

THE RELIGION OF MONEY.

PART I.

A WEALTHY Scotchman, tired of the cloudy and cold climate of the North, had come to dwell in one of the smiling villages on the banks of the Loire. There he dwelt happily in the bosom of a large family, finding his satisfaction in promoting the comfort of the poor around him, as far as his ample fortune would permit.

The country folks were, of course, loud in his praise, and often observed that this heretic, as the curate called him, gave more in charity than the amount of all the parish collections put together. The curate, for his part, feared that such generosity as this, in proportion as it won the hearts of his people to this Protestant, would cool the ardour of their affection for the Holy Catholic Church. He undertook, therefore, to prove from the pulpit, that all heretics, whether Calvinists or Lutherans, are condemned to the everlasting flames of hell. But he discovered very soon that none of his arguments would be so powerful with his parishioners,

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as the liberality of the foreigner. Determining therefore, to change his course, and strike at the root of the evil, he projected no less than the conversion of the Scotchman to the Holy Mother Church. Having for this purpose made acquaintance with him, he did not hesitate to warn him of his danger; and earnestly besought him to enter that Church, out of which there is *said to be* no salvation. The foreigner, from one cause or another, was a long time before he took up the subject. At last, as they were walking one day in his garden by the side of the river, our Cure resumed his usual topic, and was agreeably surprised to hear his neighbour, on this occasion, answer, with a friendly smile,—

“ Well, my dear friend; let me hear, then, a little about your religion, that I may rightly understand it. Stay; let us sit down there,” added he, pointing to a grassy patch on the river-bank, “ and talk together. It is still early; the sun is rising; all is peaceful; we have nothing to fear from interruption. Tell me, then, according to your Roman Catholic and Apostolic Church, what must I do to be saved ?”

The Cure. First of all, you must be baptized.

Milord. And how much will it cost to be baptized ?

The Cure. It depends upon the generosity of the godfather. The fixed price, however, is forty-five sous.

Milord. Very well. But once baptized, what must be done then ?

The Cure. As soon as the child attains the proper age, he must be admitted to his first communion.

Milord. And how much does it cost to make the first communion.

The Cure. It will depend on your generosity; and—

Milord. It is of course nothing to me; I merely ask your common price; what do your young villagers generally give you?

The Cure. Oh! sometimes only a wax candle, worth scarcely three francs and ten sous.

Milord. Very well: forty-five sous to be baptized, three francs and ten sous for the first communion. Go on. What must be done next, in order to be saved?

The Cure. You must fast during the vigils in Ember-weeks; take no meat on Fridays and Saturdays, and during Lent.

Milord. But I must needs confess that we English are great eaters, especially of animal food; so that it would be to me a very painful matter to fast and live upon broth. And my health—

The Cure. Oh! sooner than your health should suffer, we can dispense with fasts, &c. I can give you the recent example of the Pope, who, to reward a faithful Catholic, who had given him a tiara worth 6000 francs, presented to him parchment grants,—grants signed, sealed, and delivered, exempting him and his descendants from fasts, so long as the world lasts.

Milord. No doubt; but I have no tiara to bestow. Pray, what is ordinarily given to procure exemption during Lent?

The Cure. A crown of six francs.

Milord. And for the fifty-two Fridays and Saturdays, at the same rate?

The Cure. Of course.

Milord. That amounts, then, to about fifteen francs per annum, besides the six francs for Lent: amounting altogether to twenty-one francs.

The Cure. You forget the fasts.

Milord. You are right. Add ten francs for them; thirty-one francs then in all to be excused from fasts and broth. Let us see: forty-five sous for the baptism, three francs ten sous for communion. Thirty-one francs for fasts, *maigre*, &c.! Proceed. What more does your Church require?

The Cure. To attend mass every Sunday.

Milord. And what does it cost to be properly accommodated at the mass?

The Cure. You can hire a comfortable seat in the choir for fifteen francs, or the verger can give you a chair every Sunday morning for one sous, except on the principal feast-days, and then she would expect two or three sous.

Milord. That is fair. On these days the people are more eager to be at church; it is, therefore, right to

facilitate their admission by raising the price of the seats. Therefore, we will say, one sous each Sunday, which is fifty-two by the year. I reckon ten sous for chairs at the special feasts: this amounts to three francs two sous yearly. What more is wanted?

The Cure. You must confess once a year at least. I will give you absolution for your sins, and you will only have to perform the penance imposed; for instance, to repeat fifty Paternosters and fifty Ave Marias.

Milord. But if, by chance, I forgot to repeat my Ave Marias and Paternosters, and, after a number of these omissions it became impossible to fetch up the arrears, then I could not expect to be saved?

The Cure. Ah! but you would have recourse to the indulgence-box to do away with such sins.

Milord. And what is put into the indulgence-box?

The Cure. Money.

Milord. But how much?

The Cure. We do not know what is given by each worshipper, but we find there some gold, rather more silver, many pence, and more farthings.

Milord. Very well. I should adopt the middle course; and so I will set down twelve francs for my fines. But, about these boxes, I have observed several in your church; and I should like to understand what is put into the others?

The Cure. Money.

Milord. What is the purpose of the one against the first pillar to the left?

The Cure. Money for the repairs of the church.

Milord. And the box to the right?

The Cure. Money for permission to have butter and milk during Lent.

Milord. And what have you in the box facing the pulpit?

The Cure. Money for the small seminary.

Milord. And what in the other?

The Cure. Money for the Holy Chapel of the Virgin.

Milord. And in the other?

The Cure. Money for the expenses of public worship.

Milord. Very well explained, but, to proceed: what else must be done?

The Cure. On the bed of death a good Catholic must receive extreme unction.

Milord. And what is the fee for that?

The Cure. Nothing.

Milord. How, nothing! Impossible.

The Cure. Why, you see, when a man receives extreme unction, he is not far from death; and then comes the interment.

Milord. Ah! I understand. It is all paid together. How much then does the funeral cost?

The Cure. Oh! it is impossible to give you a precise answer. It depends on the number of priests who are wanted. These are twenty francs each. Then, if the large silver-cross is borne at the head of the procession, it is fifteen francs more. If the golden one is required, it is fifty. With the beadle, twenty-five more. We have also funeral palls, coarser or finer, more or less rich, and therefore more or less expensive. You may also have the old people from the almshouses, and the young girls from the orphan asylum; the order of white or black penitents, whichever you please. You may estimate burials to cost from fifteen francs to a thousand crowns.

Milord. I thank you for all your information; but I merely want to know the ordinary expense.

The Cure. Very well. You could not do without one priest, two ecclesiastics, and one cross. According to this arrangement you may be buried for twenty-four francs.

Milord. And with all these costs, I shall be sure of paradise?

The Cure. No; but in all probability you will go to purgatory.

Milord. To purgatory! But, if so, you have not saved me, for you cannot come to deliver me from thence.

The Cure. You are mistaken there. You have

only to leave orders by your will, that masses shall be repeated for you, and by means of these, you will pass from Purgatory to Paradise.

Milord. I understand. And how much does a mass for the dead cost ?

The Cure. Thirty sous.

Milord. And how many masses will be wanted ?

The Cure. I cannot exactly tell ; but the more masses you appoint, the greater chance there is of a speedy deliverance from this place of torment.

Milord. I see. As the money for the masses is the last that you can receive from an individual, you do not fix the number, that scope may be given for the generosity of his relatives. You are not so compassionate as Death itself. It closes the earth over us once for all ; but you—you never close your purse. But, as I wish to know what I can do whilst I am here towards my salvation hereafter, will you make an exception in my favour, and tell me for how many masses one may reasonably provide ?

The Cure. Twenty would not hurt you ; and I think—

Milord. Twenty masses at thirty sous : that makes thirty francs. Now, then, let us add up all these items of expense which must be incurred in your Apostolic Roman Catholic Church, in order to be saved—

	<i>fr.</i>	<i>s.</i>
Baptism	2	5
First Communion	3	10
For exemption during Lent, 6 <i>fr.</i> a year; this for thirty years, if I should live, will be .	180	0
For exemption on Fridays and Saturdays, at 15 <i>fr.</i> a year, for 30 years	450	0
To be excused from fasts, at 10 <i>fr.</i> a year, for 30 years	300	0
For the seats on Sundays and great festivals, at 3 <i>fr.</i> 2 <i>s.</i> per ann. for 30 years	93	0
For indulgences on account of omissions, &c.	12	0
Burial and extreme unction	24	0
Masses for deliverance from Purgatory	30	0

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According to this rate, I can be saved, or in other words go to Paradise, for the moderate sum of 1094 *fr.* and 15 *s.* But to lay aside joking, my dear Cure, I ask you now seriously, if you can still, without blushing, expect me to embrace a religion where everything is made a question of money? a religion which makes me pay for my birth—*pay* for my communion—*pay* for my sitting—*pay* for eating—*pay* for being married—*pay* for my forgiveness—*pay* to live—*pay* to die—and still *pay* after I am dead and buried? a church where, at every step, I see the hand of the priest held out to crave a

penny? Can I recognise in this trade in sacraments, in this traffic of sins cancelled by penance, penances excused by indulgences, indulgences purchased by money, the religion of Jesus Christ, who commanded His disciples to have but one staff and one coat? Can I recognise in this Bank of Masses for the Faithful, saleable at the office of the parish-priest, who puts them in his portfolio, and advertises them at half-price in the villages—can I there discover the religion of Him who had not where to lay His head, and whose kingdom was not of this world? Are you not rather the faithful successors of those buyers and sellers whom Jesus Christ drove out of the Temple in Jerusalem, saying: “My house is a house of prayer, but you have made it a den of thieves?” This Jesus, who overthrew the tables of the money-changers, will He not overturn these boxes hung at every pillar of your churches? If He drove out the dealers in oxen, and sheep, and doves, will He not drive out your dealers in chairs? If He condemned the Pharisees, who made their alms to be seen of men, will He not condemn you, who compel your worshippers to act the Pharisee, sending round fine-dressed women to collect the offerings, and then putting into your pockets what has been extorted by pride, and not charity? And what have been the fruits of this infamous traffic in holy things? You have become rich, I know—but you have dishonoured religion by making it

contemptible. Whoever will, may hear the simplest of your parishioners cry in every corner of the streets, that you understand your trade—that there is only room for the rich in your paradise—that you are worse than those iniquitous judges, of whom it was said, that their golden key opened every door; for amongst you the golden key opens heaven itself. Your covetousness has ruined the people's faith—your ambition has extinguished their piety; and if the people give more credit at this day to Voltaire than to God, you must blame yourselves. Where will you find in the New Testament a single word to authorise all this ecclesiastical medley? Nowhere. Therefore you prohibit the reading of that Holy Book; for you know it is written therein: "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater condemnation;" you know that it is told us therein, that Simon the magician, desiring to purchase at a price the gift of the Holy Spirit, Peter said to him: "Thy money perish with thee," &c. You who call yourselves successors of the apostle Peter, should follow his example, and give the same answer to those who bring their money for the mass. But let us leave this, my dear Curé. I have spoken to you with some warmth; because it is impossible for an honest mind not to feel indignation at the thought of an abuse so dis-

honourable to our holy religion, and not to sigh over the awful consequences which must ensue. It has not been my purpose to irritate and confound you, but to enlighten your mind, and be useful to you. I love to think that you and many other ecclesiastics in the Romish communion are upright men, who have only been drawn into it by example and custom. Believe me, then, if you would revive religion in the spirit of your parishioners, alter your course—trust in the promises of the Saviour—"Seek first the kingdom of God, and his righteousness; and all these things shall be added unto you." When people see you practising, yourself, the self-denial you preach, then they will be convinced; for your actions will give weight to your instructions. If you have not sufficient faith to rely on this promise of your divine Master, if you have not in your heart enough love for men to be disinterested—go and seek this faith by reading the New Testament; go and search for this love in the example of Jesus Christ. Then you will see that Christ died for you, and that He gives eternal life to all who believe on Him; and when you believe this great truth with your whole heart, be assured that it will be easy for you to love in your turn, and to despise the riches of this life, having your affections set on things above. Read the New Testament—the book in which God himself speaks—and you will see that the leading principle of the Gospel is diametri-

cally opposed to that of your church. According to you, everything is *bought*: according to the Gospel, everything is *given*—salvation is freely bestowed. The apostle Paul says: “By grace are ye saved through faith; and that not of yourselves: it is the gift of God.” The Holy Spirit is a free gift. Jesus Christ says—“God will give the Spirit to those who ask it.” The forgiveness of sins is free; for Jesus Christ grants it, not according to our works, but according to our faith. He does not say, “Thy money or thy penitence have saved thee,” but simply, “Thy faith hath saved thee.” Yes, my dear Cure; we are too miserable and poor to make satisfaction to God. He declares, that there is not amongst us one who is righteous; but when he has thoroughly convinced us of sin, He says: “Receive freely.” “Come without money and without price.” “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”

And you, dear reader of this little tract, beware of throwing upon Christianity the blame of that selfishness which belongs only to Popery. Do not confound things so totally unlike as the religion of the Pope and the religion of Jesus Christ. The one is of man—the other is of God. Men may deceive *you*, and deceive *themselves*; but that does not prove that God is ignorant or false. Therefore let go all that proceeds from man; but

cordially embrace all that comes from God. Whatever is from Him, is contained in the Bible; especially in the New Testament, which brings the glad tidings of a free and full salvation to every one who believes in Jesus.

THE RELIGION OF MONEY.

PART II.

READER, are you acquainted with a Tract in which it is clearly shown, that in the Romish church everything is SOLD, while in the Gospel everything is GIVEN, and that thus, between the religion of the Pope and the religion of Jesus Christ, there is a "great gulf fixed"? Here is the Second Part of it, which, if you have not read the first, will serve as well.

It was while "The Religion of Money" was going through its sixth edition (*now* more than two hundred thousand copies have been sold), that the editor of a daily paper, too honest himself to believe in the possibility of the numerous corruptions of the Church of Rome, started doubts as to the accuracy of the facts brought forward in this little Treatise. As I was the author, I thought it best to write to the then Archbishop of Paris, M. de Quelen. I told him that the last edition of "The Religion of Money" being exhausted, I had taken the liberty of inclosing a copy,

which I earnestly entreated him to read, and to point out any inaccuracies, however trifling, that I might thus be enabled to correct them, before the next edition went to press; adding, that if he did not send any answer, I should regard his silence as an approval of what I had written.

A week later, as I was on my way to the printer's, I received a letter from the Vicar-General, fixing a meeting at his own house, by order of the Archbishop. On my arrival at the time appointed, I found the Grand-Vicar seated in the midst of books and papers, and quite prepared as it seemed to convince, if not to win me over. As this was not my object, I put my questions one by one, distinctly. "Is it true, or is it not," said I, "that in your church people pay to be baptized, buried, &c.?" Now I solemnly aver, that to each of these questions the Grand-Vicar was compelled to answer "Yes;" only he disputed the prices, assuring me that baptism cost only twenty sous, while I had set it at forty-five; that the wax-candle offered at the first communion by catechumens, and valued by me at three francs fifty cents, "is not thicker than that," and thereupon the Grand-Vicar showed me his little finger.

I admired his simplicity, and went on with my questions. I must, however, plead guilty to an omission of which I was convicted by the Vicar-General. In my text I had said nothing about marriage; the Vicar

obligingly informed me that this, like all the rest, had its price. I beg the reader's pardon for this omission, but I again affirm that the Grand-Vicar was obliged to confess that, as I had already said, everything is sold in the Romish Church. Undoubtedly, like a skilful casuist, he pretended that it was not the spiritual grace that was paid for, but only the ministering of this grace. To this I replied, that so purely logical a distinction would never be grasped by simple minds; and that although the priest may not profess to sell anything but his trouble, the people will nevertheless believe that it is the sacrament which they buy, and through it salvation. I withdrew, perfectly convinced that I had stated nothing but truth in "The Religion of Money."

Five years after this conversation, a very curious paper fell into my hands. In "The Religion of Money," the reader has only been introduced to the *public* part of this Romish traffic. In what follows he will see the secrets of its negotiations. We may indeed form some idea of the nature of a business, from the appearance of the shop; but to know it thoroughly, we must get behind the counter, we must talk to the clerks, we must examine the books, and inspect the warehouses. Well then, my readers have already seen the shop; we will now exhibit the rest. This system of trickery must be unmasked; this ecclesiastical trading must be stopped; and this infamous commerce, in which

souls are the merchandise, must be buried beneath the ruins of its own downfall. To hasten this downfall is my present object; not for the pleasure of demolition, but to prepare the way for rebuilding. The throne cannot be occupied by two sovereigns, by the Pope and Jesus Christ. The Pope must come down, and Christ must take his place. Romanism is only the worship of the clergy, just as Paganism was the worship of the idol; and if I strive to upset the idol, it is that the pedestal may be restored to God, the Father, Son, and Holy Ghost, to Whom alone it belongs. But at the very threshold I am met by an obstacle. What I have to state is so extraordinary, so monstrous, that I dread the effect of such a demand on the faith of my readers. How shall I meet the difficulty? Simply by assuring them that I have in my possession, and am ready to show them, on application through the bookseller, the following original and authentic papers—

1st. The Circular addressed to the clergy.

2nd. Two Letters addressed to myself by the agent who signed it, and in which the above traffic is plainly avowed.

3rd. A Letter from a Catholic priest, sent by the said agent to my house, to ascertain exactly who I was, as I had merely sent my name without any qualifications to the former. It will be seen by this letter, that the agent refused to sell me *one* relic, valued at a few

francs only, in order to oblige me to take the whole packet of eighteen relics ; or rather, having found out who I was, he would not allow me to have the relic in question.

4th. An extract from the sentence pronounced in a court of justice, in a public sitting on the 14th of November, 1842, proving the fact of this traffic in Popish goods, by the condemnation of the travelling agent. This document is stamped, signed, and authorized. With this preface I proceed to lay the facts before the reader :—

One day last year, the travelling agent of the "*General Correspondent of the French branch of the Catholic Apostolic agency, whose head-quarters are at Rome,*" having sold articles to a certain amount to several abbés, from whom he was unable to get payment, came to consult a friend of mine as to the best method of obtaining justice ; placing in his hands the circular, which this friend subsequently gave into mine, and which I now give to the reader without further preface ; for, I repeat it, there is no fiction here—nothing but a simple statement of facts. Behold, then, this mysterious circular, addressed to the clergy, copied word for word, and accompanied only by some reflections of my own :—

 " AGENCY

" *Of the Catholic Apostolate,*

" Established at Rome

" For the despatch of all kinds of Ecclesiastical Affairs.—(See *Gazette du Midi*, of the 15th of October, 1833.)

" GENERAL CORRESPONDENCE.

" CIRCULAR

" To the Clergy of France.

POUR HONORAIRES.*

" *Not to be paid for till the papers have been received.*

" It is enough that a work tends to the glory of God, to the edification of the faithful, and to the increase of the respect due to the Holy See, to the which the Church of France is bound by her very bowels, to insure its acceptableness to the French clergy, whose zeal is a guarantee for its success."

Delicious style of prospectus! But we proceed:—

" It is this assurance, sir, which, when I was at Rome, induced me to accept the agency of the Catholic

* A delicate manner of indicating the Scale of Prices.

Apostolate for France, in order to co-operate in securing the advantages which this agency is calculated to procure for the 'most Christian kingdom.' It is with this view that I have the honour to transmit to you the inclosed prospectus of the principal objects which may be obtained at Rome through the medium of the Agency; and also the bulletin in which you can write the list of such as you wish to receive. Your zeal, sir, for the glory of God, and for the welfare of the souls committed to your charge, inspires me with full confidence in your choice of the articles best calculated for the attainment of this two-fold object in your parish."

I beg the reader's pardon, but I must once more assure him that it is not *I* who speak; that I am only the faithful copyist of a paper which, if he desire it, I can place before him. Having said this for the last time, I proceed:—

"You will transcribe the list of articles *literally* into the bulletin, and after having filled it up according to the inclosed directions, you will forward the duplicate, keeping the original in your own hands, to enable you to verify the correctness of the return. Have the goodness to frank the packet—[good!]*—*as the *sine qua non* of its reception, and of that of all missives connected with the Agency."

What caution ! what suspicion ! and all with reference to the clergy. But let us read on, and we shall see something much better, or rather much worse :—

“ You will then receive with all possible despatch, and in the manner pointed out in the bulletin, those articles entered in your list, unless there be any that are not to be procured in Rome.

“ Receive the assurance,” &c.

[We suppress the signature.]

“ Correspondent-General of the Agency of the Catholic Apostolate in France, at Manduel, by Nimes (Gard.)

“ To be franked. [Third notice to this effect !]

“ List of the principal objects to be procured through the medium of the Catholic Apostolate Agency at Rome, as well as of all such as affect the glory of God and the salvation of souls.”

To say nothing of the interests of the Pope and the clergy. But we hasten to the particulars, of which we copy but a part, a fair sample of the whole document.

“ PONTIFICAL BRIEFS.

“ 1st. For the personal use (Indult) of the privileged altar, by which Plenary Indulgence is gained for those

souls in purgatory to whose benefit the Holy Sacrifice of the Mass is applied. 12 frs. 50 cents."

It must be confessed, that if the sufferings of souls in another world are alleviated by the purchase of such an Indulgence, it would be the height of cruelty in their friends and relations to reject this cheap opportunity of helping them. But is not the conduct of the Pope infinitely more cruel, since, having at his absolute disposal the whole treasury of works of supererogation, he yet neglects to apply it, *en masse*, to the release of the souls suffering the fiery penance. It would cost him so little; and the good done would be so great. But, no! the Pope must have his fee—his 12 francs, 50 cents—before he troubles himself to do anything of the sort for the least and poorest of them. No money, no Pope! I would rather think that the Pope does not believe in purgatory, than suppose him so hard-hearted as to leave millions of souls in a state of torment, when it would cost him nothing to save them from it. It follows, indeed, that the sale of an Indulgence, in which we do not believe, is thus a mere traffic. . . . You cannot admit this last supposition? Return, then, to the first. Choose between them. The Popes are monsters of cruelty, or of hypocrisy!

"3rd. For Plenary Indulgence after confession and

sacrament, on the anniversaries of birth, baptism, first communion, entrance on the religious life, taking holy orders, and any other great epoch in life. 10 frs. 80 cents."

How accommodating are these Indulgences! Have you committed a fault? You go to confession: some penance is imposed, and the fault is thus washed away. Transformation the first. Suppose, however, that the penance imposed is irksome to you. What is to be done in this case? Nothing but to buy the Indulgence that releases you from the obligation of fulfilling it; and thus for 10 francs 80 cents, you are perfectly free. Transformation the second. Now, as Indulgences are sold according to the degrees of sin, it follows that, from transformation to transformation, the redemption of your faults is reduced to a payment of money.

"4th. To obtain the same favours twice every month not only for yourself, but for your relations and connexions, to the third degree of affinity inclusive. 10 frs. 80 cents."

You are perhaps astonished, candid reader, at this offer of Indulgences for relations, who are perfectly free to purchase them for themselves, if they desire it. But do you not see, that it is possible they might not desire

it? And thus it is necessary to give to the well-disposed members of the family, to the good Catholics, the means of providing them with this advantage in spite of themselves. Thus, unbeliever, will-you nill-you, you *shall* have them. Admirable mode of including even the obstinately sceptical in the bargain, and of thus indefinitely extending the bounty of the Church and its traffic.

“5th. In favour of confessors, who may thus grant to their penitents a Plenary Indulgence, after absolution, on certain days of devotion. 12 frs. 50 cents.”

Why should the Indulgence, which is to benefit the penitent, be made in favour of the confessor? Just in order that, by passing through his hands, he may realize a small profit upon it.

“6th. For conferring the power of Indulgence on crosses and medals, and for consecrating chaplets. 12 frs. 50 cents.”

The Pope gives his benediction daily at Rome, to priests and people, men and things, to all who go, or are taken there. But as the Pope cannot, even by the appointment of Jubilees, bring all Christendom to Rome, he has to mourn over the fact of these benedictions passing to the provinces, not through his hands, but through

those of the bishops. What is the remedy? To *send* what he cannot *give*. An excellent method of multiplying and making it fruitful! The Pope blesses the cardinals; the cardinals bless the bishops; the bishops bless the priests; the priests bless chaplets, crosses, and medals; and thus the Papal benediction, divided and subdivided into streams and rivulets, flows into every corner of the earth, to return to him in one great ocean of gold and silver.

“9th. To choose a confessor invested with the plenary authority of the Holy See, with power to absolve from censures, irregularities, and cases reserved for the Pope. 25 frs.”

Somewhat strange, surely, that the Pope should **SELL** the cases reserved to himself! Why, then, reserve them? Was it because the bishops were unworthy or unable to decide them? That could not be: for here they are given over to anybody who will pay for them. The reservation, then, was nothing more than an artifice to enhance the value. The preceding favours had been sold for half the price.

“12th. For the commutation of vows of all kinds. (The price varying according to the case.)”

Monstrous iniquity! I have taken a vow of celibacy,

of poverty, of chastity ; and from each of these you will give me a dispensation. But let us pause : it may be said that we are indignant without cause, since nothing is specified. A little further on, the thing is made clearer.

“ 14th. For a domestic chapel in which mass may be celebrated Idem.”

Ecclesiastical avarice follows you even to your homes. You are not permitted to give yourself up to devotional exercises at your own house, without first purchasing the permission. This reminds one of those directors of privileged theatres, who only allow others to be opened in the same town on payment of an indemnity. In all this the Popes act like patentees who make over the right of manufacturing for a consideration. Thus the thing is sold *en masse* by the Pope, wholesale by the bishop, and retail by the priest.

“ 15th. Brief of *extra tempus, extra tempora*, and *interstitiarum*, to receive, *quam primum*, the holy orders of sub-deacon, deacon, and priest, *a quocumque episcopo cum sancta sede communionem habente.*” This Latin will excite suspicion in the mind of the reader who does not understand it, that it involves something mysterious ; he is not far wrong ; but I am not going to give my own exposition of it ; the following note is explanatory enough :

“It costs less when the postulant is provided with letters dimissory from his bishop, than when he has merely his excommunication; but either of these papers is a sufficient qualification for the pontifical brief, of which the highest price is 149 frs. 70 cents.”

Through all this, one thing is plain enough: that is, the Pope's endeavour to baffle the bishops. The fact is, that to obtain holy orders in the regular manner, a paper, called a letter dimissory, must be obtained from the bishop, and paid for, of course, like all the rest; but here the Pope interposes between the merchant and the purchaser, and offers to dispense with the bishop's paper, thus closing the market against him. We shall see presently that the bishops have looked with no favourable eye on this Agency of the Catholic Apostolates.

“DISPENSATIONS.”

“1st. Dispensations of all kinds for the celebration and the sanction of prohibited marriages.”

For example. In marrying a heretic you expose your soul to damnation, as well as the souls of your children, and, of course, this is the ground on which the church opposes such unions: but take a dispensation, give money,—your marriage is legalized, you may expose yourself to damnation without any further scruple.

Eternal shame! shame upon men, who, in order to quiet uneasy consciences, pretend to believe in Satan, and then, for the sake of a golden key, themselves open for them the gates of hell!

“2nd. Dispensation from the vows of virginity, *et cetera.*”

Yes, reader, you have read, and I have copied correctly. It is thus in the circular:—“Dispensation from the vows of virginity;” and this circular is to the clergy. We will be brief and plain:—A priest cannot have a dispensation from celibacy, but from chastity he may! No; this, I am convinced, cannot be the intent of the permission, but, it may be thus interpreted; and do you not see that nature, outraged in the person of the priest, will lead him to seek and accept any interpretation? I leave it to the reader, be he father, brother, or husband, to judge of the danger, and then, **IF HE DARE**, let him send his child, his sister, or his wife, to the confessional of a priest, who is a bachelor by compulsion.

“3rd. Dispensation from the celebration of obligatory masses, for which funds are wanting. 27 francs.”

It is stated in “The Religion of Money,” that a town priest, who accepts masses at thirty sous each, can

make them over to a country priest to celebrate, by paying him half the sum. It appears that this is not all, and that this broker priest can be dispensed, not only from the personal celebration of the mass, but from the mass altogether, even though paid for performing it, by making over to the Pope the sum of 27 francs. So then, simple-minded Roman Catholics, pay your priest to chant, or mumble, a mass with such and such an intention, and he will receive your money, transmit 15 or 20 per cent. to the Pope, and neither say your mass himself, nor appoint any one else to say it. Would it not have been better to keep your money?

“4th. Dispensation from the obligation of reciting the Breviary, or other prayers, or duties, &c. 21 frs. 60 cents.”

That the Pope should give dispensations from obligatory works, such as fastings, vows, &c., is easy to be understood; for we know that these penances have only been invented in order to make dispensations indispensable; but it is indeed an enormity deserving special remark, that the Pope here dispenses with “prayers.” It affords the most infallible proof of his own disbelief of the efficacy of prayer, and shows, that according to the Romish Church, prayers are not prayer, in the true sense of the word, but a repetition of words imposed as

a penance. At school, the master gives as an imposition, a certain page to be copied, ten, fifteen, or twenty, times : so in the church the priest imposes the repetition of fifteen or twenty *Paters*. But in the course of the week, the scholar gains a number of good marks; he shows these, and the imposition is repealed—*Idem*—the penitent has money, he gives it to the priest, and so, “no more *Paters* to be said.” If the Pope and his clergy assure me that it is not so, and affirm their belief in the efficacy of prayer to obtain the Divine favour, I reply; “If you indeed believe that God hears the prayers of his church, yet dare to silence those prayers by your dispensations, do you not for money rob the faithful of Heaven’s grace, and draw profit even from their damnation ?”

“AUTHORIZATIONS AND FACULTIES.

“1st. To read forbidden books, and to keep them in your house, &c., 21 frs. 60 cents.” .

My pen falls from my hand as I copy these words. Nevertheless, reader, let us take courage, and see the matter to the end. If a certain book is forbidden by the Pope, of course it is because the reading might be injurious. How then should the sum of 21 frs. 60 cents disinfect the book ? I do not understand it, and can only conclude, that the Pope consents even to pollute the

minds of his priests, provided they pay him for the contamination. Still, let us endeavour to find some good motive for the permission to read bad books. Perhaps it is allowed as a means of refuting them. Well, but if the priest read the book with this praiseworthy intention, why make him pay for permission to do good? It should not only be afforded him *gratis*, but he should rather be rewarded for a work so well calculated to benefit souls as the refutation of a bad book. But, no! the Pope, who is ever selling and sells everything, never gives by any accident. We are then thrown back upon our first supposition,—books forbidden by morality, are authorized by Rome, allowed to the priests as special dainties, for a PRICE.

“2nd. Authorization and faculty for blessing the sacerdotal ornaments, and for using all the other benedictions reserved to bishops, &c. 12 frs. 50 cents.”

The Pope again cheating the bishops! I do not wonder that the bishops attack the agency, and bring its agents before the courts of justice.

“3rd. Authority and dispensation for conferring the Papal benediction on the dying.”

Surely the Popes would sell themselves if any one would buy them!

But it is enough. I have no heart to copy more. The rest of the circular amounts to this: if you are thinking to publish some useful book, instead of helping you, the Pope will impose a tax upon it, as the equivalent for his approval. Thus, when on the title-page of a Roman Catholic book you read these words, "With the approval of the Pope, or the bishop," understand that the only meaning of this inscription is, that the author has paid into the Papal or episcopal purse a sum varying "according to the conventional forms."

Are you desirous of having a saint in your family? My prospectus enlightens you as to the sum fixed for introducing to the Holy See the grounds on which you claim beatification and canonization; so that, in due course of time, you can have the pleasure of honouring your uncle or your cousin, along with all the saints of the calendar, and soon a crowd of worshippers will kneel before your golden calf, which the Pope himself has set on high.

There is also the current price of relics, even those of the true cross; only of this last article, it is said, in a parenthesis, "difficult to procure," just as a bookseller might note of some rare book in his catalogue, that there were but few copies remaining.

In conclusion, the prospectus warns you, that to secure the transmission of the articles, the amount of the order must be at least *twenty-five francs*—that several

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persons might unite in forming a list, but that it must be signed by one only,—and this brings me back to our travelling clerk.

He had introduced himself to an abbé, and had received an order; thence he had repaired to the house of another priest, had shown that order, and received another; and this he had done till his orders in that diocese were of sufficient value to pay for a journey.

Some weeks later, a package arrived at ——. Know, reader, that I could put a proper name in the place of these dashes; and if I do not, it is because my object is to attack things, not persons. I respect or pity the clergy of Rome. Her institutions I detest.

The package of relics, indulgences, and dispensations arrived then at the abbé's house, and he rejoices in the hope of selling retail what he had bought in the gross; but, O cruel disappointment! the bishop refuses his sanction.

“But, my lord, these relics and papers are perfectly authentic.”

“That is true.”

“They possess, then, the same virtues as those which you yourself procure from Rome to sell again to us.”

“Undoubtedly.”

“Why, then, keep me from going to the fountain head, and oblige me to receive these articles through the channel of your intervention?”

“ Because ”—

“ Because what ? ”

“ Because ”—

“ I do not understand you.”

“ So much the worse.”

“ But, my lord, what am I to do with the relics ? ”

“ Return them to the travelling agent.”

“ And what if he refuse to take back his merchandise ? ”

“ You can refuse to pay for it.”

The abbé was obliged to submit to his diocesan, but he avenged himself on the agent, to whom he refused payment. And in order to strengthen his hands, he associated with him such of his brethren as were implicated in the same cause. The travelling clerk, although the representative of a house pretending to act only “ to the glory of God,” grows angry, institutes legal proceedings, carries the case before a court of justice, and is condemned there.

Reader, let us take leave of the agency and its clerk, and turn to what is of more importance—Rome and its traffic. Declare then, yes or no—declare with your hand upon your heart—is not this a religion of money ? Do you not blush to think that this is the religion of your fellow-countrymen, the religion of your family,—perhaps even your own ? Will not all these enormities open your eyes—sealed, perhaps, by habit and prejudice

—to the light of simple common sense? Can you still, without disgrace and shame, nay, without danger to your immortal soul, continue in a church which makes a merchandise of its salvation? For myself, I have desired to fulfil a twofold duty towards you: to point out error—this I have done; and to show the truth—this I proceed to do.

My condemnation of the doctrines of Rome implies no condemnation of the doctrines of Christianity; on the contrary, I separate the two things, as the wheat from the tares. Christianity is the wheat—Romanism the tares. The one will enter heaven, the other will be cast into hell. But how, you may ask, am I to distinguish real Christianity, since Romanism assumes that distinction to herself? The answer is simple. The wheat—the good seed—was sown first by the Sower; the tares were not scattered till afterwards by the enemy. Thus the good grain of Christianity is that which fell from the hand of Christ and his apostles, and the bad seed is that which was brought in later by the Romish clergy, too fond of honours, power, and gold, not to be enemies to truth. In other words, the Gospel from the lips of Jesus Christ and the pen of his apostles is truth; all that priests have added to this Gospel is falsehood. Now the difference between the Gospel of Christ and the teaching of Rome is too striking to escape the notice of any who will compare the two. From his

lofty throne the Pope exclaims, "Bring me money, money, and I will save your souls!" From His exalted cross Christ says, "By grace ye are saved through faith, and that not of yourselves, it is the GIFT of God." The Pope, scared by that voice which, echoed in the Bible, is heard everywhere and heard for ever, forbids the reading of that Bible; but, blessed be God, Societies are formed, which, in spite of the thunders of Rome, go forth and distribute His Word to the utmost limits of the earth. The exasperated Pope exclaims, "O people! you are deceived; read it not!" Christians reply, "We do not wish you to take our word — read for yourselves!"

"No!—close your eyes!"

"On the contrary, examine!"

"Believe me; I am the Pope!"

"Rather believe the Gospel; it is the Word of God!"

"I tell you that you require a dispensation for reading all bad books; pay me, then read the Bible!"

We, on the other hand, invite you to read the Bible; to read it without payment. As Christ "ever spake openly to the people;" as the apostles wrote openly to all the churches,—so do we. We have nothing to conceal. We proclaim the truth in the high-ways, upon the house-tops; and this book, containing the very words of Christ and His apostles, we bid you take it without

money and without price; for if you are poor, know that we GIVE it.*

“Come to Rome.”

“No, go to Christ.”

“I will give you my benediction; I am Pope.”

“Christ will give you his salvation; Christ is God.”

“I will confess you, you shall do penance; or, better still, you shall buy a dispensation of me—me, the successor of St. Peter.”

Peter himself speaks, and in the Gospel exclaims, “Thy money perish with thee, because thou hast believed that the gift of God could be purchased with money.” Acts viii. 20.

“Buy! buy my consecrated chaplets, my ecclesiastical dispensations, my plenary indulgences!”

“No.—‘Without money and without price,’ says the Lord. ‘Come unto me, ye that are weary and heavy laden, and you shall find rest to your souls. Learn of me, for I am meek and lowly of heart. I am come to seek and to save that which was lost. Look unto me, and be saved!’”

“No, no! It is false! Buy! buy!”

* When the Romish clergy pretended that our Bibles were falsified, the author of this little tract made a public offer, through the daily press, to distribute Romish Testaments, if the clergy would sanction it. He received in answer an anonymous letter, requesting him to keep silence.

Heaven's lightnings fall upon the Vatican, silencing its mock-thunders—Luther and Calvin stand up with the Bible in their hands—the printing-press comes to their aid—the Holy Scriptures are translated into all languages—and the people, aroused from slumber, ask each other, how it is that they have borne the yoke of Rome so long? The breath of God revives the face of the earth, and in a few years one-third of Christendom abandons the Pope to follow the Gospel. The rest, too careless to examine, remain as they were, and receive baptism, the host, and extreme unction in the church,—remain in unbelief and live in sin.

Roman Catholics, such is, in general, your position! Is it well to keep it? You may, without much danger, laugh at the Pope; but, beware! “God is not mocked.” My advice is very simple—Read the Bible! My request is not unreasonable—Examine these things! You know that Rome cheats you; but it is not enough to recognize error, we must also seek and receive the truth. And I end with these words—words spoken by God Himself, and worthy of all acceptance—“God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

Now that you have heard this declaration, Jesus adds, “Light has come into the world, but men love darkness rather than light.” Are you of that number? If so,

listen, and you shall hear how the Lord Jesus explains your preference of darkness—"Because their deeds are evil."

Will you, on the contrary, seek after and receive the truth? Then it is *of* you that He says "Ye work the works of God;" and it is *for* you that he adds, "He that heareth my word, and believeth on Him that sent me, hath everlasting life."