

hundred and fifty or two hundred people met together, dressed in the extremity of the fashion, painted as red as Bacchantes, poisoning the air with perfumes, treading on each other's gowns, making the crowd they blame, not one in ten able to get a chair, protesting they are engaged to ten other places, and lamenting the fatigue they are not obliged to endure, ten or a dozen of card tables crammed with Dowagers, &c. &c. and you have

an idea of an assembly. I never go to these things when I can possibly avoid it, and stay, when there, as few minutes as I can."

But here we must pause, for the present, and, in a future number, shall resume, if the Lord will, that part of the volume which treats of her religious character and doings.

## WHAT IS POPERY?

(Continued from page 279.)

Having examined the ethics of the College of Maynooth, we now come to her standards of divinity. Is there any thing in them on the subject of putting heretics to death? Here is *Cornelius a Lapide*, one of the most valuable commentaries to be found in the College. He says on this subject, in his commentary on the 18th chapter of Matthew, on that important parable, the wheat growing together with the tares until the harvest: "From this place (ver. 29), where Christ forbade those tares to be torn up, but directed that they should be allowed to grow together with the wheat, the broachers of new doctrines vainly infer that heretics are not to be punished and cut off; because by parity of reasoning they might infer, from the same place, that homicides and thieves are not to be cut off, for they also are tares. I say Christ, in this passage, does not forbid that they should be torn up, but that no one should pull them out without distinction, nor at the time when they cannot be distinguished from the wheat, or when there is a danger of the wheat being plucked up along with them, as Christ himself explains it.—(Verse 29.) This does not apply when any one is manifestly heretic, and especially if he dogmatize, that is, put forth his opinions and infect others with his heresy: for such a person injures the faithful and the Church more severely than a homicide: for the one kills the body, but the other the soul. See 1 Cor. v., 13; Galatians v., 12, where the apostle orders that impious persons, especially false teachers, shall be removed and cut off."

We turn now to his commentary on this passage in Corinthians, to which he refers us, which we find as follows:—

"You will say, if we cannot judge those who are without, then the Church cannot judge and punish heretics and schismatics, for these are *without*, i. e. out of the Church. Answer,—That those are out of the Church, because they are deprived of the advantages of the Church; yet they are *within*, because they are subject to its jurisdiction—for by this very fact that they retain the character of baptism, they remain by their first profession united, bound, and subject to the Church, whence they are bound by the fasts, feasts, and other laws of the Church; and they are in the Church, as slaves are in a family, and imprisoned criminals in a city."

There is civil and religious liberty for you in the College of Maynooth! Here now is another class-book which every Roman Catholic student in Maynooth is obliged to purchase. It is printed

for Maynooth, in Dublin, and contains in its title-page a beautiful vignette of the College, thus bearing on it the stamp of Maynooth. This is a commentary on the Scripture by Menochius. On this same text what do we find in this class-book? On this same parable we find as follows: "Lest while we gather the tares, &c.—lest you injure the good, while you endeavour to eradicate the bad, add that those who are tares and bad sometimes become good. Christ does not forbid heretics to be taken away and put to death, on which subject Maldonatus is to be consulted in this place." Here you see is Menochius, the class-book, referring to Maldonatus, the standard, in which the subject is treated more at large, as the President informs us.

Here, then, is one of the standards, and I pray you listen to its language. I must not apologize to you for those long and wearisome details.—Recollect you are called to pronounce on matters of fact. You want plain, sober, calm, clear evidence of truth. Now, what saith this standard of Maynooth? This is the commentary on the passage:—

"MALDONATUS—Matthew xiii, 16.—There are some who abuse this place by trying to prove that heretics are not to be punished or put to death, which they who do, seem to me to be anxious about themselves. First, indeed, it does not refer only to heretics, but to men who are children of the devil, as opposed to the children of the kingdom, among whom heretics are the chief species but not the only kind. Therefore they who deny that heretics are to be put to death, ought much rather to deny that thieves, much rather than murderers, ought to be put to death, for heretics are so much the more pernicious than thieves and murderers, as it is a greater crime to steal and slay the souls of men than their bodies. Therefore almost all the ancient authors, as Chrysostom, Jerome, and Augustine, interpret this of heretics, not because they are the only tares, but because they are most especially so. Besides, although heretics alone are understood, nevertheless the father of the family does not absolutely prohibit the tares to be rooted out along with them: for then, according to his opinion and will, they are not to be rooted out when there is any danger, lest the wheat be plucked up with them, as the divine Augustine and the divine Thomas, that greatest of theologians, has observed." (*Secunda Secunda*, qu. 10, art. 3, ad. 1; et qu. 11, art. 3 ad. 3.) Now recollect these two names associated here, as it