
**Dark Deeds of the Papacy Contrasted with the Bright
Lights of the Gospel**

Massy Dawson

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DARK DEEDS OF THE PAPACY

CONTRASTED WITH

BRIGHT LIGHTS OF THE GOSPEL :

ALSO,

The Jesuits Unmasked,

AND

POPERY UNCHANGEABLE.

BY THE REV. DAWSON MASSY, M.A.,
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CONTENTS.

CHAP. I.—ENGLAND'S DANGER AND ENGLAND'S CURE	page 5
II.—THE JESUITS UNMASKED	13
III.—DARK DEEDS OF THE PAPACY NEVER CRASING, AND BRIGHT LIGHTS OF THE GOSPEL EVER SHINING IN ENGLAND ..	38
IV.—DARK DEEDS OF THE PAPACY AGAINST THE CHURCH IN IRELAND.	99
V.—POPERY UNCHANGED AND UNCHANGEABLE.....	142
VI.—POPERY THE GREAT APOSTACY, AND PAPAL ROME THE GREAT BABYLON FORETOLD AND FOREDOOMED OF GOD..	180

TO MRS. BARKWORTH.

AS A ZEALOUS PROMOTER OF PROTESTANT PRINCIPLES,

THIS WORK,

UNDERTAKEN AT HER REQUEST,

IS RESPECTFULLY INSCRIBED,

BY THE AUTHOR.



THE
DARK DEEDS OF THE PAPACY.

CHAPTER I.

ENGLAND'S DANGER AND ENGLAND'S CURE.

All we hold dear to us as British subjects, sound Protestants, and sincere Christians, is in imminent danger of being irretrievably lost at this eventful crisis.

This peril is the more awful because it comes not from an open honest enemy ready to meet us face to face, and foot to foot on the battle-field of Christendom. Before such a foe the English Protestant Churchman, clothed in the whole armour of God, never quailed. Infidelity and heresy of every kind have been fearlessly encountered and completely vanquished by the Ithuriel-spear of Holy Scripture; and all other enemies, in a fair field, have owned the invincible prowess of our arms. The real and truly formidable danger, which now threatens us with utter destruction, comes from an enemy who moves with stealthy pace and measured tread, and never strikes the blow till sure of his prey. Nay, he fondly amuses the victim till lulled into baneful security, steals from the unwary adversary the secret of his great strength, robs him of his arms, and then obliges him to become an abject slave; or, if he reject slavery, deprives the helpless being of liberty, *aye of life*, and thinks that thereby he does God's service!

Let no man think that in this statement the truth is exaggerated. No. The reader of the following authentic details, including facts recorded in works, some of which are rarely accessible, will be constrained to admit that the half of the truth had not been told him! The attentive

reader will be convinced on a perusal of our account of the JESUITS,—those trained bands of Rome—that we fight not against ordinary flesh and blood; that our battle must be fought—if the contest is to be maintained at all—with enemies whose weapons and mode of warfare are “*after the power of Satan*,” cunning craftiness, unprincipled audacity, and union in evil, far beyond the reach of mere fallen man.

Whilst we were faithful to our trust, we were secure of Divine protection, and proof against all the subtilty of the devil or man. Such a position was confessedly held for a long period by this country, the ornament and bulwark of the Reformation. Before that glorious era, this island was in a comparatively miserable and barbarous condition. When the yoke of apostate Rome was thrown off, and the Church of England cherished the pearl of great price as she ought, the blessing of God descended upon our land; the springs of the human mind recovered their strength; and the privileges of all who trust in God through Christ were soon felt in the energy of character, self-respect, independence, truth, peace, and honesty, which are the fruits of union with Him, and the true elements of national greatness. Sensible of her pre-eminent position, and conscious of the cause, England, though not so zealous as she ought to have been in spreading the same truths and extending the same blessings to others, shrunk from any direct participation in the sins, and so escaped the plagues of the apostacy. On the contrary, whilst other kingdoms were successively scourged,—prosperity, greater than any hitherto enjoyed by an empire since the creation, was freely bestowed on this small island. Her internal security equalled her external. Every Englishman's house was his castle.

The case is altered now, and the downward course has begun. Forgetful of her duty, and unmindful of her responsibility, the State has gradually changed our policy, and abandoned our impregnable position. Instead of parent-like, encouraging only truth, and commending it to the minds and hearts of her children, error is openly taught by the State; millions of immortal souls daily drink in the poison of the apostacy, purchased and administered at the cost of England, with the implied sanction of the whole nation! For, especially

since the passing of the Reform Bill, no ministry can carry any object in the legislature, if the representatives of the people, instructed by their constituents, are really opposed to it. Popery is openly endowed and encouraged in many places. In Ireland a seminary for propagating the apostacy now receives an income from the State, much greater than the public and private endowment funds of the Protestant University founded by Elizabeth of happy memory: and there is reason to apprehend that steps are being at this moment taken by government to render less Protestant the foundation of the College which rejected the *Newmania* of our times, by making Romanists eligible, to scholarships, and thus to create an opening for Jesuits to sap and mine the faith of the students! Every possible discouragement is shewn to the truly Protestant clergy of the Church in Ireland. Remonstrance after remonstrance has been made for a long time in vain, for protection to the persecuted thousands throughout that island who have lately left the Church of Rome. Our colonies are similarly treated. It would seem that so long as England herself is permitted to enjoy truth, freedom, and prosperity, her Government may with impunity discourage and hinder the gospel, and *support* and defend the apostacy in all other parts of her mighty empire. But such a cruel, selfish, and wicked departure from the manifest duty and charitable spirit of a Christian and Protestant state, is sure to be visited with great severity by the Judge of all the earth.

They who "partake of Rome's sins shall receive of her plagues."* And this nominal "liberality," but really selfish infidelity, always meets with retributive punishment. The enemy has thus, by means of an infatuated Government and people, drawn closer and closer his lines around the fortress of Protestantism, and thereby rendered our defence extremely difficult. This difficulty is increased by the same just retribution; the plague which we encouraged around us has reached and lodged in our very fortresses; and the mystery of iniquity—propagated by the wealth and power of England throughout the sister island and the colonies—remains now free, for nearly twenty years, to spread its venom—after an

* Rev. xviii. 4.

interval of 800 years—in the very university, wherein arose Wickliffe,

“That bright and particular star,”

which ushered in the dawn of our glorious Reformation. The university which refused to admit Popery, even on the compulsion of James II., a Romish monarch, cherishes, there is reason to fear, *dispensed Jesuits* within its bosom, to delude with ‘great swelling words of vanity,’ the youthful noble, the too confiding student, and the unwarned candidate for holy orders. No wonder, then, that in many Churches spiritual devotion is superseded by material worship. The substance is forgotten, and, *with the help of candles*, shadows are seen and venerated. The virgin and the crucifix, instead of Christ and his atonement, are the objects of chief regard. “Forbidding to marry” with “commanding to abstain from meats”—under the names of ‘Protestant’ Sisters of Charity, and of fasting—are also inculcated with much consistency; because, as all historians declare, invocation of saints and angels—the essence of the apostacy* has always made equal progress in the Church with the conventicle and monastic systems, which, with lying legends, are the instrumentality and marks of its advancement. They have also receded together. And thus figments and abominations of Rome, such corruptions of Christianity as were styled by the great doctor Thomas Jackson “the master-piece of Satan,” are embraced by men whose fathers would rather have perished at the stake than have subscribed to one of them. In fine, so great and wondrous a change has come over the spirit of this mighty kingdom, that the land-marks, separating truth from error, are gradually disappearing. Many seem given over to “a reprobate mind,” no longer possessing that nice spiritual perception, which leads one to shrink instinctively, and with abhorrence, from the contaminating influence of the unclean thing. The direction to divulge some great crime, before coming to the Lord’s table, is made the shallow pretence and absurd ground of “auricular confession,” that master-engine of the Papacy. The way is thereby made easy for Jesuits—the eminent directors of conscience!—to creep into every house, and by means of some member or

* 1 Timothy iv. 3.

dependant, make themselves acquainted with its secrets. Thenceforward the phrase, "every Englishman's house is his castle," will be but a vain boast. When a Romanist confessor* shall have gained entrance, there domestic confidence, personal self-respect, and independence of mind cease to reign in the home and heart of its owner. Even property is comparatively insecure when one learned in the "secreta monita" dictates and receives the last will and testament of the dying penitent. Liberty and freedom of speech are scarcely possible when the speaker's conscience is, with all his secrets, at the disposal of a member of the body; which, sworn to secrecy, observe scrupulously their oath where good to society at large might be done by a disclosure; but whose scruples are easily settled when the interests of the Order require it. Much of this powerful engine is exposed in our chapter on the Jesuits. The acts and deeds of "the man of sin," in both England and Ireland, show in this volume that the dungeon, the torture, and the stake in due time await him

"found among the faithless
faithful only he."

Another work making further revelations of the dark deeds of the Papacy in the inquisition, and on the Albigenses and Waldenses, with the latter of whom the author has had some personal acquaintance, will convey further information and evince what England may expect if "the plague" now spreading, be not "stayed." Should any be incredulous let his doubts be removed by reflecting on the extraordinary advance of Romanism in this realm in little more than 25 years. It is not 30 years since the agents of that system in the united kingdom, cringed to, fawned on, and flattered the Protestants. Oaths and declarations were circulated, pledging Romish bishops, priests, and laymen, to all meekness, patience, and loyalty, if only admitted into the British councils. What is their attitude now? Our Queen's prerogative is scorned,

* See a convincing work on the Confessional by Dr. M'Neile, that consistent and unflinching champion of the truth.

† That admirable summary entitled with great propriety "No Popery," Seeleys, London, demonstrates this fact, and exposes the shallow evasions of Dr. Wiseman, &c.