

THE
BALTIMORE LITERARY
AND
RELIGIOUS MAGAZINE.

VOL. II.

MAY, 1836.

No. 5.

SERMON

By the Rev. Benjamin M. Palmer, D. D. Charleston, S. C.

JOB x. v. 2.—Shew me wherefore thou contendest with me.

THE man who presented this petition to "the hearer of prayer," stood high above his fellows in the divine friendship and favor. Before the events occurred, to which he has reference in the phrase *contendest*, the God he addresses, had borne to the superior excellence of his character this remarkable testimony, that "there was none like him in the earth, that he feared God and eschewed evil." Yet, very shortly after this divine certificate was drawn up in his commendation, it seemed as though all the billows of Jehovah's displeasure had obtained permission to roll over him; he was "broken with breach upon breach." Disease took possession of his whole corporeal frame. Death swept his children with the besom of destruction; the wind prostrated his habitation, lightning destroyed a portion of his property, and robbers plundered the rest. His dearest friends assailed his reputation by their cruel suspicions and accusations, and the wife of his bosom urged him to blaspheme the author of his existence; thus, beset with innumerable difficulties, and besieged by unparalleled trials, he spoke at last in the bitterness of his soul, and in the words of our text, implored his maker, "Shew me wherefore thou contendest with me."

But other men are afflicted as well as Job, if not in the same extremity, yet, to a degree sometimes sufficiently severe and inexplicable to induce an earnest desire to know if possible, why "the Judge of all the earth" deals with them in a manner they cannot comprehend. There have been times when not a few among ourselves have been in a condition to render the words of the text appropriate to their case; and those who have not yet, may nevertheless see the day and be placed in circumstances, to justify if not to require the prayer "Shew me wherefore thou contendest with me."

I. Let us endeavour to ascertain, when God may be considered as contending with us. He may be regarded as doing this, whenever, in the course of his providence, he does any thing, or

suffers any thing to be done, by which we are pained or distressed, our wishes crossed, our plans frustrated, and our expectations blasted.

1. God contends with some by *sickness*. It is the natural wish of our hearts to be in health, and what can there be wrong in the desire of exemption from bodily suffering, and from personal confinement. But sometimes, instead of the continued enjoyment health, disease invades our frames; sleep in a great measure forsakes our eye-lids; "in the morning" we have to say "would God it were evening, and in the evening, would God it were morning;" "we are made to possess," weeks, if not, "months of vanity, and wearisome nights are appointed to us;" our heads ache with pain, our frames burn with fever, our limbs shake with ague, paleness sits on the countenance, and shudderings fill the heart. Instead of walking at liberty, we are imprisoned in our chamber, or even confined to our bed. At such times, God is plainly contending with us.

2. God contends with others by the breaches of *death*. On that happy, social circle of which we form a part, a distressing, violent, fatal assault is made. From one family, a dear, engaging, interesting, promising child is removed, taken from the breast, the arms, the lap, or the table, laid in the land of silence, and consigned to the gloom of the grave. From another of these domestic communities, the head is taken: the wife dies, or the husband expires, the father "goes the way of all the earth," or the mother lies beneath "the clods of the valley," dreariness and sorrow reign throughout that mansion, where joy and happiness lately held their habitation. And the sad survivors go from room to room, and from apartment to apartment, but the voice is not heard, nor the countenance seen, with the sight or audience of which they were once so familiar and so delighted. Ah! when such as these are the facts of the case, God is carrying on a contest. But he has other arrows in his quiver.

3. God contends with man by frustrating his plans, and *disappointing his hopes*. Every individual is in quest of some object, and very often, that object is in itself lawful, and may be even laudable. But, though the means adopted seem well calculated to insure the success desired, the enterprize fails, the labour is lost, it is found to be "not in man that walketh to direct his steps." The most common object of human pursuit is worldly gain, the increase of substance. But here "the race is not always to the swift, nor the battle to the strong, nor bread to the wise, nor riches to men of understanding, nor favor to men of skill." While some seem to get forward in the world almost without an effort, others, "rise early, sit up late, and eat the bread of carefulness," yet after all, fail. Their study, toil, contrivance, vigilance, avail nothing. And others, who have beheld their labours for a while, prosper, and their exertions rewarded, afterwards find themselves reduced from competence to the near neighbourhood of penury. Fires, or floods, or draughts, or frosts, or insects, bring to naught their hopes; fraud or extortion prostrates their prospects, and induces the exclamation, "I have laboured in vain and spent my strength for nought." These then form another class of events which appear to exhibit God, in the attitude of a contender against the happiness of man.

Another has no desire to "lade himself with the thick clay" of pecuniary acquisitions, but bends his mind to the attainment of that official elevation, in which his intellectual talents will find room to expand into usefulness to others, in addition to the procurement of renown for himself. But the honest and honorable aspirant after station fails to reach the eminence he aims at: another steps in before him, and one perhaps much less qualified than himself to fill the station with credit. Here is unwelcome, and unintelligible disappointment, and the failure extorts the cry, "Shew me wherefore thou contendest with me." And these contests are sometimes of a shorter, and sometimes of a longer duration. With some they appear to be occasional, only the cloud breaks away, and their sun shines brightly and clearly afterwards. With others a kind of controversy is kept up through life, and "shadows, clouds and darkness," almost perpetually encompass their present path, and envelope their future prospects.

O that all with whom God contends in either of these various ways, would with pious Job, go and humbly ask, why these things are permitted to happen. Instead of this, many of the sons and daughters of affliction, behave under their trials like bullocks unaccustomed to the yoke, or like "wild bulls in a net," they roar and toss, foam and complain; they "kick against the pricks," and only wound themselves the more severely; or they give God occasion to say, "why should ye be stricken any more, ye will revolt more and more," and then he sends on them the very worst of trials, he gives them up to their own hearts' lusts, and says, of them "Ephraim is joined to his idols, let him alone."

Happily, however, this sad career is not run by all on whom the Almighty's hand is laid. Some desire to know the cause of their sufferings.

4. With others he enters into contest and controversy by awakening within them mental trouble; conscience is sometimes roused to utter its fearful remonstrances with the hitherto secure sinner. While others not naturally or even practically worse than himself, are left to sleep the sleep of death; some particular individual feels applicable to his own case, the question, "a wounded spirit who can bear." He loses his accustomed sense of enjoyment in worldly things, the spirit of God "sets his secret sins in the light of his countenance." This is a painful and sorrowful predicament, the man has, as yet, no taste for religion, yet in a manner, both unwelcome and unaccountable to himself, he seems constrained to turn a reluctant attention to it. So far from falling in with this new mental current, he labours with all his might to stem the tide. He is angry at the holy agency that is at work in his soul. God is now evidently contending with him.

II. Let us next enquire then, how we may ascertain the reasons of the contest which Jehovah, in his wise and holy providence, carries on with us.

1. One mean is *prayer*. To that we may observe, Job had recourse. "Is any afflicted," says the Apostle James, "let him pray" And how he is to pray, the text in part directs him. He is to ask

of God an explanation of his dealings. Bildad, Job's friend, in the 8th chapter, had advised him to "seek to God betimes, and to make his supplication to the Almighty," and encouraged him to hope, that in this way, "though his beginning were small, his latter end should greatly increase." And, in addressing God in prayer on such an occasion, we are to take it for granted, that the author of our afflictions, heavy as those afflictions may be, never "visits us" more, but always, "less than our iniquities deserve." Elihu accordingly, another of the friends of Job, observed with propriety, "surely it is meet to be said unto God, I have borne chastisement: I will not offend any more; that which I know not, teach thou me; if I have done iniquity, I will do no more." The general sins of an individual are sufficient to justify God for the visitations he employs in the way of chastisement; but it is of importance to ascertain, if it can be done, whether there is any particular evil to be corrected, or any special good to be attained, that we may be fellow-workers with God, and do all in our power to co-operate with his appointed and approved plan for removing the dross from our character, and extracting, refining and improving whatever may be found in it. Both while we are in the furnace of affliction, and after we have passed through it, and come out of it, we should carry our case and our cause in prayer to God. As God contends in the way of affliction, both with impenitent sinners, and with renewed christians, both should be solicitous to discover, what ends he has in view in the visitations with which they find themselves respectively exercised. Christians, besides the grace which reigns within, having much corruption remaining there that requires to be worked out of their system, have reason to unite with David in his supplication, "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

2. But in addition to the employment of prayer, as a mean for discovering the special reason why the disposer of events afflicts us, we should also *examine ourselves* deeply and closely, at the same time. Indeed no prayer can be considered as rightly entitled to the name, which is found unaccompanied with self-searching. Accordingly, when Jerusalem was in bondage and captivity, and cried out to Jehovah for his merciful interposition in her behalf, her children associated the exercise now recommended with their supplication. They said, (Law 30, 40,) "Let us search and try our ways, and turn again to the Lord," "Commune with your own heart upon your bed and be still," is advice from the Psalmist, exceedingly suitable to such a season. "Thus saith the Lord of Hosts, consider your ways," is counsel repeatedly recommended to the Jews in the time of their public calamity.

When the subjects of afflictive dispensation are thus intent on knowing the causes of their sufferings, thus earnest in enquiring by prayer of God, thus careful of finding out by self-examination, we have every reason to believe, they will make the needed and desired discovery. This seems to have been the case in so many instances on record in the Bible, that we may safely conclude, every age can present its own specimens of similar discoveries arrived at by similar means.

Having thus considered what are to be regarded as contests of Jehovah, with men, and what methods afflicted men should take to discover the cause of such divine contention with them, we proceed in the

III^d, and last place, to specify some evident particulars of sin for which chastisements have been inflicted on mortals.

1. God shows some of those with whom he contends, by trials, that they are too *worldly minded* in their views, too inordinately and extravagantly bent on rejecting future, in order to secure present good; and *on this account*, he sends the blast of disappointment on all their schemes and endeavours. Some, who do not thrive in the world as fast as they desired and expected, or who after having greatly thriven, have witnessed their accumulated property, "make to itself wings and fly away," may on enquiry perceive the above to have been the cause of Jehovah's contest with them. They were too eagerly bent on "laying up treasure on earth," while they were careless of becoming "rich towards God;" and therefore, in mercy to them, he dispatched some secret worm to know the root of their idolized gourd, or in some manner more open and undisguised, commissioned one or more of the innumerable agents he has ever at command, to write emptiness and vanity upon their gains and acquisitions.

God contends with others again, on account of the unjust and *unwarrantable methods* they have adopted for the furtherance of their schemes of pecuniary advancement. If he has seen them employing fraud, or practising extortion for the furtherance of their welfare in the world, and impoverishing others with a view to enrich themselves, he has stepped in, and given affecting proof, that without his blessing, all contrivances for personal interests must fail, and that he will not smile upon the unwarrantable measures which some are adopting to accomplish their worldly ends.

With some who are ascending the ladder of elevation, he contends in order to convince them, that they have mounted far enough for their own safety, or for the benefit of those who may be involved with them in the success or failure of their enterprizes, and the interposition is proved to be kind and merciful, by which he says to you, "Thus far shalt thou go, and no further."

Again, when he contends with mortals by those dispensations, which are denominated *bereavements*, and by which, friend is torn from friend, and families are made to undergo, with regard to those who compose them; material alterations and painful diminutions, he does not refuse either directly to assure them, or in some way, to discover to them, why he lays their comforts in the grave. Sometimes he crops the choicest flower, which grows in the family garden, because he sees that it was too extravagantly estimated, that it was injudiciously loved and treated; and that the course which was pursued towards it by the mistaken tenderness of surrounding friends, would have prevented or corrupted, instead of maturing its fruits. Who can tell, how many children have been safely housed in heaven before their parents or other injudicious relatives had time to ruin them on earth? What an inconceivable amount of agony would David have been spared, if his indulged and spoiled Absalom

who lived to "pierce his heart through with many sorrows," had been removed from his embrace in infancy or early childhood. Doubtless when he witnessed the affecting end to which Absalom came, he was the more reconciled to the removal of another child whom he had previously lost, when it was at the maternal breast.

And when God contends with an individual, or with a family, by the death of one of its heads or adult members, he frequently afterwards explains the reasons why he did it, to their satisfaction, and furnishes them with grounds for acquiescence in that event, to which at the time of its occurrence, they found it next to impossible to bring their mind to feel reconciled.

In "shewing us wherefore he contends with us," God may make choice of some future rather than of the present time. "What I do," he may say, "thou knowest not now, but thou shall know hereafter;" but if he brings us to be contented with this arrangement, if, though we cannot now see the reason, why he has acted with us in this or that particular manner, we learn much of his general character, or have acquired such confidence in the rectitude of his government, as to feel and be assured, that whatever he does, *must be right*. He has already in a good degree explained to us, "Wherefore he contends with us." In that sweet childlike acquiescence in his will, to which he has enabled us to attain, we may perceive his object. Probably, when some trial in which we are now involved, was far ahead, and entirely unexpected, we could not endure even the thought of its possible occurrence. But now, that it has come upon us, we are astonished at ourselves, amazed at our composure, our support, our consolation. The whole pressure of it is much more tolerable to us than the bare apprehension or anticipation once was. "As thy day is, thy strength shall be," is a sentiment written as with a sunbeam upon our deperiment in the day of our calamity.

In the case of Job himself, who offered the prayer in the text, the full exposition of the motives and reasons of the divine conduct did not take place, till sometime afterwards. Hence the apostle James, in referring to this very case, for the edification and instruction of Christians of his own day, says, "ye have heard of the patience of Job, and have seen the *end* of the Lord." The *termination* of Job's remarkable career, furnished a most beautiful and interesting commentary on the dark and difficult text, proposed for consideration in an earlier part of his life.

Thus must we, as Christians, look forward to future years of our earthly pilgrimage, for an explanation of many events and occurrences of preceding periods, and some of these occurrences and events may have their full exposition deferred, till the period when the light of a future world shall effectually and forever disperse the darkness of the present state of being.

Why does God contend with that sinner, whom he awakens seriously to consider his way? Why but to induce his flight from "the wrath to come," morally to compel him to embrace "the hope set before him." He is wounded by "the sword of the spirit," that he may apply "the balm of Gilead" for his cure, and call in "the phy-

sician there" to manage his distressing and deplorable case. O how merciful this arrest, and with what an exulting and adoring heart should the sinner thus smitten by the law, avail himself of the remedy prescribed and offered in the gospel. Has he discovered his nakedness? It is that he may be induced to clothe himself with the garments of salvation. Has he felt his poverty? Why was he made to realize it, but in order to his prizing and appropriating "the unsearchable riches of Christ."

Who among ourselves now, are the individuals that, in view of past or present sufferings, feel a right to say, "I am the man that have seen affliction by the rod of his wrath." Did you at such times "hear the rod and him that appointed it?" Did you honestly entreat the sovereign disposer of events and dispenser of trials, to "shew you wherefore he contends with you?" And are you not able to testify, that, in some respect or other, he met your expectation and answered your enquiry? If so, trust him to expound in due time to your satisfaction subsequent arrangements of his providence into whose meaning and purport, you may not yet have been introduced. When disposed to complain, check yourself, and say with the Psalmist, "this is my infirmity; but I will remember the years of the right hand of the Most High." "Unto the upright there will," for so it is promised, "arise light in the darkness."

To conclude. Does God contend with us in this world? With sinners to induce them to break away from their wrong choices and attachments, and to say "what have I to do any more with idols: thou art the Lord my God?" With Christians to prevail on you, more entirely to renounce the world, and more conscientiously to devote yourself to his better and happier services? Let both look forward to the eternal world, when those who have been benefitted by his contentions with them here, will enter into his future everlasting rest; and when those whom neither his Providence nor grace has subdued to an obedient spirit, will find him their irresistible, unchangeable and most formidable adversary. O Christian sufferer; how cheering is that sentence which John, in the book of Revelation, was commanded to write "Blessed are the dead who die in the Lord: for they rest from their labours and their works do follow them." How cheerfully may, and ought you now to endure those "light afflictions which are but for a moment," in the promise and assured expectation that they "will work out for you a far more exceeding and eternal weight of glory." "Be patient" and submissive; "for the coming of the Lord draweth nigh." Tho' weeping should endure the whole night of time; "Joy will come in the morning" of the glorious resurrection.

But how sad is the state, and how fearful the prospect of those who, when God has been "contending with them" by afflicting visitations, instead of submitting and humbly asking to know the reasons of his displeasure, have preferred to contend with him in turn; and have been hardened under a process which ought to have subdued and softened them, have insisted, that they "did well to be angry, even unto death." O bethink yourselves, if such there be in this assembly, of the awful result of "striving with God." And bow at once in submission at his feet, and "humble yourself under the mighty hand of God, and he will exalt you in due time."

LETTER IX.

Reply. Infidelity of Universalism.

WE have endeavoured to treat this subject in the most simple and direct way, that we were capable of doing. And the slightest review of what we have written, will satisfy any one, that as we put the whole question at issue, nothing would have been easier, than to refute us, if we were in error. Here is our argument in a nutshell,—1. *It is impossible to conceive of any advantage that can arise to sinners in that dread eternity to which we hasten, from believing while in the body, the doctrine of universal salvation. On the contrary it is equally impossible to conceive, what harm it can do sinners, in that eternal world, to have believed in the endless ruin of the wicked while on earth!* This argument we have pressed in a great variety of forms, from the first to the eighth letter; and are to this hour, without even *an attempt* on your part, to give the required case, or make the singularly easy proof; if there were any. But we demand of the common sense of all men, if a more overwhelming defeat is possible to any system, than for its advocates, to be put to the rack for even supposed advantages attending it; and in the whole range of fancy, and the entire compass of eternity, to be utterly unable to bring forward a case, real or made, in which every other system is not better off than itself!—2. *We have rested our case, on the fact, that it is impossible for any man to form expressions in human speech, stronger than those God has used, to assure us, that he really does intend, to punish the wicked forever.* On this has the stress of our argument been laid; and we only ask a candid perusal, of our four letters from the second to the fifth, inclusive; which appear to us, to contain a complete demonstration. In answer to a portion of one of those letters, in a sad moment for your cause, you sir, attempted to refute this argument, by furnishing a model phrase; which you admitted, would prove your whole system false, if it, or one as clear to the same purport could be found in the scriptures. The folly of the attempt, could only be exceeded by the completeness of the failure. We never think of that adventure but with astonishment, that any man should be so inflated with self-conceit, as to think of making such an attempt; and be at the same moment so empty of all resources for the controversy with almighty God, as to skill in languages; that one is ready to forget the impiety, in amazement at the ignorance!—3. *We have endeavored to demonstrate, in the three letters, from the sixth to the eighth, inclusive, that nothing known to us of God in his providence, contradicts either of the preceding positions; but on the contrary, that reason, experience, natural religion, and the nature of things, all conspire, to render certain, necessary, and inevitable, the truth established by the foregoing proofs.* To this general argument, divided into twenty two heads, you show yourself incapable of making any reply. Sometimes you pass over, the clearest demonstrations by simply saying, they are founded in mistake: taking care however not to point out the mistake. Sometimes, you contradict the plainest facts established

by all the history of the past, with the engaging simplicity of total ignorance. And throughout the whole, you so act, as to make us continually ask ourselves, can it be possible he is in earnest? Is he aware of what he says and does? Is there any sect on earth, even Universalists, who believe such fatal absurdities? Is there one who is content to be represented by such an expositor, and stand sponsor for such a farrago of imbecility and impiety?

To the first head of argument stated above, you have prudently avoided attempting a reply. It therefore stands unanswered and unanswerable. To the third head you are still pretending to make what we suppose you call an answer. Being yet no farther advanced than the sixteenth section, we await your progress through them all, before we can determine whether we need say any thing to sustain them. It is to your reply to the second head, being the scripture argument contained in letters 2—5 that we now chiefly direct our attention.

You have taken great offence at being told that your system was one of real infidelity. That it is so, we need nothing more than your second letter to prove. In it, you attempt to prove: 1, *That temporal death, is not the fruit of sin.* For you observe, that as the command to increase and multiply was given before the first sin was committed; and the compliance with this command, in case no sin had existed, and consequently no death; would have made it "*a difficult matter to find room for them all on earth;*" hence, the doctrine that death entered by sin, is false!!! Spirits of Aristotle, and all the schoolmen have ye again revisited the earth!—Sir, will you so far condescend, as to tell us why it is that men do in fact die? And fortify your instruction by one plain scripture text?—You tell us that the proposition "that temporal death is the fruit of sin"—"*has nothing to sustain it, except your (our) own assertion.*" Will you sir, we again request, tell us why are men the victims of temporal death?—We say, because of sin; and for proof refer to the first subdivision of our second letter; and we especially desire the reader to peruse the 12th chapter of the Epistle to the Romans. If Paul, as moved by the Holy Ghost tells us one thing, and give good reasons for that, which the fountain of truth asserts; you should not take it amiss sir, if we rather credit it, than the reverse, asserted by you, upon *whose* teaching, we will not insinuate, and backed by such reasons, as those quoted from above.

2. You fully admit, and apparently exult in the truth of the second subdivision of our second letter, namely, "*That there is a great difference in the death of those who do, and those who do not love God.*"—But you immediately deny that part of the third subdivision which asserts, that in "the coming resurrection, which you admit will occur, "*there will be a vast difference between the just and the unjust.*" This is the more remarkable, as you expressly say in section fourth of your sixth letter, "*we do not hold that death works any change that can fit us for heaven.*" In the same paragraph you go on to argue, and quote 1 Cor. xv. 42—44, 51, to prove that the resurrection will produce such a change in the condition of all mankind—as will obliterate the difference existing between the just and unjust at death. If we can understand your various

statements then, you profess to believe, that men may and do die in sin—that death does not produce any deliverance from sin—but that the resurrection does. Now we are the more surprised at this since you take some of the strongest passages in the Bible that prove there will be any future resurrection at all, as teaching no such thing. Thus you interpret Danl. 12: 2. as so teaching, that "*the resurrection so spoken of has taken place.*" The remarkable passages in 1 Thes. 4. 14—17, John v. 28. 29, 2 Thes. 1. 6—10, Acts 17: 30, 31, and even Matt. xxv. 31—46, with others of like import, are all considered by you, as having no reference whatever to the resurrection of the dead; but as relating to things long ago past. This is a very strange state of case. You admit that men are sinners *at*, and *after death*; you rest your doctrine of universal salvation, on the hope of some change, which the resurrection is to produce; and then deny that any of those scriptures which most clearly teach that there will be a resurrection, do in fact teach any such thing!—Why sir, if you teach that the resurrection is the real cause of the change that fits men for heaven, are you so urgent to prove that no resurrection is taught in the very passages, which most clearly, and strongly declare it? Again, why deny ourselves, or live soberly, righteously, or Godly in this present world; if it is the resurrection, and that in eternity, and that alone, that will put all the wicked in heaven? But again, why need there be any future resurrection, if that most plainly taught in the scriptures is already long ago past? But sir, let us say to you, that if the passages which you explain away, do not teach the doctrine of the general resurrection, we know not how any can, for none are stronger than they are. Or if there be any other that are; pray produce them? While we and all your own followers, are equally interested in having this most important point clearly established, and while we await your instructions; we will take leave to suggest one most interesting, and on your theory most difficult question. By your own repeated admissions, no man can be received into God's peaceful presence, until he is purified from sin. By your equally distinct admissions, no merely physical action on the body, not even death itself, can effect any change, on the immortal soul. Now sir, this annihilates all your hopes, of a change of the spirit, to be effected by the resurrection. *For the Resurrection relates exclusively to the body!* In the whole of God's word, no resurrection, but *of the body* is spoken of! The theory of the Bible is this. At the death of the body, the souls of the righteous pass at once into a state of bliss; those of the wicked into one of torment. At the end of the world, a general resurrection of the bodies of all the dead will take place. Then the souls and bodies of men will be reunited; and the general judgment take place. After which, the wicked will enter upon a state of increased, fixed, and eternal misery; and the righteous will enter upon a similar state of unspeakable blessedness. I leave you to compare your theory with this; praying you to take notice, that as there is never to be any resurrection *of any spirit*, and as you admit that no act performed on the mere body, can effect a change of the spirit; so your doctrine of change, to the spirit, by virtue of a resurrection after death, is as flatly ab-

surd and self-contradictory, as it is grossly repugnant to to all the Scriptures. Alas! and will immortal beings risk eternity, on hopes, so futile and baseless; that they cannot be even stated, without contradicting themselves, as well as reason and revelation?

3. Such licentious dogmas, concerning some of the clearest points in the christian system; prepare us to receive without astonishment, your total denial of a future judgment. We quoted Heb. ix. 27, in the 4th section of the letter several times cited, to prove that there would be a general judgment. Any one who will examine the passage will find, that the Apostle in the midst of an elaborate comparison of the Priesthood of Christ, with that of Aaron, assumes in the 27th verse, the fact that men die one single time, and are *after that* judged, in order to prove in verse 28, that it is necessary for Christ as their propitiatory sacrifice, to be offered up *but once*;—in his second appearance; to bring salvation from sin, to all that seek him. That is, the divine spirit, in the argument proceeds on the fact, that the oneness of the death of every man, and the certainty of his judgment after death; are truths more clear and obvious, than the sacrifice of Christ and the sanctification of the human soul through him; and therefore illustrates the latter, by the former truths. But you sit in the plenitude of your insight into divine things, and the refinement of your classical manner, say "this text no more refers to a future judgment, than it does to the man in the moon." And then, with a boldness of ignorance truly edifying, you immediately add, "Let any one read the entire chapter" (the 9th of Hebrews) "and it will at once be seen, that the death spoken of was the death of the high Priest, in the Jewish ceremonial, and the judgment that of *acquittal*, when he appeared in the presence of the people." Nay, not content with your own blindness, you proceed to indecent abuse of us, for not running to the same excess, with yourself, in wresting to our destruction, the blessed word of life Sir excuse us. You are welcome to your discoveries; to all the light in whose guidance you make them; and to all the fruits which they will yield. In this manner you deny that Acts xvii. 30, 31 teaches any thing that supports our doctrine; nay you say, it is against the doctrine of any future judgment, in eternity; although Paul says the resurrection of Jesus is assurance given by God unto all men, that he has appointed a day, in which he will judge the world in righteousness, by him. But you contend, that this judgment of the world, is before death; and say that it is difficult to account for the silence of Paul, as to its being in eternity, if he held our doctrine. But sir, if you had read the next verse, you would have seen that "*when they heard of the resurrection of the dead, some mocked, &c.*" And Paul thus left them mocking; because they thought he meant to teach them, what we say, he did *teach* them. Whereas if he meant what you say he did, how wonderful is it that he did not once put an end to their complaints, by telling them, what indeed *you* might have told them, but what he never did: *Why gentlemen you need not be alarmed, I do not mean that there will be any eternal judgment. There will in fact be no such thing. (Heb. vi, 2.) I only speak of God's providences, in this world; when I speak of judgment. And as to the resurrection of the dead; I only mean by it, to exhibit the instrument of*

the universal sanctification of men, and in it the proof of the universal salvation of men and devils! Such sir, is the burden of your instructions. How different from those of Saul of Tarsus we leave your writings to testify.

4. You put the cap-stone to your work by denying that there is any Hell, in the common sense of that term. In Mat. xxiii. 33, our blessed Lord addressing the Scribes and Pharisees, says, "ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Listen to your astonishing comment on this fearful passage:—"it is for you (us) to show that when people get into hell, they can never be delivered; and also that hell is in the future world, and not in this!!!"—Again, in the 86th Psl. ana 13th verse, it is thus written, "For great is thy mercy toward me; and thou hast delivered my soul from the lowest hell." Listen to the exposition you have made of this solemn thanksgiving for redemption, which every Christian is ready to repeat. "*Was this after the general Judgment?* If not, then it is evident that people may go to hell before they die—if it was after the judgment, then it proves that souls may go to hell, and afterwards be delivered!" (See the latter part of your second letter.) You quoted it to disprove that part of the 5th proposition of our second letter, which asserts that "*the righteous result of the judgment will be, the entrance of those—who do not love God into a state of dreadful torment.*" Your attempt to show that those passages which prove the fact and the results of the judgment, relate only to the destruction of Jerusalem and the events which immediately preceded and followed it, will be noticed hereafter. At present we appeal to the judgment of every candid person, whether a more deliberate and wicked perversion of the scriptures could be made. They who are in hell may be relieved! And that proved by a pious man thanking God, for keeping him out of it!—Hell is in this world only! And that proved, by our Saviour telling certain wicked men they would be damned!—People may be in hell before they die! And this proved by David's thanking God that he was redeemed from its pains forever! Well, —this is most surprising proof, of most amazing things. Let us state it clearly. PROPOSITION. *There is no Hell.* PROOF. 1. *Christ told the Scribes and Pharisees, they could not escape the damnation of Hell.* 2. *David thanked God fervently, for the great mercy, in the exercise of which he had been saved FROM (not out of) the lowest Hell!* CONCLUSION. *Therefore there is neither FINAL JUDGMENT, NOR FUTURE HELL!!*

Now taking all this as a specimen of your mode of reasoning, and a sample of your religious opinions; (and you know it to be perfectly fair both as the one and the other;) we pronounce your system to be rank infidelity; and your manner of sustaining it, most irreverent and dishonouring to God.

BULL OF BONIFACE VIII—UNAM SANCTAM.

The greatest benefit that we know of connected with the Papal controversy, is the opening the eyes of the Protestants to their doctrines; bringing those doctrines before the community in the

dress which the church itself has given them, will most effectually secure this object. There is then no alternative, but to own the enormity of the system, or renounce and protest against it, as we do.

The Bull which follows (is a hasty translation from the original Latin, which will be found, at the end of this article,) was issued by BONIFACE VIII, in the year 1302. It is remarkable for plainly teaching the following doctrines. *That there is but one Church, and it the Roman. THAT THERE IS NO SALVATION FOR ANY HUMAN BEING OUT OF IT. That the Pope is the Vicar of Christ. Whoever denies it is out of the Church and cannot be saved. That Christ gave to the Pope TWO SWORDS; Spiritual and MATERIAL. That the Pope has power over all Kings and Nations. That they are all subject to him.* It is usually referred to under the name of the famous bull *Unam Sanctam*, these being the first two words of it.

Translation of the Bull.

"We are compelled to believe and hold with strong faith, that there is one Holy Catholic and Apostolic Church. And this we firmly believe and freely confess; WITHOUT WHICH THERE IS NO SALVATION, NOR REMISSION OF SINS: The spouse in the canticles crying; "my dove, my undefiled is one; she is the only one of her mother, the choice of her that bear her;" represents one mystical body, the head of which is Christ, but of him God. In which there is one Lord, one faith, one baptism. Indeed in the time of the flood there was but one ark for Noah, prefiguring one church, which being finished according to measure, had one governor and commander (viz Noah) out of which we read every thing, living upon the face of the earth was destroyed. But this one and it alone we venerate, saying with the Prophet, "Deliver my soul from the sword, and my only one from the hand of the dog;" he prayed for his soul, that is, for his head and body, which body he called the one only church, on account of the promise to her, of purity of faith, sacraments and charity. This is the seamless coat of our Lord, which was not cut, but came by chance. Therefore of one church and one only, there is one body, one head, (not two heads as a monster): viz Christ and his vicar Peter, and Peter's successor; the Lord speaking to Peter says feed *my* sheep, in general (not in particular these or those) by which it is understood that he has committed the whole to him. Therefore if the Greeks or any other say they were not committed to Peter and his successor, they necessarily confess that they are not of Christ's sheep; speaking by John, he says there is one fold and only one Shepherd. We are instructed in the Holy Evangelists, that *the power of TWO SWORDS Spiritual and TEMPORAL* were given to him; for to the Apostles saying, here are two swords, viz in the Church, he did not reply, it was too much but it is enough. *Truly whoever denies the temporal sword to be in the power of Peter* has illy attended to the word spoken by our Lord, "put up thy sword into the scabbard." Therefore both are in the power of the Church, the spiritual and the MATERIAL.* The

*Baronius' History of the Church of Rome, has in each volume an engraving, with a Priest standing on one side, with a book and keys—another on the opposite side, with a book and drawn sword. From the appearance it is certain, that it was intended to represent a material sword, and that is the sword with which he subdues Heretics!

one to be exercised by the Church, the other for it. The one to be in the hands of the Priest, the other in the hands of Kings and Soldiers, but the material sword must be subject to that of the Priest, and **THE TEMPORAL AUTHORITY TO THE SPIRITUAL.** For the Apostle says; there is no power unless from God, and those which are, are ordained by God; *but they are not ordained of God, unless the Temporal Sword be subject to the Spiritual,* and so the inferior restrained by the superior. According to the blessed Dionysius the law of divinity is that the lowest be restrained through that which is in the middle. Not therefore, according to the order of the universe, all things alike and equal, but the lowest are reduced to order by the middle and the inferior by the superior. But it behoves us to confess that *the Spiritual, both in dignity, and glory exceeds the earthly power, as much as spiritual things excell temporal,* which also from the hallowing, blessing and giving tythes, from the receiving of that power, from the governing of these, we have plainly seen. The truth being witness, the spiritual power had to appoint the earthly, and to judge it if it was not good. So the prophet Jeremiah evidences concerning the church and the Ecclesiastical power, "Lo I have set thee this day over the nations and kingdoms &c." Therefore if the earthly power do wrong, it shall be judged by the spiritual: if the inferior, by its superior; but if the supreme, by God alone, **HE (The Pope) CANNOT BE JUDGED BY MAN:** the apostle the says spiritual man judges all things, but he himself is judged by no man. This authority (both given to man and exercised by man) is not human but divine, being given from the divine mouth to Peter, and from him to his successors in office when he had confessed that it was established as a rock: and the Lord speaking to Peter "whatsoever you shall bind &c." Whosoever therefore resists this power, thus appointed by God, resists the ordinance of God, unless (as Manichæus) you feign that there are, two principles; which we judge false and heretical, because Moses says: not in the beginnings, but in the beginning God created the heaven and the earth.

Therefore we do affirm, declare, determine and pronounce, that under pain of salvation, every creature must be subject to the Pope of Rome. Given at the Lateran in the VIII year of our Pontificate."

In the creed as issued by Pius IV. found in most of the Catholic Manuals, and published in the February No. of our 1st vol. page 35, there is the following—"I acknowledge the holy Catholic and Apostolic Roman Church, the mother and mistress of all churches; and I PROMISE AND SWEAR TRUE OBEDIENCE TO THE ROMAN BISHOP, the successor of St. Peter, the prince of the Apostles and Vicar of Jesus Christ," and again in the 2nd section following. "This true Catholic faith, OUT OF WHICH NONE CAN BE SAVED, which I now profess and truly hold, I promise, vow, and swear most constantly to hold, &c."

Here is the damnation of Protestants; the swearing to reject the doctrines of the Bible, a declaration that the Pope is his Vicar; and every Papist in the land and in the world sworn to hold that the Pope has a *material* sword with which to bring heretics to submission, who will continue to read God's word and set the Pope's command at naught.

Aside from every thing else, how can Papists pretend that they believe in the salvation of Protestants? And how can Papists perform the duties they owe to this land if they still take this oath to the Pope?

The original Latin of the bull Unam Sanctam, quoted from the xiv vol. page 34 of Baronius.

Vnam Sanctam Ecclesiam Catholicam, et ipsam Apostolicam, vrgente fide credere cogimur et tenere. Nosque hanc firmiter credimus et simpliciter confitemur; extra quam nec salus est, nec remissio peccatorum: Sponso in Canticis proclamante; Una est columba mea, perfecta me. Una est Matri sua, electa genitrici suæ; quæ vnum corpus mysticum repræsentat, cuius caput Christus, Christi vero Deus. In qua vnus Dominus, vna fides, vnum baptisma. Vna nempe fuit diluuii tempore arca Noe, vnam Ecclesiam præfigurans, quæ in vno cubito consummata, vnum (Noe videlicet) gubernatorem habuit et Rectorem, extra quam omnia subsistentia super terram legimus fuisse deleta. Hanc autem veneramus et vnicam, dicente Domino in Propheta: Erue a framea Deus animam meam, et de manucanis vnicam meam, Proanima enim, id est, pro seipso capite simul orauit, et corpore; quod corpus vnicam scilicet Ecclesiam nominauit, propter sponsi, fidei, sacramentorum et charitatis Ecclesiæ vnitatem. Hæ est tunica illa Domini inconsutilis, quæ scissa non fuit, fed forte prouenit. Igitur Ecclesiæ vnus et vnicæ, vnum corpus, vnum caput, non duo capita quasi monstrum, Christus videlicet et Christi Vicarius Petrus, Petrique successor: dicente Domino ipsi Petro; Pasce Oves meas, inquit, et generaliter non singulariter has vel illas, per quod commississe sibi intelligitur vniuersas. Siue ergo Græci, siue alii se dicant Petro ejusque successoribus non esse commissos, fateantur necesse se de ouibus Christi non esse; dicente Domino in Ioanne; vnum ouile, et vnicum esse Pastorem. In hac eiusque potestate duos esse gladios spiritalem videlicet et temporalem, Euangelicis dictis instruimur. Nam dicentibus Apostolis: Ecce gladij duo hic: in Ecclesia scilicet; cum Apostoli loquerentur; non respondit Dominus, nimis esse, sed satis. Certe qui in potestate Petri temporalem gladium esse negat, male verbum attendit Dominini profærentis: Conuerte gladium tuum in vaginam. Vterque ergo est in potestate Ecclesiæ, spiritalis scilicet gladius, et materialis. Sed is quidem pro Ecclesia, ille vero ab Ecclesia exerendus. Ille Sacerdotis, is manu Regum et militum, sed ad nutum et patientiam Sacerdotis oportet autem gladium esse gladio, et temporalem authoritatem spiritali subijci potestati. Nam cum dicat Apostolus: Non est potestas, nisi a Deo: quæ autem sunt; a Deo ordinatæ sunt: non autem ordinatæ essent, nisi gladius esset sub gladio: et tamquam inferior reduceretur per alium in suprema. Nam secundum Beatum Dionysium lex diuinitatis est, infima per media in suprema reduci. Non ergo, secundum ordinem uniuersi, omnia æque ac immediate, sed infima per media, et inferiora per superiora ad ordinem reducuntur. Spiritualem autem, et dignitate, et nobilitate terrenam quamlibet præcellere potestatem, oportet tanto clarius nosfateri, quanto spiritalia, temporalia antecellunt. Quod etiam ex decimarum datione, et benedictione, et sanctificatione, ex ipsius

potestatis acceptione ex ipsarum rerum gubernatione claris oculis intuemur. Nam veritate testante spiritualis potestas terrenam potestatem instituere habet, et iudicare si bona non fuerit: Sic de Ecclesia et Ecclesiastica potestate verificatur vaticinium Hieremiæ Prophetæ: Ecce constitui te hodie super gentes et regna: et cætera quæ sequuntur. Ergo si deuiat terrena potestas, iudicabitur a potestate suprema, a solo Deo, non ab homine poterit iudicari; testante Apostolo: Spiritualis homo iudicat omnia, ipse autem a nemine iudicatur. Est autem hæc authoritas (et si data sit homini, et exercetur per hominem) non humana, sed potius diuina, ore diuino Petro data, sibi que suisque successoribus in ipso, quem confessus fuit petra firmata; dicente Domino ipsi Petro: Quodcumque ligaueris, etc. Quicumque igitur huic potestati a Deo sic ordinatæ resistit, Dei ordinationi resistit, nisi duo (sicut Manichæus) fingas esse principia; quod falsum et hæreticum iudicamus, quia testante Moyse; non in principis, sed in principio cælum Deus creauit et terram. Porro subesse Romano Pontifici omni humanæ creaturæ declaramus, dicimus, definimus, et pronunciamus omnino esse de necessitate salutis. Datum Laterani Pontificatus nostri anno viii.

(Continued from page 139.)

TRIAL OF ANTICHRIST.

Henry VI. Emperor, sworn.

Q. Were you not excommunicated and condemned by the Prisoner, at the same time with *Leopold*, Duke of *Austria*?

A. I was. The prisoner at the bar had sent *Richard I. King of England*, to fight for him in the Holy Land. But on his returning home, *Leopold* and I seized and made him prisoner. The consequence was, we were both excommunicated together.

Q. Did he do it in the name of the Vicar of Christ?

A. He did.

Alphonso X. King of Galicia and Leon, sworn.

Q. Did not the Prisoner at the bar excommunicate and anathematize you, by the name of Pope *Celestine III.*?

A. He did; it was on account of a marriage, into which I had entered.

John, King of England, sworn.

Q. Of what religion are you?

A. I have long professed the Roman Catholic religion, though I have differed much from the Prisoner on account of his base conduct towards me.

Q. Will you relate to the Court what you know of the Prisoner's assumed authority over you, as the Vicar of Christ, &c.?

A. When I knew the Prisoner, he went by name of Pope *Innocent III.* At that time he ordered the Monks of *Canterbury* to choose one *Stephen Langton*, a Cardinal, to be Archbishop, after a regular election had been made by the Convent and confirmed by me. I objected to his being received, and wrote to the Prisoner, informing him of the consequences, in case he persisted in his demand. He then sent orders to some of his Bishops to lay the

kingdom under an interdict, unless I received *Langton*. Such was my ignorance of real religion and the deluded state of *Europe*, that I was unwilling to break off entirely my connexion with him. I therefore agreed to confirm the election made at *Rome*, but not making such concessions as the Prisoner demanded, the interdict was proclaimed, all the places of worship shut up for three years, and the dead buried in the high ways, without the ordinary rights of interment,

This not producing the desired effect, he denounced a sentence of excommunication against me in the year 1208. This was followed about three years after, by another Bull, absolving all my subjects from their oath of allegiance, and ordering all persons to avoid me on pain of the same displeasure. But in the year 1212, he assembled a Council of his Cardinals and Prelates, deposed me, and declared the throne of *England* vacant. He then wrote to the King of *France* to undertake the conquest of *Britain*, and unite it to his forever. At the same time he sent out another Bull, exhorting all Christian Princes to second the expedition, promising all who did, the same Indulgence he had granted for fighting against the Infidels.

The French Monarch obeyed the Prisoner, and collected a large army for the invasion, while I did all I could to repel it. But when at *Dover* I met his artful Legate, he so terrified me, by the report he gave me of the strength of the French army, and the disaffection of my own, that I agreed to a shameful submission, and resigned my crown to the Legate. I then took an oath of obedience, and delivered up my kingdom to the Papal jurisdiction. I was also obliged to promise for myself and heirs, to pay an annual sum of seven hundred marks for *England*, and three hundred for *Ireland*, and that in case any of my successors should refuse to own the Pope's supremacy over *England*, or should object to pay the submission then required, they should forfeit their right to the British Crown. In doing homage to the Pope, before his representative, the Legate, I presented a large sum of money, which he trampled with all the arrogance possible under his feet, as a mark of my dependence; but not satisfied with this, he retained my crown and sceptre five days, and then gave them to me, as a special gift from the Prisoner, then called his Holiness the Pope of *Rome*.

Cross-examined by Mr. *Jesuit*.

Q. Did you not publicly declare, when you signed the conditions on which you received the crown, that you had neither been compelled to this measure, by fear or by force, but that it was your own voluntary act, done by the advice of the Barons of the Kingdom.

A. I acknowledge, I did sign such a declaration, but my long resistance proves it was never my voluntary act. The Barons also despised me for what I did. But such was the confused state of things in England, that I was glad to sign any thing.

Philip, Duke of Suabia, sworn.

Q. Was there not a dispute between you and *Otho IV.* respecting the right to the Empire of *Germany*? And did not the Prisoner

at the bar interfere on this occasion, arrogating to himself authority as Vicar of Christ, and Sovereign of the World?

A. There was such a dispute, and the Prisoner did presume to settle the same as Vicar of Christ on earth. He therefore thundered out his excommunications against me, and espoused the cause of *Otho*.

Q. What name did he go by then?

A. Pope *Innocent III.*

Otho IV. Emperor, Sworn.

Q. Did the Prisoner at the bar justify your claim, and establish you as an Emperor of *Germany*, in opposition to *Philip*?

A. Yes. He sanctioned my claim, and supported it, till the death of *Philip*, which happened in the year 1209, after which he excommunicated and deposed me, and placed on the imperial throne *Frederic II.* my pupil, in the year 1212. The prisoner then went by the name of Pope *Innocent III.*

Philip Augustus, King of France, Sworn.

Q. Do you know the Prisoner at the bar, and by what name was he called when you knew him?

A. I know him well. He went by the name of Pope *Innocent III.*

Q. Was you not anathematized and excommunicated by him?

A. I was, for a divorce, from *Ingerburg*, a Princess of *Denmark.*

Frederic II. Emperor, Sworn.

Q. Did you not take a very active part in the wars in *Palestine*, known by the name of the *Crusades*?

A. Yes. I had the command of an army given to me by the Prisoner at the bar, when he went by the name of Pope *Gregory IX.* I set out on the expedition, in the year 1228, and was crowned King of *Jerusalem.*

Q. Did not the Prisoner excommunicate you, under the pretext of disobedience to his authority as Vicar of Christ?

A. He did, by different names. First, when he assumed the title of Pope *Gregory IX.* because I delayed to go on his expedition; which *bull* was drawn up in the most indecent and outrageous language. But I was so devoted to the service of the Prisoner, that I set out, and arrived with a large army in the Holy Land, in the year 1228. But how great was my surprise, when I heard, that after my departure, this pretended Vicar of Christ, had made war against me in *Apulia*, and was using his utmost efforts to arm all the European powers to join him. As soon as I heard of these perfidious and violent proceedings, I returned to Europe in the year 1229, defeated the Papal army and retook the places I had lost in *Sicily* and *Italy.* After this I was induced to make peace with the Prisoner, and he gave me public absolution.

This peace, however, was but of a short duration; for it was not possible that I could long bear the insolent proceedings, and the imperious temper of this headstrong Pontiff. I broke therefore all alliance with him, and was no longer considered friendly to his

ambitious authority. This, with other steps that were equally provoking to his avarice and ambition, drew the thunders of the Vatican anew upon my head, in the year 1239. He therefore excommunicated me publicly, with all the circumstances of severity that vindictive rage could invent, and I was charged with the most flagitious crimes and impious blasphemies, by the outrageous Pontiff. He then sent a copy of this terrible accusation to all the courts of *Europe*, while my victorious arms maintained my ground and reduced him to the greatest straits.

To get rid of these difficulties, under which the Prisoner laboured through his ambition, he convened, in the year 1240, a general council at *Rome*, with a view to depose me by the unanimous suffrages of his Cardinals and Prelates, that were to compose that assembly. But I disconcerted that audacious project by defeating, in the year 1244, a Genoese fleet; on board of which the greatest part of these Prelates were embarked. I committed to confinement these *reverend Fathers*, and seized all their treasures, which disappointment attended with others, so dejected the Prisoner, that he changed his name to that of *Celestine IV.*

He had scarcely assumed this new title, before he claimed another, that of Pope *Innocent IV.* but although he had altered his appellation, his arrogance and fury remained the same. However, by this new name he proposed terms of peace, but they were too imperious and extravagant, not to be rejected with indignation. The Prisoner, not thinking his person safe in any part of *Italy*, set out for *Genoa*, and afterwards for *Lyons*, in the year 1244. Here he assembled a council the following year, when he deposed me, and declared the Imperial throne vacant.

This unjust and insolent measure was regarded with such veneration, and looked upon as so weighty by the German Princes, who were blinded and seduced by the superstition of the times, that they proceeded instantly to a new election. *Henry, Landgrave of Thuringia*, was therefore first elected, and after his death, *William, Count of Holland*, to the head of the empire. Far from being dejected by these cruel vicissitudes, I continued to carry on the war in *Italy* and oppose the Prisoner to the utmost of my power, until a violent dysentery disabled me from taking the command of my army, on the 13th of December, 1250, in *Apulia*.

Cross-examined by Counsellor *Quibble*.

Q. You say, that *Innocent IV.* proposed conditions of peace, that were too imperious for you to submit to. Do you know what they were?

A. Yes; I certainly do very well.

Q. What were they?

A. The preliminary conditions were—*First*, That I should give up entirely to the Church, the inheritance which was left to it by *Matilda*. And *Secondly*, that I should oblige myself to submit to whatever terms the *Pope* or prisoner at the bar should think fit to propose, as conditions of peace.

Philip, King of France, Sworn.

Q. What name did the Prisoner at the bar assume when you knew him?

A. Several. I knew him when he was called Pope *Boniface VIII.* Pope *Benedict XI.* and Pope *Clement V.*

Q. Will you relate to the Court what you knew of him in *France* during your reign ?

A. About the beginning of the fourteenth century, when the Prisoner was known by the title of Pope *Boniface VIII.* he sent me one of the haughtiest letters imaginable, in which he asserted, that I, with all other Kings and Princes whatever, were obliged, by a divine command, to submit to the authority of the Pope, in all political and civil matters, as well as religious. I answered him in terms expressive of contempt. He rejoined with more arrogance than ever, and, in that famous *Bull, Unam Sanctam,** which he published at this time, he asserted; that Christ Jesus had granted a two-fold power to the Church, or the *spiritual* and *temporal* sword to him. And also, that he had subjected the whole human race to his authority, as Roman Pontiff, and that whoever dared to disbelieve it, were to be deemed heretics; and stood excluded from all possibility of salvation. And he maintained, in express terms, that the Universal Church was under his dominions; and that Princes and Laypatrons, Councils and Chapters, had no more power in spiritual things than what they derived from him, as Vicar of Christ.

I then assembled together the Peers of *France*, in the year 1303. And although several Princes had failed in the attempt to check his ambition, I resolved to try. I ordered *William de Nogaret*, a celebrated lawyer, to draw up accusations against him, publicly charging him with heresies, simony, and many vices, demanding a Council to depose such an execrable Pope. Immediately after this he excommunicated me and all my adherents.

Far from being terrified by any papal thunder, I again assembled the states of the kingdom, to sit in judgment upon him. After which I sent *William de Nogaret*, the lawyer, to seize him and bring him a Prisoner to *Lyons.* *Boniface*, who then lived in perfect security at *Anagni*, was taken agreeably to order, by this resolute man, but being rescued by the inhabitants, he soon changed his name, through the illness, occasioned by the rage into which the lawyer had thrown him.

Emperor *Sigismond*, Sworn.

Q. Do you not profess the Roman Catholic Religion ?

A. I have long professed to be a Roman Catholic, and I confess I have been so deluded, that I have even worshipped the Prisoner at the bar.

Q. Do you recollect attending a rebellious convention, called the *Council of Constance*, convened by the Prisoner ?

A. I do. It was at *Constance*, was opened in the year 1414, and sat about three years and a half.

Q. Do you know the reason assigned for calling this Council ?

A. I do. It was principally to heal the divisions which had long rent the Church. But there were others.

*See page 176 of this Magazine.

Q. Will you relate to the court, some of the principal disorders that were then thought to require a remedy ?

A. I will. When I came to the imperial throne, I found the Church called after the name of the Prisoner, divided into two great factions, and was governed by two, each of whom professed to be the Pontiff and Vicar of Christ. The Prisoner, then at *Rome* went by the name of Pope *Boniface IX.* and the other, who resided at *Avignon*, by the name of Pope *Benedict XIII.* Soon after this, the Prisoner assumed a new title, that of Pope *Innocent VII.* and, in about two years after another, and was called Pope *Gregory XII.* *Benedict* being besieged in *Avignon*, by the King of *France*, escaped, first to *Catalonia* and afterwards to *Perpignan*, but did not relinquish his pretension to the *Popedom.*

A plan of reconciliation was however formed, and the two contending Pontiffs bound themselves, each by an oath, to make a voluntary renunciation of the papal chair, if necessary for the peace and welfare of the church. This agreement they both violated in the most scandalous manner. Eight or nine Cardinals deserted *Benedict*, on account of his place of residence, and united themselves to the others who espoused the claim of the Prisoner, when they agreed to assemble a council at *Pisa*, on the 25th of *March*, 1409. This assembly accordingly met, and on the 5th of *June* pronounced a heavy sentence of condemnation on both their names, for being guilty of *heresy*, *perjury* and various crimes. They also declared them unworthy of the smallest honour or respect.

But however strange it may appear to the Court, they proceeded to elect the Prisoner by a new title, known in the papal list, by the name of Pope *Alexander V.* which so far from promoting peace in the Empire, divided the people into three divisions and hurled all Europe into confusion. The King of *France* and several other Princes, laboured with me to restore tranquility; I requested the Prisoner to call a council, who having in about a year assumed the appellation of Pope *John XXIII.* he consented, and accordingly issued out his summons to meet at *Constance* in the month of *November*, 1414.

Before the meeting of this council, there were great commotions in the several parts of Europe, but more especially in *Bohemia*, about religion. There was one *John Huss*, once a Priest under the Prisoner, and Professor of Divinity in the University of *Prague* who preached with great freedom against the Supremacy, Government, Vices and Wickedness of the Prisoner and his Clergy, against whom he manifested the firmest opposition. He was a man of the highest reputation for the purity of his doctrine and life, so that no other charge could be brought to oppose him but his opposition to the Prisoner's authority. The Archbishop of *Prague* and the Clergy in general were so greatly incensed, that they brought an accusation against him before the Prisoner, and he was excommunicated in the year 1410.

Huss, however, continued to preach in the same manner, and many embracing his doctrine, he was ordered to repair to the Council at *Constance*, to answer to the charges brought against him. I

knew well that his appearance would be attended with danger to his person, as I was confident that he had many enemies to encounter with. I therefore granted him a safe conduct to *Constance*, security while he continued there, and every protection on his return, on his consenting to attend; all of which I promised in the most solemn manner.* He obeyed the summons and vindicated his conduct before the Council in a manner that greatly surprised his adversaries. But, he was declared to be an *heretic*, was cast into prison, and condemned to be burnt. I pleaded my solemn promise to secure him from injury, but it was overruled: when, to satisfy my guilty conscience, and remove every impediment out of the way in future, a law was framed, that *Faith must not be kept with heretics*.† He was therefore burnt on the 6th of July, 1415.

Q. Was there not another also condemned by the same Council, and burnt at the same place?

A. Yes; his name was *Jerome of Prague*, *John Huss's* companion and friend, who accompanied him to *Constance*, with the design of supporting his persecuted friend. He was burnt on the 30th of May following.

Q. Did you violate your oath, because that Council, or rebellious Convention, formed that infamous decree, in the name of the Vicar of Christ?

A. I confess I was awfully deluded. I knew nothing of the Laws and Statutes of the Sovereign of heaven. They were hid by his Priests from me. Could I only have seen the consequences that followed, it is more than probable I should never have violated my promise, as a civil war was kindled, and the *Bohemians* revolting, maintained and defended their opinions, by arms as well as arguments.

Q. As you was present at that council, or disaffected assembly, will you relate to the court what you know of the reasons why the Prisoner changed his name during the time the council sat?

A. When he yielded to my entreaty, as I before noticed, he summoned the council, by the name of Pope *John XXIII.* but after the assembly met, they decreed, that the names of *Benedict XIII.* *Gregory XII.* and *John XXIII.* should be branded with infamy and contempt, especially the one by which the council was collected, for having among other things laid to his charge, maintained openly and obstinately, that the souls of men die as the souls of beasts; and that there is neither heaven nor hell.‡ It was then agreed that the Prisoner should be elected by a new and better title, which was done accordingly, and he assumed that of Pope *Martin V.* Vicar of Christ and Prince of the Apostles. And I confess that being deluded by him, I kneeled down, kissed his feet and worshipped him.

Q. Do you recollect his sending ambassadors to *Constantinople* by this name, with some particular instructions?

*See Baronius' history of the Council of Constance, vol. xv.

†Sess. xix.

‡See Council of Constance, Sess. xi.

A. I do.

Q. Do you know the Prisoner's hand writing?

A. I do.

Q. Did you ever see this paper before? (A paper produced to this witness.)

A. I have; it was written by the Prisoner, by the name of Pope *Martin V.*

The paper was then read; it was the instructions of the ambassadors sent to *Constantinople*; the beginning of which will shew the impiety and arrogance of this Pontiff in a manner that could leave no doubt on the minds of any, if he had usurped the dignity and titles of our beloved sovereign or not. It was as follows:

"The MOST HOLY and MOST BLESSED, who hath the Heavenly Empire, who is LORD on earth, the MASTER OF THE UNIVERSAL WORLD, the FATHER OF KINGS, the LIGHT OF THE WORLD, the MOST HIGH AND SOVEREIGN BISHOP, MARTIN, by divine providence commandeth unto Master *Anthony Mason, &c. &c.*

Here the people appeared filled with indignation, and were so irritated, that the court could not proceed for several minutes. And it is probable, the Prisoner would have been dragged from the dock, and would have become the object of the vindictive rage of the populace, but for the *Lord Chief Justice*, who after obtaining silence observed, that however hideous and numerous the offences of the Prisoner might be, it was just that he should have a fair and legal trial.

Mr. *Historical Truth*, again called.

Q. Do you know the hand-writing of the Prisoner by the name of Pope *Martin V.*?

A. I am well acquainted with it.

Q. Is this his writing? (Here it was shewn him.)

A. It is.

Q. (From a Juror.) Did you ever see it printed?

A. I have. It is inserted in the Council of *Siena*, held a little after, and was printed in *Paris*, in the year 1612.

Lewis XII. King of *France*, sworn.

Q. Look at the Prisoner at the bar. Have you been acquainted with him?

A. I have been acquainted with him. He lived at *Rome*, when I knew him, and was called Pope *Julius II.* Vicar of Christ and Prince of the Apostles.

Q. Did he not by this name assume a military appearance, and look more like a Warrior than a Priest?

A. He did. His delight was in carnage and blood.

Q. Was it to support his usurped authority he became a warrior?

A. The reason he appeared as a military Pontiff, was not only to support what power and authority he had unjustly acquired, but to extend his territories and government over all nations and kingdoms, agreeably to his title, Prince over all nations and kingdoms.

Q. Will you relate to the Court, what you recollect of his character and conduct, as the pretended Vicegerent of Christ?

A. When I first became acquainted with him, I understood that it was common for him every few years, if not weeks, to assume a

new title. He therefore had been known by a prodigious number of names before he went by that, of *Julius II.* By this name he was guilty of the most odious vices, too detestable to be named, but which he committed without the least limitation or restraint. To his truly horrid list of vices, I must add, the most savage ferocity, audacious arrogance, and the most extravagant passion for war. He therefore lived in camps, amidst the din of arms, and was ever ambitious for that fame which is acquired from battles won and cities laid desolate.

The Prisoner had kept a standing army, to fight his battles, from the year 1054, when he was known by the name of Pope *Leo IX.* and often laid towns and villages in ruins and deluged nations in human gore.

By the name of *Julius*, he entered on his military enterprize by declaring war against the *Venetians*, and being strengthened by the Emperor, in alliance with me, he afterwards laid siege to *Ferara*. After this he turned his arms against *France*, and engaged the *Venetians*, *Spaniards* and *Swiss* to support him in this campaign. In short, the whole time he went by this name, was one continual scene of military tumult, nor did he allow Europe to enjoy a moment's tranquility.

Q. Did you not endeavour to check his military career, and set bounds to his ambition after the alliance was broken between you and him?

A. I did. For although I had been deluded into his religious opinions and was considered a Roman Catholic, yet provoked by this arrogant Pontiff I resolved to turn my arms against him, and if possible overthrow the power of *Rome*. That my design might be clearly understood, I ordered a medal to be struck with a menacing inscription, representing *Rome* by the title of *Babylon* on the coin.

Several Cardinals also, encouraged by the protection of the Emperor *Maximilian I.* and me, assembled a Council at *Pisa* in the year 1511, with a design of setting bounds to the prisoner, so formidable by this warlike name. He on the other hand gave orders for a council to meet in the palace of the *Lateran* in the year 1512, in which the decrees of the Council of *Pisa* were condemned and annulled, in the most injurious and insulting terms. He likewise prepared to proclaim his usurped power as Vicar of Christ, and thunder out the most dire and tremendous *anathemas* on my head, but which he had scarcely accomplished, before he was compelled to change this audacious name, in the midst of his ambitious and vindictive career.*

*See Father *Paul's* Hist. Council *Trent*, p. 3. *Mosh. Ecc. Hist.*

To be continued.

MIRACLES! MIRACLES!!

BALTIMORE, has at length, as report says, been honored with a miracle! The Holy Roman Church is rising in strength and majesty. The skill of physicians is baffled, but the power of the Priest is omnipotent! He can lift the souls that have been plunged deep in the dark regions of Purgatory, and elevate them to seats in the realms of bliss! 'Tis there for the most part, that his power lies, far from the reach of human eye.

But they have come nigh. They have been thinking about and attempting these great things for many years, 'Tis but the other day we heard of the successful one. Before we give the account we have of it, we will barely mention one attempt, which report says was failure. For they don't always succeed.

A few years since, a gentleman of this city, a *lawyer*, through the influence of his wife, became a convert to the Popish religion. The renouncing of his reason in one case would easily lead to the same in another, so that from believing the wafer given by the Priest was the Body, Blood, Soul and Divinity of the Lord Jesus Christ, he went on until he was lead to believe that the Priest could restore deformed limbs, as well as create his creator. Thus in course of time, Prince *Hohenloe*, the celebrated miracle worker, was written to, and requested to pray for the restoring to health and soundness of the diseased limbs. The time was agreed upon. All things were in readiness. The difference of meridian from Bramburg to Baltimore, we supposed allowed for; all hands waiting in expectation of beholding the wonder wrought. Report also says, that of the Priests there were in attendance. The hour came. They looked for the change. The feet moved not. Crooked things are not always made straight. The night passed away; the morning came; they no doubt wondered. But it was no go this time. It was too much like the Prince's cure of a lady, which is said to have determined the Prince to cease working.

The cure that has lately been *miraculously* effected, is said to be of a female from 25 to 30 years of age, who for several years has been labouring under a disease, which confined her not only to the house, but to her bed; reports say it was palsy. *Prayer of a particular kind*, we have not learned the name of it, was made to the Virgin Mary, and to the surprize of herself and friends, it appears she was healed. This cure seems to have continued until the present as we have not heard any report of a relapse. So wonderful a miracle should be published by the Priests for the edification of the community! All witnesses of this miracle of course were Papists, and their testimony is infallible in such cases.

From as respectable a source as we could wish, one of our most distinguished physicians, we are authorised to say, *it is a lie!* Even the Catholic physicians that were in attendance, we have been informed, also declare that *it is utterly false.*

The mention of these two, the one an acknowledged failure, and the other a manifest lie, will have some light thrown on them, by placing beside them a few other examples.

1. *The miraculous gift of tongues by the Virgin Mary.*

'There was once in Dublin a man who professed himself a convert

from the Church of Rome, and who for many years, led a life by which he became conspicuous as an example of piety, and acquired considerable influence over the minds of Protestants, who believed his zeal to be pure and holy. He was of humble rank, and of education lowly as his estate; but a seemingly steadfast faith, and a most exemplary demeanor, recommended him to the notice and esteem of the wise and noble, and won reverence for him from numbers who were of his own condition. While he lived in this odour of sanctity, as on a day of public fast or thanksgiving, he walked down the crowded aisle of Christ Church, where multitudes, before departing, waited to gaze on the holy convert, as he passed with slow step, and eyes which noticed nothing earthly, those who were nearest beheld him suddenly start and turn his agitated looks upwards, and then, to the consternation of the crowded assembly, fall to the ground as if a thunderbolt had crushed him. All was alarm and confusion. At length the holy man recovered life and his faculties, and explained to a wondering audience the cause of his affliction. He had been a hypocrite for nine years, professing attachment to the Church of England, while at heart convinced that, in denying the religion he had abjured, he was guilty of the sin against hope. The blessed Virgin had compassion on him, even in his blasphemy, and had, by revealing herself to his sinful eyes, awakened within him a better spirit, and delivered him from the demon which had driven him out into Protestantism. She had done more,—she had bestowed upon him, while he lay entranced, the gift of tongues, that he might convince the world of his miraculous recall to the truth, and win converts to the Church, as on the day of Pentecost, the apostles had attracted them. He was now in his right mind—he was determined to relinquish all the ill got gains of his apostacy, and he was prepared to submit to the examination of any learned persons who were desirous to test a miracle.

This memorable event befel in the days of Usher, to whom the office of examination was of course confided. He entered upon his task with all the advantages which his extensive knowledge could bestow, and with an interest proportioned to the great importance of the occasion. It was matter of amazement to all who witnessed this singular trial of power, wherein genius and erudition contended against (what but a day before had been accounted) the simplicity of ignorance without guile, to observe the composure with which the relapsed convert met and solved the difficulties proposed to him. Books in various languages and characters, of ancient and modern times, were read with a facility which amazed the multitude, and interpreted with an accuracy which set the acumen of the examiner at defiance. The wonder grew—the audience felt a sense of awe stealing upon them—the gifted object of the Virgin's interposition became more and more confident—the Archbishop waxed pale. *Usher in his difficulties, always had immediate recourse to prayer.* He withdrew for a few moments to implore assistance, the audience with intense anxiety, the pretender to a new apostleship, with untroubled countenance, awaited his return. But the confident countenance became changed, when it looked upon the pages next spread before it. In the miraculous gift of tongues the Welsh language had been forgotten. the excitement which followed the impostor's detection need not be described; it is necessary only to say, that he made his confession, to the effect that he had, from early life been devoted to the service of the Church of Rome—that he had been highly instructed, even in his younger days, but that from the time when he in outward seeming joined the Church of England, his secret hours, under careful and learned preceptors, were devoted to studies by which he had almost succeeded in his bold and criminal undertaking."

(*O'Sullivan's Guide to an Irish Gentleman: p. 241.*)

2. *An image miraculously shedding tears.*

"A curious piece of priestcraft had been played off in this town (Ancona) to encourage the people to resistance. A miraculous image was seen to shed tears; and the French artists could not discover the mode in which the trick was managed, until the image was brought to head quarters, when a glass shrine, by which the illusion was managed, was removed. The Madonna was sent back to the church which owned her, but apparently had become reconciled to her foreign visitors, and dried her tears in consequence of her interview with Bounaparte."

Scott's Napoleon, Vol. III. chap. 8. p. 276.

3. *An image that nods miraculously.*

"A short time since, the priest found, or pretended to have found an image dug up from the earth, and proclaimed it to be the effigy of an eminent saint; it was accordingly set up in one of the churches, where crouds of devotees assembled to offer their adorations. To his saintship was also referred the decision of the disputed points, who was the legitimate monarch of Portugal. The officiating priest put the question in an audible voice, "*Is Don Pedro the lawful sovereign of these realms.*" The saint shook his head as a negative indication! "*Is Don Miguel sovereign?*" The image nodded assent! This was repeated on various occasions, to increased congregations, and was considered by the multitude as an astonishing miracle. At one time, in the presence of our informant, the first inquiry had been replied to as usual: to the second no answer was returned: upon which, the priest several times repeated the question; and at length assumed a great vehemence of manner, when a body popped his head from behind the curtain, and exclaimed, "IT IS NOT MY FAULT, SIR, THE STRING IS BROKEN."

St. James's Chronicle. No. 11 051

The last which we shall quote on the authority of Protestants, is from Richard Baxter (author of the Saint's Rest.)

"At Bilson, in the parish of Wolverhampton, in Staffordshire, there was a boy named William Perry, who through Popish devices seemed to be possessed with a devil, about thirteen years old, but of special wit above his age. In his fits he seemed to be deaf, and blind, writhing his mouth aside, continually groaning and panting, and when he was pricked, pinched, whipped, he professed not to feel. He seemed to take no food that would digest, but with it cast up rags, thread, straw, pins, &c., his belly almost as flat as his back, his throat swelled and hard, his tongue stiff and rolled up towards the roof of his mouth, so that he appeared always dumb, save that once in a fortnight or three weeks he would speak a few words. It was thought he was bewitched by Joan Cocks, because he would discern when that woman was brought into the room though it were secretly done, as was tried before the grand jury at Stafford. He would not endure the repeating of the first verse of John. *In the beginning was the word, &c.*, but other texts he would endure. When the parents had been wearied with him, and the country flocked in to see him, a priest of the Romish religion was invited to cure him. The priest exorcised him, praying in Latin over him, hanging a stone about his neck, washing him with holy water, with water, and anointing him with holy oil, &c., which seemed to ease him, and make him speak, and sometimes cure him for the time. They hallowed all his meat and drink. He would not so much as eat raisins,

or smell flowers, unless they were blessed by the priest. He told them that while the puritans stood by him he saw the devil assault him in the shape of a black bird. The priest required the chief fiend to show himself: then the boy put out his tongue swelled. The priest commanded him to show the people by the sheet before him, how he would use those that died out of the Roman church: whereupon he pulled and bit and tossed the sheet, till the people cried out and wept. Then he commanded the devil to tell him, how he did use Luther, Calvin and John Fox: and he played the same part more fiercely than before. Then the priest commanded him to show what power he had of a good catholic that died out of mortal sin: and then he thrust down his arms, and hanged down his head and trembled. The boy promised when his fit was over, that he would live and die a catholic, persuading his parents and friends, &c. In this manner three priests one after the other followed the cure, still succeeding, but yet not curing him; that they might draw the country to a long observance of them, and preached to them in the house, that the miracle might be the more famous. For there were many devils in him, they said, to be cast out; and it stopped the cure because the mother would not promise them to turn Papist if they cured him. But in the mean time the supposed witch was brought to trial at Stafford assizes, 1620, before Judges Warburton and Davies. But the judges desired Bishop Morton then present to take care of the boy, who took him home to his castle at Eccleshall, and after certain weeks time, having determined to try him, the bishop came to the boy, and told him that he understood that he could not endure the first verse of John. And, saith he, "the devil understandeth Greek as well as English, being a scholar of almost six thousand years standing, and therefore he knows when I recite that verse in Greek:" and so calling for a Greek testament, he read the 12th verse, and the boy thinking it had been the first, fell into his fit: and when that fit was over, the bishop read the first verse, and then the boy had no fit, thinking it had been some other verse. And thus they proved him a deceiver, and the boy was much confounded.

But before the bishop had published the knavery, one of the conjuring priests wrote the narrative of the business, entitled *A faithful relation of the proceedings of the catholic gentlemen with the boy of Bilson, showing, &c.* And they begin with, *Not to us, O Lord, but to thy name give the glory!* And so they proceeded to make their report of it, for deluding the people, as a miracle. At last the bishop brought the boy at assizes, 1621, to ask pardon openly of God, and the woman accused by him, and of the country cheated by him, and there was an end of that Popish miracle." [Baxter's *Jesuit Juggling*, page 184-5-6.]

Baxter says he mentions this case, because *Henry Turberville*, a priest (who had written a work on popery, defending miracles as a mark of the Papal Church) lived in Wolverhampton, and it will refresh the memories of the Papists of that place.

These few specimens that we have given above are among the most decent *signs and lying wonders* of Popery. (2 Thes. 2:9.) We shall in some following number make a few selections from such as they have published, in their books of devotion &c. Truly the Priesthood hold on to a strong mark of their church "*whose coming is after the working of satan, with all signs, and lying wonders. And with all deceivableness of unrighteousness, in them that perish.*" If Paul were now living he could not have given a more accurate description. *That wicked! Whose works are LYING WONDERS!!*

What man of common sense can read such attempts on the part of a parcel of ignorant and wicked men, to perform the works of God, without astonishment? What unblushing impudence to declare to men that

they even believe that they can do such things? What heaven-daring impiety and blasphemy, to mock and trifle with the God that made them, arrogating to themselves his almighty power! What will they not say? What will they not pretend they have done? Oh! what artifice and juggling will they not use to deceive the people, and then come forward themselves and declare, that God has worked by them!!

The above was in the hands of our printer, when the following account of a very similar miracle came to hand published in the Boston Pilot (a Popish print) of March 5th.

The worker was *Bishop Flaget*, of Bardstown, Kentucky. If we mistake not, the Bishop left Bardstown in great haste for France, leaving the Priests and inhabitants of Bardstown to wonder what had called him so suddenly away. His celebrated works abroad, which are now reaching us, may give his friends at Bardstown some information as to the object of his hasty departure.

"On Friday, 4th inst. Monseigneur Flaget, Bishop of Bardstown, who had been about two months at Nantes a guest with the hospitable prelate of this city, and a native of the same province.— Monseigneur Flaget, I say, was invited to the country seat of a respectable family; its name is Grillau, near Ville en-Rois, five-eighths of a league from Nantes. He set out accompanied by one of those religious Trappists, so despotically expelled from the Abbey of Mellerau, three years ago. The two guests are received with attention and respect by Madam de Commequiers, the lady of the house. She proposes to the Bishop to see her grand daughter, Miss Monti, a young lady of 22 years, a model of piety, who, in consequence of a severe malady, had both her legs paralyzed, and was continually confined to her bed, where she could not be moved without great suffering. The young lady exposes her unhappy situation to the Prelate; he exhorts her to patience and resignation, but above all to trust in God's mercy. "If you wish it," said he to the sufferer, "we will make together a little novena to implore of the Almighty a perfect conformity to his most holy will; to his intention let us recite daily the litanies of the Sacred Heart, and other prayers." After some further conversation, the Prelate gave his benediction to the patient, and returned to Nantes. About half an hour after his departure, Miss Monti, finding herself alone, commenced offering the prayers agreed upon, when, hardly had she proceeded with the litanies of the Sacred Heart, than she felt a gentle heat spreading over her body from the lower extremities. She leaps out of bed, exclaiming "*I am cured.*" Her father, who was not far off, hastened to her, and they fall into each other's embraces. She prostrates herself to render thanks to God. She wishes to write immediately to the venerable Bishop, to inform him of what has passed. Mr. and Mrs. Monti start for Nantes with the letter. On their arrival at the episcopal mansion, they are, at first, hardly able to utter any thing but "*she is cured.*" They express their warm gratitude to the pious Bishop of Bardstown, whose humility is confounded, and who, next morning, left the city for Angers. The letter which we cite is of the 13th of December, adding that Miss Monti continued perfectly well, that she eats, drinks, and walks about as if nothing had ever been the matter with her."

K.

ENCYCLICAL LETTER OF POPE GREGORY XVI.

The following document, is the *Bull of Gregory XVI.* issued in August 1832, as will be seen on a perusal of it. The translation is that given in the *Laity's Directory of London* for 1833, and afterwards published in the *Catholic Diary of New York.*

We beg our readers to give it a fair and candid perusal. It is no forgery, no slander, but the language of the head of the Papacy. It is a voice from Rome. It is Popery in the 19th century—the same that the Priests are secretly endeavouring to spread among us. *Secretly* we say, for this is their mode of operation; they publicly deny and secretly teach. Let the Bull speak for itself. The notes appended, are for the purpose, of drawing the attention of the reader particularly to the points, to which they refer.



Encyclical Letter of our most holy Father, Pope Gregory, by Divine Providence the sixteenth of the name, addressed to all Patriarchs, Primates, Archbishops and Bishops.

POPE GREGORY XVI.

VENERABLE BRETHREN—

Health and Apostolical Benediction. We doubt not but you are surprised not yet having received from us, since the government of the *Universal Church was committed to Our Humility,** a Letter in accordance with primitive usage, and with Our affection towards you. It was indeed Our most earnest desire, without delay, to lay open Our hearts to you, and in communicating Our own sentiments, to address you in a language suitable to the command which, We have received in the person of Saint Peter, to confirm Our brethren. But you were not ignorant of the gathering calamities and anxieties which burst upon Us in the very first moments of our pontificate, when, had not the right hand of God supported us, you must ere now have lamented Our having fallen a victim to the dark conspiracy of impious men. But our mind shrinks from the memory of troubles, whose sad recital would be only re-opening the sources of sorrow: and We rather bless the God of Consolation, who in subduing the rebels has shielded Us from impending danger; and who in stilling the tempest, hath granted a pause to our apprehensions. Hereupon We resolved to delay no longer to communicate Our advice to you for curing the bruises of Israel: but again the fulfilment of Our desires was impeded, by the weight of care imposed on Us in the reinstatement of public order.

Meanwhile another cause of Our silence arose, from the insolence of faction, which laboured again to raise the standard of rebellion. Finding that long endurance and mildness, instead of softening,

*Rev. XIII. 11.—And I saw another beast coming up out of the earth, and he had two horns, like a lamb, and he spoke as a dragon.—Compare this with the Bull of Boniface page 173.

appeared rather to foment the spirit of licentiousness, We were at last, with extreme sorrow of heart, compelled to raise the scourge entrusted to Us by the Almighty, for subduing the obstinacy of men.—Hence you will easily conclude that Our anxieties have been every day multiplied.

But having at length taken possession of Our See in the Lateran Basilic, according to our customs and institution of our predecessors, We return to you without delay, Venerable brethren, and in testimony of Our feelings towards you, We select for the date of our letter this most joyful day on which We celebrate the solemn festival of the Most Blessed Virgin's triumphant Assumption into Heaven, that *She who has been through every great calamity Our Patroness and Protectress, may watch over Us, writing to you, and lead our mind by Her heavenly influence to those counsels which may prove most salutary to Christ's flock.**

In sorrow, and with a mind broken with grief. We address you—you, whom we know from your devotedness to religion, to have suffered proportional anxiety of mind in witnessing the depravity of the times with which religion has now to struggle. For We may truly say, this is the hour and power of darkness to sift as wheat the sons of election. Truly "hath the earth mourned and faded away—infected by the inhabitants thereof; because they have transgressed the laws, they have changed the ordinance, they have broken the everlasting covenant."

We speak, Venerable Brethren, of what your own eyes have witnessed, and over which our tears flow in common. Wickedness is restless, *science grown insolent, licentiousness unrestrained.* The holiness of things sacred is despised; and the majesty of the divine worship, at once so efficacious and so necessary, *is called in question, is villified,* is mocked at by evil men. Hence the perversion of sound doctrine, and hence the effrontery with which errors of every kind are disseminated. The law of the sanctuary, its rights, its customs, whatever is most holy in discipline, is attacked by the tongues of them that speak iniquity. *Our Roman See of Saint Peter, on which Christ laid the foundation of His Church, is assailed on all sides; AND THE BONDS OF UNITY ARE EVERY DAY WEAKENED, AND BREAKING ASUNDER.† The divine authority of the Church is opposed, ROBBED OF HER RIGHTS.‡ She is laid prostrate;*

*All those Papists that publish their sentiments, within the influence of Protestants, deny the charge brought against them of *Idolatry*, in praying to the Virgin Mary. They declare that *they only pray to her to intercede for them*, and that it is a slander to say they pray to her direct. Let such as thus talk, notice the expressive language of the late pope. "*Our Patron and Protectress, MAY SHE WATCH OVER US, and lead our mind, &c.*" Is not this putting dependence in her? Is it not addressing her, as God is addressed in his holy word? See Ps. xxv. 5. *Lead me in thy truth &c. XLIII. 3. Gen xxxi: 49. &c.*

†The Priests and people boast of unity, and the Pope says, it, is daily, bursting asunder.

‡"*Her rights.*" They used to be felt, by every nation over which she exercised her power. *Tythes*, were wrested from all of her tributaries. The revenues of the Pope, were computed at more than *two million crowns per annum*. Pius V. who ruled but *six* years, is said to have gotten from the Spanish Clergy *14 millions*. Sixtus V. took from the *Jesuits* 20,000 crowns yearly (be it remembered they all take the

slave to the hatred of the nations. THE OBEDIENCE DUE TO BISHOPS is infringed, and their rights trodden under foot.* The schools and the universities echo monstrous novelties, which no longer content themselves with undermining the foundation of the Catholic faith, but quitting their lurking holes, rush openly to horrid and impious war with it. The youth corrupted by the doctrines and examples of their teachers, have inflicted a deep wound upon Religion, and have introduced a most gloomy perversion of manners. Hence it is that men flinging away the restraints of our Holy Religion, which alone can keep together the elements of kingdoms, and impart strength and stability to government, have brought us to witness the destruction of public order, the downfall of States, and the overthrow of all legitimate power. These accumulated miseries owe their origin principally, however, to the activity of certain societies, in which is collected, as in one common receptacle, whatever heresy, or the most impious sects, offer of crime, of sacrilege, and of blasphemy.

These things, Venerable Brethren, and many others, some perhaps more distressing which it were long to enumerate, must still as you are well known, embitter and prolong Our grief, seated as We are in the Chair of the Prince of the Apostles, where the zeal for the whole of our Father's House must consume Us more than others. But aware at the same time, that We have been placed here not only to deplore, but also to crush the evils to the utmost of Our power, We turn to your fidelity for aid, and we appeal to your solicitude for the salvation of the Catholic flock. Venerable Brethren, because your tried virtue and religion, exemplary prudence, and unremitting zeal, give Us courage, and shed a sweet consolation over Our minds, afflicted as they are in this season of trial. For it belongs to Us to give the alarm, and to leave no means untried which may prevent the boar of the forest from trampling down the vineyard, or the wolf from taking the lives of the flocks. Ours is the task to drive the sheep into healthful pastures which precludes all suspicion of danger. But God forbid, Dearest Brethren, God forbid, while so many evils press, while so many dangers threaten, pastors should be wanting to their duty, and that fear-stricken, they should fly from their flocks, or slumber in idle and inactive forgetfulness of them. In union of spirit, then, let us be true to our common cause, or rather the cause of God; and let us unite our vigilance and exertions against the common enemy, for the salvation of the whole people.

Now you will best correspond with these sentiments, if in compliance with the nature of your station, you "attend unto yourselves and to doctrine;" ever bearing in mind, "the Universal Church suffers from every novelty," as well as the admonition of

vow of *Poverty*.) In the reign of Henry III. England gave his holiness £120,000 per annum. These resources are now cut off. Since the death of Gregory XVI. the holy see, has lost much in Spain and Portugal.

**The obedience due to Bishops.* A specimen of which we had in Cincinnati, when a Senator of Ohio was knocked down in the street because, he would not take off his hat to the Bishop, as he passed!

Church suffers from every novelty," as well as the admonition of the Pope St. Agatho, "that from what has been regularly defined, nothing can be taken away, no innovation introduced there, no addition made; but that it must be preserved untouched both as to words and meaning." This will preserve unshaken, that unity which belongs to the Chair of St. Peter as its foundation, so that there, where the rights of all the Churches by an admirable union have this origin, "may be a wall of protection, a port in which no wave ever breaks, and a treasury of inexhaustible resources." To humble, therefore, the audacity of those who would encroach upon the rights of Our Holy See, or who would destroy its junction with the Churches, to which those Churches owe their support and their vigor, inculcate in her regard the most zealous fidelity, and most sincere veneration, proclaiming with St. Cyprian, "that he falsely imagines himself to be in the church, who deserts the Chair of Peter upon which the Church is founded."

To this point, therefore, your labours must tend, and your vigilance must be unceasingly directed to preserve the deposit of faith, amidst the wide-spreading conspiracy formed for the impious purpose of tearing it from you to destroy it. *Let all remember that the principles of sound doctrine, with which the people are to be imbued, must emanate from, and that the rule and the administration of the universal Church belongs to the Roman Pontiff, to whom was delivered 'the full power of feeding, ruling, and governing the Universal Church by Christ our Lord,' as the Fathers of the Council of Florence have unequivocally declared.* It is the duty of all Bishops then to adhere most faithfully to the Chair of St. Peter, to preserve their deposit holily and religiously, and to feed God's flock entrusted to them. Priests too, it behoveth to be subject to their Bishops, whom St. Jerome admonishes them, "to regard as the parents of their souls;" and let them never forget, that the earliest canons forbid them to exercise any function of their ministry, or to enter on the task of teaching or preaching, "without the sanction of the Bishop to whose care the people are entrusted, and from whom the account of their souls will be required." Be it therefore held as a certain truth, that all those who attempt any thing in opposition to the order thus marked out, become thereby, as far as their power permits them refractory members of the Church.

It would moreover be a crime, and entirely at variance with that deep veneration with which the laws of the Church should be received, to censure in the wild spirit of criticism, discipline, sanctioned by her, whether as regards the administration of things sacred, the rules of morality, the rights of the Church, or of her ministers, or to cavil at its clashing with the principles of natural law, or to pronounce it lame and imperfect, and subject to the civil tribunal.

Again, as it is evident that the Church, to use the words of the Council of Trent, "was instructed by Christ Jesus, and by his Apostles, and that the Holy Ghost suggests to her every truth to be taught," it is no less absurd than injurious to her that any thing by way of "Restoration," or "Regeneration," should be forced upon her as necessary for her soundness or increase, as if she could be thought obnoxious to decay, or to obscurities, or any other such

inconveniences. By such contrivances the innovators hope to "mould the foundations of a modern humane institution," and thus would be realised, what St. Cyprian so strongly declaimed against, the conversion of an essentially divine "into a mere human Church." Let the projectors of such a scheme then remember, on the testimony of St. Leo, "that the dispensing with the canons hath been committed to the Roman Pontiff only, and not in any private individual, but in him only resides the power of making decrees touching the ordinances of the Fathers, and also as St. Gelasius writes, "to balance the decrees of Canons, and to determine the precepts of their predecessors so as to direct, after careful consideration what relaxations the circumstances of the times require for the good of particular churches."

And here We wish to see your constancy ever watchful to defend religion against that most foul conspiracy against the CELIBACY OF THE CLERGY, which as you know, is daily extending its influence, and in which the ranks of the impious philosophers of the day are swelled by the accession of some even of the ecclesiastical order, who forgetful of their character and their duty, and yielding to the allurements of passion, have been carried by their licentiousness so far as in some places publickly to solicit the intervention of their princes, and even to repeat their solicitations with them in order to abrogate this most holy branch of discipline. But why detain you with the recital of attempts so revolting? Having confidence in your piety, to you We commit the defence of a law of so much moment, against which the darts of the lascivious are directed from every quarter. Preserve the building entire; and in its protection and defence, NEGLECT NONE OF THOSE RESOURCES, WHICH THE SACRED CANONS HAVE IN RESERVE FOR YOU.*

Then on the subject of honourable marriage, which St. Paul hath pronounced "a great Sacrament in Christ and the Church," our common cares are required to correct errors repugnant to its sanctity and to its indissoluble tie, and to put down all attempts at innovation. Your attention had been directed to this subject in the letter addressed to you by Our predecessor of happy memory, Pius VIII.; but the noxious evil is still increasing. The people must

* *The celibacy of the Clergy.* We wonder with great admiration at the audacity of the Pope on this point; "a conspiracy against it;" would that every parish and Bishoprick would compel their priests to abandon this, it would be for the welfare of their families. No subject has more disgraced the church of Rome than this one usage. "Marriage is honorable in ALL," says the word of God, Heb. xiii: 4. The church says marriage is a sacrament, but the Priests are not allowed to marry. Was Peter (who they say was first pope) married? Read, Tit, 1; 6. 1 Tim. iii: 2.—Mat. viii, 14.

If it must needs be, that he will bring this up to the minds of the Archbishops, &c. it will not be amiss for a historical comment, from a Roman historian to go along with it.

Thuanus, book 37, page 766, A. D. 1566, says that "when Pope Paul V. thought of putting down the *public brothels*, in Rome, and expelling the courtezans from the city, the Senate of Rome, instigated privately by the clergy, interceded with him not to do it; adding this reason, that if such a crowd of unmarried Priests were left in the city without these evil women, it would be impossible to preserve the chastity of their families." The inquisition, and nunneries are no bad comment upon his!

therefore be carefully instructed, that matrimony once lawfully engaged in, can never be dissolved; that God has decreed that the society formed by those, who have once been united in wedlock, should continue during the whole of their lives; and that the tie of union canonically be dissolved by death. Mindful at the same time that it holds a place among things sacred, and is, consequently subject to the Church; let the people have always before their eyes the laws formed by the Church respecting it, and let them comply with them religiously and exactly; for it is on that depends the validity, the stability, and the just union of marriage. Let them beware of offending in any way against the sacred Canons and the decrees of Councils, properly impressed with the conviction, that no happy issue can result from marriages, contracted in defiance of Church discipline; or when neglecting to invoke the previous blessing of Heaven, and without one thought given to the obligation incurred, or to the mystery signified, the contracting parties place their only end in the unbridled indulgence of appetite.

But let us turn so *another most prolific cause of those evils*, which we deplore as at present afflicting the Church. We allude to the principle of "Indifference"—*That depraved principle, which by contrivances of wicked men, has become very prevalent: maintaining eternal salvation to be equally attainable in whatever profession of faith, provided the natural dictates of morality be therein observed.* But in a matter so clear and evident you will easily extirpate this most pernicious error from among the people under your charge. Let them tremble at the admonition of the Apostle:—"One God, one faith, one baptism,"—who pretend that every religion conducts to the haven of beatitude, and let them reflect from the language of the Redeemer, that "not being with Christ, they are against Christ," that, "not gathering with him, they are unhappily scattering;" and that consequently they will, "*without doubt, perish eternally, unless they hold fast the Catholic faith and preserve it whole and inviolate.*" Let them hearken to the voice of St. Jerome, who when the Church was torn into three parts by schism, relates that he, firm to his purpose, said to those that attempted to draw him over to their party: "I hold fellowship with them that cling to the Chair of Peter." For vainly would such a one flatter his conscience with his regeneration in water. To him St. Augustine addresses himself: "The twig lopped from the vine retains its shape, but what will its shape avail it when separated from the life-giving root?"

From that polluted fountain of "indifference," *flows that absurd and erroneous doctrine, or rather raving in favor and in defence of "liberty of conscience;"* for which most pestilential error, the course is opened by that entire and wild liberty of opinion which is every where attempting the overthrow of religious and civil institutions; and which the unblushing impudence of some has held forth as an advantage of religion.* "But what," exclaimed St. Augustine, "what worse death to the soul than freedom in error?" For only destroy those fences, which keep men within the paths of truth, leave them to the head-

**Liberty of Conscience.*—What is the glory of every citizen of this land? Is it not that which the Pope does and every Papist, must call a pestilential error? Beware of such men!

long sway of their natural evil propensities, and that the "bottomless pit" at once yawns before you, from which St. John saw the smoke arise which darkened the sun, and which shed its locusts over the face of the earth. From hence arise these revolutions in the minds of men; hence this aggravated corruption of youth; hence, this contempt among the people of sacred things and of the most holy institutions and laws; hence *in one word*, THAT PEST OF ALL OTHERS, MOST TO BE DREADED IN A STATE, UNBRIDLED LIBERTY OF OPINION, licentiousness of speech, and a lust of novelty, which according to the experience of all ages, portend the downfall of the most powerful and flourishing empires.

Hither tends *that worst* and NEVER SUFFICIENTLY TO BE EXECRATED AND DETESTED LIBERTY OF THE PRESS;* for the diffusion of all manner of writings, which some so loudly contend for, and so actively promote. *We shudder, Venerable Brethren, at the sight of the monstrous doctrines, or rather portentous errors, which crowd upon Us in the shape of numberless volumes, and pamphlets, small in size, but big with evils, which stalk forth in every direction; breathing a malediction, which we deplore, over the face of the earth.*† Yet are there not wanting, alas! those who carry their effrontery so far, as to persist in maintaining that this amalgamation of errors is sufficiently resisted, if in this inundation of bad books, a volume now and then issue from the press in favour of religion and truth. But is it not a crime, then, never sufficiently to be reprobated, to commit the deliberate and greater evil, merely with the hope of seeing some good arise out of it?—Or is that man in his senses, who entrusts poison to every hand, exposes it at every mart, suffers it to be carried about on all occasions, aye, and to become a necessary ingredient of every cup, because an antidote may be afterwards procured which chance may render effective?

Far other hath been the discipline of the church, in extirpating this pest of bad books, even as far back as the times of the Apostles, who, we read committed a great number of books publicly to the flames. It is enough to read the laws passed in the fifth Council of Lateran on this subject, and the constitution afterwards promulgated by our predecessor of happy memory, Leo X.; "that what was wholesomely invented for the increase of faith, and for the extension of useful arts, may not be diverted to a contrary purpose, and become an obstacle to the salvation of Christ's faithful." *The subject engaged* the closest attention of the Fathers of the Council of Trent, and as a remedy to so great an evil, THEY PASSED THAT MOST SALUTARY DECREE FOR FORM-

**Liberty of the Press.*—Hear this! Editors of newspapers, look at this! The ruin of the press, will be the glory of the papacy! If the priesthood can only muzzle our presses, then they have gained their point. Would it not be well for those who feel an interest in this subject, to keep a watch on some of our papers. Truly the conduct of some of them, responds to the cry of the Pope!

†To think, to publish; it is not enough to condemn these. The books that are published and circulated, must be examined, and if it be found that they contain doctrines opposed to the Holy See, (and what Protestant book does not) they must be burned. *What a glorious bonfire, would all the heretical books in this land make? What a noble work, for Rome!*

ING AN INDEX* of the works in which depraved doctrine was contained, "No means must be here omitted, says Clement XIII., Our predecessor of happy memory, in the Encyclical Letter on the proscription of bad books—"no means must be here omitted, as the extremity of the case calls for all our exertions, to exterminate the fatal pest which spreads through so many works; nor can the materials of error be otherwise destroyed than by the flames, which consume the depraved elements of the evil." From the anxious vigilance then of the Holy Apostolical See, through every age, in condemning and removing from men's hands suspected and profane books, becomes more than evident the falsity, the rashness, and the injury offered to the Apostolical See by that doctrine, pregnant with the most deplorable evils to the Christian world, advocated by some, condemning this censure of books as a needless burden, rejecting it as intolerable or with infamous effrontery proclaiming it to be irreconcilable with the rights of men or denying in fine the right of exercising such a power, or the existence of it in the church.

Having, moreover, heard that doctrines are now circulated in writings among the common people subversive of the fidelity and the submission due to princes, and that in consequence, the flame of sedition is every where kindling; all care must be employed to prevent the people being seduced from the path of duty. Be the admonition of the Apostle known to all, that "there is no power but from God; and those that are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God; and they that resist purchase to themselves damnation." Wherefore both divine and human laws cry out against those who, by the basest machinations of treason and rebellion, strive to dissolve the bonds of allegiance to princes, and to drive them from their states.

It was to preserve their character undefiled with his foul blot, that the Christians of old, under the age of persecution, continued to deserve the praise of the Emperors and of the Empire, not merely by the fidelity, exactness, and promptitude with which they discharged every office imposed upon them, not at variance with their religion, but more particularly by their constancy in the field, and the readiness with which they shed their blood in the common cause. "The Christian soldier," says St. Augustine, "fought under the banner of the Pagan Emperor; but when the cause of Christ came on, he acknowledged no other than his celestial Master. He separated the character of his eternal from that of his temporal Lord; but to please the former he became the obedient subject of the latter. It was with eyes steadily fixed on this distinction, that Mauritius, the dauntless martyr, and the Theban legion's captain, found a ready answer to the Emperor, as recorded by St. Eucherius: "We are your soldiers, O Emperor, but we are bold to confess, that we are at the same time servants of God....And now, not

*It appears somewhat singular that the Pope should declare to the world, that there was an index of expurgated, and prohibited books, prepared by order of the council of Trent, when his priests deny it. Which are we to believe? In this index of prohibited books, we find the Bible—the Bible, in the vulgar tongue.

the least hope of life moves us to rebel.—With arms in our hands we remain defenceless, for we choose rather to die than to shed blood.” But to set in its true light the fidelity of the first Christians to their princes, we should remember with Tertullian, that at that time “the Christians were neither wanting in numbers nor in resources to resist their persecutors. “We are but of yesterday,” he exclaims, “yet do we fill every place around you; your cities and your islands; your fortresses and your municipal towns; your councils, your very camps; your tribunes and the palace, the senate and the forum. To what warlike achievements should we not be adequate, and prepared for, even against forces more numerous than ourselves? We, who so little fear death, if our religion did not require us rather to suffer than to inflict death. If numerous as we are, we had retired from you in some distant corner of the earth, the desertion of so many citizens of every class, would have branded the character of your government with infamy; and would itself have been your punishment. Then would you have stood aghast at the solitude extending before you. You would have asked for your own subjects. The number of your enemies would then have exceeded that of the citizens left behind; but as it is, those enemies show meanly before the multitude of Christians.”

These illustrious examples of unshaken subjection to Rulers necessarily flowing from the ever holy precepts of the Christian religion, loudly condemn the insolence and impiety of those who, maddening in the free unbridled passion of untamed liberty, leave no stone unturned to break down and destroy the constitution of states, and under the appearance of liberty to bring slavery on the people. This was the object of the impious ravings and scheme of the *Waldenses*, of the *Beguardians*, of the *Wickliffites*, and of the other children of *Belial*, the refuse of human nature and its stain, who were so often and so justly anathematized by the *Apostolic See*. Nor had they any other object than to triumph with Luther in the boast “that they were independent of every one;” and to attain this the more easily and readily, they fearlessly waded through every crime.

Nor can we augur more consoling consequences to religion and to government, from the zeal of some to separate **THE CHURCH FROM THE STATE**,* and to burst the bond which unites the priesthood to the Empire. For it is clear that this union is dreaded by the profane lovers of liberty, only because it has never failed to confer prosperity on both.

But in addition to the other bitter causes of our solicitude, and of that weight of sorrow which oppresses Us in the midst of so much confusion, come certain associations and political assemblies, in which, as if a league were struck with the followers of every false religion and form of worship, under a pretended zeal for piety, but in reality

*There is no need for the suspicion of a union of church and state among any who call themselves Protestants. This is one of the things against which they protest. It was the reformation that broke the bonds of the church from the state; and this is one of the reasons why it has been so much abused by the tyrannical and monarchical papacy. If popery ever succeed in this country, the question of the state is settled. They will be one.

urged by the desire of change, and of promotion, *liberty of every kind is maintained, revolutions in the state and in religion are fomented, and the sanctity of all authority is torn in pieces.*

With a heavy heart, but with confidence in Him who commands the winds, and brings tranquillity;—We have written on these subjects to you, venerable brethren, that putting on the buckler of faith, you may be encouraged to go forth and fight the battles of the Lord. You above all others it behooveth to stand as a wall against every height, exalting itself against the knowledge of God. Unsheathe then, the sword of the Spirit, which is the Word of God, and let those who hunger after justice receive bread from your hands. Called to be labourers in the vineyard of the Lord, confine yourself to this, labour at this, that every root of bitterness may be torn up in the field entrusted to your care, and that every noxious weed being destroyed, a joyful harvest of virtues may flourish. Embrace with paternal tenderness those in particular, who have devoted their minds to sacred studies and to philosophical inquiries. Exhort them and warn them, however, against an imprudent reliance on the unassisted powers of their own minds which might seduce from the pathway of truth, into the high road of impiety.—Bid them remember that “God is the guide of wisdom, and the director of the wise,” and that without God it is impossible to understand the nature of God, who teaches men by his word to know God. He is a proud, or rather a foolish man, who weighs in a balance the mysteries of faith which surpass all human understanding, or who confides in the deductions of his own intellect, which subject to the common fatality, of human nature, is necessarily weak and infirm.

May this our zeal for the welfare of religious and public order, acquire aid and authority from the princes, Our dearest sons in Christ, who let them reflect have received their power not merely for their temporal rule, but chiefly for the protection of the church. Let them carefully observe, that whatever is done for the good of the church, necessarily benefits their government, and confirms the peace of their states. Let them be persuaded that the cause of the faith interests them more nearly than that of their kingdom; and let them weigh the vast importance to themselves, (We speak with St Leo, the Sovereign Pontiff,) “that the crown of faith should be added to the diadem which they have received from the hand of God.” Placed over their subjects as parents and guardians, they will ensure for them a true, constant, rich repose and tranquillity, if they make it their first care to protect religion and piety towards God, who has written on his thigh, “King of kings, and Lord of lords.”

But that all may have a successful and happy issue, let us raise our eyes to the most blessed Virgin Mary, who alone destroys heresies, **WHO IS OUR GREATEST HOPE, YEA, THE ENTIRE GROUND OF OUR HOPE.*** May she exert her patronage, to draw down an efficacious blessing on our desires, our plans, and proceedings, in the present straitened condition of the Lord's flock. We will also implore, in humble prayer, from Peter, the prince of the apostles, and from his fellow apostle Paul, that you may all stand as a wall to

*Where will an *idolater* be found, if not here? And is it possible the Pope can misunderstand his own system?

prevent any other foundation than what hath been laid; and supported by this cheering hope, We have confidence that the Author and Finisher of faith, Jesus Christ, will at last console us all in the "tribulations which have found us exceedingly." To you, venerable brethren, and to the flocks committed to your care, We most lovingly impart, as auspicious of celestial help, the apostolic benediction.

Dated at Rome, from St. Mary Major's, August 15th, the festival of the Assumption of the same Blessed Virgin Mary, the year of our Lord, 1832, of our Pontificate the second.

For the Baltimore Literary and Religious Magazine.

THE PRIEST'S LEVEE.

A JOVIAL priest his levee held,
And had his sinners standing;
Where *satan* as in days of yore,
Popp'd in without commanding.

He just dropt in at the levee,
To see what they were doing;
And if he could some new thing learn,
To keep his own *mill* going.

Old Nick had feared a liberal age,*
Pontific power had thrown;
But found in fact each *curate* had
A *Popedom* of his own,

And measured heaven, not by works,
But by the people's purses;
And by their value great or small,
He meted out his curses.

The devil was no idler there,
But noticed all he saw;
Resolving by each sinner's taste,
To regulate his law.

The old chap laughed to find the priest
So highly prized the station;
And almost roared out "what a place
To measure out damnation!"

The sinners came up one by one,
Each vowing deep repentance;
In hopes that tears by oceans shed,
Would mitigate his sentence.

The *thief* or *murderer* soon was rid
Of crimes that long hung o'er him;
For the *holy father* had the price
Of every sin before him.†

Then came up one who granted loud,
And groaned and grunted long;
From this vain world, as afe pass was,
The burden of his song.

• And yet he feared the cost would be,
More than his miser spirit
Would give to live on sin, and then
Eternal life inherit.

*See Bull of Gregory XVI. in this No.

†See List of prices at which papists are permitted to commit sin, in Dec. No. vol. 1.

He *jew'd* a while, and by the priest,
He knelt a prostrate weeper;
By every stratagem he tried
To get his pardon cheaper.

This wafer said the priest is *God*;
The very King of Heaven;
I'll eat it, if you pay the cost,
And have your sins forgiven.

Hold, cried the man, 'twill do if you
Some other plan arrange well;
I'd rather far than pay so much,
That you should eat an angel.

Old Nick astonished, scarce knew how
This wily scene to paint;
He wondered what the man would charge
For eating up a saint.

His brimstone majesty then felt
A little botheration;
He wish'd to make, but scarce knew how
A sort of calculation.

Thought he, if priests to eat the Lord,
Have power unto them given;
I'd like to know how many could,
Eat up the host of heaven.

If that were done, my power would be
Infinite, undisputed:
And I of heaven and hell should reign
King of the whole reputed.

But now the question is, if they
Can eat the King Eternal;
Perhaps they may find stomachs for
Devils and fiends infernal.

Old *satan's* countenance was long,
The look he wore, a grim one;
Amongst such epicurean power,
He thought his chance a slim one.

And the old fellow sneaked away,
With disappointment burning;
What can't be practised, sure said he,
Aint worth a body's learning.