

moon); Wednesday, *Budh*, or *Buddh*, (the day of *Budh*; Saturday, *Smitdr*, (the day of *Satur*.)

The nations referred to above, could not all have fallen upon this practice by chance. They must have received it from a common source, probably from Noah and his descendants, and thence it was handed down through the Chaldeans, Egyptians, Hindus, Greeks, and Romans to our ancestors.

Although the Sindhritic system of astronomy is much preferable to the Paganic, it is far from being free from philosophical and religious falsehood. A gross and degrading superstition pervades it throughout. The sun, moon, and stars, are supposed to be animated intelligences, and receive the worship due to the Creator. Their influence for good and evil in human affairs is all-powerful. On their movements depend the fate of nations. A transit of a planet over the sun, or the sun's entering a sign, a constellation, an eclipse of the sun or moon, or the sun's entering a sign, are events, fraught with the most awful vicissitudes. Nor the every-day details of Hindu life less influenced by the heavenly bodies. A man's destiny for time and eternity depends on his horoscope. A star regulates his sleeping and waking, his eating and drinking, his sowing and reaping, his journeying and sojourning, his marriage and giving in marriage, his life and death. By the lunar mansions, the physician is directed in administering medicine to his patient. If the liver begins on an unseasonable day he will die, even if the waters of immortality could preserve his life. If on a favourable day, he will recover without medicine.

Thus the most sublime of all science has been degraded to a grovelling superstition by the self-constituted wise men of the East, and thus it must lie prostrate until Christianity comes to its rescue.—H. & F. Record

POPERY.

As public attention has been and is concentrated on Popery, in its religious, ecclesiastical and political phases; and as we are trusting on a struggle which is to evaluate in its success or destruction, we propose to enumerate a few of those claims and strong pretensions which it makes, as a great politico-ecclesiastical power. They will be found useful in assisting us to deliberate on many of those demands and discussions with which the journals are filled. Instead of observing any order, we take them as they occur, and content ourselves with only touching on the various points.

The Papacy claims universal temporal dominion over territories. Adrian IV., writing to Henry II. of England, says, that all lands upon which the Sun of Righteousness hath shone, do belong to the patrimony of St Peter, and of the Holy Roman Church."

The Papacy denies salvation out of its pale. "It is essential," says Boniface VIII., "to the salvation of every human being to be subject to the Roman Pontiff."

The Papacy claims supremacy over all men. "I cannot find," avers Gregory VII., "that when the Lord conferred to Peter the keys of heaven and hell, he made any exception in favor of kings." When Pius V. communicated Elizabeth, he deposed her, and Elizabeth deprived of the pretended right to the kingdom of England, and of all dominion, dignity and privilege whatsoever, and that all the nobility and subjects of the said realm who have sworn to her in any measure whatsoever, are for ever absolved from any such oaths and from all obligations of fidelity and allegiance. We likewise command all the nobility, subjects, and others above mentioned, that they do not presume to obey her orders, commands or laws for the future." Henry VIII. was by Paul III. "excommunicated, anathematized, cursed, and condemned to eternal damnation."

The reading of Scriptures by the laity was first prohibited in 1229. The Council of Trent still more emphatically denounced this "presumption." Leo XII. (in 1834) calls Bible societies "deadly pastures," and the present Pius desires, to use his own words, "to join eagerly in their reprobation." For a Roman to possess a Bible is a misdemeanor punishable with imprisonment, and several young men were recently imprisoned for this crime. In Maynooth, it appears from a Parliamentary return, that a Bible is scarcely known, and no student is required to possess one. Peter Dens, the Fifth, is a far more important authority there.

The teaching of the Papacy on the subject of oaths and solemn engagements is the most alarming, so far as human society is concerned, of any. Its other teachings may be equally or more presumptuous and blasphemous, but they are intelligible and patent. Here, however, we are lost among casuistics which destroy all confidence between man and man. A text-book at Maynooth, Bailly's Theology, says, "A promissory oath obliges, unless a legitimate cause excuses." Let us see, then, what some of the legitimate causes are. "The hindering a greater good," is one. When the swearer finds, or thinks he finds, that the violation of his oath would tend to a greater good than his observance; or when the intention of the swearer is not what his lips express. Some instructive specimens of lawful or laudable evasions are given by Roman authorities. Alphonsus says, "we may not only equivocate, but confirm the equivocation with an oath, for a just cause." A priest may lawfully say on oath, "I do not know" of a crime, which has been confessed to him. "The accused or a witness may swear that he is ignorant of a crime of which he is not ignorant, by understanding that he does not know it," so as to give evidence concerning it." The Lateran Council declares that "those are not to be called oaths, but rather perjuries, which are taken contrary to ecclesiastical utility and the institution of the Fathers" and the seraphic Thomas Aquinas gives us the reason why subjects are relieved of their

allegiance to an excommunicated monarch, because "a heretic cannot govern the faithful." Urban VI. declares that "engagements of any kind, even when confirmed by oath, with persons guilty of schism, or heresy, though made before their apostasy, are in themselves rash, unlawful, and void." Nor are these mere abstractions. Not to multiply illustrations of the uses to which they have been turned, we may point to the cases of John Huss and Jerome of Prague, who consented to appear before the Council of Constance on the faith of a safe conduct; and who, in violation of the sacred pledge, were both burned alive. The Council considering that "no schism should arise to the Catholic faith or Church's jurisdiction," "such safe conduct notwithstanding."

Even mental reservations have been made the groundwork of an enormous superstructure of imposture. To quote from Dens a single dogma, it is said, "in every promissory oath, however absolutely made, certain tacit conditions are understood." For example, an adulteress can deny her guilt to her husband, if she has previously confessed to the priest, and by confession the crime is removed. This is also the solution of a riddle which has puzzled many persons who have heard of Helena solemnly deposing a name for which they were about to suffer, and which had been brought home to them by the clearest evidence. The key to the problem hangs here—it had confessed their sins, and received absolution, and therefore they were free to affirm that they were perfectly innocent! As to Casteln's special pleading for a servant denying that his master is at home when he is at home, and sundry ingenious quibbles of a similar sort, they are scarcely more censurable than are the sophistries of Dr. Paley. The master device by which the Romish priests gain a ray of escape from the oaths, vows, promises, or affirmations, is to construe everything according to the intention of the speaker, and with a view to the good of the church.

The Papacy claims the right to use the carnal as well as the spiritual weapon. A work in repute at Maynooth is *De heretico*, who says, "The Church retains her jurisdiction over all apostates, heretics, and schismatics, though they do not now belong to the body, as the leader of an army has a right to punish severely the deserter, although his name be erased from the roll." Another great authority in this Irish seminary, endowed from the public funds of Boston, says, "They who deny that heretics are to be put to death, ought much rather to say that they are much more to be put to death, for heretics are not so prone to steal and kill and the souls of men than their bodies." The well-known *Seraphic* passage, "Drunk with the blood of the zinnir," the Popish commentators remark on thus, "The Protestants foolishly expounded it of Rome, for that they put heretics to death, and allow of their punishment in other countries, but their blood is not called the blood of zinnir, no more than the blood of thieves, for the shedding of which, by order of justice, no commonwealth shall answer." All history terms with practical commentaries on these doctrines.

The tariff of Pope John XXII. regarding the rates at which supplies of grain should be advanced, and subjects for certain ones purchased, is well known. It is too fully quoted. A few of the least abominable may be mentioned.—For a layman murdering a layman, 7s. 6d.; for murdering father, mother, wife, or sister, 10s. 6d.; for striking a clergyman without drawing blood, 10s. 6d.; for a priest keeping a concubine, 10s. 6d.; for burning the house of a neighbour, 22s.; for forging the Pope's hand, 41 7s.; for forging letters apostolical, 21 7s.; a king going to the Holy Sepulchre without licence, 47 10s.; taking a false oath, 9s.; deprivation for a bastard to enter into holy orders, 18s.; for a man found hanged, to get Christian burial, 21 7s. 6d.; changing a vow 15s.; going into a monastery alone, 18s.; for remission of a third part of one's sin, 41 10s.; license to eat meat in Lent, 10s. 6d.; to marry at prohibited seasons, 42 5s. Permission to commit, or pardon of crimes too shocking to be mentioned, was granted at rates varying from 9s. to 42 10s. Jeremy Taylor says of the publication—"It is a book in which a man may learn more wickedness than in all summaries of vices published in the world."

We have not adhered to the countless practices and impostures of Romanism—to its mass, its confessional, its miracles, its monuments—our object being to confine attention to those doctrines and decrees through which it seeks to uproot all human obligations which are not subservient to its own interests, and to sap the very foundations of ordinary morality.—*Scottish Press.*

DR. CAREY'S EARLY STRUGGLE.—Carey was a journeyman shoemaker, in the small hamlet of Hocklet, a few miles from Northampton; and when, as a "consecrated collier," (the term of reproach applied to him by Sydney Smith, in sneering at his missionary efforts,) he removed to the neighbouring village of Moulton, it was to preach to a small congregation of Baptists, for a salary under £20 a year, and to teach a school besides, that he might eke out a scanty livelihood. To Sydney Smith, as to some tens of the British population, at that time, it looked ridiculous enough that such a man should not only trouble his own mind, and try for years to trouble the minds of others about the conversion of 400,000 pagans, but that he should actually propose that he himself should be sent out to execute the project. He succeeded at last, however, in obtaining liberty to bring the subject before a small religious community, of which he was a member; and on the 2nd of October, 1792, at a meeting of the Baptist Association at Kettering, it was resolved to form a missionary society, but when the sermon was preached and the collection made, it was found to amount to no more than £12. 13s. 6d. With such agents as