

vice of the "*Beast*," I will endeavour, since I have been initiated into some of the mysteries, to state what I think is the probable reason for keeping a register of the names of those poor unfortunate children, who, Maria Monk declares, are first baptized, then murdered, and finally thrown into the pit. I think it is very probable that the Nuns do not generally know that the children are all murdered, but, that they, on the contrary, are made to believe that some of them, at least, are preserved and sent to the Foundling Hospital. In order, therefore, to gratify these poor deluded women, the birth of the children is put upon record, that they may afterwards know how old their children are, and, from time to time, have the gratification of seeing and conversing with them. If the children are females, the day may come when they, too, will be introduced as novices, and ultimately take the veil themselves. In Popery every child that is christened has its name registered, and if this ceremony were omitted, the Nuns would consider themselves too much slighted to submit to it. Therefore, as it is the policy of Popery to be all things unto all men, this punctilio must be complied with. Be the reason what it may, we have no reason for disbelieving the fact as it is stated.

In order that the public may see how completely the Romish Priesthood can screen themselves from detection in any unlawful intercourse they may have with females, we will lay before the world the doctrine of the Romish church on the subject of those who are possessed with the devil. Let any one judge and decide upon the reason why such a doctrine was invented. Their doctrine upon this subject is, that, The devil has the power, and actually exercises the power, of assuming a human shape, and, under the appearance of a man, of seducing females. But, strange to tell! in this case, the offspring of such connexion, is said to belong not to the devil, neither to the woman, but "*sed illius cujus est semen.*" Ligor. Theol. Prax. Conf. C. vii. N. 111. This is the most com- modious doctrine that Popery, or rather the devil, [for none but a demon could have devised it,] could have framed, in order that the Priests might indulge with impunity their lustful appetites. Under the cover of this "*doctrine of devils*," a licentious Priest, in order to exculpate himself from the condemnation of illicit connexion, has nothing more to do than to lay it to the charge of the devil. It would be in vain for the woman to pretend to identify the Priest's person. He would tell her it was the devil, who assumed his shape, and imitated his voice; and he being a Holy Confessor, she would be obliged to believe him. Nor does the abomination end here, for the doctrine is so well adapted to accommodate licentious-