabinensem*, *Marchia Anconitanæ*, *Massæ Trebaria*, *Romandiola*, *Campanæ*, et Maritimas Provincias, illarumque Terras et loca, ac Terras specialis commissionis *Arnulforum*, Civita-

ceive them so imposed from the Clergy, although they should of their own accord grant and give them. Also those who by themselves or others directly or indirectly, fear not to do, execute or procure the said things, or to give aid, counsel or favour to them, of whatsoever pre-eminence, dignity, order, condition or quality they be, although they be Emperors, or Kings, or Princes, Dukes, Earls, Barons, and other Potentates whatsoever, even Presidents of Kingdoms, Provinces, Cities and Territories, Counsellors and Senators, or invested even with any Pontifical Dignity. Renewing the decrees set forth concerning these by the sacred Canons, as well in the last Council of *Lateran*, as in other general Councils, together with the censures and punishments contained in them.

§. 19. Farther, we excommunicate and anathematize all and every Magistrates and Judges, Notaries, Scribes, Executors, Sub-executors, any ways intruding themselves in capital or criminal causes against ecclesiastical Persons by processing, banishing, or apprehending them, or pronouncing or executing any Sentences against them, without the special, particular and express Licence of this holy Apostolick See; also those who extend such Licences to Persons or Cases not expressed or any other way unjustly abuse them; altho' the Offenders should be Counsellors, Senators, Presidents, Chancellors, Vice-chancellors, or intitled by any other name.

§. 20. Farther, we excommunicate and anathematize all those, who by themselves, or by others, directly or indirectly, under any title or colour whatsoever shall presume to invade, destroy, seize and detain, in whole or in part, the City of *Rome*, the Kingdoms of *Sicily*, the Islands of *Sardinia* and *Corsica*, the Territories about *Faro*, *St. Peter's* Patrimony in *Tuscany*, the Dukedom of *Spoletto*, the County of *Venoso*, and *Sabinum*, *Marca di Ancona*, *Massa Trebaria*, *Romandiola*, *Campama*, and the Maritime Provinces, and their Territories and Places, and

tesq; nostras *Bononiam, Casenam, Ariminum, Beneventum, Perusium, Avenionem, Civitatem Castelli, Tuderum, Ferrarium, Comaclum,* et alias Civitates, Terras, et loca, vel jura ad ipsam *Romanam* Ecclesiam pertinentia, dictæque *Romanæ* Ecclesiæ mediate vel immediate subjecta, necnon supremam jurisdictionem in illis, Nobis et eidem *Romanæ* Ecclesiæ competentem, de facto usurpare, perturbare, retinere et vexare variis modis præsumunt, necnon adhaerentes, fautores, et defensores eorum, seu illis auxilium consilium, vel favorem quomodolibet præstantes.

§. 21. Volentes præsentibus nostris processibus, ac omnia et quaecunq; his literis contenta, quousque alii hujusmodi processibus a nobis aut *Romano* Pontifice pro tempore existente fiant aut publicentur, durare, suosq; effectus omnino fortiri.

§. 22. Caeterum a prædictis sententiis nullus per alium quam per *Romanum* Pontificem, nisi in mortis articulo constitutus, nec etiam tunc, nisi de stando Ecclesiæ mandatis et satisfaciendo cautione præstita, absolvi possit, etiam prætextu quarumvis facultatum et indulgentiarum quibuscumque personis Ecclesiasticis secularibus et quorumvis ordinum, etiam mendicantium et militarium regularibus, etiam Episcopali vel alia majori dignitate præditis, ipsisque ordinibus et eorum Monasteriis, Conventibus, et Domibus ac Capitulis, Collegiis, Confraternitatibus, Congregationibus, Hospitalibus, et locis piis, necnon Laicis, etiam Imperiali Regali, et alia, mundana excellentia fulgentibus per nos et dictam Sedem ac cujusvis Concilii decreta, verbo, literis, aut alia quacunque Scriptura in genere et in specie concessorum et innovatorum, ac concedendorum et innovandorum.

§. 23. Quod si forte aliqui contra tenorem præsentium talibus excommunicatione et anathemate laqueatis vel illorum alicui absolutionis beneficium impendere de facto præsumserint, eos excommunicationis sententia innodamus, gravius contra

the Lands held in special Commission by the *Arnulfi*, and our Cities of *Bononia, Casena, Ariminum, Beneventum, Perusium, Avignon, Citta di Castello, Todi, Ferrara, Comaclo,* and other Cities, Lands and Places and Rights belonging to the Church of *Rome*; and subjected mediately or immediately to the said Church of *Rome*; also those who presume by divers means to usurp, disturb, detain, and vex the supreme Jurisdiction to the said dominions belonging to us and the Church of *Rome*; also their adherents, favourers, and defenders, or those who any way give assistance counsel or favour to them.

§. 21. Willing that our present processes, and all and every thing contained in these Letters, continue in force, and be put in execution; till other processes of this kind be made and published by us and the Pope of *Rome* for the time being.

§. 22. In fine, none may be absolved from the aforesaid Censures by any other than by the Pope of *Rome*, unless he be at the point of death; nor even then, unless he giveth caution to stand to the commands of the Church, and give satisfaction; in all other cases none shall be absolved, not even under pretence of any faculties or indulgences granted and renewed by us, and the said See, and the decrees of any Council by Words, Letters, or any other Writing, in general or in particular, to any Persons ecclesiastical, secular and regular of any Orders, even of the mendicant and military Orders, or to any Persons invested with episcopal, or any greater dignity, and to Orders themselves and their Monasteries, Convents, Houses and Chapters, to Colleges, Confraternities, Congregations, Hospitals, and pious places, as also to Lay-Men, although they should be Emperors, Kings, or eminent in any other secular dignity.

§. 23. If by chance any should against the tenor of these presents, *de facto*, presume to bestow the benefit of absolution upon any such involved in excommunication, and *anathema*, or any of them; we include them in the sentence of excommu-

eos spiritualiter et temporaliter, prout expedire noverimus processuri.

§. 24. Declarantes ac protestantes quamcunque absolutionem, etiamsi solenniter per nos faciendam, prædictos excommunicatos sub præsentibus comprehensos, nisi prius a præmissis cum vero proposito similia ulterius non committendi, destiterint ac quoad eos, qui contra ecclesiasticam libertatem, ut præmittitur, statuta fecerint, nisi prius statuta, ordinationes, constitutiones, pragmaticas et decreta hujusmodi publice revocaverint et ex Archivis seu Capitularibus, Locis aut Libris, in quibus annotata reperiuntur, deleri et cassari, ac nos de revocatione hujusmodi certiores fecerint, eos non comprehendere, nec eis aliter suffragari; quin etiam per hujusmodi absolutionem, aut quoscunque alios actus contrarios, tacitos vel expressos, ac etiam per patientiam et tolerantiam nostram vel successorum nostrorum, quantocunq; tempore continuatam, præmissis omnibus et singulis, ac quibuscunque juribus Sedis Apostolicæ ac sancte Romanæ Ecclesiæ undecunque et quandocunque quæsitis, vel quærendis nullatenus præjudicari posse aut debere.

§. 25. Non obstantibus Privilegiis Indulgentiis, Indultis, et Literas apostolicis, generalibus vel specialibus supradictis vel eorum, alicui, seu aliquibus aliis cujuscunque ordinis, status vel conditionis, dignitatis et præeminentiæ fuerint, etiamsi ut præmittitur, Pontificali, Imperiali, Regali, seu quavis ecclesiastica et mundana præfulgeant dignitate, vel eorum Regnis, Provinciis Civitatibus seu locis a prædicta sede ex quavis causa etiam per viam contractus aut remunerationis, et sub quavis alia forma et tenore, ac cum quibusvis clausulis, etiam derogatoriis concessis; etiam continentibus quod excommunicari, anathematizari vel interdicti non possint, per Literas Apostolicas non facientes plenam et expressam ac de verbo ad verbum de indulto hujusmodi, ac de ordinibus, locis, nominibus propriis, cognominibus et dignitatibus eorum

nication, and shall afterwards proceed most severely against them, both by spiritual and temporal punishments, as we shall think most convenient.

§. 24. Declaring and protesting that no absolution, although solemnly made by us, shall comprehend, or any other way avail the aforesaid excommunicated Persons comprehended under these present Letters; unless they desist from the premises with a firm purpose of never committing the like thing; nor those, who, as was before said, have made Statutes against the ecclesiastical liberty; unless they first publickly revoke these Statutes, Orders, Constitutions, Pragmaticks and Decrees and cause them to be blotted and expunged out of the Archives, Rolls, and Registers wherein they are preserved, and farther certify us of this revocation: Moreover, that by any such absolution, or any other contrary acts, tacit or express, or even by the connivance and toleration of us and our successors for how long time soever continued, none nor any of the Premises, nor any right of the apostolick See and holy Church of Rome howsoever and whensoever obtained, or to be obtained, can or ought to be prejudged or receive any prejudice.

§. 25. Notwithstanding any Privileges, Indulgences, Grants, and apostolical Letters general or special granted by the holy See to any of them, or any others, of whatsoever order, quality or condition, dignity, and preeminence they be; although as was before said, they should be Bishops, Emperors, Kings, eminent in any other ecclesiastick or secular Dignity, or to their Kingdoms, Provinces, Cities, and Dominions, for any cause whatsoever, even by way of contract or reward, and under any other form and tenor, and with any clauses whatsoever, even derogatory of those which should derogate from them, or even containing that the said Persons or Places shall not be excommunicated, anathematized or interdicted by any apostolick Letters which do not make full and express mention and exact repetition of the said grant, and of the orders, places,

mentionem necnon consuetudinibus etiam immemorabilibus, ac praescriptionibus quantumcunque longissimis, et aliis quibuslibet observantibus scriptis vel non scriptis, per quae contra hos nostros Processus ac Sententias quo minus includantur in eis, se jurare valeant ac tueri. Quae omnia quoad hoc, eorum omnium tenores, ac si ad verbum, nihil penitus omisso insererentur, praesentibus, pro expressis habentes, penitus tollimus, et omnino revocamus caeterisque contrariis quibuscunque.

§. 26. Ut vero praesentes nostri processus ad publicam omnium notitiam facilius deducantur, Chartas seu Membranas Processus ipsos continentes, valvis Ecclesiae S. *Joannis Lateranensis*, et *Basilicae* Principis Apostolorum de Urbe appendi faciemus, ut ii, quos processus hujusmodi concernunt, quod ad ipsos non pervenerint, aut quod ipsos ignoraverint nullam possint excusationem praetendere aut ignorantiam allegare; cum non sit verisimile, id remanere incognitum, quod tam patenter omnibus publicatur.

§. 27. Insuper ut Processus ipsi et praesentes literae, ac omnia et singula in eis contenta, eo fiant notiora, quo in plerisque; Civitatibus et Locis fuerint publicata; universis et singulis Patriarchis, Primatibus, Archiepiscopis, Episcopis, et locorum Ordinariis, et Praelatis ubilibet constitutis, per haec scripta, committimus et in virtute sanctae obedientiae districtè praecipiendo mandamus; ut per se vel per alium seu alios, praesentes literas, postquam eas receperint, seu earum habuerint notitiam, semel in anno, aut si expedire viderint, etiam pluries, in Ecclesiis suis, dum in eis major populi multitudo ad Divina convenerit, solenniter publicent, et ad Christi fidelium mentes, reducant, nuncient, et declarent.

§. 28. Caeterum Patriarchae, Archiepiscopi, Episcopi, aliique loco-

proper names, surnames and dignities of the said Persons: As also notwithstanding all Customs, even immemorial, and prescriptions how long soever, and any other observances written, by which the said Persons may help and defend themselves against these our Processes and Censures from being included in them. All which grants, as far as relates to this matter, and the whole tenor of them, accounting them expressed in these presents, as if they had been verbatim inserted, nothing omitted, we utterly abolish and wholly revoke; and notwithstanding any other pleas which may be alleged to the contrary.

§. 26. But that these our present Processes may more easily come to the knowledge of all Persons; We have caused the Papers and Parchments containing the Processes themselves to be affixed in the City to the doors of the Church of St. *John Lateran*, and of the Church of the Prince of the Apostles; that those whom these Processes concern, may pretend no excuse, or alledge ignorance, as if they had not come to their knowledge; since it is not probable that should remain unknown which is so openly published to all men.

§. 27. Moreover, that the Processes themselves, and these present Letters, and all and every thing contained in them, may become more manifest by being published in many Cities and Places; we by these writings intrust, and in virtue of holy obedience strictly charge and command all and singular Patriarchs, Primate, Archbishops, Bishops, Ordinaries of places, and Prelates wheresoever constituted, that by themselves or some other or others, after they shall have received, these present Letters, or have knowledge of them they solemnly publish them in their Churches once a year or oftener, if they see convenient, when the greater part of the People shall be met for celebration of divine Service; put faithful Christians in mind of them, relate them, and declare them.

§. 28. Lastly, all Patriarchs, Arch-bishops, Bishops, and other

rum Ordinarii, et Ecclesiarum Praelati, necnon Rectores, caeterique curam animarum exercentes, ac Presbyteri seculares, ad audiendas peccatorum confessiones quavis auctoritate deputati, transumptum praesentium Literarum penes se habeant, easque diligenter legere et percipere studeant.

§. 29. Volentes earundem praesentium transumptis etiam impressis Notarii publici manu subscriptis et sigillo Judicis Ordinarii Ramanæ Curiae vel alterius personae in dignitate ecclesiastica constitutae munitis, eandem prorsus fidem in iudicio, et extra illud ubique locorum adhibendam fore, quae ipsis praesentibus adhiberetur, si essent exhibitae vel ostensae.

§. 30. Nulli ergo omnino Hominum liceat hanc paginam nostrae excommunicationis, anathematizationis, interdicti, innovationis, innodationis, declarationis, protestationis, sublationis, revocationis, commissionis, mandati et voluntatis infringere, vel ei ausu temerario contraire: Siquis autem hoc attentare praesumpserit, indignationem omnipotentis Dei ac Beatorum Petri et Pauli Apostolorum ejus se noverit incursum.

Datum Romæ apud S. Petrum, anno Incarnationis Dominicæ millesimo sexcentesimo decimo, sexto idus Aprilis, Pontificatus nostri anno quinto.

Anno a Nativitate Domini nostri Jesu Christi millesimo sexcentesimo decimo tertio, indict. 11. die vero quarta mensis Aprilis, Pontificatus sanctissimi in Christo Patris et D. N. D. Pauli divina Providentia Papae V. anno octavo, supradictae literae affixae et publicatae fuerunt ad valvas Basilicarum S. Joannis Lateranensis et Principis Apostolorum, et in acie campi Florae per nos Baldassarem Vacham et Brandimartem Latinum Cursores.

Jacobus Brambrilla,
Mag. Curf.

Ordinaries of Places, and Prelates of Churches, as also all Rectors, and others having cure of Souls, and Priests secular and regular of whatsoever Orders, deputed by any Authority to hear confession of sins, shall have a transcript of these present Letters by them, and shall diligently study to read and understand them.

§. 29. Our farther pleasure is, that the same credit in judgment and out of judgment, shall in all places be given to Copies, although printed, of these presents, subscribed by any publick Notary, and sealed by the ordinary Court of Rome, or any other Person in ecclesiastical dignity; as would be given to these presents themselves, if they should be produced or shewn.

§. 30. Let no man therefore infringe, or boldly and rashly oppose this our letter of excommunication, anathematization, interdict, innovation, innodation, declaration, protestation, abolition, revocation, commission, command and pleasure: But if any one shall presume to attempt it, let him know that he shall incur the displeasures of almighty God, and of his blessed Apostles Peter and Paul.

Given at Rome from St. Peter, in the year of our Lord's Incarnation, one thousand six hundred and ten, the eighth of April, in the fifth year of our Popedom.

In the year, from the Birth of our Lord Jesus Christ, 1613. indict. 11. the fourth day of the month April, and the eighth year of the Popedom of our most holy Father in Christ, and our Lord Paul V. by divine Providence Pope, the aforesaid Letters were affixed and published at the doors of the Churches of St. John Lateran, and the Princes of the Apostles, and in the field of Flora, by us Balthazar Vacha and Brandimars Latinus Bursors.

James Brambrilla,
Mag. Curf.