

L. E. Moulton

The
Devil's Prayer Book

or an

Exposure of Auricular Confession

as Practiced by

The Roman Catholic Church

An Eye-Opener for Husbands, Fathers and Brothers

By

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INTRODUCTION

The American home is the unit of American government. How important it then appears, that we should defend the virtue of woman-degrade the American home, is simply undermining the integrity of our national life. Therefore we claim that the Roman Catholic confessional box is in conflict with our best interests, as a free, cultured hood, the purity of home life. Anything that has a tendency to and enlightened people, and for the protection of the virtue of American womanhood we should enact laws that would brand every bachelor priest sitting in that Romish Hell Trap of Virtue, an impostor. It means virtue, home, purity, intelligence, love of country, patriotism, all destroyed by ignorance, immorality, crime and prostitution. We have only coasted along the boundless ocean of Romish error, gathering here and there from the seething surface a few of her most criminal sentiments for the consideration of a thinking people. Peter Dens' "Theology" has been in use among the Roman clergy more than one hundred years. It is the embodiment of everything impure, a banquet for vultures, a feast for devils. From Rome's confessional flows a stream of corruption, that, if it were possible, would pollute an orthodox hell. In the confessional, girls, pure enough to be Heaven's angels, are asked questions by old bachelor priests, vile enough to tingle with shame the cheeks of prostitutes. In the name of the American Republic we ask that the people investigate the facts contained in this little book. No man has the right to place pope above president, nor the creeds and canons of Rome above the Constitution of the United States. Enforce the teachings of the Romish church as exposed in this little book and every principle of free government will perish. The rights of the American people will be as insecure as snow upon volcanic lips. The stakes of a Western Inquisition will be driven upon our splendid hills. Around the freeman's soul will heap the bigot's flame, and Liberty's limbs will once again feel the chill of chains.

WM. LLOYD CLARK.

The Roman Catholic Confessional

Rules for Confession

NOTE.—The contents of this chapter have been compiled from the highest obtainable authorities and is absolutely reliable. More elaborate works on this subject can be obtained by addressing the author.

Confession, the Roman Catholic Church defines as that third essential part of the holy sacrament of penance which deals with the accusation of ALL the sins one has committed, made to a priest or other ecclesiastic duly authorized to receive it, in order to obtain from him the ABSOLUTION or PARDON of them.

They furthermore declare that this is a duty of every man, or child, and for the guidance of the faithful, in order that it may be made more easy, attention is called to the following rules:—

1. Imagine Jesus Christ before you in the person of your confessor.
2. Do not look upon confession as a torture of the conscience, as infidels, scoffers, and heretics represent it, but as the humble self-accusation of a child, who knows the kind compassion of his father (the confessor), finds new consolation with every word, and will be sure that his father (the priest) will not be angry, but will forgive him gladly.
4. Never let a long time pass without holy confession, for by this means you will find it easier, and certainly will derive more profit from it.

If you have had the misfortune to fall into mortal sin, give yourself no rest until you have confessed it.

TO AVOID THE DANGER OF CONCEALING SIN.

In order to secure yourself from the danger of hiding some sin, through false shame, from the priest, call to mind:—

1. That by concealing your sins, you become guilty of another sin.
2. If you conceal it from the priest, you cannot hide it from God.
3. Through concealment, you will only increase the trouble of your conscience, and sooner or later you must confess the hidden sin, or else die with it on your soul, and so be eternally lost.

4. Sin deserves shame; therefore, it is only another mark of your impentence if you are unwilling to submit yourself to this mortification.

5. Such concealment exposes you to the danger of being put to shame in the presence of all creatures, at the day of judgment, and of burning forever in hell-fire. Ah, if a lost soul could come from hell, and find a priest, would he be ashamed to confess?

6. Tell me, would you not show to the physician of your body, your secret wounds, if you hoped to be healed? Much more should you uncover the sickness of your soul to your spiritual physician (the priest), if you would not die eternally.

EXAMINATION OF CONSCIENCE.

In order to prepare yourself to make a good confession, examine your conscience with care and diligence.

To examine your conscience, means to try to carefully remember how often we have sinned in thought, word, and deed, against the commandments of God and the Church. If we cannot remember how many times we have committed each sin, we must try to remember how many times we have committed each sin every day, every week, every month, or every year. In the examination of conscience, we should not be too scrupulous in making it.

WHAT IT IS NECESSARY TO CONFESS.

1. Every mortal sin must be confessed. If knowingly you conceal a mortal sin in holy confession, you will not only obtain no pardon for your other sins, but you are guilty besides of sacrilege. If you have doubt whether you have committed mortal sin, or whether you have already confessed it, the best way is to lay this doubt, together with the sin, before the priest.

2. You must confess those circumstances which change the nature of sin, or increase the number. For example: if the person with whom you committed the sin of impurity was a married person, you must mention this fact, because it shows that you were also guilty of the sin of adultery. It is a much more guilty thing to utter a calumny in the presence of a large company than before a few persons; before the neighbors of one you slander, than before strangers; or to steal a large sum of money rather than a small one; or if you take a small sum very often, rather than once or twice only.

3. You must confess the number of your mortal sins, as near as you can remember. If you can not remember the exact number, then

say: it was about so many times, or so many times more or less. If you have to make confession for so many years back, and cannot remember how often you have committed the sin, you should at least say how long the habit continued, about how often in the day, in a week, in a month, you fell into that sin; and if the habit was interrupted for a while, say how long.

THE MANNER OF MAKING CONFESSION.

1. When you go to the confessional, do not press before others. While you are waiting for your turn do not distract yourself by looking around and talking. If you have long to wait, you may read anything in your prayer-book which relates to holy confession, or say the Rosary, or meditate upon some spiritual subject.

2. Do not place yourself so near the confessional as to hear the confessions of those who are before you. If ever you should by any accident hear any sin confessed, you are bound to keep it secret under pain of sin. Any one who listens from curiosity is also guilty of sin.

3. When you are about to kneel down before your confessor, arouse yourself once more to a true contrition and sorrow for your sins, and imagine Jesus Christ actually before you in person of the priest. Be very careful during confession to observe the greatest possible modesty, in your words and manner. Do not speak too loud, so that persons around may hear, and not so low that even your confessor cannot understand you. If you do not understand what the priest is saying, do not let him go on speaking to no purpose, but tell him so at once.

IN THE CONFESSIONAL BOX.

When you have said the act of contrition, go to the confessional box, kneel down, and when you see the priest ready to hear you, begin your confession by making the sign of the cross: "In the name of the Father, and of the Son, and of the Holy Ghost, *Amen.*" Then say: "Bless me, father, for I have sinned." Repeat the Confiteor, as follows: "I confess to Almighty God, to the Blessed Mary, ever Virgin, to blessed Michael the Archangel, to Blessed John the Baptist, to the holy Apostles, Peter and Paul, and to all the Saints, and to you father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my great fault, through my most grievous fault (*here strike your breast three times*); therefore, I beseech the Blessed Mary, ever Virgin, the blessed Michael the Archangel, the

blessed John the Baptist, the holy Apostles, Peter and Paul, all the Saints, and you, father, to pray to our Lord God for me.”

Then first of all, tell your confessor how long it is since you made your last confession—whether you received the absolution of your sins from the priest—and if you have performed the penance imposed upon you, be careful that your answers be brief and to the point, without covering up your sins, and without false excuse.

QUESTIONS ASKED IN THE CONFESSIONAL.

How long ago did you make your last confession? Did you perform your penance? Was that confession a good one, or a bad confession? How many such sacrilegious confessions and communions have you made?

Have you ever denied the Catholic faith? Have you openly rejected any doctrine of the Catholic Church? Have you spoken against any article of faith? Have you suggested or encouraged such doubts in others? How often?

Have you sometimes betrayed the Catholic faith by saying that all religions are good, or that a man may be saved in one as well as in others? How many times?

Have you read the Protestant Bible, tracts, or other books upon matters of religion circulated by heretics? Have you kept them in your house, or sold them, or given to others to read? How often?

Have you joined in singing or worship of heretics, either public or private? Have you gone to their churches? Have you listened to their preaching? How often?

Have you consulted fortune-tellers, to find out things to come, recover things lost, etc.? Have you given credit to dreams, taken notice of omens, or made any other superstitious observation? How often?

Have you exposed your faith to danger by evil associations? Have you united yourself to the Free Masons, or Odd Fellows, or any other similar society forbidden by the church?

Have you, by your own fault, remained in ignorance of the doctrines and teachings of our holy religion?

Have you undertaken the study of the Holy Scriptures without the consent of your spiritual advisors? Have you studied them from false motives, or interpreted them contrary to the interpretation of the church? How often?

Have you been guilty of blasphemy, by angry, injurious, or insulting words, spoken against God, against his power, his justice, his goodness, or other perfection? Have you pronounced any sacred name of

God, or of the saints, in a blasphemous or irreverent manner? Have you spoken in a blasphemous or irreverent manner of sacred things, for example of the holy sacraments, the crucifix, the cross, scapulars, rosary, blessed medals, or sacred relics? How many times?

Have you abused the Holy Scriptures by any indecent or grossly irreverent application? Was it done in the presence of others? How often?

Have you been guilty of great indifference in the church, by immodest actions or conversation—by an indecent way of dressing, or some gross misconduct in gazing about, and laughing? How often?

Have you consulted dream books, books of astrology, etc.? Have you kept them in your house, or given them to others to read? Have you made use of card cutting, tossing cups, etc.? Have you been guilty of witch craft, or made use of any spells, or like inventions of the devil? How often?

Have you had a custom of swearing rashly and inconsiderately by the name of God, by your soul, or by the way of imprecation upon yourself? How long have you had this custom? How many times a day have you sworn in this manner?

Have you cursed yourself or others? If so, was it from the heart? Have you been accessory to others swearing, cursing, or blaspheming? How often?

Have you broken any vow or solemn promise to God? Have you broken the marriage promise without just cause? How often?

Have you done servile work on Sundays, or holy days of obligation, without necessity, or permission of your holy advisors? How often? Have you caused others to do the same?

Have you spent Sundays, or holy days in taverns, or elsewhere? in dancing, gambling, in drinking to excess, in criminal walks and visits, or scandalous pleasure parties? Have you omitted to hear mass on those days by your own fault?

Have you broken the second commandment of the church, by eating meat on Fridays, and other days when meat is not allowed? Have you been the cause of others doing the same? How many times?

Have you been married clandestinely, without the presence of priest and witnesses? Was it even before an heretic preacher?

Have you married within forbidden degrees, and without dispensation; or with unbaptized persons (i. e., a person unbaptized in the Romish faith); or with some other impediment which would make marriage invalid?

Have you been ungrateful to your parents? Did you despise

Is Gustave obliged to recommence the confession of his sin.—yes or no?

Gustave is not obliged to a new confession in order to add the omitted circumstance, if, at the moment he committed the sin, he was not aware that in such a case there was a particular gravity, because the difference is not in the act, but in the principle. In principle, insuperable or absolute ignorance excuses him from the sin of incest. Let not his peace of mind be disturbed.

Church in Civil Law, page 82. Must we obey a law of the Church which, prohibited by a civil government, has not been accepted?

Yes; because the Church has received her authority from Christ, not from a civil power, from which she is quite independent.

Numerical Distinction of Sins, page 98. Delphin, wishing to seduce a young girl, uses different means for that purpose; unchaste and endearing talk, love letters, obscene engravings, sensual contact; but the sin, through fortuitous circumstances, could not be consummated.

Has he committed several sins?

He has committed as many sins as there are bad acts of different species . . . because the sin not having been consummated, all its divers means, each one bad in itself, cannot be attributed to a common aim, and be assimilated with the consummation of the sin.

Servants' Duties, page 107. Is a servant allowed to open the door of a house to a courtesan?

St. Ligouri concludes in the affirmative, if there is some other person who would do it.

In cities it is allowable to let a house to courtesans, if no other tenants are found, or if they could easily find some other house.

Can a servant harness a horse for a master who is setting out to commit a sin, and can he accompany him?

It does not appear to be forbidden to get the horse ready, because the servant no more co-operates in his master's sin than by opening the door to the courtesan. But he cannot accompany his master, unless in case of serious damage; or if he is not certain about the designs of his master.

Is a servant permitted to carry his master's love letters to a concubine?

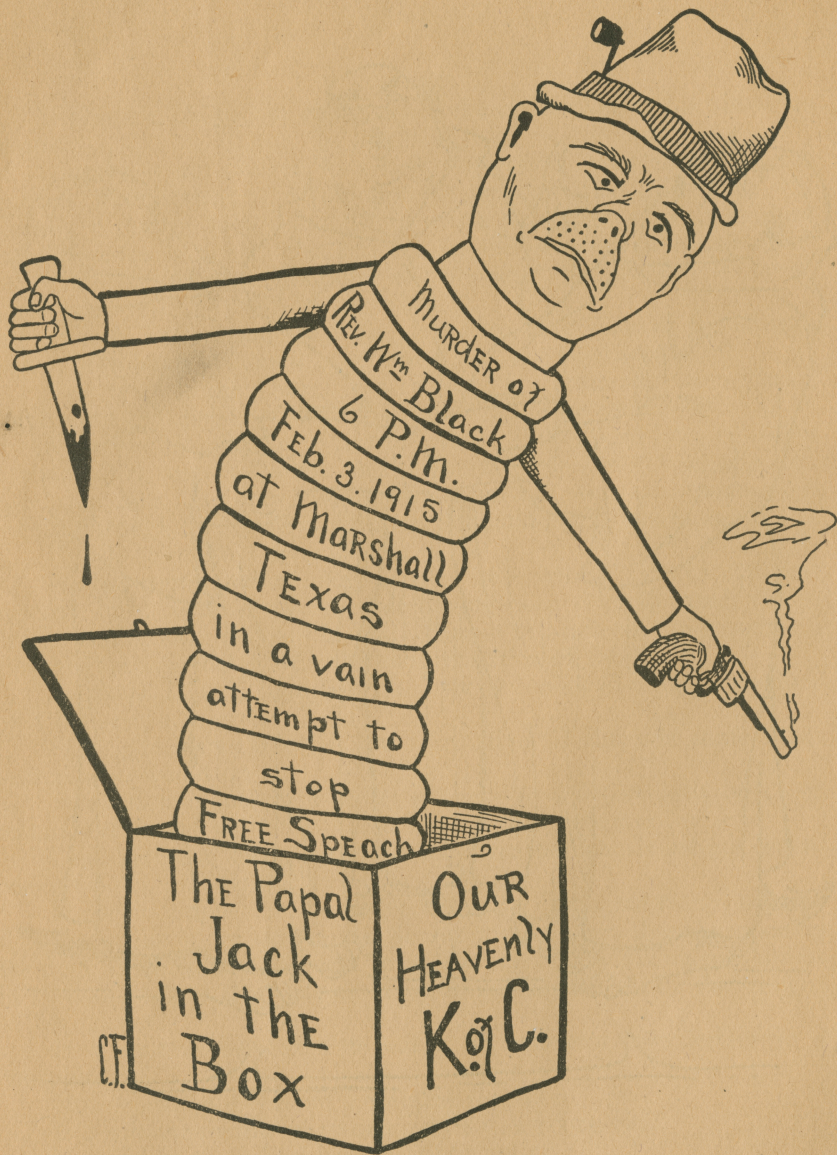
No; at least not without a weighty reason.

Is a servant permitted to carry gifts to a courtesan?

No; unless there is a very weighty reason.

Are inn-keepers permitted to give newspapers to their customers, to read?





The Moral Theology of Peter Dens has been approved by the highest authority of the Church of Rome, and in use more than one hundred and thirty years. It is published by the "*Society for the Propagation of the Faith*," with the approbation of the highest authority of the Church of Rome. It is catalogued and sold by the Pope's publisher and bookseller in New York City, and with twenty-two volumes, containing more than twelve thousand octavo pages before us, we challenge all the earth's inhabitants to disprove books and facts. We give brief extracts from "*Peter Dens*" on Auricular Confession. Now let him tell us how to

BAPTIZE UNBORN INFANTS AND FÆTA ABORTIONS.

"If an infant has put forth its head from the womb of the mother, and the danger of death is imminent, let it be baptized on the head; neither must it afterwards be baptized a second time, if it comes forth alive. But if it has put forth another member which gives indication of vital motion, it may be baptized on it if danger threatens; and then if it survives when born, it must, on that condition, be rebaptized; but if thus baptized it afterward comes forth from the womb dead, it ought to be buried on consecrated ground."

Q. "What if the infant baptized in this case of necessity, that is, on the hand, afterward puts forth its head?"

A. "Without delay it must, on this condition, be baptized on the head if the danger continues; but otherwise its entire egression from the womb must be waited for. The same is to be observed, if in a danger of this kind, the baptism may be rendered considerably more certain. That is, an infant before baptized only on the toes, ought now if the danger is still urgent, to be conditionally baptized on the feet themselves."

"But if there appears no signs of life in the part protruding from the womb?"

A. "It may be baptized on that part on the condition, 'if thou art alive;' for it has been found by experience of midwives, that although no signs of life may appear in the part thus protruding, yet it may afterward be found to be alive."

"If, however," says our manual, "no signs of life has afterwards appeared, it may not be buried in consecrated ground."

"Midwives are, moreover, instructed that in a dangerous parturition they have water at hand, and that with self-possession without consternation, attentively and fully, and with a voice truly audible, they pronounce the words of the form, together with a proper ablution by natural water on a proper part of the body of the person to be

baptized, according to what was said. (No. 7.) * And hence baptism (even supposing the proper ablution has taken place) is, at least very much endangered when certain midwives, in baptizing a child not entirely brought forth, lest they should deject the mind of the mother, pronounce in a low and modest tone: *I baptize*, and after a little delay, *thee*, and again after a short pause, *in the name of the Father, etc.*" (No. 7, p. 159.)

"Midwives are further admonished that they never venture to baptize except in a case of real necessity; if they do they commit a heinous sin: No Clergyman inferior to a Deacon, and no layman may perform the peculiar ceremonies of giving the name, presenting the godfather, etc." (No. 13.)

"One person may baptize several at the same time, and in a valid manner by a sufficient ablution with this form, *I baptize you*; but this is not proper except in a case of necessity, when life is in danger, and there is no room for delay.

"No one may validly baptize himself." (No. 14.)

Q. "May infants be baptized in the womb of the mother?"

A. (1) "If any part of the infant has already been brought forth to light, it may and should be baptized on that part, in case of necessity, according to what has already been said. (No. 7.)

(2) "An infant living in the womb can in no manner be said to be baptized by the baptism of the mother, if it perchance happens that she is then baptized, because the infant is distinct from the mother, both as to soul and body.

(3) "And hence if it is shut up in the womb of the mother that it cannot be touched and washed with water, baptism is attempted uselessly and in vain, because ablution is a necessary part of the sacrament.

"But the question is whether a child, as yet entirely in the womb, may be baptized in a valid manner, if after the labor has commenced it can be sprinkled with water, either by the hand or some other instrument; as is sufficiently plain from the testimony of physicians and midwives may be done?" (No. 23.)

On pages 181-2, Nos. 23-4, the subjects of ante-natal baptism and *cæsarean* section are discussed pro and con, with the authority of numerous authors (of course all concurring in the *unanimous* opinion of the Church) and different among themselves as to the possibility of christening an unborn foetus when yet shut up in the womb of the mother and no part of it visible.

when it is born.' However, it remains uncertain at what time precisely the foetus is alive. Many, among whom is Neeson, contend that a soul is never infused into any except a well organized body. Yet, very many physicians, and more recent theologians, maintain that this takes place immediately after the conception, or at most, on the third or seventh day after the conception, as may be seen in the dissertation on *Baptizing Abortions*.

"Therefore, abortions, whether they have all the members developed, or have not yet obtained that perfection; the former, if they give evidence of life by motion, are absolutely baptized; conditionally, however, if they manifest no motion, but are, nevertheless, *not putrid or lacerated, although they may appear livid, and without pulse, respiration, motion and feeling.* The latter, if they appear to be human embryos, even on the first days of pregnancy, are baptized conditionally; although being very small and imperfectly formed, they may be without perceptible motion; but they are first baptized whilst enclosed in the film, in order that time may not elapse, at the risk of their death when they are exposed to the air; afterwards the skin is cautiously opened and when it is unclosed the foetus is again baptized, on the condition, *if thou art capable, etc.*" No. 24, p. 185, vol. v, P. Dens.

This distinguished theologian, in Nos. 25 and 26, pp. 186-187, gives detailed instruction as to the approved method of christening *foetal abortions, monsters, etc.*

But, alas, alas, enough of this vile stuff. Insulted virtue shuts her eyes, closes her ears, holds her breath, and in contempt turns away, feeling that hell itself would be a paradise to such demons incarnate who would curse the world with such a system of debauchery and infernal brutality.