







## ROMAN CATHOLICISM.

From the Orthodox Preacher for March.

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Address of the Board of Managers of the American Protestant Association.

The following Address, so replete with instruction on several points and peculiarities of Catholicism, we take from the Episcopal Recorder, a paper in the interests of the Episcopal church, and published in Philadelphia. As we have promised to pay some attention to this great mother of all heresy, this address came to hand very opportunely, as well fitted to expose a system which is trying to find footing among our republican institutions.—The "American Protestant Association" is composed of Protestants of nearly all the existing parties. They have united against the common enemy. The Address, however, will speak for itself—and we solicit for it the careful perusal of our readers.

A. C.

ADDRESS.

The Board of Managers of the American Protestant Association, deem it proper, in submitting their Constitution to the consideration of their fellow citizens, to lay before them a brief exposition of the reasons which have led to this organization, and of the principles on which it is to be conducted. These will be partially understood by a reference to the objects for which the Association has been formed, as set forth in the Second Article of the Constitution. That article is as follows:

1. The objects of its formation and for the attainment of which its efforts shall be directed, are—
1. The union and encouragement of Protestant Ministers of the Gospel, to give to their several congregations instruction on the differences between Protestantism and Popery.
2. The call attention to the necessity of a more extensive distribution and thorough study of the Holy Scriptures.
3. The circulation of books and tracts adapted to give information on the various errors of Popery, in their history, tendency, and design.
4. The removal of all obstructions of the community, to the dangers which threaten the liberties, and the public and domestic Institutions, of these United States, from the assaults of Romanism."
- It will be seen from this article, that the Association we represent, has grown out of a conviction that our civil and religious institutions are exposed to serious danger from the influence of the errors of Popery. We are fully aware that, in avowing this conviction, we may find little or no sympathy among a portion of our Protestant population. The great numerical disparity between Protestants and Romanists in our country, and the general intelligence of our citizens, furnish us, in their view, with abundant reasons for feeling, as we do, that we are bound to propagate the errors of Popery in the United States. "It is the prevalence of this feeling, or rather this want of feeling, among Protestants, which chiefly excites our apprehensions. We too believe that the Popery of this country is or yet a perfectly manageable thing. We should think as meanly of Protestantism as the Roman Catholics themselves do, if we questioned the plenary power of the Pope, and if the Pope were not the acknowledged monarch of the world, and if the Pope were not the acknowledged monarch, for all other means, in such a controversy, we should be disposed to keep Popery within narrow limits and counteract its pernicious influences. But while misapprehension, partially, and false sympathy prevail to so great an extent among Protestants, we are free to confess that we look upon the Pope as a usurper, and we are disposed to exert our best solicitude upon the extraordinary claim, in his name, of a Papal Hierarchy to obtain a firm footing in this country.

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eral feeling of apprehension among the most intelligent classes of the British people. These movements in the other hemisphere must operate powerfully here. Our connection with the British Isles especially is so intimate that no great political or ecclesiastical changes can take place there, without being sensibly felt by our country. But the Papal See puts too high an estimate upon this country, to trust to the efficacy of mere sympathy for its subjugation. Its demonstrations are of too decisive a character and on too grand a scale, to leave us in any doubt as to its ultimate designs.

We do not dissent assent to the doctrine that our duty in this matter as American citizens, and Protestants, is suspended upon the right or wrong resolution of the question whether Popery is destined to acquire an ultimate domination in this country. Regarding it as a system which is proved by its own avowed principles, by the whole tenor of history, and by the present state of all Roman Catholic countries, to be a system of gross immorality, and destructive to the spiritual welfare of men, we are not disposed to waive opposition to it until we are able to demonstrate its probable triumph over our free institutions. Whatever is to be the final issue of this contest, we feel called upon by what we see already, to unite for the purpose of defending from its insidious assaults, the rich inheritance of liberty and truth which by the mercy of God we have received from our fathers.

We recognize, however, that the Roman Catholic Church in the United States, a large and increasing body of ecclesiastics, mostly foreigners, who have no ties of birth or blood to attach them to our soil; and whose Bishops are bound by their oath of office to defend and keep the Roman Papacy and the royalties of St. Peter, against all men." We see these ecclesiastics attempting to drive the Holy Scriptures from our systems of public education;—and urging arguments (we may add) for the permanent settlement of this objection, which cannot but be regarded as *utterly unchristianlike differences* between their principles and those on which our social and political institutions repose. We see them boasting that they hold the balance of political power; and, as often as their own interests are to be subserved by it, banding together their deluded followers and exhibiting the serious and alarming character of an avowed religious party in politics—to a party governed by a foreign head, guided by priests, and the greater part of whom are naturalized citizens, and who are bound by oath to defend the Pope and his prerogatives against all men. We see the secular press, with a few honorable exceptions, abetting from any censurable motives, bold and threatening movements, and frequently, in communities four-fifths of which are Protestants, paying a paramount deference to the sentiments and wishes of Rome, and lending its influence in an incidental but powerful way, to the support of Popery. We see Papish chapels multiplying throughout the Middle and Western States, and confederately, relying upon actual Protestants to fill them. We see the College of the Holy Sacraments springing up in every part of the valley of the Mississippi, and sustained mainly by Protestant families.

We see a powerful Association the "Leopold Foundation" organized in Austria, under the patronage of Prince Metternich, a prime friend of despotism and Popery, for the purpose of propagating Romanism in this country; and a similar society at Lyons sending here for the same object during the last year, the sum of 177,000 dollars.—We see a general scheme set on foot in Great Britain for disseminating Popery in the United States, and a *Volante* of Papists in our Western States,—a scheme whose inherent impracticability does not make it less significant of the designs which are entertained concerning this Valley at Rome.

These things and many others of a similar character convince us, that if there be any one thing certain about the revival of Popery, it is that the church of Rome has determined to spare no effort or expense for the purpose of securing a controlling influence in the Valley of the Mississippi; and thereby, a political predominance in the country at large, and an absolute order of her power in the world. We are not disposed to be felt throughout the world, and to set at the body of our Protestant population, whether through ignorance, self-seekery, or whatever cause, remain indifferent to this subject? While Romanism is accomplishing its proselyting schools throughout the land, to convert the tender minds of our youth; and directing its efforts to destroy the religious character and influence of public Protestant education; and organizing itself unnumbered churches, and societies, and benevolent associations, and publishing and circulating the most pernicious and blasphemous doctrines; and making the most obnoxious assaults upon the doctrines of our Protestant faith; and segregating its adherents into a distinct order, alien in sympathy and interest from the mass of the American people; a large portion of our Protestant citizens, who might with ease arrest the progress of these evils, seem unwilling even to be apprised of their existence, and instead of opposing them, actually contribute to their progress by their silence. We are, therefore, as Ministers and Seminars, and commit their children to the tutelage of Pious priests and nuns.

It is this fact—this insensibility of Protestants—which more than any thing else, has awakened our anxiety and created the necessity for an 'Association' like that with which we are connected. We are aware that some Protestants plead as an apology for their apathy that *Papery is undergone material changes* and is no longer the foe to human liberty and happiness that it once was. If all that is meant by this sentiment that *Papery* has changed, is, that the Romanism of the United States differs in its outward aspect from the Romanism of Spain, Italy, America, and the West Indies, we have no objection to this sentiment; but we have not yet arrived in this country, where the public sentiment will tolerate boards of mendicant priests living in open and shameless profligacy, or when American citizens will peaceably submit to be run down by the bayonets of a mercenary soldiery, for refusing to do homage to the procession of the host in its passes along their crowded thoroughfares. The system must be evolved slowly—as the country will bear it—until it is so manifest that *Papery* is no longer a foe to human liberty and happiness, or become humanized in spirit, the opinion has no adequate foundation. We might expose its fallacy by referring to the boasts of *Papery* that it is *INEXORABLE*, and therefore unchangeable—pointing to the condition of all thoroughly papal countries—or by quoting the testimony of a really infidel witness, (see 2 Thess. ii. 8. and Rev. 18.) that the church of Rome is *never* to be reformed, but is ultimately

But we must be allowed to remind you, that notwithstanding the modest guise which that church puts on, in this and other Protestant countries, no evidence whatever has been produced, emanating from the *Pope*. See that it is

See the main entire, in *Barrow's Treatise on the Pope's Supremacy*, pp. 156, Hughes Edition.

The secular papers frequently apply to their readers to aid in supporting *Rome*, *Constantinople*, *Antioch*. As *Antioch* is a subject of controversy among the sects, and has a rival *Antioch* there, helps to divide the mind; by assailing to tear them in the errors of Popery, and in these very children to be hereafter employed as priests and nuns in dis-

has abandoned its pretensions or laid aside its persecuting tendencies. We are not satisfied with the disclaimers of Roman Catholic laymen or the denial of Roman priests. We insist upon a renunciation from the only authority in the church which has the right to make one. We demand a renunciation from the pope, and, until he has renounced, former days, shall prove a perpetual disgraceful of them, and repudiate the pretended right to persecute for opinion's sake. When proof of this sort is produced, we may listen to the suggestion that Episcopacy has put off its intolerance. We do not, however, rest here. We have a witness at hand who will be deemed both competent and credible to attest the pope's renunciation. This witness is Gregorius XVI. the reigning pope; and the document from which we quote is his famous Encyclical Letter of August 15th, 1853:

"From that polluted fountain of indifference flows that absurd and erroneous doctrine or rather raving, in favour of, 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 civil and religious institutions; and which the unblushing impudence of some, has held forth as an advantage of religion."

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 others most dreaded in a State, unbridled liberty of opinion.*"

Again: "It either 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."

And again: "Nor can we aguer 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."

To this testimony, we append the following extracts from the theology of Peter Dens, a book which is used in the R. C. College at Maynooth, Ireland.\* An edition of this work has been published at Mechlin, in the Netherlands, as recently as the year 1838. It is there distinctly asserted that:—

"Baptized Infidels, such as heretics and apostates un-  
der the same name, are not, any more than the unbaptized,  
by any, also, baptized schismatics, may be compelled even by  
ecclesiastical censures to return to the Catholic faith, and  
unity of the Church."

"The reason is because these by baptism have become  
subject to the Church; and therefore the Church has juris-  
diction over them, and the power of compelling them  
through appointed means to obedience, and to fulfil the  
obligations which baptism binds to fulfill."

Again it is said by the same author:—  
 "The rites of other Infidels, viz: pagans and heretics, so themselves considered, are not to be tolerated: because they are so bad that, no truth or advantage for the good of the Church can be thence derived. Except, however, unless greater evils would follow or greater benefits be

After stating that heretics are deservedly visited with penalties of exile, imprisonment, &c., this author asks: "Are heretics rightly punished with death?"

"St. Thomas answers (2. 2. quest. XI., art. 3, in corp.) 'Yes' because forgers of money or other disturbers of the state, are justly punished with death; therefore also heretics, who are forgers of the faith, and, as experience shows, seriously disturb the state."

Here is documentary evidence of the highest kind to show that Popery is *unchanged*, to prove that the Popery of the 18th century and the Popery of the 16th are the same. It is confirmed by a standard authority, the *Records of the Holy Church*, that the Popery of the 16th century is the same as the Popery of the 18th century. And we have it officially promulgated by the *present Pope*, that **LIBERTY OF CONSCIENCE, LIBERTY OF OPINION, THE LIBERTY OF THE PRESS, AND THE SEPARATION OF CHURCH AND STATE**, are four of the sorest evils with which a nation can be afflicted. Both as Protestants and as American citizens, we count the rights which here are assailed as among our dearest franchises; and we cannot look on in silence and see the craft and power of Rome systematically and insidiously employed to subvert them. We deplore the necessity which calls for the measure; but, believing as we do that patriotism and Christianity demand it, we have taken it, and we invite all who love our institutions to join with us in repelling the aggressions of the Papal line.

Our contest is not with the Roman Catholics as individuals.—We would not, if we could, abridge their rights and privileges in the slightest degree. We abhor persecution for opinion's sake under every form, and we recognise their right to name any cause, and action which they claim for ourselves. We leave it to the Pope to denounce "liberty of opinion," "liberty of conscience," and the liberty of the press, as hostile to human happiness and dangerous to the welfare of States. It is his duty to do so; and he will have no more success than our infallible Head, at war with our most sacred rights and interests, that we feel bound to oppose it. Whatever virtues may adorn the character of individuals in that Church, we appeal to the whole history of the Romish Church, in proof of the position, that the principles avowed in the recent Encyclical Letter have been actually carried out wherever Rome has had the power to enforce them." So that in resisting the efforts now making to establish this system among us, we are influenced by no jealousy or controversy, by no personal antipathies, "by no technical considerations, by no narrow views of the sense of duty, but by our conviction, to resist, and to God.

We have no doubt that efforts will be made to create popular prejudice against this movement. "We are prepared to hear it alleged by Romanist and Pseudo-Protestants that the American Protestant Association" is "a singular combination of the many against the few"—that it is "an attempt to interfere with the rights of the Roman Catholics in the exercise of their secular and ecclesiastical rights;—and we very well know, that Popery will grow apace, if it can get the American people to believe that it is 'persecuted.'" Re-interpreting the sentiment that persecution, is as much of an interference with all our Protestant and American feelings as that of the Roman Catholics, we say that we are especially reminded our countrymen, that it is opposition to Popery, which has secured to them an open Bible and the privilege of confessing their sins to God, instead of a priest. We remind them that opposition to Popery has created the difference between our free, happy, and prosperous Republic, and the States of South America, which seem doomed to perpetual anarchy and despotism.

<sup>1</sup> This *Letter* was published at the time in the *Roman Catholic* papers.

<sup>2</sup> See *Encyclopædia of Doctrines Moral Theology*, Dublin, Ed. 1812, pp. 10, 11.

<sup>3</sup> The Institution in which most of the British priests, who come to this country, are educated.

tion. We remind them that opposition to Popery has been given to Europe all that she enjoys of civil and religious liberty: that the progress of the Arts and Sciences, the mitigation of social evils, the diffusion of knowledge, the right understanding and observance of the precepts of the Law of God, the improvement of mankind in rational and social happiness, have, for the last three centuries, gone hand in hand with opposition to Popery; and that not in proportion as opposition to Popery has been relaxed in any Protestant country, superstition and infidelity have increased, vice has abounded, ignorance and discontent have prevailed among the people, and every great national interest has degenerated.

If confirmation of these statements be required, we have it in the present relative condition of the principal Protestant and Roman Catholic countries:—Spain, Italy, with Prussia—compare Spain, with England, compare Mexico and the South American Republic with the United States. The superiority of the Protestant countries, is known and read of all men. To what is it owing? In what does it consist? For in them the Roman Catholic countries have the advantage. Look at Spain, for example—luxurious, beautiful Spain, with her vine-clad hills and general climate, the very paradises of Europe. There was a time (under the Moorish dynasty, and immediately after its downfall) when her name was a synonymer of strength among the nations; now, the decrepitude of a premature decline is upon her, and with the little strength that remains to her, she is tending out her bare vitals.—What has turned this Eden into a Aceldama?—What has made this once noble race, to such an extent, a nation of sensualists and of libertines? What has expired the pall of death over all that was lovely and generous, and refined; in that land of song? The answer may be given in one word, Popery. Popery perpetrated the Reformation out of Spain; as it did out of Italy, it has moved to its aid the chains and dungeons, the racks and fagots of the inquisition, and with fendal fury, drew it from her soil. The martyr-blood which was then shed, has not yet ceased to cry to heaven for vengeance. Spain permitted Popery to rob her of the pure Christianity which she had chosen; and God gave her up to serve the master she had chosen. Three hundred years ago he has swayed an undisputed scepter over her, and still before us. In climate and soil, Spain is unchanging; but this was it beyond the spoiler's power to blight. *Nothing else has blighted and cursed,—every thing in her cities, every thing in her thrills and industry, every thing in her literature, every thing in her laws,—his curse is in her cities and in her hamlets, in her cottages and in her palaces;—indeed, it might be supposed by one ignorant of her history, that Spain, instead of being the most loathsome of all lands to the Papal See, was peopled with arch-heretics, and that the curses of the Pope, the execrations or ex-communication had been sent down upon her for five or six centuries. And the history of Spain, the history of all other Papal lands,—Ignorance and superstition, social degradation and political oppression, follow in the train of Popery as naturally as death follows the plague. The nation which surrenders itself to its control is a doomed nation;—its embrace is like the embrace of that celebrated image of the Virgin, in the Inquisition, which clasped the wretched victim in its arms, and folding his*

We might rest the argument here, and ask our fellow-citizens whether we are not justifiable in opposing a system, in its hostile attempts upon our country, which has uniformly produced such fruits as these. But we are willing to argue the question further, and we beg them candidly to weigh the following considerations:

“1. The Church of Rome is a State as well as a Church. The Pope, who implicitly styles himself the ‘Vicar in all things’ of God, is both temporal and spiritual jurisdiction over his whole empire, and is the fountain of all honor and power to three witnesses out of a multitude who stand ready to confirm it. One of these is Pope Sixtus V., his bull against Henry King of Navarre, and the Prince of Conde, begins, thus: ‘The authority given to St. Peter and his successors, by the immense power of the Eternal Kingdom, exceeds all the powers of earthly kings and princes; it passes above all the laws of men, and is not subject to any uncontrovertible sentence on them all—and if it finds any contrary to their reason, God’s ordinance, it takes more severely than they, punishing them down from their thrones.’ ‘The power of the Pope,’ says another, ‘is not limited, though never misused, by any law of men, and extends to the lowest parts of the earth, as the minister of a universal and eternal Lucifer.’ And then he proceeds—*De deprece, then and their posterity forer of their dominions and kingdoms.*”

Our second witness shall be Pope Pius V. In his bull against Queen Elizabeth, in which he pretends to absolve all his heretics and subjects from their allegiance to her, he affirms that God has constituted the Roman Pontiff—*Prince over all nations and all kingdoms*, that he might

Our third witness will be Pope Boniface VIII: "We declare, say, define, pronounce it to be of necessity to salvation, for every human creature to be subject to the Roman

## PAPAL CONFESSION

A memorial was presented to Pope Julius III., on October 20, 1553, by the Roman Prelates at Bononia, relative to the ecclesiastical abuses which principally troubled Italy. These Prelates thus acknowledged "We believe that the Lord Jesus Christ and his apostles delivered laws precepts, relative to manners, and faith; than are in the Scriptures; and that those without writing, were handed down to us." Although we cannot prove this, for among ourselves we confess that we have no proofs to make our traditions, yet the Roman Church maintain it. To tell you the truth, in the days of the apostle, and for many years after them no mention was made of either Pope or Cardinals, or any of those doctrine, laws, constitutions, or regulations, which we now exorcise over the nations etc." They finally suggest to the Pope to use all his power to prevent such things from being read, for this reason, which they honestly added to, "For whosoever will diligently view the Scriptures and for all the things that have been constantly done among us, will find that there is a great difference between them;" and that "the errors and practices are totally remnant in the Gospel of Christ."

VALUE OF MEDITATION.—May we never forget that human learning, valuable though it be, can never, if alone, qualify us for the service of our Maker. . . . There must be hours of study of the revered word; of thoughtful, prayerful, meditation; of absolute withdrawal even from the innocent and praiseworthy occupations of the world, if we would attain to any degree of usefulness in the Church of the Redeemer. . . . It is then, and then only, that we learn rightly, although, alas how imperfectly,