

**NO POPERY:
STANZAS**

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No popery: stanzas by Verax

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VERAX

NO POPERY: STANZAS

N O P O P E R Y.

STANZAS,

IN TWO CANTOS.

EDITED BY

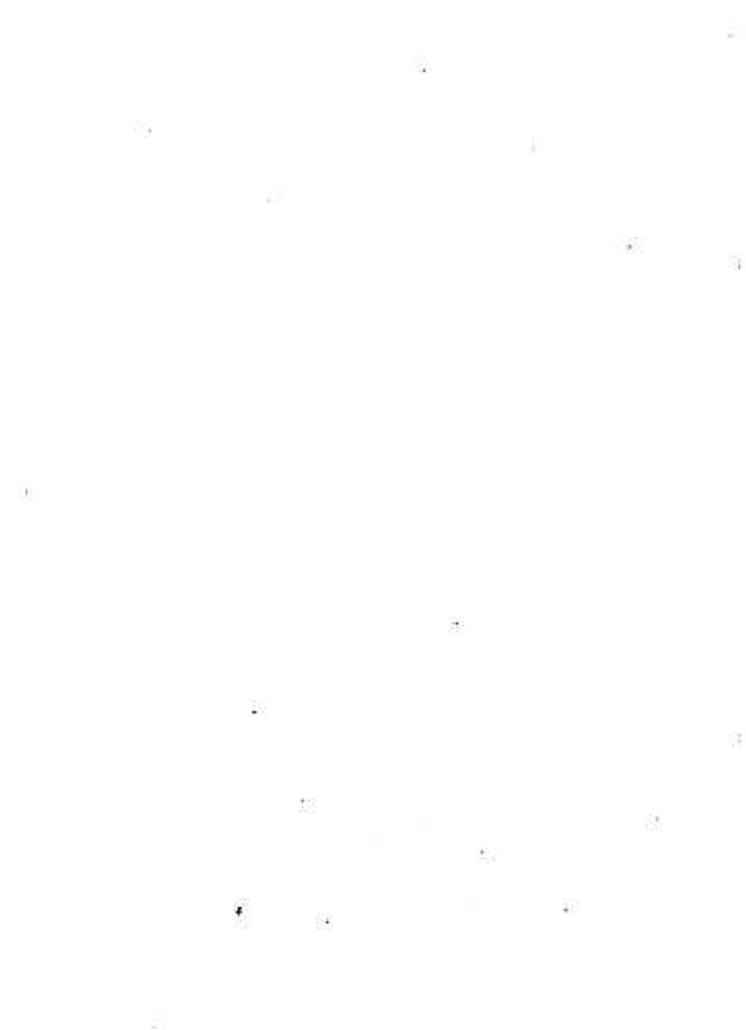
V E R A X.

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P R E F A C E.

It is not necessary to relate in what manner the following lines came into the possession of the editor. The author has long been in that position in which the love of fame cannot affect him, nor the desire of reward influence him. He did not wish the verses to be published in the usual way. They are given to the public in the hope that their publication may be useful. He has long been thoroughly convinced that Popery, in all its general bearings, is the enemy to the religion, happiness, and freedom of mankind; and that it ought to be opposed to the utmost, in every manner consistent with the peace of society.

That Popery, as a system, is destructive of intel-

lectual and civil liberty, is a truth which both the past history of the world, and its present condition, completely demonstrate. In whatever country we trace its footsteps, we invariably find ignorance, oppression, and misrule, every way predominant. It wages an incessant war with all that is noble, patriotic, and progressive in human nature; and creates and fosters a spirit of mental prostration, and religious intolerance. The system is ubiquitous; it is every way present. It stands at every moment of time between a man and his own thoughts; and is always in a position to catch the faintest aspirations after political or social changes, no matter how urgently called for and beneficial in their tendency. Popery, to secure the fulfilment of its unhallowed purposes, has established a regularly concentrated system of espionage and intrigue—the prolific source of innumerable crimes and falsehoods, both among states and individuals. It is a terror to princes, as well as to the people.

These opinions the author of these stanzas entertains. They have not been adopted from second-hand sources, but are the result of most profound and

comprehensive investigations into the ecclesiastical laws of the Church of Rome, from the earliest times to the present day; and from a careful examination of these laws with the purely civil and political institutions of every country in Europe. His conclusions on the character of the Papacy are, therefore, fair and logical deductions from a vast host of historical facts and sound arguments, and are not the mere result of superficial and narrow views, or interested and bigoted prejudices. His firm conviction is, that the world will never know peace till God, in his providence, shall deal with Popery, as he dealt with the ancient heathens,—He withdrew the people from the priests and the priests from the temples.

The editor was well acquainted with the author of these stanzas; and it is necessary to add that the author always believed,—and the two Cantos now published are written on the hypothesis,—that Popery will perish by the gradual alienation of its people from the follies, superstitions, and errors which its Priests, like the Priests of heathen Rome, will endeavour to

retain, till God's time come, when their power shall be at an end.

The reader is requested to excuse some repetitions of sentiment and metaphors in the following stanzas. They were, in some measure, unavoidable, from the nature of the subject, and from the attempt to describe the effect of the oaths to uphold the Papal supremacy upon the various classes of its dupes—the Pontiffs, the Priests, and the Laity.

VERAX.

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