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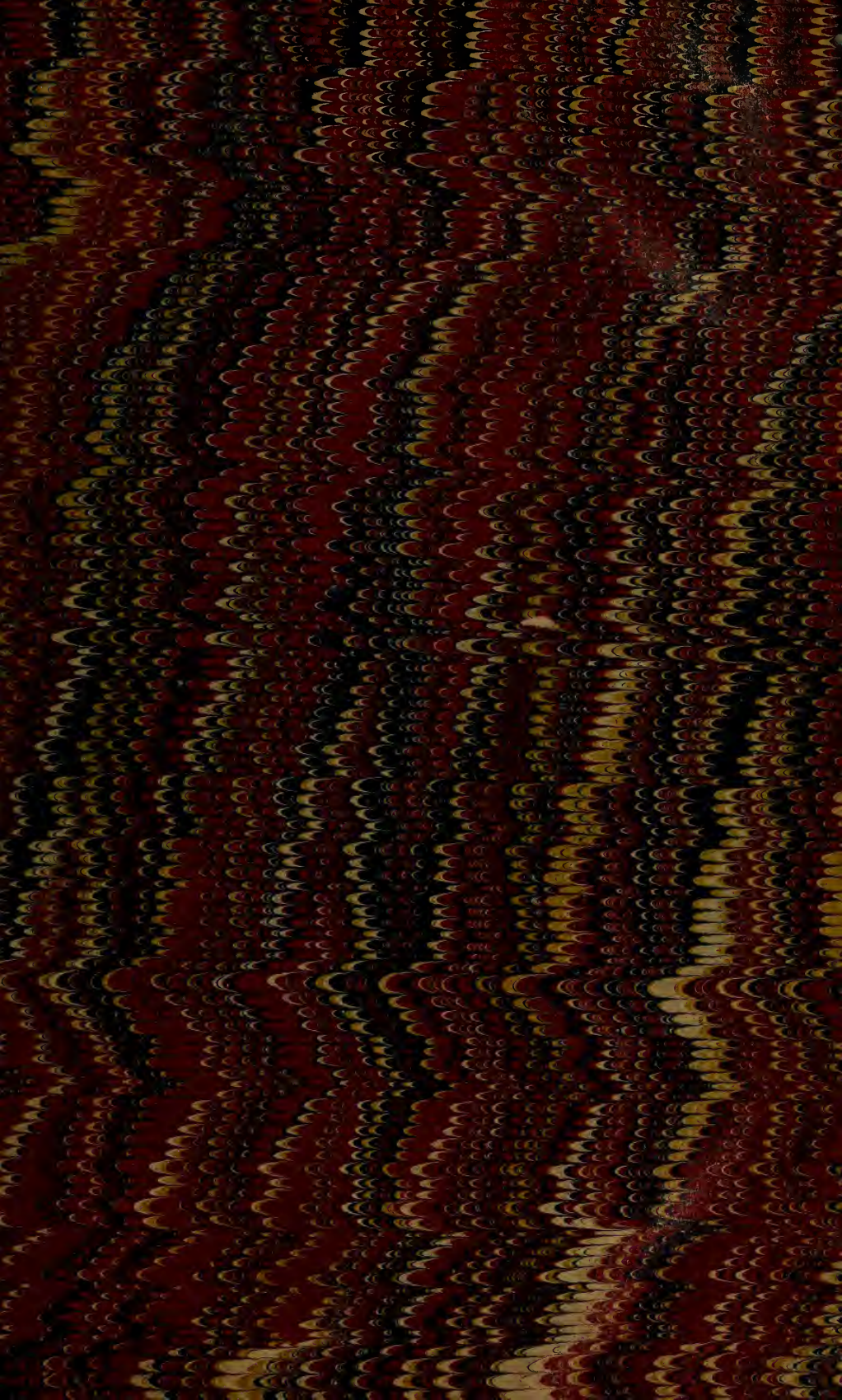
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UNITED STATES OF AMERICA.















# PAPACY IN THE 19TH CENTURY;

OR,

POPERY—WHAT IT IS, WHAT IT AIMS AT,

AND

WHAT IT IS DOING.

BY

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MYSTERIES OF POPERY DEVELOPED.



NEW YORK:

PUBLISHED BY C. SPARRY, 132 NASSAU STREET.

BOSTON:—SAXTON & KELT.

PHILADELPHIA:—WILSON & STOKES.

1846.

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THE following Lecture is one of a course that was delivered in the Broadway Tabernacle in this city, and subsequently in the Rev. Dr. Wiley's church, Philadelphia, Rev. Dr. Breckenridge's church, Baltimore, Rev. Dr. Laurie's church, Washington city, Rev. Dr. Harron's, Pittsburgh, Pa., Rev. Dr. Duffield's church, Detroit, Mich., and Tremont Temple, Boston, Mass. By the advice of numerous friends it is published, with the hope that the facts it contains may induce protestants of every denomination, to unite in a greater effort to stem the influence of Popery in the 19th century.

# PAPACY IN THE 19TH CENTURY.

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## REVELATION xvii. 6.

“And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus : and when I saw her, I wondered with great admiration.”

THE book of Revelation may be divided into two parts. The first showing the state of the church at the time of the solemn address to the seven churches of Asia: the second the future state of the church contained in the book sealed with seven seals, which John saw opened. This, which may be called the book of God's counsels, contains the future state of the church in seven successive periods. The vision, from which our text is taken, announces, in detail, the final afflictions of the great harlot which had corrupted Christendom, which in verse 18, is defined to be the city that governed the world. The visions in the preceding chapters were directed to the Papacy, or general dominion of Popery over Christendom; the vision of the 17th chapter narrows itself to Rome, the capital of idolatry. She is seen under the usual emblem of a female figure—her system is splendid, profligate, and idolatrous. She is the mother of all the idolatries and impurities of worship throughout the Christian world. In our text she is represented as stained and intoxicated with the blood of the people of God. “I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus : and I wondered with great admiration,” or deep astonishment. Her magnificence and power over mankind are calculated to excite the wonder of the world. The angel interprets the symbol of “the beast on which the woman sits,” as the Papacy whose religion, grand and imposing, is but another name for Paganism. Its birthplace is the “bottomless pit,” and to the bottomless pit it shall return.

Such is the description given of the anti-Christian power which Paul in his epistle to the Thessalonians, assures us should “come with all deceivableness of unrighteousness”—that power of delusion which should

be exercised over those who are not the servants of God. And where, brethren, do you recognise that establishment of idolatry and corruption identified, tyranny and bloodshed interwoven, but in the church of Rome.

It is not surprising that men of this age are comparatively ignorant of the system of Popery. There is not only the love of peace and the sense of security long enjoyed—of victory achieved, and the confidence, fearfully misplaced, of an age of knowledge; but its long night of darkness, terror, misery, and death, is associated with so many oppressive and painful recollections, that, like those gloomy clouds, heavy with wo and sin, that sometimes darken the path of life, the heart recoils from them, and we would choose to bask in the more genial light which shines around us. This might be well, could our sleeping in the sunshine of prosperity guard us against the night of adversity. My brethren, as long as the ruinous and corrupting system of Popery exists it must be strenuously opposed—compromise here is treason.

In discoursing on the subject of Popery, we offer no apology for using great plainness of speech, though to some it may savor of uncharitableness, which is far from us; we would wish to imitate the love and meekness, as well as the truthfulness and fidelity of the Savior, who, while he mourned over the misery and ruin of men, sternly rebuked their errors and vices. When the words Popery, Papacy, &c., are used, it is not with any feeling of personal unkindness, nor by way of ridicule and contempt, but because they most briefly and unequivocally express what we mean.

Popery is the subject of the following discourse. What we have to say will be included under four heads.

1st. The Spirit of Popery.

2d. The Increase of Popery.

3d. The Design of Popery.

4th. The means employed to propagate and disseminate it.

1st. We are to consider the *Spirit of Popery*.

Popery is radically and essentially a persecuting spirit; in other words, persecution is an essential part of the system of Popery; this is a bloody and fiery page in her history—a fearful picture of blackness and horror. In the church of Rome, the highest crime of which any person can be guilty is that which is denominated “heresy,” which, in the canon law, is defined to be “the highest treason against God.” Hence in all Popish bulls it is said, all manner of sins may be forgiven, but the sin of heresy can never be atoned for.

In every Popish country, and by all Roman legislation, when a person is charged with offences against the state, and with disobedience to the

church, no regard is paid to the allegations respecting civil delinquencies until the ecclesiastical cause is dismissed; consequently heretics include all persons who do not submit to the Papal church of Rome. They are worthy only of lingering and excruciating tortures; and, when nature can no longer bear the suffering, then the fires terminate the anguish of the victim, and the triumph of priestly vengeance.

In the effort to consolidate the Papal power, and to exterminate heresy and heretics, neither age, nor sex, nor rank, nor dignity, nor talents, nor condition, have met with protection; and this has been the practice of the Romish church ever since she gained the ascendancy over the church of Christ. The Papal power arose after the Roman empire had been divided into ten smaller kingdoms, and it had reduced under its dominion three of those kingdoms, viz.: the exarchate of Ravenna, the kingdom of the Lombards, and the state of Rome. From the time that it attained this ascendancy, it has never ceased to persecute the servants of God, and to arrogate to itself the prerogatives of the Most High. True, our happy land has not been stained to the same extent that others have—I mean, the fagots of bigotry have not been heaped around our freeborn sons, nor has the smoke of the expiring victims ascended to heaven. But it is only necessary to cast an eye upon the pages of her history to know what will be the inevitable result of the continued increase of Popery in our country. Cruelty and intolerance form her native element—her favorite logic—the inquisition is the grand argument. In proof of this, look at the following facts:—

During the 11th and 12th centuries, the Papal church butchered and put to death in Ireland, from 150,000 to 200,000 Irish Presbyterians. In fact, her sighs, and groans, and blood, have never been recorded on earth.

In less than forty years from the first establishment of the Jesuits, 900,000 protestants perished. 100,000 Waldenses and Albigenses fell in one war, or rather Popish persecution.

In the Netherlands, alone, 10,000 subjects of Charles the fifth perished by the hands of the executioner.

In the space of 129 years the Inquisition deprived Spain of three millions of inhabitants.

The Inquisition, at once the *offspring* and *image* of the Popedom was first established in the 13th century, though its power had been exercised against the Albigenses as far back as 1198 under the commission given by Innocent III. A great monastic order, entirely subservient to the Pope, had been established in Italy, the Flemish dominions of Germany, and in France and Spain. This was the *Dominican order*, powerful in its professed weakness, opulent in its pretended poverty, and ambitious and

cruel in its boasted zeal. The Inquisition was given into the hands of the Dominicans, 1217—more fully authenticated and formed, 1227. It was introduced into Spain, 1486, from which time it became the chief seat of the Inquisition. With a new code of horrible laws, and with Torquemada at its head, the Inquisition of Spain, then the most powerful of kingdoms, planted its branches in the most remote dependencies of the empire, and became the scourge of mankind. Wherever Popery had power, there was the tribunal. It was even planted in the east, and the Portuguese Inquisition of Goa, was, till within a few years, fed with many an agony. South America was partitioned into provinces of the Inquisition: and with a mimicry of the mother state, its celebrations were deemed imperfect without an *auto-da-fé*. From the time the Inquisition was planted among them, the Netherlands were one scene of slaughter. Each of the *seventeen* tribunals in Spain, during a long period, burned annually on an average ten miserable beings.

With the racks and fires of a tribunal worthy of the hell from which it arose, the Dominicans bore Popery in triumph through Christendom, destroying every vestige of religion under the wheels of its bloody car. This terrible tribunal set every principle and every form of justice at defiance.

*Secresy* was the principle on which all its proceedings were conducted. Its steps were shrouded in darkness. The suspected person was secretly seized, tried in secret, and never permitted to know his accuser, or the cause of his arrest. He was urged to criminate himself: if tardy, he was forced by the rack. From the hour of his arrest, he never saw the light of day, until perhaps he was brought forth to grace a public show.

The infamous tribunal went on its course of plunder, torture, and burning, for 600 years. The multitudes who perished in dungeons, of the torture, of confinement, and of broken hearts—the millions of dependent lives made utterly hopeless, or hurried to the grave by the death of victims, are beyond all register.

The Inquisition was the great engine of *extorting money*, as well as exterminating heresy. Hence the Jews, who had accumulated vast wealth, were everywhere hunted and plundered. In 1741 an edict was issued against them in Spain, and before the end of the year 2,000 Jews were murdered in the single diocese of Cadiz.

The holy office at length became the dictator of Europe. Everything fell before the mace of the Inquisition. The most learned men, the elite of the scholarship and church of Rome—men the most eminent in rank, and even the most distinguished for zeal, were numbered among the victims of this remorseless tyranny. But Popery had a still higher mark.

Charles the fifth, the greatest monarch of Europe, and Philip the second, the greatest bigot ever known, were struck down by the same blow.

At length, in 1808, the Inquisition was overthrown by Bonaparte, by a decree from his headquarters. He would not suffer such an "encroachment upon royal authority" to stand in his way.

In 1813, the abolition was renewed by the general Cortes.

A. D. 1814, it was revived by Ferdinand.

A. D. 1816, it was formally suppressed in Portugal.

Humanity and common sense might have had some share in this measure, but as persecution is interwoven with the claim of infallibility, the chief motives for the suppression of this institution must be resolved into the will of the allied sovereigns, and in the conviction that if the Inquisition is the remorseless servant of Popery, it is also a haughty opponent of the Pope.

Ferdinand, the godfather of the Inquisition, boasted of his bad faith as other men boast of their virtues. His ambassador one day informed him that Louis XII. complained that he had been deceived by him *twice*. "Twice," said he, "I have deceived him more than ten times." Such is the man whom Italy extolled, whom the Pope blessed, whom the church sanctified, and whose hypocrisy gained him the surname of his *Most Catholic Majesty*—a name given to his successors at the present day. No one could have been found better calculated for working this engine of power and bloodshed than this bigoted and faithless tyrant.

During the reign of Charles IX., at the massacre of St. Bartholomew, above 50,000 Huguenots were put to death. The Pope, on hearing this *transporting* news, marched with his cardinals to the church of St. Mark, and in the most solemn manner gave thanks to Almighty God for so great a blessing conferred on the See of Rome, and on the Christian world. In the evening cannons were fired, the city of Rome illuminated to testify the public joy, and the cries and shouts through the streets were, "Give us the blood of Protestants! Let us wash our hands in their hearts' blood!" It is but a short time since the Pope of Rome, Gregory XVI., endorsed that cruel event, by having the medal recast which commemorated it.

What nation or clime has not been the arena of the most frightful oppression? Where can we travel over the face of Europe, and not find the deathless proofs of the sanguinary spirit of Popery? Who, in fine, can reflect on the hypocrisies, the treacheries, the plunders, and murders enacted, and not see that the figure introduced in our text most strikingly represents the Papal church, whose seat and centre is at Rome. Do you know, my brethren, of any other city but Rome built on seven hills, or

any other city but Rome which reigned over the kings of the earth? "The woman which thou sawest is that great city, which reigneth over the kings of the earth."

Thus we find no difficulty in illustrating our text from the authentic records of the church of Rome. The spirit of Popery is clearly predicted by John, in the New Testament, as well as by Daniel, in the Old. John not only states the fact of the persecuting nature of Popery, but gives us the reason of the fact. "Because they would not receive the mark of the beast in their foreheads, or in their right hand." And is Popery any more humane and less persecuting now than it was during the scenes already described? No! it only wants the power. But Papists tell us it is—infidels tell us it is—Dr. Pusey tells us it is—Papists, clad in the Protestant garb, tell us it is. There are probably many of these disguised Papists among us. Though she has lost the power of persecuting as once she did, yet the spirit, the will, and the desire of Popery, are still the same. The tiger chained is a tiger still.

"Untamed and fierce the tiger still remains—  
For the kind gifts of water and of food  
He seeks his keeper's flesh, and thirsts for blood."

In this enlightened age, and especially in this land of liberty, Popery is compelled to conceal its bitter spirit, and exercise a cunning policy toward those who dissent from her, and will not embrace her pernicious dogmas, but she is to be dreaded no less on this account; a snake hid in the grass can do more harm than one in the public path.

In proof that the spirit of Popery is unchanged, look at the Spanish Papists, who murdered millions of Indians in South America and Mexico.

Who is it putting Protestant ministers and laymen to death now in this nineteenth century? It is the restless, agitating, bloodfed Romanists.

To those who believe that Popery is entirely changed from what it was, that the spirit of intolerance no longer exists, but that Rome is keeping pace with the refinement of the age, we present the following facts of recent occurrence:—

A convert to Protestantism, travelling along the road leading to Scariff, Ireland, in the county of Clare, was accosted by some laborers in the field. After threatening him several times, they at length suffered him to pass, saying, "If you dare to come this way again, you bloody Sassenah rascal, we'll blow your brains out."—[*Limerick Standard.*]

A savage-looking ruffian violently attacked the Rev. Mr. Marks, a protestant clergyman, late of the Molyneux Asylum, in the public streets of Dublin, and without provocation knocked the reverend gentleman down. What next?—[*Warder.*]



On the evening of Wednesday last, 13th inst., as John Honner, a respectable Protestant, was returning home from the Macroom Sessions, he was savagely assaulted midway between Castletown and Enniskeane by some persons at present unknown; no less than sixteen wounds having been inflicted on his head and face, besides several others on his body and limbs; his skull was severely fractured.—[*Cork Standard.*]

The names of nearly one hundred persecuted Protestant clergymen are given in the Tipperary Constitution. The manner in which they were treated is thus marked: Stoned to death; murdered; stoned; fired at; dangerously assaulted; assaulted; abused and persecuted; plundered; interrupted and assaulted in the performance of duty; house attacked, demolished, or burned down; driven from his home, or his country.

Who was it a few years since that drove six hundred families from the Austrian empire into the Prussian territory because they would not renounce the Reformed Religion? It was Popish priests.

Who was it that drove the Rev. Mr. Rule from Cadiz? Papal authorities, directed to do so by the Archbishop of the See.

Who flogged a man nearly to death for renouncing Popery in the state of Pennsylvania? It was a Popish priest. In the neighborhood of Doylestown a German Catholic attended a funeral sermon of a Protestant minister, after which a priest called and asked him if he had become a Protestant. "If you have," said he, "you have committed a mortal sin; confess your sin to me."—"I have confessed my sin to Christ," said the sick man, "and obtained absolution." The priest urged him with increasing warmth to confess—he declined. The priest then seized a chair, jumped on the bed, and pounded him with it till he broke it in pieces: he then took from his pocket a raw-hide, and began to scourge him, to compel him to confess. A stranger passing by hearing the noise, entered the house, and finding the priest in the act of scourging the sick man, he seized him by the collar, and dragged him down stairs. Soon after the man died. The priest was arrested and tried in Doylestown courthouse, was fined fifty dollars and costs, and left the country.

Who was it that threatened the city of Boston? It was the Lady Superior of the consumed convent, who said, "The Bishop has more than 20,000 Irishmen at his command, who will tear your houses over your heads, and you may read your riot acts till your throats are sore."

Who was it a short time since that said, "The first chance I have of seeing your face, if powder and ball will do it, you will drop?" It was an agent of the Pope who signed himself "A Friend to Truth." The person to whom the threat was addressed was the Rev. Mr. S.

A few years ago a Protestant minister in the west, after preaching to

his own congregation, on the subject of Popery, was met by the priest of the town at the church door, and told by him that "were it not for the laws of the country he would cut his throat."—"Yes," said the minister, "I know that already."

The Rev. Mr. Nast of Cincinnati, who has been instrumental in the conversion of many German Papists, by preaching, lecturing, and publishing a German paper, received a letter a few months since, stating that "If he did not stop his efforts, they would do with their fists what their priests can not do with their pens—*knock your eyes out.*"

An Episcopal clergyman in the west, stated that a member of his church married a Roman Catholic lady, who by his influence was converted to the Protestant faith. The father of the young lady called to inquire if it was so. "Yes," said the daughter, "it is." On leaving the house, he said to his son-in-law, "Sir, I will never be satisfied till I have washed my hands in your heart's blood."

A few years since a young lady of New York attended a lecture on Popery by one of the city ministers, was hopefully converted, returned home, and told her father that she had concluded to renounce Popery and embrace Protestantism. "If you do," replied her father, "I'll flog your Protestantism out of you."—"Act your pleasure," replied she. He immediately took her up stairs, tied her to a bed-post, and proceeded to flog her Protestantism out of her. In the act of fainting, he untied the rope and threw her upon the bed. Since that time she has gone into eternity.

Some time ago, M. Maurette, a French Roman priest, was brought to the knowledge of the truth as it is in Jesus, and in consequence abandoned the pale of the idolatrous and apostate church in which he had been brought up. Being convinced himself of the danger of continuing in Babylon, he wished to induce as many as possible of his countrymen to flee out of her infected communion. With this view he published a statement of the reasons that had led him to adopt the Protestant faith, and plainly and forcibly exposed the superstition of Rome, by the *usual arguments employed by the Divines of the French Protestant Church*. For this he was condemned on the 17th of May, 1844, by the Court of Assizes of L'Ariege, to a *year's imprisonment and a fine of 600 francs!!* as being guilty of "insulting, and turning into derision, a religion, the establishment of which is legally recognised in France."

You have all heard of the brutish Papal persecutions at Damascus, where two or three of the unprotected sons of Abraham were recently flogged, soaked in large vessels of water—their eyes pressed out of their sockets with a machine—dragged about by the ears, till the blood gushed out—thorns driven in between the nails and flesh of their fingers and toes,

and candles put under their noses, burning their nostrils. *This is Popery!* After hearing of this act of persecution, and hundreds of others constantly taking place in Papal countries, and our own country, who will believe that this unchangeable church has changed her system of butchery? What she has been she is now, and you, my Protestant brethren, would feel it if she had the power.

The church of Rome has already shed the blood of 50,000,000 of the human race for protesting against and renouncing the anti-Christian doctrines of her system. The laws which enacted these human sacrifices stand all of them *unrepealed*: they are in full force to this day—this we shall now prove from her standard works. The following propositions taken from Dr. Den's System of Theology (a text-book for every Papal Theological seminary in the land), will put this matter beyond a doubt:—

1st. "Protestants are heretics, and as such are worse than Jews and Pagans."

2d. "They are by baptism, and blood, under the power of the Roman Catholic church."

3d. "So far from granting toleration to Protestants, it is the duty of the church to exterminate the rites of their religion."

4th. "It is the duty of the Roman Catholic church to compel heretics to submit to her faith."

5th. "That the punishments decreed by the Roman Catholic church are confiscation of goods, exile, imprisonment and death."

The following paragraph of an oath was taken from the Jesuit confession of faith published in Germany at Berlin, as late as 1829: "We also swear that we will persecute this cursed evangelical doctrine, as long as we have a drop of blood in our bodies: and we will eradicate it secretly and publicly, violently, and deceitfully, with words and with deeds, the sword not excluded." This is the oath taken by every Jesuit, and let it be remembered that multitudes of the priests in our country are Jesuits.

We next give some notes from the Popish Testament, commonly known as the Rhemish Testament; they need no comment.

"*Protestants.*—To be present at their service, and all communication with them in spiritual things, is a great and damnable sin."

"The church service of England, they being in heresy and schism, is not only unprofitable but damnable."

"The translators of the English bible ought to be abhorred to the depths of hell."

"Justice and rigorous punishment of sinners is not forbidden, nor Christian princes for putting heretics to death."

“Heresy and apostacy from the Catholic faith, punishable by death.”

“Heretics ought, by public authority, either spiritual or temporal, to be chastised or executed.”

The blood of millions of saints shed by the Papal church “is not called the blood of saints, any more than the blood of thieves, mankillers, or any other malefactors, for the shedding of which, by order of justice, no commonwealth shall answer.”

These notes are taken from a version of the Holy Scriptures, revised for the Irish Romanists of the present day, published by a Roman archbishop, and sanctioned by the highest authorities of the Romish body.

We have read of the savage islander who gluts himself with the slaughtered enemy, but for men calling themselves Christians, to glut themselves with the blood of saints, is a wonder indeed. Well might John wonder at the strange sight—the slaughter of the saints in every age. Who would not exclaim in the words of the patriarch Jacob: “Oh my soul, come not thou into their secret: unto their assembly, mine honor, be not thou united!”—“Come out of her, my people, that ye be not partaker of her sins!”

Such, fellow-citizens, are the precepts of the Papists—such the declared principles of Popery in the nineteenth century. Who will doubt that persecution is an essential feature and characteristic of Popery? If in anything she seems changed, the change is only apparent—it is only an artful accommodation of long-received principles to the peculiar exigencies of the times.

“Of popish bigotry, Protestants take heed,  
 Your ruin’s fixed, if they to power succeed;  
 Their cruel, bloody scenes, they’ll act once more,  
 And streets again shall stream with martyrs’ gore.  
 Wherever Romish superstitions reign,  
 Reason shall speak, and nature plead in vain;  
 Zealots shall perpetrate each barbarous task,  
 While priests turn butchers in religion’s mask:  
 The reeking dagger and consuming fire,  
 The groaning gibbet and the scourging wire,  
 The dreadful rack to terrify the frail,  
 The torturing pincers nature to assail,  
 Of protestants shall be the certain dower,  
 Wherever popish factions rise to power.  
 The innocent, who truth’s bright tenets own,  
 Shall die by malice, or by tortures groan.  
 Think of the massacres of which you’ve read,  
 Think of the murders of the mangled dead.  
 Then think, if ever popery bears the sway,  
 Such bloody scenes may be in this our day.”

2d. The second point we propose to consider is the *Increase of Popery.*

The frequent allusions made to this interesting and important subject in the secular papers, appear to have excited a vague and undefined anxiety in the minds of the reflecting and religious portion of the community; and unfortunately, these allusions, being themselves vague and unsatisfactory, could lead to no other and practical result. A sufficient amount of facts has not been brought forward, suspicions and rumors have been substituted for them, consequently many who on the discovery of real danger would be prepared to unite in strenuous efforts to avert it, refrain from all exertions, believing the time of peril still far distant. It is to such persons we desire to speak, with a view of calmly and temperately stating the true position and prospects of that great semi-political power, which in former ages enthralled all the nations of Europe.

Our object is to present proof that Popery is in the possession of immense strength, and is marching forward with rapid strides to supremacy in this country, and thus to arouse all true Protestants, and all the friends of our republican institutions, to united and vigorous efforts in the cause which involves the continuance of our civil and religious liberties. To facts, and to facts alone, we appeal for a confirmation of our statements.

It is only about 56 years since the first Papal See was created by the Pope in these United States. There is now one Archbishop; 26 Bishops; 21 Sees; 762 Priests; 740 Churches and Cathedrals; 437 Missionary Stations; 63 Female Seminaries; 21 Theological Seminaries; 25 Colleges and Literary Institutions; 36 Female Convents.

It is now estimated that there are in the United States 2,000,000 Papists under the government of the Pope of Rome, all of whom are sworn enemies to this republic, and that the annual increase is about 150,000.

An Irish paper lately says, "We never recollect to have seen such preparations as are making among us to emigrate to America." A correspondent in Germany says that "hundreds of thousands of German Papists are preparing to come to the United States." So great is the desire among the Belgian population to emigrate to America, that a Belgian paper says "the authorities are determined to ship all her poorest class here." Belgium is a Papal country.

The Roman Catholic church has built or consecrated over thirty new churches in the United States within the year. The number of missionaries received from abroad during the same period is estimated at one hundred and twelve.

Let it be remembered that it is chiefly to the western states that this mighty stream of emigration tends. It is there the battle must be fought

which is to decide whether this land is to be occupied for Christ, or whether it is to become the stronghold of Popery. One third of our whole population is already in the western states. Fifty years ago a man might have taken his stand on the banks of the Ohio at Pittsburg, and drawn a line north to Lake Erie, and southward along the Allegany and Cumberland mountains to the Gulf of Mexico, and the whole white population west of that line would have been less than a quarter of a million. Here we have an increase of twenty-four fold in fifty years.

### RECAPITULATION.

#### ARCHDIOCESE OF BALTIMORE, MD.

Churches, 59; Chapels, 12; Churches building, 1; Other stations, 20; Clergymen on the Mission, 44; Clergymen otherwise employed, 37; Ecclesiastical seminaries, 5; Clerical students, 56; Literary institutions for young men, 4; Convents, 5; Female academies, 5; Charitable institutions, 27; Religious institutions, 12; Catholic population, 90,000.

#### DIOCESE OF PHILADELPHIA, PA.

Churches, 61; Chapels, 6; Clergymen on the mission, 47; Clergymen otherwise employed, 3; Ecclesiastical seminary, 1; Clerical students, 30; Literary institutions for boys, 4; Literary institutions for girls, 6; Charitable institutions, 4; Catholic population, 70,000.

#### DIOCESE OF PITTSBURG, PA.

Churches, 41; Clergymen, 23; Clerical students, 8; Academy for boys, 1; Schools for young ladies, 2; Charitable institutions, 4; Catholic population, 30,000.

#### DIOCESE OF NEW YORK.

Churches, 110; Chapels, 10; Other stations, 65; Clergymen on the mission, 96; Clergymen otherwise employed, 6; Ecclesiastical seminary, 1; Clerical students, 20; College for young men, 1; Literary institutions for young ladies, 3; Institutions under sisters of charity, 11; Asylums for Orphans, 6; Orphans supported and educated, 420; Catholic population, over 200,000.

#### DIOCESE OF DETROIT, MICH.

Churches, 12; Chapels, 15; Churches being built, 10; Other stations, 16; Clergymen on the mission, 14; Catholic schools, 16; Charitable societies and Convents, 11; Catholic population, 40,000.

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## DIOCESE OF CINCINNATI, OHIO.

Churches, 70 ; Churches building, several ; Other stations, about, 50 ; Clergymen on the mission, 56 ; Clergymen otherwise employed, 10 ; Ecclesiastical seminary, 1 ; Clerical students 19 ; College for young men, 1 ; Convents, 5 ; Academies for young ladies, 2 ; Charitable institutions, 5 ; Religious associations, 12 ; Catholic population, 65,000.

## DIOCESE OF HARTFORD, CT.

Churches, 10 ; Clergymen, 7.

## DIOCESE OF VINCENNES, IND.

Churches and Chapels, 50 ; Clergymen in the ministry, 33 ; Clergymen otherwise employed, 6 ; Theological seminary, 1 ; Ecclesiastical students, including four in Europe, 19 ; Convents, 3 ; Literary institutions for young men, 2 ; Female academies, 5 ; Schools under direction of brothers, 3 ; Catholic population, about 25,000.

## DIOCESE OF CHICAGO, ILL.

Churches, about 38 ; Churches building, about 8 ; Stations, numerous ; Clergymen on mission, 21 ; Clergymen otherwise employed, 2 ; Ecclesiastical seminary, 1 ; College, 1 ; Convent, 1 ; Catholic population, over 50,000.

## DIOCESE OF MILWAUKIE, W. T.

Churches and chapels, 18 ; Churches building, 6 ; Clergymen, 9 ; Academy, 1 ; Schools, 4 ; Catholic population, 20,000.

## DIOCESE OF DUBUQUE, I. T.

Churches, 13 ; Stations, 8 ; Indian mission, 1 ; Clergymen, 13 ; Religious academies, 3 ; Catholic population, 5,800.

## DIOCESE OF NEW ORLEANS, LA.

Churches, 46 ; Private stations, 26 ; Clergymen on missions, 40 ; Otherwise employed, 11 ; Ecclesiastical seminary, 1 ; Ecclesiastical students, 10 ; College for young men, 1 ; Free school, 1 ; Charitable institutions, 6 ; Benevolent associations, 4 ; Convents, 4 ; Catholic population, 160,000.

## DIOCESE OF NATCHEZ, MISS.

Churches, 5 ; Clergymen, 6 ; Stations, 16 ; Churches building, 4 ; Catholic population, —.

## DIOCESE OF NASHVILLE, TENN.

Churches, 3 ; Chapels, 3 ; Stations, 30 ; Clergymen, 8 ; Ecclesiastical seminary, 1 ; Clerical students, 3 ; Academy for young men, 1 ; Academy for young ladies, 1 ; School for colored people, 1 ; Circulating libraries, 2 ; Catholic population, —.

## DIOCESE OF LOUISVILLE, KY.

Churches, 40 ; Chapels, 10 ; Other stations, 75 ; Clergymen on missions, 31 ; Clergymen in various institutions, 23 ; Ecclesiastical institutions, 3 ; Colleges for young men, 3 ; Convents, 4 ; Female academies, 11 ; Charitable institutions, 4 ; Catholic population, 30,000.

## DIOCESE OF RICHMOND, VA.

Number of clergymen, 11 ; Churches building, 3 ; Churches built, 10 ; Ecclesiastical seminary, 1 ; Clerical students, 10 ; College for young men, 1 ; School for young ladies, 1 ; Charitable institutions, 2 ; Catholic population, —.

## DIOCESE OF MOBILE, ALA.

Churches, 12 ; Stations, 30 ; Clergymen, 12 ; Ecclesiastical Seminary, 1 ; Clerical students, 7 ; College for young men, 1 ; Female academies, 4 ; Charitable institutions, 7 ; Catholic population, 11,000.

## DIOCESE OF BOSTON, MASS.

Churches, 32 ; Churches building, 8 ; Other stations, about 15 ; Clergymen on the mission, 31 ; Clergymen otherwise employed, 3 ; Catholic college for young men, 1 ; Orphan asylum, 1 ; Schools, numerous ; Catholic population, 65,000.

## DIOCESE OF CHARLESTON, S. C.

Churches dedicated, 15 ; Churches not dedicated, 5 ; Churches building, 2 ; Churches about to be erected, 3 ; Stations, about 50 ; Clergymen on the mission, 19 ; Clergymen otherwise engaged, 2 ; Clerical students, 4 ; Convents, 2 ; Female academies, 2 ; Charitable institutions, 6 ; Catholic population, over 10,000.

## DIOCESE OF LITTLE ROCK, ARK.

Churches, 2 ; Stations, 6 ; Clergymen, 2 ; Convents, 2 ; Female academies, 2 ; Catholic population, —.



DIocese of ST. LOUIS, MO.

Churches, 33 ; Churches building, 4 ; Other stations, about 25 ; Clergymen on the mission, 31 ; Clergymen otherwise employed, 29 ; Ecclesiastical seminaries, 3 ; Indian mission, 1 ; Colleges for young men, 2 ; Academy for boys, 1 ; Convents, 8 ; Academies for young ladies, 8 ; Schools, 7 ; Charitable institutions, 6 ; Catholic population, about 100,000.

COMPARATIVE STATISTICS OF THE CATHOLIC CHURCH.  
IN THE UNITED STATES.

	1835.	1840.	1846.
Dioceses, - - - -	13	16	21 1 Ap. Vic.
Bishops, - - - -	14	17	26
Churches, - - - -	272	454	740
Priests, - - - -	327	482	762
Ecl. Seminaries, - -	12	16	21
Colleges, - - - -	9	11	25
Population, - - - -	500,000	—	2,000,000

The following statistics of Popish Bishops is copied from the Metropolitan Catholic Almanac, for 1846, published by F. Lucas, Jr., Baltimore :—

No.	Date.	Dioceses.	Their Limits.	Names of Bishops.	When Consecra'd.
1	1789	BALTIMORE,	Maryland and Dist. of Col.	Most Rev. Sam'l Eccleston, D. D.	Sept. 14, 1834.
2	1793	NEW ORLEANS,	Louisiana, . . . .	R. Rev. Anthony Blanc, D. D.	Nov. 22, 1835.
3	1808	LOUISVILLE,	Kentucky, . . . .	{ R. Rev. Bened't J. Flaget, D. D. " " G. I. Chabrat, D. D. <i>Coaj.</i>	{ Nov. 4, 1810. July 20, 1834.
4	1808	BOSTON,	{ Massachusetts, Vermont, N. Hampshire and Maine, Eastern Penn., Delaware, & Hunterdon, Warren, Burling- ton, Gloucester, Salem, Cumb'd. & C. May Cos., N. J.	{ R. Rev. Benedict Fenwick, D. D. " " J. Fitzpatrick, D. D. <i>Coadj.</i>	{ Nov. 1, 1825. March 24, 1844.
5	1808	PHILADELPHIA,	{ N. Y. State, Sussex, Bergen, Morris, Essex, Somerset, Mid- dlex. & Monm'th Cos., N. J.	{ R. Rev. F. P. Kenrick, D. D.	{ June 6, 1830.
6	1808	NEW YORK,	{ N. Carol'a, S. Carol'a, & Ga. Virginia, . . . .	{ R. Rev. John Hughes, D. D. " " J. McCloskey, D. D., <i>Coaj.</i>	{ Jan. 7, 1838. March 10, 1844.
7	1820	CHARLESTON,	N. Carol'a, S. Carol'a, & Ga.	R. Rev. Ignatius Reynolds, D. D.	March 19, 1844.
8	1820	RICHMOND,	Virginia, . . . .	" " Richard V. Whelan, D. D.	March 21, 1841.
9	1821	CINCINNATI,	Ohio, . . . .	" " John B. Purcell, D. D.	Oct. 13, 1833.
10	1826	ST. LOUIS,	Missouri, . . . .	" " Peter R. Kenrick, D. D.	Nov. 30, 1841.
11	1829	MOBILE,	Alabama and Florida, . .	" " Michael Portier, D. D.	Nov. 5, 1836.
12	1833	DETROIT,	Michigan, . . . .	{ R. Rev. Frederic R��z��, D. D. " " Peter P. Lefevre, D. D., <i>Coaj. and Administrator.</i>	{ Oct. 6, 1833. Nov. 21, 1841.
13	1834	VINCENNES,	Indiana, . . . .	R. Rev. C. de la Hallandiere, D. D.	Aug. 18, 1839.
14	1837	DUBUQUE,	Iowa Territory, . . . .	" " Mathias Loras, D. D.	July 28, 1837.
15	1837	NASHVILLE,	Tennessee, . . . .	" " Richard P. Miles, D. D.	Sept. 16, 1838.
16	1837	NATCHEZ,	Mississippi, . . . .	" " John J. Chances, D. D.	March 14, 1841.
17	1843	PITTSBURG,	Western Pennsylvania, . .	" " Michael O'Conner, D. D.	Aug. 15, 1843.
18	1843	LITTLE ROCK,	Arkansas, . . . .	" " Andrew Byrne, D. D.	March 10, 1844.
19	1843	CHICAGO,	Illinois, . . . .	" " William Quarter, D. D.	March 10, 1844.
20	1843	HARTFORD,	Connecticut and R. Island,	" " William Tyler, D. D.	March 17, 1844.
21	1843	MILWAUKIE,	Wisconsin Territory, . .	" " John P. Henni, D. D.	March 19, 1844.
			Vicariate—Oregon Terr., .	" " F. N. Blanchette, D. D., <i>Vicar.</i>	{ Apostolic.

In Canada, on the north, Popery is the established religion of one province, and is liberally supported by the other. They number 10

Bishops, 133 Priests, and 500,000 Papists. In Texas equal activity is displayed. In South America and Mexico they have 44 Bishops, 5,000 Priests, and 23,000,000 of Papists—total for the new world, 50 Bishops, 6,000 Priests, 26,541,000 Papists. The whole number in the world: Archbishops, 147; Bishops, 584; Vicars Apostolical, 71; Prefects, 9; Apostolicals, 3; Priests and Jesuits, 400,000; Monks, 600,000; and 156,000,000 of Papists. From 1800 to 1842, 40 new Sees have been created.

In every part of the world Popery is pursuing its triumphant course. The same elements which are at work in other countries, giving Popery such victories, are at work in the new world. The priests are equally diligent—the secular press is to a very great extent in the hands of the Papists. Men high in office in our land are disposed to assist them. Modern Liberalism, Infidelity, Ultra High Church Doctrines, the principles of expediency, all these things conspire to aid the march of Popery. Every nerve is now strained to its utmost tension, and every plan that human or Satanic craft can devise, is carried into execution, to promote the great design of Popery. This leads us to consider,

### 3d. *The Design of Popery.*

The illustrious La Fayette, the companion and fellow-soldier of Washington, observed, "If ever the liberty of this republic is destroyed, it will be by Roman Priests." And the father of his country, probably with an eye to the encroachments of the same power, warns his countrymen to guard against "foreign influence." We lay it down as an incontrovertible truth, that Catholic European nations are determined to plant their institutions among us, until they reduce this free and enlightened republic to the dominion of the Roman See. There is abundant proof that a foreign conspiracy has been organized in Catholic Europe to embarrass and overthrow the institutions of this country, and that Austria is a member of it. One of the most formidable instruments for effecting its object, is the *Leopold Foundation*, established in Vienna, May 13th, 1829, to support Catholic Missions in the United States. Every member of this society agrees to offer daily one Peter and Ava, with the addition, "St. Leopold, pray for us;" and every week to contribute a *crucifix*. The valley of the Mississippi has been mapped as well as surveyed by the Jesuits of the Vatican, and Popish Cardinals are rejoicing in the prospect of the entire subjection of this land of freedom and intelligence to Papal supremacy. The Rev. Dr. John Angell James, an eminent clergyman of England, says: "The church of Rome has determined to compensate herself for her losses in the old

world by her conquests in the new." Hence a Papal editor in Europe says: "We must make haste—the moments are precious, America may become the centre of civilization."

The Right Rev. Dr. Reese of Detroit (now in custody at Rome), a few years since, writing to his master, the Pope of Rome, says: "We shall see the truth triumph, the temple of idols overthrown, the seat of falsehood brought to silence, and all the United States embraced in the same faith of that Catholic church, wherein dwell truth and temporal happiness."

A Popish priest in Indiana told a Protestant minister that the time would come when Catholics would make Protestants walk knee deep in blood in the valley of the Mississippi. In conversation with a Catholic priest, a Protestant minister lately observed, "Catholicism is making rapid progress in this country, and will doubtless ere long obtain the ascendancy." To which the priest replied, "There is not a member of our church but believes the same."

Bishop England, in a letter to his Holiness the Pope, writes: "Within thirty years the Protestant heresy will come to an end. If we can secure the west and south we will take care of New England." This same dignitary said to his Catholic brethren at Vienna, "All that is necessary is money and priests to subjugate *the mock liberties of America.*"

The Boston Pilot says: "Catholics *should* CONTROL AND SWAY the destinies of the far west. Catholic enterprise first measured its immense lakes, opened paths in the eternal forests, and traced its mighty rivers from their mountain nurseries to the ocean. The west was a conquest of the Catholic spirit—THE JESUIT spirit, if you will. THE CHURCH has a right to claim the immense valley of the Mississippi of which THE JESUIT missionaries were the first explorers—the lands that bank the Ohio and the Illinois, and those adjoining the great lakes.

"We long to have an IRISH POLICY *in* AMERICA; and if GOOD PRESSES in Canada and this Republic, will carefully consult each other's position, lending aid and approbation—THAT POLICY CAN be established."

Professor Brownson, who recently became an advocate of Papacy, says we are not to inquire whether the Catholic Church is hostile to civil and religious liberty or not; but whether that Church is founded on Divine right. Mark his language:—

"But would you have this country come under the authority of the pope! Why not? 'But the pope would take away our free institutions!' Nonsense. But how do you know that? From what do you infer it? After all, do you not commit a slight blunder? Are your free institutions infallible? Are they founded on Divine right? This you

deny. Is not the proper question for you to discuss, then, not whether the papacy be or be not compatible with republican government, but, whether it be or be not founded in Divine right? If the Papacy be founded in Divine right, it is supreme over whatever is founded only in human right, and then your institutions should be made to harmonize with it, and not it with your institutions."

A Romish doctor in the south, speaking of the difficulties Catholic missionaries find in converting the western Indians, closes with this as the principal obstacle: "Their continual traffic among the whites, which can not be hindered as long as republican government shall exist." Would the Romish doctor put an end to our republican government? Doubtless, if he had the power, he would do as the Catholic French commander did who introduced Catholicism into the Sandwich Islands, at the cannon's mouth, or as a New York bishop would have long since done to the Protestants for not granting him \$50,000 to establish Popery in our city.

The Duke of Richmond, while governor of the Canadas, made the following observations at a public meeting in Montreal: "The curse of the French Revolution, and the subsequent wars and commotions of Europe, are to be attributed to the republic of America, and so long as it exists no prince will be safe upon his throne, and the crowned heads of Europe are aware of it, and they *have decided upon the means for its destruction.*" What are these means?

Speaking on this subject, the Rev. Dr. Beecher of Cincinnati remarks: "We have reached an appalling crisis; the work is vast and difficult, and is accumulating beyond our sense of danger and deliberate efforts to meet it. Our ablest patriots are looking out on the deep, vexed with storms, with great forebodings and failings of heart, for fear of the things that are coming upon us." Recently an eminent minister of the gospel in Europe addressed the people of this country in the following emphatic language: "Rouse and inflame the zeal of Protestantism in America, to disappoint the apostles of darkness of their wished-for prey."

Will any one say there is no cause for apprehension; that there is no danger; that we are sounding a false alarm? We answer, his *un*-holiness, the Pope, will not view it in this light. His plans are deeply laid; his emissaries are secretly and effectually laboring with the most untiring zeal to accomplish their purposes, and make proselytes to their religion. And shall we, the descendants of the pilgrims, who fled from tyranny and oppression; who planted the Protestant religion in the wilds of America; who watered it with their tears, and invoked the blessing of God with their most ardent prayers; shall we stand still and quietly submit to this worst of all bondage? Forbid it, gracious Heaven! No, we have seen

and heard enough of the horrors of Popery, and the Inquisition with its infernal power, and the blood of slaughtered victims, to do this. We will enter the lists as did our fathers. We will oppose it until it is driven back to the regions of darkness, whence it proceeded. But how shall we oppose it? Not by fire and sword, not with persecution and slander; but with the meek and decided spirit of our holy religion; by enlightening the public mind; by showing its errors, and exposing its secret policy. Oh, for a voice, that shall roll in strains of heavenly eloquence from shore to shore through this vast continent, and through the world, that shall stir up such a spirit as actuated Luther, Melancthon, and other eminent reformers, who dared to stand forth, and show openly to the world, that Popery is founded upon the basest principles of the human heart, and that "her ways take hold on hell, and lead to the chambers of death."

4th. We are now lastly to consider the plans and means the church of Rome is employing to spread her system in our country, and gain supremacy in our republic.

It is an interesting question, my Christian brethren, by what extraordinary steps the stupendous system of Popery has overshadowed the world with its power, and extended its influence from the rivers to the ends of the earth. That the sounds of its idolatry have been echoed from the steppes of the Cossack to the wilds of the Arab, is a fact with which history is pregnant with proof. It is an interesting inquiry by what process it has been that this power, once all but universal, rose to its ascendancy, and how from the fisherman of Galilee was evolved the despots and tyrants of the earth.

One step by which the Papal church rose to power and ascendancy, was the adaptation of the whole system to man's fallen nature and depraved heart. If you examine this complex and mysterious device you will find that every peculiarity of the mind is consulted. It is a fact, if you secure the five senses of man, you will very soon secure the homage of the intellect and the heart. The Papal church saw this, and after she had extinguished the lights of reason, and silenced the announcements of revelation, she gathered the masters of poetry and painting, and music, to Rome, and when she had cast all the splendor, and magnificence of earth around the throne of the despot hierarch—and when nations came to witness the Holy See, their senses were so dazzled with the splendor of the exterior that they lost all power of perceiving the abominable scenes that were "in the chambers of imagery within." She felt that as she removed the glory of heaven from the altar, she must get an earth-born glory to supply its place. Thus she made millions to pass to the bar of God

amid the anthems of poesy and music, amid the exquisite displays of the architect's and painter's skill, but alas! in awful and disastrous ignorance of "Him who to know is life."

When, in our day, we see the church of Rome sending among us vast numbers of Papists—nuns, monks, friars, Jesuits, and bishops, and expending such immense sums to plant its institutions all over our land, is it not time to look around and ask ourselves what can be done to stem the influence of this mighty and malignant power? Among the means and plans employed by the church of Rome to spread her system and establish her supremacy, we specify—

1st. *The Union of Popery and Infidelity.*

This suggestion results not only from the principle that "extremes are nearest," but it is founded on facts. Infidelity and Popery, when they meet, like Milton's Sin and Death, find that they are near and intimate acquaintances—much more so than they supposed.

The church of Rome would rejoice to see our land covered with infidelity, not only from the fact of their relationship and sympathy, but because thence she would gather her most numerous and illustrious victims. The moral sepulchre is to her a feast of fat things: like the vulture, she hovers over the living, but pounces and preys upon the dead.

The church of Rome rejoices in chaos—in moral desolation—in the wreck and ruin of all that is truly beautiful and noble. Disorganization, ecclesiastical feuds, and broils, and bitter jealousies, form the atmosphere in which she flourishes. It is amid the din and tumult of the storm, that, like the wreckers on our coast, she brings her prizes home with rare spoils and treasures. Hence in proportion as infidelity spreads, will Popery spread also. Popery is practical infidelity. Papal seed gives an infidel crop; hence the Papal world is full of infidels: witness infidel France. Even Italy, where the Pope, "the man of sin," resides, contains more of the infidel tribe than any other nation in Europe. Dr. Priestley, who visited France, in 1774, says: "I saw sufficient reason to believe, that *hardly any person of eminence in church or state*, and especially in a great degree eminent in philosophy or literature, whose opinions in all countries are sooner or later adopted, were *believers in Christianity*. Few persons have the discernment or candor to distinguish between Christianity and its corruptions. Hence the abuses of religion have led men into all the extravagances of deism and atheism, of revolution and anarchy.

2d. Another means of spreading the system of Popery and establishing her supremacy, is *hypocrisy*.

The Papal church has Popery for Europe, and Popery for America—Popery for the rich, and Popery for the poor—Popery for the learned.

and Popery for the unlearned—Popery for the old, and Popery for the young: she has Popery for every country and every condition in life. Popery adapts itself to the tastes and prejudices, to the knowledge or ignorance, yea, even to the vices of the people—it accommodates itself to all times, places, and circumstances. It pays court to the great, and stoops to the mean and vulgar. It has a thousand disguises, and never wants for expedients. Popery among an intelligent and free people conceals the more revolting and odious features of her system, and professes to be what she is not. Jesuits understand how to play this game to perfection. The system on which they act is a system of the most consummate and subtle deception and hypocrisy without. Among Papists it is no crime to deceive Protestants.

Popery is adapted to supply the wants of every class of men. If they love the splendor of a throne, she presents them with one; if they are rich, she meets them with indulgences; if they want to balance both worlds, to live as they list in this world, she has a purgatory after death. Whatever may be the way which proves to their fancy most convenient for getting to heaven, that way is made ready; and the combination of forces is so exact, that though all seem to pull in an opposite direction, yet all contribute to the attainment of her intense aspiration for power, and of her absorbing desire for supremacy.

3d. The Romish church aims to accomplish her objects by her *boasted union*.

It is the boast of the Papists that they are united, while Protestants are split up into sects. It is not true, however, that Papists are united in uniformity of doctrine. It is true that they all acknowledge the Pope to be their master, the head of the church of Rome, while we Protestants have no Pope.

The following story will give a just idea of Popish unity: In Ireland, a short time since, a number of boys were taken and tried, and after receiving sentence, they were chained, and in that condition were marching between files of soldiers on the road to Botany Bay. As they were marching along, they saw some of their countrymen, to whom they called out with great animation, and shaking their heads, said: "See, your honors, we are Tipperary volunteers." The Papists are like the Tipperary volunteers—there is a sort of union, but the cause of unity is not any internal partiality, and voluntary adhesion to each other, but compression; a union produced by a force *ab extra*, not the effect of love and sympathy *ab intra*.

4th. *The boasted antiquity of the Romish church* is another device of the Papists to attain influence and ascendancy.

Papists are constantly asking uneducated and uninformed Protestants, "Where was your church before the days of Luther and the Reformation?" The answer is plain; for ten centuries it was in the cold and icy grasp of the Romish church. A fact mentioned in Lindsay's travels in Egypt and the Holy Land, will illustrate this point. "As Lindsay was one day exploring the gigantic pyramids, he found an Egyptian mummy with a large bulbous root in its hands. By certain hieroglyphical emblems, to which young Champolian and others found the key, it appeared that the mummy was at least two thousand years old. Anxious to ascertain the power and endurance of vegetable vitality, he took the root, buried it in the ground, watered and nourished it, until, to his surprise and delight, it grew up and put forth a magnificent dahlia." The aptness of this illustration a child can not fail to see. Before the time of Luther, the true church was in the cold and icy grasp of the church of Rome; and Luther and the other reformers, those moral nurserymen and gardeners, drew it from that miserable situation, planted it in more congenial soil, tended its growth amid the dews of the Holy Spirit, and the rays of the Son of Righteousness, till it shot up and blossomed into those illustrious churches which are the glory of England and America.

5th. Popery aims to extend her sway by the proud assumption of her *perpetual visibility*.

Truly the church of Rome has been visible where she had better have been invisible. We find her visible at the burning of the illustrious Huss, when the flames which consumed the holy martyr reflected their light on the persons of the murderers. We find her visible during the whole period of the Inquisition. In the space of 129 years that terrible tribunal deprived Spain of 3,000,000 of inhabitants. All the nations of Europe have seen her intoxicated with triumph and drunk with blood. We find her visible during the sacrifice and groans and agony of 50,000,000 or 60,000,000 of immortal beings who "would not receive the mark of the beast in their right hands or in their foreheads." Frightful visibility: better that she had been covered with the pall of oblivion, and never existed to terrify and crush the nations.

6th. By supporting Catholic institutions, many professed Protestants are doing much to establish the supremacy of the Romish church in this country.

There are some men so vastly liberal they think all systems equally good; hence they contribute to everything, right or wrong. All we say to these persons, they are committing a moral suicide—they are sapping the foundations of their country's prosperity, and insulting God. The



prayer we would breathe for these misguided persons is, "Father, forgive them, for they know not what they do."

Probably but few Catholic churches have been erected in this country without the help of Protestants. But a short time since, one of the presidents of our colleges contributed \$20 toward the erection of a mass-house; and one of the ex-governors of our state appropriated \$50 out of his private purse toward a church which had been bought of Protestants for the use of Catholics.

7th. The Roman church finds an important auxiliary in the popular literature of the day, particularly novels, full of the beauty and plausibilities of Popery.

It is a fact which has attracted but little notice, which nevertheless is worthy of serious consideration, that much of the popular literature of the day is tinged with a spirit of mysticism and romance, which embosoms and embalms, which gives beauty and power to the Romish system. The love of the beautiful and the marvellous is in every mind—we love to wander in the regions of fancy, listen to unearthly sounds, and see strange sights. Nature seems to have made ample provision for the gratification of this principle. The solemn grandeur of the towering mountain—the quiet beauty of the sleeping valley—the mysterious depth of the untrodden forest—the stillness of the midnight hour—the pomp and splendor of the starry vault—all these minister to the love of the marvellous and the beautiful.

We love to contemplate objects and scenes invested with pomp and glory and mystery, and the Romish system provides largely for the gratification of this feeling. Hence it may be called the *religion of romance*. Poets and novelists have drawn largely from this source of inspiration, and paid it back with interest. The stillness and holy seclusion of the cloister—the chime of the evening bells—the hour of prayer—the glimmering tapers, and the cloud of incense—the solemn procession, and the blazing altar, before which the priest ministers in glittering robes—the mysteries of the confessional, and the performance of pompous rites—the finished picture of some holy father, or saintly sister—these things are made to figure as poetic illustrations, or chosen to ornament a tale of marvels and of mystery. Scarcely does there a poetic fragment or a novel appear, but you find this infusion of Romish superstition and idolatry. Thus the poison of their system is infused in our literature; the mind is imperceptibly corrupted and ensnared, and the way gradually prepared for the spread and triumph of the Romish religion.

The light literature of the day with which our press is constantly teeming, found in all our public libraries, and in all places of amusement

is stamped with the broad yet painted features of Popery. Under the transforming influence of an inventive and powerful imagination, dross is turned to gold, error is made to wear the semblance of truth, vice is robed in habiliments of virtue, and a system of mummery and delusion is invested with irresistible charms to the youthful and uninformed mind. Poetry and eloquence have embalmed and rendered sacred the dogmas and rites of the most false and ruinous system ever devised by man, by associating them with the choicest pleasures of the imagination.

8th. Another means for spreading the Roman Catholic religion is *the establishment of schools for the benefit of Protestants.*

In their educational bills the priests notify the public that they will do nothing to induce the children of Protestants to embrace the Roman faith. Many are deceived in this thing, but not all. They even offer to give Protestant children a *gratuitous* education, while their own children they leave to grow up in ignorance and vice, contrary to the well-known maxim, "Charity begins at home." It is a fact which all history shows, that Rome is not, and never has been, the friend and patron of enlightened education; she has never been in favor of educating the masses, but has everywhere, and in all ages, striven to keep them in ignorance.

We need only to look at Catholic Europe, and Papal countries the world over, and survey the ignorance and degradation of the masses, especially of the poor, to comprehend the policy of the priests in establishing schools in our country. *These schools are established for Protestants, and for Protestants mainly.* They are traps to catch our children, and alas! they catch many. The priests may well say they "will do nothing to influence the children of Protestants to embrace the Roman faith," since everything is already prepared and adapted to captivate and proselyte them. In the higher schools, designed for the education of young ladies, the most eminent instructors in every department of the fine arts and languages, *particularly* French, which imperceptibly initiates them into the mysteries of Catholicism. Then the easy and winning manners of their teachers—the gentleness of the meek-eyed sisters—the apparently unaffected kindness, and anxious, disinterested care of the holy fathers meanwhile, blended with an air of mystery and authority, combined with the attractive charms in which their religion is presented to the eye and ear, can not fail to awaken peculiar interest in the susceptible minds of the young, and steal away their hearts.

Hence we find frequent instances of children, of the higher classes especially, becoming Catholics, either before or after leaving the schools. There is something romantic in going to a convent to school, and once introduced into the wizard circle, the power of enchantment is too strong

to be resisted. Instances are not wanting of daughters converted at these schools proselyting their parents. Thus Catholicism is gradually and stealthily making its way among the families of the higher classes. We might specify many instances of conversion to the Catholic faith brought about in this way.

9th. *Politics* is another means employed by the Catholics to obtain power and ascendancy in this country.

I state this as a Christian minister, not as a partisan, for all parties are the same to me—all are influenced by the same motives—and acting to the same end. One party derives as much support as the other from the votes of the Catholics: it is a favorite object with the two great parties to secure them.

The church of Rome is bent on obtaining the ascendancy in our republic, and after two or three more millions of her faithful adherents have arrived from the Pope's dominions, she will feel independent of either party, and do as a certain conjurer is represented to have done. To accomplish the destruction of a formidable castle, he summoned certain demons and spirits of the deep, and said to them: "Gentlemen, that castle is an eye-sore to me, I wish to level it to the ground; will you assist me?"—"Oh, yes, to be sure we will, with all our hearts," they replied. They accordingly helped him pull down the castle, but just as they came to a hidden treasure the conjurer said: "Now, gentlemen demons, I have accomplished my object, I have got the treasure I sought for, I pray you will retire to your own place and leave me to help myself." "Not so," said they, "we helped to achieve the victory, and we mean to share in the spoils." So will it be in the present case. To effect her object, Popery assists, alternately, both the great parties, and when she has attained the object of her ambition, she will say: "Gentlemen, you may retire, and leave me to enjoy the spoils." Depend upon it, my brethren, the time is not far distant, when Protestants, men of all parties, will be compelled to unite to defeat the designs of Rome and save our republic from her fell grasp.

10th. To establish her supremacy, the church of Rome is constantly receiving large contributions from abroad. The three great sources from which she receives aid are the following: The French society, the Propaganda at Rome, and the famous Leopold Foundation in Austria.

During the year 1839, the Papists received from the Propaganda \$160,000. In 1840 the society at Lyons, in France, sent to Cincinnati, \$163,000—in 1842, \$177,000—in 1843, \$175,000.

The last appropriations of money made to the new world, according to the statistics given in the Freeman's Journal, published in New York,

amount to 392,922 francs. Since the year 1830, not less than \$150,000 have been annually received in this country for the spread of Papacy. It is evident a foreign conspiracy has been formed against the political and religious institutions of the United States with Metternich at their head. It is well known and talked of in Europe, that such a conspiracy exists, and that the design of the conspirators is to embarrass and overthrow our institutions.

11th. To accomplish her ambitious designs the Romish church *proscribes the common use of the Bible.*

It is the right, duty, and privilege of all to read the Bible. It is the revelation God has given, and the only one for the instruction and salvation of man, hence the Savior himself commands us to "search the Scriptures."

What are views of the Romish church on this point? What is the language of the Popes and councils?

Pope Leo XII., in his letter addressed to all the Bishops of the Romish church, dated at Rome so late as the third day of May, 1824, thus writes: "You are aware, venerable brethren, that a certain society called the Bible Society, strolls with effrontery through the world; which society, contemning the traditions of the Holy Fathers, and contrary to the well known decree of the Council of Trent, in Rule IV., which says, 'If the Bible be translated indiscriminately, and allowed to all, it will cause more evil than good.'"

Pope Leo XII., in his letter gravely tells us from St. Peter's chair, "They have turned the gospel into the gospel of devils." Pope Pius VII., in his letter of 1816, denounced Bible societies as "a pestilence."

The earliest severities of the Inquisition were directed to the Bible, and the edict of the Council of Thoulouse, 1229, forbade the laity to read it in their own tongue.

In the year 1558, the terrible law of Philip II. was published, which decreed confiscation and *death* for all who should sell, buy, keep, or read any of the books prohibited by the holy office, among these the Bible was especially included. This law was sanctioned by the bull issued in 1559. Bishop Spotswood once said to Black Adder, he "would rather half of the people of the nation should be brought to the stake and burnt, than one man should read the Bible and form his judgment from its contents!"

At the time Thomas Harding was found in the woods reading his Bible, he was taken to the stake and burnt, and every one who carried a fagot to the stake was granted forty days' indulgence!

Burning at the stake was not the only way Bible readers were put to

death. Thousands were put to death by a machine called the pendulum. The victim was fastened in a groove upon his back, suspended above him was a pendulum, constructed so as to become longer with every movement. This instrument of death being sharp, swinging to and fro from above him, first it cuts the skin of his nose, and gradually cuts on till life is extinct. This horrid butchery was practised at as late a date as 1820, and published by the secretary of the Spanish Inquisition, Florence, 1826.

The Rev. Mr. Winans, an Irish Protestant, stated before the British Bible Society, that he employed four men to go out and expound the Scriptures in the bounds of his extensive congregation; that three of them were murdered, and the fourth they killed before Mr. Winans' door, and as he lay weltering in his blood, his murderers turned and remarked: "Mr. Maker, you'll never expound the Scriptures again!"

In the absence of his father, a little boy attended the sabbath school of a Dutch Reformed minister. On his return, he went up stairs, and finding his son reading the Word of God, he asked him: "What book are you reading?" He replied, "The Bible."—"Where did you get it?" "In yonder sabbath school." He then took the Bible from him, and committed it to the flames, saying: "If you ever go to the sabbath school again, I'll give you such a thrashing as you never had." Having ascertained that the Bible was burnt, his son said to him: "Father, you've burnt my Bible, but I can tell you what it is, you can not burn out of me those pretty little chapters I have committed to memory out of the gospel of St. John."

A lady who had received a Bible in one of our neighboring towns, was called on by a priest, who asked her if she kept a Protestant Bible in her house. "Yes," said she. "Where is it?"—"On that shelf."—"Hand it to me."—"Help yourself, sir."—"Hand me that Bible!" repeated the priest.—"You are big enough to help yourself." He seized the tongs, with which he took the Bible, threw it out doors, and burnt it.

Protestants go for a Bible education—an education based on the oracles of God. What education would that be, my friends, which would minister to all that is material and perishable in our nature, but would cast a dark and impenetrable shroud over all that is glorious and enduring in the prospect of regenerated humanity? What education would that be which would allow me to learn the name and smell the fragrance of every flower, but would conceal from my view the Rose of Sharon? What education would that be which would unfold the wonders of immensity, and allow me to gaze on every star that studs the canopy of heaven, but cast a dark mantle over the bright and morning star? What education would that be which would allow me to dip into all the rules of the pharmacopœia,

to learn its balms, and its cordials, but debar me from that only balm that comforts and quickens with a blessed immortality?

12. To attain the object of her ambition the church of Rome *prescribes liberty of conscience.*

It is well known by all tourists that in the city of Rome a drawn sword is put to the throat of every editor, public speaker, and author. One unpopish idea advanced there will deprive a man of his liberty, and one word in favor of liberty will cost a man his life in one short hour.

It is one of the fundamental principles of the church of Rome "to deny to men the right of private judgment." Why have oceans of blood been shed by Papists? It was to extinguish civil liberty and the rights of conscience. Why was war waged in the Netherlands, by the duke of Alva, and thousands sacrificed in cold blood? It was a war against the genius of religious freedom and the sacred rights of conscience. Why have thousands of the Waldenses been murdered by the bulls of Rome? Because those men dared to vindicate the rights of conscience. Even the present Pope dares in the face of Europe and the world, denounce liberty of conscience as the claims of impious and raving madmen.

A gentleman of our city, a few years ago, happened inadvertently to say to his father confessor, "I think, sir, it is so and so." The priest kindled into a rage and said: "You think, sir! what right have you to think? If ever I catch you thinking again, I'll place you under such a penance as will stop your thinking."

The religion of Rome is a religion of proxy, and for men to think, or act, or speak for themselves, is a mortal sin. Hence the Duke of Brunswick, in his fiftieth reason for becoming a Papist, said the priest told him rather than he should be damned, he would be damned in his place; "That's what I never could find a Protestant minister willing to do."

A gentleman Papist advertised a short time since in papers that he would give 25,000 francs to any person who would perform his penance, a journey to the Holy Land.

The denial of private judgment and liberty of conscience, is the greatest barrier to intellectual and moral progress. It paralyzes the mind, discourages every noble pursuit, and is destructive to national prosperity. It is despotism of the worst kind.

What, we ask, is the whole edifice of Popery, but a compound of pride, ambition, covetousness, and fraud? The officials of Rome have no other object in view but to promote their own secular interests, and rule our country with a rod of iron. My brethren, let your course ever be marked by candor and liberality, but never let us betray our civil and religious liberties into the hands of their bitterest enemies by giving them

the sword of destruction. Under the delusive and preposterous plea that their principles are changed.

In view of the foregoing statements it may be asked by some, "What is the duty we owe to Catholics?" It is obviously our duty to seek their conversion to God. Let it be ours to follow the noble example of Howard, who, when at Rome, had no time to inspect her temples and works of art, but found time to gaze at the captive in his cell, and bind up his broken heart; or the example of Paul, who, when on Mars Hill, found no time to contemplate the literature and splendors of imperial Rome, while his thoughts were occupied with the strange inscription on one of her temples to the "Unknown God." Neither the imposing grandeur of their cathedrals, the pomp and glitter of their worship, should be suffered to blind our minds to the moral state and prospects of the Papists in our land, nor the tremendous power for evil which, if unchecked, they are destined to exert upon our institutions, civil, literary, and religious.

But we are told it is unkind, illiberal, and uncharitable, thus to raise a cry against Popery, and do they think to silence us by this unfounded imputation? Shall the watchman hold his peace when he sees the sword coming? Let him do it at his peril.

For one I glory in the office of lifting up my voice like a trumpet to cry *no Popery!* It is not in the spirit of unkindness, but as I love and value the dearest interests, the temporal and eternal welfare of Papists, so I feel myself called on to raise and prolong the cry *no Popery!* If I could follow my heart wherever it could go, I would visit every spot where the deluded and enslaved Romanist is found, and there, as I value their freedom and salvation, would cry *no Popery!* Yes, brethren, I would go into a Romish mass-house—I would enter the conclave of Romish bishops—I would go to the Vatican itself, the place of the man of sin—I would go into his dark and degrading confessional, where the poor Papists trust their wives and daughters to him, while the tyrant presses his obscene and impure investigation, putting the heart and sensibility of the senseless creature on the rack till she sinks enslaved and powerless at his feet—yea, I would drag the victim forth in triumph from his grasp, and ring in the monster's ear *no Popery!* In thus speaking, I wish not to give offence to Roman Catholics. His religion we reprobate because it is his undoing—the veil that darkens his understanding—the tyranny that forbids his natural liberty of choice—the corruption of Christianity that shuts the Scriptures upon him—that forces him away from the worship of God, and flings him down at the feet of priests, and images of the virgin, and the whole host of false and idolatrous mediators. For the poor deluded Papist there can be but one feeling—of the deepest anxiety

that he should search the Scriptures ; coming to that duty without insolent self-will or sullen prejudice, he should compare the gospel of Christ with the doctrines of Rome.

Whatever be the lot of those to whom error has been an inheritance, wo be to the man, and the people, whose it is by adoption ! If, with the history of Rome before us, we secretly aid her, or openly join with her in her crusade against the truth, and against all who dissent from her, we shall not escape the terrible punishment such a crime deserves. Let the church of Rome but once obtain the ascendancy in our land, liberty will give place to despotism, and the era of peace and prosperity will be followed by the "reign of terror." The motto, then, of every Protestant Christian, and of every true-hearted American, should be : "*No peace with Rome, till Rome makes her peace with God.*"

"God's children are like stars, that look most bright  
 When foes pursue them through the darkest night ;  
 Like torches beat, they more resplendent shine ;  
 Like grapes when pressed, they yield luxuriant wine ;  
 Like spices pounded, are to smell more sweet ;  
 Like trees when shook, they wave but not retreat ;  
 Like vines, that for the bleeding better grow ;  
 Like gold, that burning makes the brighter show ;  
 Like glow-worms, that shine best in dark attire  
 Like cedar-leaves, whose odors gain by fire ;  
 Like the palm-tree, whose humors force removes ;  
 Like camomile, which treading on, improves ;  
 Like everything that can withstand the test,  
 Are those God loves, and who love God the best."

THE END.





# PAPACY

IN THE NINETEENTH CENTURY;

OR,

POPERY—WHAT IT IS, WHAT IT AIMS AT,

AND

WHAT IT IS DOING.

BY

REV. C. SPARRY,

EDITOR OF "SPARRY'S ILLUMINATED AND ILLUSTRATED CHRISTIAN MARTYROLOGY, OR THE MYSTERIES OF POPERY DEVELOPED." "THE NORTH AMERICAN PROTESTANT MAGAZINE, OR ANTI-JESUIT."

NEW YORK:

PUBLISHED BY C. SPARRY, 132 NASSAU STREET.

PHILADELPHIA:—WILSON & STOKES.

BOSTON:—SAXTON & KELT.

1846.





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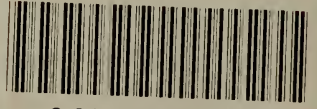
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