

**MONASTIC INSTITUTIONS:
THEIR ORIGIN, PROGRESS,
NATURE, AND TENDENCY**

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Monastic Institutions: Their Origin, Progress, Nature, and Tendency by Samuel Phillips Day

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SAMUEL PHILLIPS DAY

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MONASTIC INSTITUTIONS.

MONASTIC INSTITUTIONS;

THEIR

ORIGIN, PROGRESS, NATURE, AND TENDENCY.

BY

SAMUEL PHILLIPS DAY,

LATELY CONNECTED WITH THE MONASTERY OF THE PRESENTATION ORDER
AT TOUGHAL.

WITH AN INTRODUCTION BY A CLERGYMAN OF
THE CHURCH OF IRELAND.

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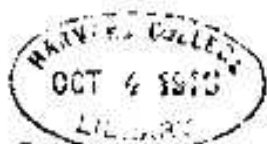
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TO

The Clergy of the Church of Ireland,

THE UNCOMPROMISING DEFENDERS AND STERNOUS UPROLERS

OF THE

"FAITH ONCE DELIVERED TO THE SAINTS,"

THIS UNWISSE ATTEMPT

TO DELINEATE THE FEATURES OF MONACHISM,

IS, AS A TOKEN OF ESTEEM,

MOST RESPECTFULLY DEDICATED, PRESENTED, AND INSCRIBED,

BY THEIR FAITHFUL AND DEVOTED SERVANT,

THE AUTHOR.

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PREFACE.

ABOUT nineteen years ago, the Abbé F. De La Mennais published a work in Paris, entitled, "De la religion, considérée dans ses rapports avec l'ordre politique et civile." In it he speaks of the determination of the French government, with respect to monastic vows and establishments, and he complains of the constituted authorities refusing to sanction or legalize vows of monastic seclusion, celibacy, mortification, and obedience. The Church was thus restrained from enforcing those obligations, which have occasioned so much idleness, vice, and misery, in the world; and have proved in all ages one of the firmest props of papal delusion and imposture. The evils resulting from monastic vows and imposed clerical celibacy, are notorious and

appalling; and we cannot but applaud the wisdom and firmness of the French government of that day, for determining to withhold from the priesthood the power of perniciously tampering with the consciences of men. It restrained these clerical despots from practising upon the ardent feelings of the young and inexperienced, especially among the female sex, and from rendering men generally useless as members of society; often miserable, and sometimes guilty to a greater extent, than a more unrestrained commerce with the world would make them. The state did not prohibit individuals from taking upon themselves, or from keeping, as many religious obligations as they pleased. Its maxim was, "L'état ne s'en mêlera pas: ce sont là des choses d'un ordre plus élevé qui se passeront entre la conscience et Dieu." But fully convinced that the pretended solitude of the cloister had been witness to as much real wretchedness, as much secret guilt, as much spiritual, aye, and actual, substantial wickedness, as the scenes of public life, it was considered an act of sound policy to put a