



8° C. 149. 831.

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A KEY TO THE DOCUMENTS
OF THE
CRIMES OF THE PAPAL APOSTACY.

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AS LODGED

IN THE BODLEIAN LIBRARY AT OXFORD, AND IN THE
UNIVERSITY LIBRARY AT CAMBRIDGE,

IN THE MONTH OF MAY, 1840.

BY THE REV. ROBERT J. M'GHEE, A.M.

MINISTER OF HAROLD'S CROSS CHURCH, DUBLIN.

"AND UPON HER FOREHEAD WAS A NAME WRITTEN, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."—
REV. XVII. 5.



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TO HIS GRACE THE MOST REVEREND
LORD JOHN GEORGE
ARCHBISHOP OF ARMAGH, &c.

MY LORD PRIMATE,

HAVING ventured, in conjunction with my Rev. friend Dr. O'Sullivan, to dedicate to your Grace the work of our united labour, in which is detailed the evidence adduced by us against the Papacy, during the course of the years 1835, 1836 and 1837, together with the various efforts by which some of the leaders of that apostacy have vainly attempted to evade it, it will not, I trust, be deemed an intrusion, but be rather considered fully to justify the liberty we have taken, in soliciting your patronage of that production, that I should now humbly inscribe to your Grace the following little work, which, though comprised in a few pages, will I trust be considered of sufficient importance to entitle it to your Grace's condescending attention.

The proofs of the statements contained in the volumes which we have just published, were deduced from documents to which the Protestant Church could have no access. Some of them had been most carefully concealed from the knowledge of all Protestants, as Dens's theology. Some, solemnly denied by the Romish Bishops in their evidence before the Committees of Parliament, such as the Bible with the Rhemish notes. Others had been most carefully concealed even from the Roman Catholic laity, and restricted by every means that the Papal Hierarchy could devise, exclusively to their Priests, such as their secret Diocesan and Provincial Statutes. Some, though not as far as we know, intentionally concealed, were yet from their nature and use totally unknown,

such as the Priest's Directories; and of the Directories, those, on which the proofs depended of the authoritative appointment of Dens's Theology by the Romish Bishops, as the standard by which the Priests were to direct the consciences of the people, were so scarce in the year when Dens was discovered, 1835, being only used for a year, and then thrown aside, that it was exceedingly difficult to procure them, as they were only to be found among old books of the Priests.

Of all these, duplicates have been procured with much pains and trouble, and these, with several other books of considerable importance, which altogether form a complete and conclusive chain of evidence on the whole case, have been deposited in two bookcases in the Bodleian Library at Oxford, and the University Library at Cambridge. The Syllabus of these books, with a brief notice of their nature and contents, I now most humbly beg to inscribe to your Grace, and trust that in so doing it may be considered a pledge to all the Bishops and Clergy, that the subject is worthy of their grave and attentive consideration.

The evidences of the facts stated and proved in those volumes, entitled '*Romanism as it rules in Ireland*,' which have been dedicated by my Rev. friend and me to your Grace, are no longer confined to documents in the possession of any private individual, they are now, my Lord, placed within the reach of all the learning and talents of the British Empire.

If the Bishops and Clergy of England now should ask, whether the crimes of Papal persecution and sedition in this country, and the conduct of the Papal Hierarchy in their attacks on the Protestant Church, and on the Protestants of Ireland, justify any of the clergy under your Grace's jurisdiction, for going beyond the ordinary course of clerical labour, and descending to the public platform to arraign that Hierarchy for their crimes; they can now appeal to their own Universities and satisfy themselves by the original documents.

If any modern Theologians should impeach the wisdom and piety of the most eminent Divines of our Church, and profess, in opposition to our Ushers and Jewels and Halls and Stillingfleets and Tillotsons, to soften down the falsehoods of the Papacy, and tell us we are to look on Popery, as a sister church, instead of a predicted develop-

ment of anti-christian apostacy, let them correct their errors by turning to the documents lodged in their own Universities.

If British Statesmen are to legislate to maintain the Protestant Church, and all the blessings of Protestant truth and freedom in the empire ; if they wish to know how far they can depend on the hollow profession of civil and religious liberty in the lips of Papal demagogues, let them consult the authentic documents by which these men are educated, transferred from the hands of the living Popish bishops and priests, to the libraries of their own Universities.

If any statement of falsehood, however flagrant ; of perjury, however awful ; of persecution, however cruel ; of iniquity of any complexion, however dark and diabolical its hue ; which has been made at public meetings, or in the public press by my Reverend brother and me, and which we have now published, and humbly ventured to inscribe to your Grace, shall be impeached by any individual, of untruth, injustice, or exaggeration, then my Lord, the answer is, let them take the statement, and compare it with the original and authentic documents by which it is demonstrated in the libraries of their own Universities.

The books in each library are all numbered alike ; this Syllabus is therefore a guide to the documents in both the Bodleian and University Libraries so that whatever is found in the one, is also found in the other, with the exception of one book in the Bodleian Library, containing a document of which I have never been able to procure a duplicate, and which is the last book in the series.

A list is subjoined of those books which are immediately connected with these discoveries of papal iniquity, and by which, with the aid of the references in this Syllabus, every man who pleases can easily make himself master of all the facts, and all the references, so as to be in possession of the important truths on every subject proved by the documents now lodged in the Universities ; and as almost all the extracts of any moment are given in some of the books which have been published, and which are within every one's reach, and as some of the books themselves are published at length, viz. the notes of the Rhemish Testament, and the secret Statutes of Dr. Murray, there is nothing that can be required by any man who wishes to examine the whole case as it has been stated in all the different parts of the empire, and in the books

respectfully dedicated to your Grace, which cannot now be attained within the expence of something less than three pounds. If then, my Lord, the truth be worth examining—if the facts be worth substantiating—if the religion of Christ, as established in this land, be worth maintaining—if the deliverance of our Roman Catholic fellow subjects from an antichristian system of idolatry, of superstition, of perjury, of obscenity, of intolerance, of persecution, of sedition, and of blood—if these be objects worthy the attention of Christian Bishops, Christian Ministers, Christian Legislators—in short, of all who call themselves by the name of British Protestants, and British freemen—then, my Lord Primate, the documents lodged in the Universities of Oxford and Cambridge, are of such a nature, and furnish such conclusive evidence on all the facts of the case, when compared with other books which are already in their libraries, that I trust your Grace will not consider me presumptuous, in most humbly commending them to your Grace's condescending notice and consideration. And permit me to say, my Lord, that I feel it a high privilege to take any opportunity of expressing how much

I have the honour to be

with the most dutiful respect,

Your Grace's much obliged

most obedient, and

very humble servant,

R. J. M'GHEE.

. P. S.—I trust soon to be enabled to place another set of Books corresponding with these, in the Library of our own University.

DOCUMENTS, &c.

- No. 1.—Bible said to be printed by Coyne the Roman Catholic Bookseller of the Romish College of Maynooth, 1816. *See page 9*
- No. 2.—Bible printed by M'Namara in Cork, 1818. *page 10*
- No. 3.—A second copy of the Bible printed by M'Namara in Cork, 1818. *page 11*
- No. 4.—A Testament printed by M'Namara in Cork, 1818. *page 12*
- No. 5, 6.—“Romanism as it rules in Ireland,” by Dr. O'Sullivan and Rev. R. J. M'Ghee. 2 vols. 1840. *page 13*
- No. 7.—The notes of the foregoing Bibles, with Preface and Index, by Rev. R. J. M'Ghee. Dublin, 1837. *page 13*
- No. 8.—Morrisy's Developement of the Inquisitorial System of the Court of Rome in Ireland. Dublin, 1821 and 1822 *page 14*
- No. 9.—Encyclical Letter of Gregory XVI. 1832, and Pastoral Address of Dr. Murray, Roman Catholic Archbishop of Dublin, 1836 *page 16*
- No. 10.—The case plainly stated of the Papal laws established in Ireland. A speech containing documents from Papal works, the substance of which was delivered before the members of the Universities of Dublin, Oxford and Cambridge, by Rev. R. J. M'Ghee. 1840. *page 18*
- No. 11.—Dr. Doyle's Essay on the Catholic Claims, to which is subjoined the Pastoral Address, Declaration, and

- Oath of the Roman Catholic Archbishops and Bishops of Ireland, addressed to the Roman Catholic Priests and laity Dublin, 1826 . . . *page 19*
- No. 12.—Directories of the Irish Priests, from the year 1830 to the year 1834 inclusive . . . *page 20*
- No. 13.—Directories of the Irish Priests from the year 1835 to the year 1840 inclusive . . . *page 20*
- No. 14.—Constitutiones Provinciales et Synodales, Ecclesiæ Metropolitanæ et Primalialis Dubliniensis, anno 1770 . . . *page 20*
- No. 15.—Statuta Diœcesana per Provinciam Dubliniensem observanda, Dr. Murray, 1831 . . . *page 21*
- No. 16.—A reprint of No. 15 with translations and Notes by Rev. R. J. M'Ghee London, 1837. *page 22*
- No. 17.—The Nullity of the government of Queen Victoria in Ireland, or the Pope the virtual ruler of the land, shewing the laws of the papacy set up by the Romish Bishops in 1832. Dedicated to Lord Ebrington, by Rev. R. J. M'Ghee, 1839. . . *page 22*
- No. 18.—Christian Doctrine as taught at Rome 1836, or a catechism of the Roman Catholic Church, London, 1829. Edited by Rev. R. J. M'Ghee *page 22*
- No. 19-23.—Bailey's Moral Theology, (Maynooth Class Book.) 5 vols. 8vo. . . . *page 23*
- No. 24-28.—Delahogue's Treatises (Maynooth Class Book.) 5 vols. 8vo. . . . *page 23*
- No. 29.—Roman Catholic Directory, 1840 . . . *page 24*
- No. 30.—Spiritual Director. Coyne, 1814. . . *page 24*

DOCUMENTS,

&c.

No. 1.

THIS Bible professes on the title-page to be printed by Coyne, Roman Catholic bookseller in Dublin, in 1816. This is not true; it had been secretly in process of being printed and distributed by a printer named McNamara, from the year 1813 or earlier, when it was printed in numbers, and *not published*, but privately distributed 'by persons appointed for that purpose' throughout the different towns of Ireland among subscribers only. The statement as to the private printing and circulation of this Bible from 1813, and the causes of its publication for the first time in 1816, will be found detailed in the preface of No. 7.* pp. xiii—xvi.

The iniquity of the notes was brought before the public in the *British Critic* for September 1817, and in letters in the *Courier*, signed 'Fabricius.' See extracts, same preface, pp. xvi—xix. Dr. Troy renounced these notes; see the same document, p. xxi. Coyne the bookseller convicted him of falsehood in so doing; See *Ib.* pp. xxii. and xxiii. Mr. Cuming the publisher of the Bible, confirmed Coyne's statement, *Ib.* p. xxv. Dr. Troy's disclaimer stopped the sale of this edition as published by Cuming. Mr. Cuming was obliged

* These numbers refer to the Documents as numbered in this Syllabus.

to export it to America. See *Ibid.* pp. xxix. and in consequence of this, the book is not to be procured.

Mr. O'Connell also affected to disclaim these notes. See *Ibid.* pp. xxvi. and xxvii. And Dr. Murray declared in evidence before a committee of the House of Commons that the book had been "published under a misconception," and that it was not circulated under the authority of any one individual of the Roman Catholic Clergy in Ireland. This evidence was given in 1825, while the book had been commenced in 1813, under the patronage and authority of himself and his brethren, and continues so to this day. See *Dr. Murray's Evidence.* *Ibid.* pp. xxxvii, and xxxviii.

The subsequent numbers illustrate this still more. The copy deposited at Cambridge is believed to have belonged to Dr. Troy, as his arms are inside the cover and his name partially erased.

No. 2.

This Bible is a reprint of the former, brought out in Cork in 1818, by the same man M'Namara, who commenced the former in 1813. As the title-page announces that it was printed in 1818, it must evidently have been in process of being printed in October 1817, when Dr. Troy's disclaimer was dated. In this copy the list of subscribers throughout Ireland appears, with the exception of certain places specified therein: among these subscribers appear the names of Dr. O'Reilly the Roman Catholic primate, Dr. Troy notwithstanding his disclaimer, and Dr. Murray notwithstanding his evidence. This edition had been so artfully concealed, that though printed in 1818, it was totally unknown to exist by Protestants, until the end of the year 1835. The facts

connected with it were brought before the public at a meeting held at Glasgow on the 26th of January 1806, as they will be found detailed in the report No. 6, pp. 1—54, and 161—199, and still more distinctly in the preface to No. 7. This copy (No. 2) contains *all the notes* printed in the former edition, (No. 1) and herein it differs from the next copy, (No. 3) as also in the omission of Ward's Errata of the Protestant Bible, an edition of which, as appears from the title page, was printed with the Bible in Cork, 1818.

No. 3.

This copy is the same as the preceding, with this difference; that the notes which had been specified by the British Critic, and the letters of Fabricius, as exhibiting the persecuting spirit of the papacy, were cancelled in some few copies, i. e. certain leaves were printed without these notes, and inserted. These notes will be found, No. 7, pp. CI—CIII in the preface.

They will be found in the copy of the Bible No. 2, and omitted in this copy No. 3.

This copy also contains Wards errata. The copy No. 2, in Cambridge is the only copy which the writer recollects to have seen without this addition.

The important statements connected with these Bibles, will be found in Nos. 6 and 7. In No. 6 the statements of the case as far as it was discovered at the times respectively will be found in the reports of the public meetings at Glasgow and Exeter Hall, pages 1—54, and 161—199. The authentication of the documents by the professors and clergy of Glasgow, pp. 51—53. The defence attempted by Dr. Murray, page 114. The answer to this, page 115. The artifices of Dr. Wiseman and Mr. Quin, pp. 225 and 274.

The answers to both pp. 225 and 273—275. The defence attempted by O'Connell pp. 212—219. And exposures of the same, pp. 276—279, and 282—292. But the fullest detail of all the facts connected with the Bibles, is to be found in the preface of No. 7.

No. 4.

This is an imperfect edition of the New Testament belonging to the preceding Bible. It is imperfect in that it is deficient in the list of subscribers at the beginning, and in twenty-five pages of Ward's errata at the end. It *contains* the five notes omitted in No. 3, and also a remarkable testimony of the falsehood both of Dr. Murray's evidence before the Committee of the House of Commons, (see preface of No. 7, page xxxvii) and of his letter to the Romish Bishop of Glasgow, (in same preface page xlvi.) for it appears from the manuscript note of Messrs. Grant and Bolton, written on the first leaf,* that it was purchased for the writer at the sale of one of Dr. Murray's own curates, Mr. Hussey, and the chief value of this book consists in its external cover of blue paper, on which are printed the names of nine Romish bishops as patrons of the work, among whom are Dr. O'Reilly the Romish primate, Dr. Troy who disclaimed the preceding edition, the year before, viz, 1817, and Dr. Murray himself who declared in his evidence that the book was not circulated under the patronage of any bishop or priest in Ireland. A copy of this advertisement and of that on the other cover of this Testament will be found in pp. v—viii, of No. 7, from which to page xiii, notices of similar advertisements on other covers, which are still preserved, will be found.

* This refers to the Cambridge copy, the duplicate at Oxford has the blue cover, which is the important point in both.

Nos. 5 and 6.

These two volumes, entitled, 'Romanism as it Rules in Ireland,' contain a full report of all the proceedings connected with the detection and exposure of all the documents now presented to the Universities from the discovery of Dens's Theology in 1835, to that of Dr. Murray's Secret Provincial Statutes (No. 15.) in 1837, and every statement that was laid before the public as recorded in these two volumes appears to be fully borne out and justified by every document brought to light on the subject, each subsequent discovery more fully illustrating all that had gone before. The possession of these volumes, and of Nos. 7 and 10, 16 and 17, will afford a full and satisfactory development of the iniquities of the papacy which are fully authenticated by the other documents now lodged with them in the Universities.

No. 7.

This book is a reprint of the notes of the Bibles of 1816 and 1818. (viz. Nos. 1, 2, 3, and 4.) In the preface is contained a full account of all the facts that the Editor has been able to discover on the subject of these two editions; to this is added a list of the Subscribers from all parts of Ireland, copied from the edition of 1818, and a copious index is subjoined to the work, which will be found to contain an analysis of all the doctrines of the papacy, so far as they are contained in the notes.

This is a very singular production, it is called '*A Development of the cruel and dangerous Inquisitorial System of the Court of Rome in Ireland.*' It consists of two parts bound together, published as pamphlets; the first in 1821, containing 66 pages, the second in 1822, containing 257 pages. The writer, Lawrence Morrissy, lived and died a Roman Catholic priest. His moral character was unimpeachable, as appears by the certificate of Mr. Bonsall being prefixed to the work. Mr. Bonsall is a most excellent and pious man, whose word can be fully depended on. Morrissy appears to have held principles of loyalty to his sovereign incompatible with the seditious and treasonable doctrines held and inculcated by the popish bishops in Ireland; for this he was marked as an object of their vengeance, and in the bitter detail of his own sufferings and persecutions, which ended only with his life, he describes with a too fatal accuracy, the prospects of the Protestants and the Protestant Church of Ireland. On the concession of political power to the Church of Rome, he states, that the Romish Bishops held and inculcated the very principles which have since been detected, and which are proved by these documents. The notes of these Bibles, the publication of Dens, the questions of conferences for the priests, taken from that book in 1815, the adoption of the laws of Benedict XIV. and the devotion of the Irish popish bishops, to all the persecuting principles and canons of the church of Rome, are fully and faithfully set forth by him, and every word of his statements have been demonstrated to be true, as far as we have been able to detect the real working of the papal hierarchy and priests of Ireland.

The following particulars may be useful to be known. He informs us, Part 2, page 244, of the adoption and recommendation of Dens by the Romish Bishops, and in 1831 we find all his testimony corroborated, and the very principles which he marks, discussed in the secret conferences of the Romish priests of Leinster, in the year 1832, as he states that they were discussed in 1815. (See Part I. page 52.)

In Part I. pp. 15 and 16, he tells us the laws of Benedict XIV. are held by his bishops, and in 1832 we find they have printed that atrocious code, and set it up in Ireland.

In Part I. pp. 18, he tells us of the principles of the Inquisition as set forth by Devoti, and in 1832, we find the laws for torture set up by the popish bishops in their code of Benedict XIV.

In Part II. p. 59, he tells us that "if government grant the Catholic claims, they will unsheath the inquisitorial sword, and unveil the rack and torture;" and in 1832, after they obtained emancipation, we find by their laws that they have done so.

Finally. He says, Part II. page 253, that nothing is called emancipation by the papacy but the restitution of the forfeited estates in Ireland, the extermination of the Protestants, and the erection of Ireland into a new and independant kingdom. And in 1832 we find these principles set up in the laws of the popish bishops to rule the Roman Catholics of the nation, and in 1839 we find it proved before the Committee of the House of Lords, that the Roman Catholic Ribbonmen are banded together by parishes, that they belong exclusively to that religion, and that they are all sworn to carry into effect the very crimes that the laws of their bishops are proved to enjoin, so that the discovery of this author's voracity in all these facts which it has pleased Pro-

vidence to bring to light, afford us a strong and confident presumption of the truth of his testimony in every particular. There are but very few copies of this book, that could now be procured, and those few are in the possession of only one individual.

No. 9.

This book contains two important documents bound together. The first an Encyclical Letter of the present Pope Gregory XVI. addressed in the year 1832 to the Patriarchs, Primates, Archbishops, and Bishops, of the Church of Rome, with a translation of the same by the Irish bishops, and published by them in the same year in which it was written.

This letter contains several most important testimonies of papal idolatry and persecution. In the 6th and 7th pages the following passage occurs as translated by the Romish bishops.

'We forward you this letter on this glorious day, on which we solemnize the assumption into heaven of the most blessed Virgin, so that she whom we found during our past afflictions a patroness and preserver, may still continue whilst we write to be equally propitious, and suggest to us by her heavenly inspiration, such instructions as will be most advantageous to the Christian flock.' Having attributed in this the office of the Holy Spirit to the Virgin Mary, the Pope extends his blasphemous idolatry to the other persons of the blessed Trinity, by attributing to the Virgin the power and office both of God the Father, and God the Son. He says, p. 23—

'Now that all these happy circumstances may concur, let us lift up our eyes and hands to the most blessed Virgin

Mary, who alone has destroyed all heresies, who fills us with the greatest confidence, or rather who is the whole foundation of our hope. In the midst of the pressing necessities of the flock of the Lord, may she by her intercession procure a happy issue of all our efforts, actions, and designs. We besides beseech most humbly Peter, prince of the Apostles, and his co-apostle Paul, that you may all stand up like a rampart against the laying of any other foundation than that which is laid.' So much for the idolatry of this papal document. Now as to its persecuting spirit, the pope says, addressing the bishops, p. 10.

' You will discharge this duty faithfully, if as your ministry demands, you attend to yourselves and to doctrine, calling frequently to mind that the universal church is shaken by any novelty whatever, and that according to the admonition of St. Agatho, (Pope) nothing of what has been regularly defined ought to be retrenched, or changed, or increased, but that all should be preserved incorrupt both in meaning and expression.'

It is of no small importance here to remark, that while this command issued in 1832, thus to preserve unchanged, all the principles of the Papacy that were regularly defined, that is, all her canons, constitutions, decretals, &c. And while this was published by the popish bishops in that year in Ireland; so in that very year 1832, they published the code of Benedict XIV., as a Supplement to Dens's Theology, in which all the atrocious principles of the Papacy, for the promotion of sedition, confiscation, and the extermination of heretics, are to be found, several of which are printed, with the proofs that appertain to them, in the book contained among these documents, No. 17. Other tyrannical principles will be found in this Papal encyclical, against liberty of conscience, as in p. 15, and liberty of the

press, as in p. 16. This document is now out of print; the last copy that could be procured having been obtained by the writer, and the public exposures that have been made at various times, are likely to prevent the Romish bishops from ever sending it forth from the press again.

The second document bound up with this, is a pastoral letter, addressed by Dr. Murray to his priests, on his return from Rome in 1836. It would be too tedious to enter in this syllabus into any exposure of the iniquity of this pastoral of Dr. Murray. Some reflections illustrating its real character, will be found in Numbers 6, and 17. In number 6, this Pastoral is printed, p. 374, and some of its hypocrisy is exhibited at p. 415, and to p. 428, and in the preface of No. 17, from p. xix, to p. xxiv. some important principles are established, as deduced from it, and as comparing it with the pope's encyclical, which is bound up with it in this volume.

No. 10.

This is a Speech of the writer, as delivered before the Electors of the University of Dublin, January 8, 1840, as taken down by a reporter. The documents having been carefully supplied afterwards by the speaker; the originals of which are given in the Appendix; and the same course of documentary proof was laid before a large assembly of Graduates, Masters of Arts, and Doctors of the Universities of Oxford and Cambridge, at the Hanover Square Rooms, London, on Friday, April 10, 1840. It is lodged with these documents in the Universities, to prove that the statements made, are fully borne out and authenticated by the documents to which they refer; all of which, now that the books in this

Syllabus, are lodged in the Universities, will be found among them, or elsewhere in the libraries, so that it is in the power of the members of the Universities to substantiate every fact and every principle which this speech contains.

No. 11.

This book is not difficult to be procured ; it is an *Essay* written by Dr. Doyle, as a *Letter to Lord Liverpool on the Roman Catholic Claims*, published in 1826.

The oath and declaration of the Romish hierarchy of Ireland, will be found subjoined to this *Essay*.

The iniquity, duplicity, and falsehood of Dr. Doyle's work, will be found exposed in No. 17, p. 26, 27, 67—70, and from p. 80 to 95. While the same principles, as exhibited in the oath and declaration of the Romish bishops will be found exposed, No. 5, p. 32 to 35 : also in No. 17, pp. 28, 29, 75, 76, and in several other passages : and both these documents written by Dr. Doyle, and these bishops are exposed in their true character in the preceding Number, (10,) pp. 27—29, 54, 56, &c. This book is well worthy of a place among documents, demonstrating the crimes of the Papacy : as the deep complexion of their guilt is rendered doubly dark by the awful solemnity, with which they so hypocritically professed to renounce on their oaths the genuine principles of their religion.

Nos. 12 and 13.

These books are of the utmost importance ; they could not now be procured from any persons but the priests themselves,

and these Directories from 1830 to 1840 inclusive, have been actually in the hands of Romish Priests, and directed them in the recitation of their offices, with the exception of those for the last three years.

Their value consists in this, that they contain Coyne's advertisements of Dens, and the questions of the secret conferences of the priests of Leinster, and it is believed of the other provinces, as the Directories are used alike in them all. The questions for 1830, before Dens was set up for the conference book, and the questions of conference for every year from 1831 inclusive, as taken in regular succession from Dens's Theology to the present year, 1840, are found complete in these.

In the Directory of 1832, the first advertisement of the last edition of Dens's Theology appears, and it is contained in each succeeding Directory, or rather in the Catalogue of Coyne, which is annexed to each Directory to the year 1835; in that year it was first brought before the public, and the advertisement was discontinued, except merely the name of the work in each succeeding Directory. The use and application of these books in illustrating the iniquity of the Papacy, will be found detailed at length in No. 5, where in the Index prefixed to the work, under the head 'Directories,' copious references will be found to illustrate the whole subject.

No. 14.

This is a very rare and important book, it could scarcely be procured. The writer was only able to obtain it through a very active and intelligent agent. It is The Statutes of the Diocesan Synod of the Romish Bishops of Leinster, enacted in the year 1770, with some subsequent additions,

and continuing in force till superseded by No. 15, the present statutes enacted in the year 1831.

There are several subjects of interest in this book. But that which chiefly illustrates and traces the present iniquity of the Papacy, is to be found in page 11, where it appears that it has always been the custom of the Romish Bishops in Ireland, to supply their priests with some standard work, whereby those priests were to direct the consciences of the people. The very sentence which proves this in these old Statutes, p. 11, is transferred almost verbatim, to Dr. Murray's new Statutes, p. 32. And the mode by which, the proof that Dens was the author adopted for this purpose by Dr. Murray, will be seen from the references given in the next Number.

No. 15.

The history of this very remarkable book, a copy of which was sold at a public auction in Dublin, in the year 1836, for the enormous sum of £7. 10s. will be found in No. 6, from page 492 to 526, when the facts as to its discovery were first laid before the public. Also in the introduction and preface to the succeeding No. 16, which is a reprint of this book by the Editor, and which contains a full statement of the facts, with the references to the important parts of the book, and notes and translations of those that seem of peculiar moment to the controversy.

A detail of the course of instruction, authoritatively pursued under the command of the Cardinal Prefect of the Propaganda, and the relation which these Statutes and Dens's Theology bear to this, will be seen detailed with some degree of accuracy as to dates and circumstances, in No. 10,

pp. 31, to 37. Copious references will be found in the Index of Nos. 5 and 6, under the head of "Statutes."

No. 16.

The nature and object of this work is sufficiently set forth in the preceding, of which it is a reprint.

No. 17.

This book, it is hoped, is of no little use in this controversy. It exhibits in detail the evidence given by the Popish Bishops before emancipation, in contradistinction to the atrocious code of laws which were published and put in force by them after the concession of political power.

It exhibits, the Editor believes, as true and as black a character of papal perjury, sedition, persecution, treachery, and treason, as is to be found summed up in any book of the same number of pages; and the documents now lodged with it in the libraries of the Universities, will remain a lasting testimony of its awful and irrefragable truth.

No. 18.

This is a short "Christian," or rather antichristian doctrine taught at Rome in the shape of a catechism. It has been published by the Editor, to illustrate the real character of that "Man of Sin" who opposeth himself against the God of heaven and earth, in that he dares to abrogate or supersede his holy laws; as will be seen by reference to page 24,

where one Divine Law (the Second Commandment) is abrogated totally by omission; and another, the Fourth Commandment, there miscalled the Third, is superseded by a substitution of "the Festivals" for "the Sabbath day," which God has commanded to be kept holy.

Nos. 19 to 23.

These books are class books of the College of Maynooth, which every student is obliged to purchase at his entrance; they are returned as such by the president of that seminary of crime, to the Commissioners of Irish Education, as will be seen by the appendix to their Eighth Report, p. 449, the words of which may be seen in No. 10. p. 10. The treatises, Vol. II. De præceptis Decalogi, and Vol. IV. De Matrimonio, &c. &c. are a lamentable proof that "*Theologia Moralis*," is the last name that ought to be applied to it.

Nos. 24 to 28.

These are also class books of Maynooth, authenticated in the same manner as the preceding, and are only a specimen of papal fraud and villainy; for while this book, professing the mitigated doctrines of the Gallican church, has been held forth as the standard of education at Maynooth, the documents lodged in the Universities at this time, demonstrate that the whole priesthood of Ireland have been trained by their secret standards, in the worst principles of ultramontane iniquity.

No. 29.

This Directory and Almanack is lodged with these documents for the purpose not only of shewing the state of the Romish church, as set forth by themselves in Ireland this year, but more especially to authenticate a document which is now presented by the Editor to the Universities called the Tree of Life. It will be found authenticated in the last page but two, viz. page 10. of the list of books sold in the shop maintained by the Romish Bishops. They say that pictures are the books of the poor, and if so, this sufficiently shows the lessons inculcated by their books, and their masters, on the poor Roman Catholics of Ireland.

No. 30.

This little book contains a document, of which, this is the only copy that the Editor has ever been able to procure. He had heard that it was in existence, but has never been able to obtain any but this one, and it is of great importance as a corroborating testimony of Coyne's statement in his advertisement in the Directory of 1832, of the command of the Bishops to print the work of Dens in 1808. For the catalogue of Coyne, which is subjoined to this work printed in 1814, proves that Dens was read in that year in every college but Maynooth, and was the conference book for all the priests in every diocese in Ireland. The extract from this document is printed in No, 6. p. 427.

APPENDIX,

FURNISHING COMPLETE INFORMATION FOR THE PAPAL CONTROVERSY AS CONNECTED WITH THESE DOCUMENTS.

THE position in which Popery now stands is this ; that her secret workings are so thoroughly detected and brought to light, that it is no longer necessary for men to revert to the circumstances and histories of former ages ; all that is required, is, that they should make themselves masters of the facts within their own reach at this day, and that they should know the books that bring home the whole system of papal iniquity to the present living men. There is no doctrine that has ever been imputed to popery, of perjury, faithlessness to heretics, persecution, sedition, tyranny, obscenity, not one of the varied arts of iniquity and imposture by which they maintain their antichristian system, that is not now brought home demonstratively to the papal hierarchy, as contained in the code of instruction in which they drill their priests, to direct the consciences of the people. The open audacity with which they attempt to disclaim and deny the facts, is only rendered the more palpable, by the conscious guilt which prevents them from coming to any public test of their affected innocence,—they write, and affirm, and swear with the most unparalleled effrontery, what they dare not endure to submit to open investigation, having, as these documents prove, been challenged to it through every step of the charges brought against them. The louder and more audacious their denial, the more do they shrink from proof ; and those who enter into the controversy are reduced to the sad necessity of not

believing anything they say, or anything they swear, till they have examined by the testimony of proof and document the real character of their asseverations and their oaths. A recent specimen of this even since these books were lodged in the Universities, will be given at the close of this appendix.

The whole of the important contents of these documents are now within the reach of every person who chooses to purchase them ; and they can have this confidence in these works, that they are all lodged in the libraries of the Universities, in the same book-cases with the documents that prove them.

The following books, which can easily be procured, contain full exposures of the nature of the other documents which are not to be procured, but which are now in the libraries ; and the possession of these, with this syllabus, will make a man perfect master of the present case of papal iniquity.

I.—ROMANISM AS IT RULES IN IRELAND. By DR. O'SULLIVAN and REV. R. I. M'GHEE. 2 Vols. 8vo. £1. 4s. 1840.

London : Messrs. Seeley and Burnside ; and Curry, and Tims, Dublin.

No. 5 and 6 in this Syllabus.

This is a Manual of the papal iniquity of this day. It contains the authentic reports of all the Meetings held in Exeter Hall, Worcester, Hereford, Glasgow, Paisley, Airdree, Edinburgh, Greenock, Perth, Aberdeen, Liverpool, Birmingham, Exeter, Brighton, Bristol ; with every other document of importance in the whole case from 1835 to 1837, on both sides ; it is a full developement of the whole state of papal crime, with a most copious and accurate index.

II.—THE NOTES OF THE DOWAY BIBLE. By the Rev. R. I. M'GHEE. 8vo. 14s.

London : Messrs. Simpkin and Marshall ; and Tims, Dublin.

No. 7. in this Syllabus.

The preface of this work supplies the whole history of the Bibles, and

the index gives a copious analysis of the extraordinary system of falsehood and wickedness contained in the notes which are confessed in the London Orthodox Journal, as a standard of popery in England as well as in Ireland.

III.—THE CASE PLAINLY STATED AND PROVED. A Speech before a body of electors of the University of Dublin. 1s. 6d.

No. 10 in this Syllabus.

This is almost a simple tissue of documentary evidence ; it proves to demonstration the fact, that the papal bishops have set up the laws of the papal states in Ireland, that their loyalty to their sovereign and professed subjection to British government, is a mere cloke for that system of sedition, in which they train the unfortunate population, that they may be ripe for treason whenever it shall be expedient for the Church to call them to the work. The facts and proofs are there open in the press. The popish bishops cannot dare to notice them. If Protestant churchmen and Protestant statesmen will not use these exposures of papal villainy to endeavour to deliver their country from the spiritual and temporal thralldom of this antichristian apostacy, in their respective spheres, let the responsibility and the consequences fall on their own heads ; they themselves, and only they will have to answer for them.

IV.—THE DIOCESAN STATUTES OF THE PROVINCE OF LEINSTER. Reprinted with Notes and Translations. 3s. 6d. 1837.

No. 16 in this Syllabus.

London : Messrs. Seeley and Burnside.

The first edition of this is out of print, but a second is in the press. This brings at once the whole case of Dens home to Dr. Murray and his suffragans ; and proves the utter falsehood of his denial of the facts in his letter to Lord Melbourne, and the duplicity of his pastoral address to his clergy, wherein he pretends to recommend to their perusal that very work by which, as his statutes and directories prove, he had been drilling them to guide the consciences of the people. The original of this book having been so carefully concealed, and being now lodged in the Universities, makes it invaluable to every man who really desires to know the facts

of the case, and to make himself master of the subject ; it contains also very important information on several subjects connected with Popery.

V.—THE NULLITY OF THE GOVERNMENT OF QUEEN VICTORIA IN IRELAND: or, THE POPE THE VIRTUAL RULER OF THE LAND; being the Laws of the Papacy established by the Romish Bishops in 1832. 4s. 6d. Dublin, 1839.

No. 17 in this Syllabus.

This book is a concise Manual of papal perjury, treachery, and sedition ; it shows the present papal laws set up to rule this country, and the utter falsehood of the oaths of the papal bishops. It contains the original bulls which are not to be found except in the folios of public libraries, with translations and copious extracts from the evidence given before the committees of Parliament. It is dedicated to the Lord Lieutenant of Ireland. The Romish bishops are challenged to refute one tittle of the details laid in it before the public, and they have not and cannot attempt to make the least answer to it. A second edition of this book, in a more complete form, is also in the press.

VI.—THE POPE'S CATECHISM, as now taught at Rome. 2s. 6d. 1839.

No. 18 in this Syllabus.

This, though not referring to the present controversy in this country, is of great importance in bringing home to the living Pope and Papacy, the charge of obliterating God's laws. See the particulars in this Syllabus.

London: Messrs. Seeley and Burnside. 12mo.

These six Books furnish a complete chain of proof and copious demonstrations of the present crimes of the Papacy. There is no statement contained in them for which a confident appeal may not now be made to the Libraries of Oxford and Cambridge.

The specimen of papal falsehood and audacity in assertion or denial of facts alluded to in this Appendix, p. 26, is as follows :

On the 26th of May ultimo, at a meeting of the Roman Catholic Institute, held in London, Mr. O'Connell read the following letter from Dr. Murray, addressed, as he says, to a friend of his whose name is not given.

Dublin, May 22, 1840.

DEAR SIR,

I have been just now favoured with your letter of the 20th instant, in which you inform me that the bigots of Exeter Hall have extensively disseminated a hand-bill headed "Awful Perjury of the Popish Bishops of Ireland," that the Irish prelates are therein accused of establishing in Ireland the Bulla Cœnæ Domini, after publicly declaring to the empire, that the said bull was never set up nor authorized in Ireland, nor would it ever be published there; and you beg of me to put you in possession of the true facts of the case. Now the answer to all this is very short, as far as regards the accusation,—there are no true facts whatever in the case. The whole is an impudent and unprincipled fabrication. No such bull has been published, or authorized by the bishops of Ireland, nor by any one of them. To give an appearance of plausibility to this atrocious libel, and impose on the credulity of those who had not the means of ascertaining its falsehood, the eighth volume of the Theology of Dens is pointed out as containing this obnoxious bull, and the third canon of the 4th council of Lateran. In both cases the assertion is utterly false.

As a further proof of the unscrupulous disregard of truth with which the story was concocted, one of the four Leinster bishops (Dr. Healy) who is accused by name of having traitorously employed this vehicle in 1832, to set up these documents as the canon law of Ireland, was not a bishop until six years later than that period. Is it not a pity that any

portion of the thinking people of England would allow themselves to be made the dupes of such convicted impostors? It is surely time that those who set themselves down to fabricate "ingenious devices," which are calculated to tear asunder the bonds of Christian charity, should be scouted out of the society of every lover of peace, of order, and of truth.

I have the honour to remain,

Dear sir,

very faithfully yours,

DANIEL MURRAY.

Now it is only necessary to refer to the documents lodged in these Universities, and those which their libraries contain, to demonstrate the deliberate, intentional, utter falsehood of the assertions in this letter of this popish bishop.

As to the fact, that the whole body of the Romish bishops selected Dens's Theology in 1808, and ordered it to be printed as the best guide for the priests, and that this prelate, Dr. Murray, and his provincial bishops set this book up for a conference book for their priests in 1831, and did so, that by this their priests might direct the consciences of the people—this is so perfectly established by these documents, that it were a waste of time even to give references to the innumerable pages where it is proved. But Dr. Murray's letter is now to be tested by two facts.

First, Whether this Bulla Coenæ Domini, which he denies, is published or authorized in this standard for the nation's instruction, Dens's Theology, as printed and set up by the Irish bishops in 1808.

Secondly, Whether this same bull is published or authorized in the volume of canon law, which has been added to this new edition of this Theology, printed in 1832 for the

conferences of his own province, and added, as he himself has confessed in his Pastoral,* under his own especial authority; and also whether the 3rd canon of the fourth Lateran council is published or appealed to as a law in force, in either of these two publications.

Now what must be the opinion of those who read this statement when they learn, that, while this man declares that it “*is an impudent, and unprincipled fabrication, and that no such bull has been published, or authorized by the bishops of Ireland, nor by any one of them;*” this *Bulla Cænæ Domini*, is the only bull out of the whole bullarium, that is abridged in Dens’s Theology! and that it is thereby and therein effectually authorized by every bishop in Ireland, and above all, by this man Dr. Murray, who has the effrontery and folly to deny it here!! It is only necessary to particularize the facts for the sake of reference to those who have the books—the following are the pages in Dens, Coyne Ed. 1832.

First, Vol. II. p. 88. in referring to the punishments of heretics, the very first on the list is *excommunication*—*ipso facto*—reserved to the Pope, and for this the authority referred to, is the “*Tractatus de Casibus Reservatis, No. 119, and those which follow*”—this is a mistake in the print, it ought to be No. 219, and when we turn to this reference Vol. VI. p. 298, the very authority that is printed in capitals in the page, as the standard of reserved cases to the pope, is the *Bulla Cænæ Domini*, and the very first on the list of reserved cases, as being the first excommunicated by the bull, are *Heretics and Apostates!* The bull is briefed, and the subject of every section of it enumerated; the principle is discussed, as to whether it ought to be observed in

* See Syllabus, No. 9.

Belgium, and the conclusion laid down by Dens is, that it is in force, as to the crimes of heresy, apostasy, and reading heretical books, and that the cases condemned in it only do not fall under it, because they do not occur in the country, and through the whole of the Treatises on Reserved Cases, and on Censures from p. 262, to p. 399, the bull is referred to and quoted times without number, as the standard rule and authority in the Church of Rome, for cases reserved to the pope, and while these facts are in print in the book by which Dr. Murray is demonstrated by his Statutes and Directories, beyond all his power to deny, to drill his priests for guiding the consciences of the people, and while this book has been the standard of the Romish bishops since 1808, the awful perjury of Dr. Doyle and Dr. M'Hale, in swearing that this bull had never been received in Ireland, and never would be received, is only exceeded if possible by the effrontery, the falsehood, the fatuity of Dr. Murray, in the letter which he has entrusted to Mr. O'Connell to read for his vindication at the meeting of the Roman Catholic Institute.

There is one peculiar illustration of the extraordinary folly of this man, as if he thought his assertions could outweigh all truth and fact in the world, that is worthy of notice.

He was examined before the committee of the House of Commons, see Report, p. 647, as to the Bull Unigenitus, and asked,—

‘ Is the Bull Unigenitus in force in Ireland ? ’

He answers ‘ It is.’

Now though he confesses this bull is in force in Ireland, it is not published in Dens, though the Bulla Cœnæ Domini which he denies to be in force, is published there. He has remedied this defect indeed, by having the Bull Unigenitus

published at length in the supplement. But in Dens Vol. VI. p. 309, the following sentence occurs.

‘Those also who pertinaciously reject the Bull *Unigenitus*, or who hold, teach, or defend one of the heretical propositions condemned in it, and evince that they do so by any outward sign, are subjected as if guilty of open heresy to excommunication reserved in the Bulla Cœnæ Domini.’

Now let these simple facts be marked. He himself has sworn, see No. 17, p. xxvi. that any bull published by episcopal authority, and not reclaimed against by the majority of bishops, is of infallible obligation. Here is the Bull *Unigenitus* which he declares in evidence before the Commons committee to be in force in the country. Here is the detected standard of his own secret instruction for his priests, in which the actual penalty laid down for the rejection of this bull, or holding one principle of it, is excommunication, and this reserved to the pope in the Bulla Cœnæ Domini! Yet this man, with this bull briefed in this standard, under his own authority, writes a letter for Mr. O’Connell to read in a public meeting in London, in which he solemnly asserts that it is ‘*an impudent and unprincipled fabrication, that this Bull has been published, or authorised by the bishops of Ireland or any one of them.*’

When we consider not only that this is the case at this time, but that it was the fact at the moment when all these popish bishops were giving their evidence, and publishing their oath and declaration to deceive and blind the Protestants of this empire, we can only say it is impossible that the Protestant Association, or any man or body of men in the world, can produce a paper, exposing or denouncing in language beyond its desert, the awful falsehood and the awful perjury of the Popish bishops of Ireland.

It seems as if Providence were gradually bringing to light

fact after fact, and document after document, to exhibit and illustrate their crimes, for since these books were lodged in the Universities, another has come into the Editor's hands, supplying a fresh testimony as to Coyne's veracity in the adoption of *Dens* by these bishops. Coyne states that they all met in synod, and unanimously adopted *Dens* in 1808, and ordered him to print it; and in 1809 Coyne printed a book called '*Charity and Truth*,' at the end of which, he gives a catalogue of works on sale, and works in the press, and among the latter he mentions

“ **DENS'S COMPLETE BODY OF THEOLOGY :**
publishing for the Roman Catholic Bishops of Ireland.
 In 6 vols. 12mo. Price to subscribers, in boards.
 £1. 12s. 6d.”

Here is a fresh document of their own bookseller, the man whom they commanded to publish the work, publishing this bull in this work for the whole body of these bishops, and here is this bishop, under whose peculiar patronage it is now re-published, asserting in the very face of truth, fact, and print, that it was not published under the authority of all, or of one of the Romish bishops in Ireland. What wonder that Popish members of parliament trample upon all oaths! What wonder the poor unfortunate Roman Catholics of Ireland are accused of falsehood and perjury! while, whether we examine the principles by which they are taught, or the practice of their instructors, it is wholly impossible to determine whether they are more corrupted by the iniquity of the precept, or the profligacy of the example.

But Dr. Murray asserts that it is '*utterly false*' that this Bull, or the Third Canon of the Fourth Lateran Council is contained in the eighth volume, which he has added as a supplement to *Dens*. I can only reply, by stating that his

assertion is utterly destitute even of a shadow of truth, unless he means the miserable equivocation that they are not printed there, at full length; this is true indeed. But if this be necessary in the citation of laws, then there is no act of parliament of any authority in any book where it is cited, unless it be printed at full length, a proposition which neither Mr. O'Connell nor Dr. Murray would presume to lay down, if not from any reverence for truth, at least from a regard for their character for common sense. As to the *Bulla Coenæ Domini*, it is quoted as a matter of course over and over in the 8th volume, and as to the 3rd canon of the 4th Lateran Council, after all the denials of Dr. Murray, Dr. Doyle, Dr. Crotty, and others, whose false and flagitious evidence Mr. O'Connell faintly tried to retail at the meeting of the Roman Catholic Institute last May, after all their attempts to cast a doubt on the authority, the authenticity, and even the existence of this canon, their very citation of it in this book seems as it were providentially overruled to be a flagrant exposure of their falsehood, and this, whether we consider the mode in which it is cited, or the purpose for which its authority is appealed to. The purpose for which its authority is, appealed to is the most atrocious which a popish bishop could desire. It is the extermination of Protestants out of their Dioceses through this unfortunate country. It is found in the Supplement to Dens, p. 82, and translated thus—

‘The bishop is bound even in places where the office of the holy Inquisition is in force, sedulously to take care that he shall purge the Diocese entrusted to him from heretics, and if he shall find any he ought to visit them with the canonical punishments.’ These punishments are, as has been often shewn, excommunication, exile, imprisonment, and death. It is to justify these principles that this horrible

canon is quoted ; then, as if to recoil with tenfold force upon their evidence, the very authority from whom they cite the canon, is their own pope Benedict XIV. from his work on the Diocesan Synod. There happen to be two or three documents quoted as the papal laws for these crimes ; there is especially one cited, which it is said had been considered spurious, and then they pass from this to cite this canon in these terms—

‘ And that we may not vainly waste our time in illustrating a subject undoubted among all, it will be abundantly sufficient to cite one sanction of Innocent III. in the 4th General Council of Lateran, anno 1215, in which Can. 3d. de Hæreticis,” &c. The very canon of which these bishops had attempted to deny not only the authenticity, but the existence, they then adduce from the Diocesan Synod of their pope, thus fortified by his infallible authority, as the law for compelling them to purge all their Dioceses from heretics in Ireland ; if any person wishes to read the quotations at length, they will find both the original, and translation in these Documents. In No. 6, p. 260, is a translation authenticated by Mr. Hartwell Horne, as taken from the Works of Benedict XIV. in the British Museum ; and they will find both original and translation in No. 17, pp. 95 to 99.

Such is the credit due to the letters, the evidence, the asseverations, and the oaths of bishops of the Church of Rome.

It is only necessary to add that Dr. Murray in his own Secret Statutes, see Documents No. 15, p. 109, places heretics exactly as the Bulla Cœnæ Domini does, the first on the list of those against whom he privately fulminates the sentence of excommunication, while he is making his smooth professions of public peace and charity in his letters. And in his chapter on reserved cases, which he says are only cases

of the more weighty and atrocious crimes, 'atrociora quædam et graviora crimina,' p. 104, he reserves to himself the crime of heresy, which he is permitted to do both by the Council of Trent and in Dens, Vol. VI. p. 305. So that not only are all his statements false as to the *Bulla Cœnæ Domini*, but in his own Secret Statutes, which he used every human effort to conceal, he applies the principles of the *Bulla Cœnæ* to all the Protestants of this empire. And while with the smooth professions of peace and charity on his lips, he is secretly setting up the principles of intolerance, persecution, and sedition, he charges us with being the authors of discord, because we drag these secret documents into public notice. The assassin who stabs in the silence and slumber of the night, and wears a smooth face in the day, is the man of peace; but when detected, he tries to screen his guilt by turning on the man who proves it, and charging him as the author of the crimes he has himself committed. The hue and cry is raised against the murderer, and he turns on the officer of justice, and seizes him under the pretence that he is the criminal, and that he himself is the innocent and injured man. There is a mistake in the handbill which Dr. Murray impugns, viz. that the name of Dr. Healy is put for that of Dr. Doyle; the former now presides over that Diocese which was held by the latter in 1832; but the name of Dr. Doyle only aggravates the charge, for he was one of the principals in all the tissue of perjury that was committed by the Popish Bishops.

If Popery would vindicate herself from her crimes, let her get a commission issued to try the evidence of these Documents, that are now deposited in the Universities.

THE END.

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