

**THE FIFTH OF NOVEMBER;
OR, ROMISH PLOTTING
FOR POPISH ASCENDENCY,
AN ADDRESS; PP. 10-50**

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THE
FIFTH OF NOVEMBER;

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ROMISH PLOTTING FOR POPISH
ASCENDENCY.

AN ADDRESS TO THE YOUTH OF ENGLAND.



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THE FIFTH OF NOVEMBER.

DEAR YOUNG FRIENDS,

THERE are many commemorative days of far less importance than the fifth of November; but whether it should be observed by kindling bonfires, and letting off squibs and crackers, we have not now time to decide: I shall only in passing advise you to be very cautious in making sport with fire. Many people, who are older than you, have repented playing with gunpowder: their scarred faces to this day show their carelessness. It is to be hoped that, when you lads become men, you may be able to employ in honest labour all the limbs and faculties which God has given you. It will be no sport to lose either a finger or an eye; and no pleasant reflection afterwards, that you lost them by your own fault. When God suffers us to be deprived of health or limb, we must patiently submit to His will; but never should we throw away any of His mercies.

During many centuries our country was under the dominion of these Popes ; and the people, with the Kings and Queens at their head, were Papists. But it was not so from the beginning. Christianity was brought hither in the first century ; and some able historians have thought that the great Apostle of the Gentiles, St. Paul, was the first who preached it to our forefathers. Of this, however, we have no sufficient proof. Christianity had great opposition to struggle with ; and, at the time of the Popish Mission to this country, was confined principally to Wales and Cornwall, in consequence of the Saxon invasion : but our land was not lying, as the Romanists have represented, in the unmixed gloom of Paganism. There is abundant evidence to prove that even during the fullest triumph of Saxon Paganism in England, Christianity continued to shed its pure and hallowing influence over a large portion of the western part of the island, and was maintained by a zealous, devoted, and self-denying ministry. The Monk Augustine, and his companions, were at this period sent over by the Bishop of Rome, to teach the doctrines, and establish the practices and ceremonies, which then prevailed in

the Romish Church. For, before the close of the sixth century, opinions, usages, and ceremonies had been transferred from Heathenism into the bosom of the Christian church; and errors of the most fatal kind were mingled with the truth of the Gospel. Think of this!—An attempt made to commingle Christianity and Heathenism! What fellowship hath “light with darkness, and Christ with Belial?” The Romish Church is guilty of the sin and folly of attempting to join Belial with Christ. At an early period she practised the invocation of saints and martyrs, and showed an idolatrous veneration for their pictures, and images, and relics; thus adopting that kind of worship which had formerly prevailed in Heathen Rome. Indeed, to the present day, you see in Rome itself standing memorials of that sin, and of the adroitness of Romanism in accommodating itself to Paganism. The Christian churches there just took the place of Heathen temples. As the Heathen temples were dedicated to deified heroes, so are the Romish churches to canonised saints. Where Minerva had her temple, there stands one dedicated to Mary. Offerings and vows like those that were made to the former, are now paid to the latter. As
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the Heathens expressed their reverence for the gods by kissing them, so the Christians kiss images of saints. The very statue of Peter was originally that of Jupiter; and, in some instances, the very same statue that received reverence from the Heathen, receives it, as the representative of a saint; from the Christians. As to relics, Gregory I., the very Pope who sent Augustine to this country, pretended that he possessed some of the hair of John the Baptist, some of the wood of the true cross, and the chain of St. Peter. Parts of these he sent as presents to different illustrious personages, to be by them venerated, and to defend them from the enemy.

At the same period it was taught that the effect of baptism was the certain salvation of the soul; and many foolish ceremonies were observed when that sacrament was administered; and also in the sacrament of the Lord's supper, which was regarded as a sacrifice, and the sacrificial ceremonies of the Jewish dispensation were supposed to be in harmony with the spirit of that sacred ordinance. Indeed, just as doctrinal errors increased, was there an increased use of imposing ceremonies borrowed from the worship of the Jews or of

the Heathen. The dead were prayed for at the time of celebrating this perverted sacrament; and hence comes the custom of the Priests saying masses for the dead, which is a source of abundant income to their Church. Nor must I omit to name, as growing up in those times, the despotism of the Romish priesthood. When the people were brought to believe that the Priest could give to the baptismal water a mysterious influence, by which its application actually secured the regeneration of the soul; and that, by the same ministerial agency, the bread and wine of the Lord's supper were either miraculously transformed into, or mysteriously associated with, the real body and blood of Christ; they were prepared to put themselves wholly under the control of a priesthood that had acquired by this means unbounded influence. That influence was soon taken advantage of. The Priests impudently asserted, that salvation was impossible without partaking of these "tremendous mysteries" at their hands. And it was soon believed that they had the power to shut any person out of the kingdom of heaven by refusing him the sacraments. What an engine of torture and of tyranny the priesthood

then possessed, and still possesses, in the fallen Church of Rome! Such was the Church that sent Missionaries to convert the inhabitants of this country, who possessed at that time a Christianity much purer than Rome could teach. And she employs the same means still. Wherever Christianity is planted, and makes converts among the Heathen, she goes to "blast the blooming work of grace," and, backed by the cannon of Roman Catholic powers, she tries to force her dogmas upon the natives.

At this time, that is to say, about the close of the sixth century, came the Romish Missionaries to England; but found, on their first landing on the coast of Kent, both a Church and a Bishop. They settled at Canterbury, and were very successful among the Heathen population: but it must not be forgotten that it was not simply the religion of the Apostles and the Bible that they taught, but also the errors we have described; and that the Pope strongly recommended his Missionaries to accommodate their customs to the rites of the Pagans, in order that they might the sooner be induced to embrace Christianity. Having made many converts from Heathenism among the Saxons,
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