

**POPERY AND JESUITISM AT
ROME IN THE NINETEENTH
CENTURY: WITH REMARKS ON
THEIR INFLUENCE IN ENGLAND,
IN TWENTY LETTERS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649676811

Popery and Jesuitism at Rome in the Nineteenth Century: With Remarks on Their Influence in England, in Twenty Letters by L. Desanctis

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

L. DESANCTIS

**POPERY AND JESUITISM AT
ROME IN THE NINETEENTH
CENTURY: WITH REMARKS ON
THEIR INFLUENCE IN ENGLAND,
IN TWENTY LETTERS**

POPERY AND JESUITISM
AT ROME

IN THE NINETEENTH CENTURY.

WITH

REMARKS ON THEIR INFLUENCE IN ENGLAND.

In Obsequy Letters.

BY L. DESANCTIS, D.D.,

LATE PARISH PRIEST OF THE MADALLENA AT ROME,
PROFESSOR OF THEOLOGY, AND OFFICIAL THEOLOGICAL CENSOR OF THE
INQUISITION, ETC., ETC.,
NOW MINISTER OF THE REFORMED ITALIAN CHURCH AT GENEVA.

LONDON:
WERTHEIM AND MACINTOSH,
24, PATERNOSTER-ROW.
1862.

110. a. 42.

INTRODUCTION.

SUMMARY VIEW OF POPERY AND JESUITISM AT ROME, IN THE NINETEENTH CENTURY.

ROMANISM should be studied at ROME. Protestants who have investigated Popery in books and in their own land, must not flatter themselves that they are thoroughly acquainted with the subject. Books exhibit either the Popery of the middle ages, or the poetic Popery of Chateaubriand; and Protestant countries, the Popery of Bossuet, associated with that of Wiseman; which, indeed, if permitted to increase, will in due time expand into Roman Popery, although meanwhile it is only Popery in the germ, awaiting full development to mature the poisonous flower, which strikes its deadly roots at ROME.

Since the Council of Trent, Popery has assumed a new aspect. It has become identified with Jesuitism, a system which always varies with circumstances; and an intimate acquaintance with Popery is not now to be obtained by seeing it anywhere, nor even by belonging to its communion: it is needful to have seen it at Rome, to have been identified with it at Rome. There

are many Romish prelates who know nothing of the interior of the Roman Courts, and in these Courts consists the essence of Romanism.

But the abominations of Popery cannot be exposed within the limits of a preface: we must only glance at the subject from a few general points of view, which may serve to establish the proposition, that Popery, to be thoroughly understood, must be studied at Rome.

To form a conception of the immorality of the clergy, requires years of residence among the communities of priests and friars; but when such experience has proved their most serious discourse to be either a tissue of detraction, or restricted to politics; their most creditable diversions to consist in card-playing; when it has unveiled the vicious habits of men who daily perform mass, communicate, and preach a morality which they do not practise; he who has attained this experience may speak with some certain knowledge of the morality of the Romish clergy. Further, if he occupies the position of confessor, spiritual director, or preacher, which discloses to him the immorality of the convents; or has occasion to consult the records of the Vicariate, wherein are registered the public delinquencies of the priests; or those of the Congregation of Bishops and Regulars, which contain the public delinquencies of the monks and nuns, he may surely, without fear of exaggeration, describe Popery as she is with regard to her corrupt morality.

To be convinced that the religion of Rome is the religion of money, you must do more than content

yourself with reading Napoleon Rousset's two treatises; you must go to Rome, and visit the office where the bishoprics of the whole world are disposed of, and their marketable value determined; where all ecclesiastical benefices are sold for money, and where, for money, matrimonial dispensations are obtained. You must visit the *Segreteria dei Brevi*, where dispensations are sold at a high price, authorizing breaches of the canons or decrees of Councils. You must penetrate the other secular offices of the Church, described in our Letters, and pass several years in Rome as a parish priest; to be aware of the extent of the merchandise and wares of the great Babylon of the Apocalypse. Two years ago, the Author of these Letters published a computation of the ecclesiastical sales effected in the insignificant State of Rome. The single item of clerical casualties amounted to the enormous sum of 3,160,650 Roman scudi, or 17,680,050 francs (704,000*l.*) per annum among a small population of 3,000,000; and this includes only the casualties of the priests, not to mention what are called Ecclesiastical Goods, the Datary's Office, Briefs, Indulgences, and all the other articles to be sold in the Roman Secretariates, nor yet such benefices and employments as have to be filled by priests or friars, &c. This is indeed the RELIGION OF MONEY.

The study of Bossuet, Wiseman, or others, whose writings are intended to influence Protestants, affords no true idea of Papal doctrine; that, too, must be learnt at Rome. The Church of Rome has two systems of doctrine: the one OFFICIAL, the other REAL.

The skilful theologians who write in order to attract Protestants over to the Romish Church, put forward her *official* doctrine, and dissimulate or deny her *real*. But go to Rome and take notice there, whether the Catholicism taught by Wiseman, Bossuet, and others, be the Catholicism of the Pope. Bossuet, for example, denies that the Romish Church prohibits the reading of the Bible, while all the Popes, down to Pio Nono, do nothing but issue Bulls and Encyclical Letters against any such practice; and to prove that it is not the version of the Bible Society alone which is held in odium, but the Bible itself, it is prohibited even as translated by *Catholic Authors*. These are the words of Pope Pius IV. in Rule IV. of the "Index." But as though this was not sufficient, Pope Pius VII., by a decree of January 17, 1820, included in the "Index Expurgatorius" the translation of the New Testament by Monsignor Martini, formerly Archbishop of Florence. Bossuet denies that the Romish Church adores the Cross, images, relics, &c.; but go to Rome, and you will see the Pope prostrate himself before the Cross in his own person, and pray before images and relics; you will see him with his own hands offer incense to the Cross, to images, and to relics; and not content with all this, he causes HIMSELF to be adored. Thus to every *official* doctrine of Rome a *real* one may be opposed, to contradict and nullify it.

The essentials of JESUITICAL Popery can only be comprehended at Rome. There, in the offices of the Secretary of State, and the Secretary of Extraordinary Ecclesiastical Affairs, the whole Papal mystery is un-

folded. *There* exist the records of all she has effected, not to convert kingdoms to Christ, but to herself. England, wealthy England, is the country which the Church of Rome is most anxious to reconquer, and *there* are to be found the histories of all the contrivances and all the plots which have been devised in Rome to ruin England. Whoever might succeed in penetrating to the thrice-secret archives of the Vatican, would not only see full evidence in proof of the Gunpowder Plot, the Massacres of St. Bartholomew, and the Dragonnades, but would perceive that they were all arranged, concocted, imagined at Rome, with many horrible things beside, which he would be unable to explain. But without perusing the secret archives of the Vatican, a little good sense would suffice to discover the joy which kindles in the rubicund faces of the Cardinals at hearing of the progress of Puseyism in England! They assemble, evening after evening, after having visited the Father General of the Jesuits, to congratulate themselves on the triumphs of the Oxford Professor and his adherents; to console themselves with the advances of German Neology, French Socinianism, or Swiss Radicalism. During these infernal evening meetings of Cardinals and Prelates, over which Father Rohotan presides, universal anarchy, universal irreligion, is expressly desired, that thus a door may be opened through which they may enter to devastate and destroy. They do not, however, content themselves with passively wishing for such results, but they use all the means in their power to promote these horrors. Strange contradiction!

During the same conversation, the same persons who applaud *Tractarian Superstition*, equally applaud *Rationalism, Socinianism, and Infidelity!* But will these forms of error advance the interests of Rome? She is directed by the Jesuits, and finds all paths alike good, which conduct her to the end.

There is another method of which the Jesuitical Romish Church avails herself, in order to retain or to allure worldly men in all countries. She has studied human nature; she knows that the natural man receives not the things of the Spirit, because they are spiritually discerned; she does not seek after the *little flock*, which enters in at the *strait gate*, but after the *multitude* which rushes down the broad way. She has, therefore, substituted a false and *material* worship for that which is in spirit and in truth. No sooner was she seated on the throne of the Cæsars than she perverted two sentences of the Gospel: instead of saying, Blessed are ye poor, she says, Blessed are ye rich; and instead of saying, Woe unto you that are full, she says, Woe unto you that are empty! She knows that men of the world love magnificence and luxury; she has, therefore, introduced magnificence and luxury into her Churches and her Liturgy; and as she pleases worldly men, so she pleases worldly women: while in Rome, beyond all other places, this inordinate luxury is displayed.

The sense of beauty is natural to man, but carried into worship it lands him in Paganism. Worship in spirit and in truth consists in the union of the soul with God, and this is effected not by *sense*, but *faith*;