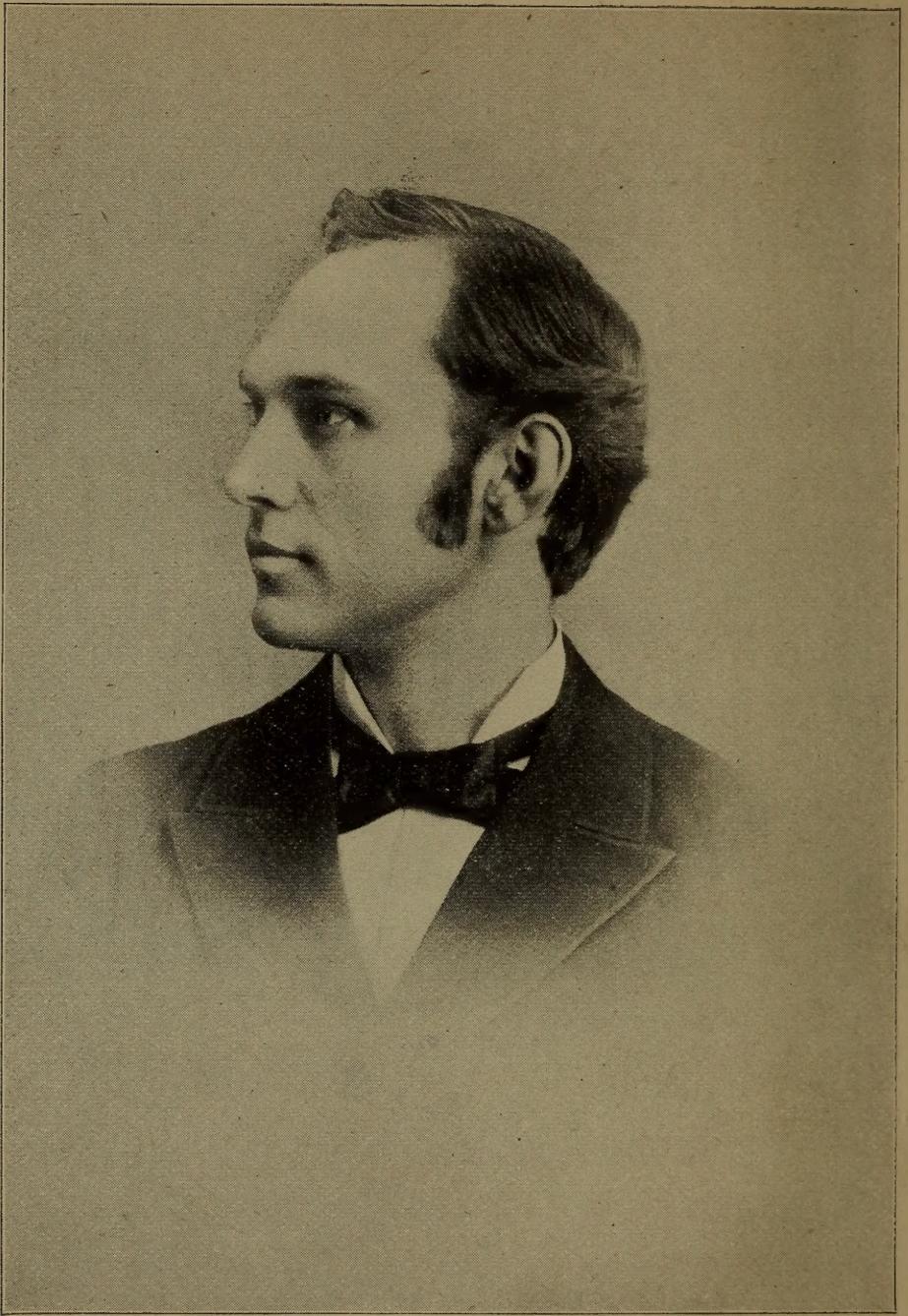


AMERICA OR ROME,
 CHRIST OR THE POPE

—→←—
BRANDT.







John L. Brandt.

AMERICA OR ROME CHRIST OR THE POPE

BY
Lincoln
JOHN L. BRANDT

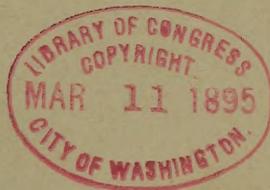
AUTHOR OF
"TURNING POINTS IN LIFE," "MARRIAGE AND
THE HOME," "THE FALSE AND
THE TRUE," "THE LORD'S
SUPPER," ETC.

INTRODUCTORY

BY

W. J. H. TRAYNOR AND J. G. WHITE

Illustrated



TOLEDO, OHIO
THE LOYAL PUBLISHING COMPANY
1895

9923-aa²

BX1765
.B68

COPYRIGHT, 1895,
BY
N. E. BRANDT.

(All rights reserved.)

TABLE OF CONTENTS.

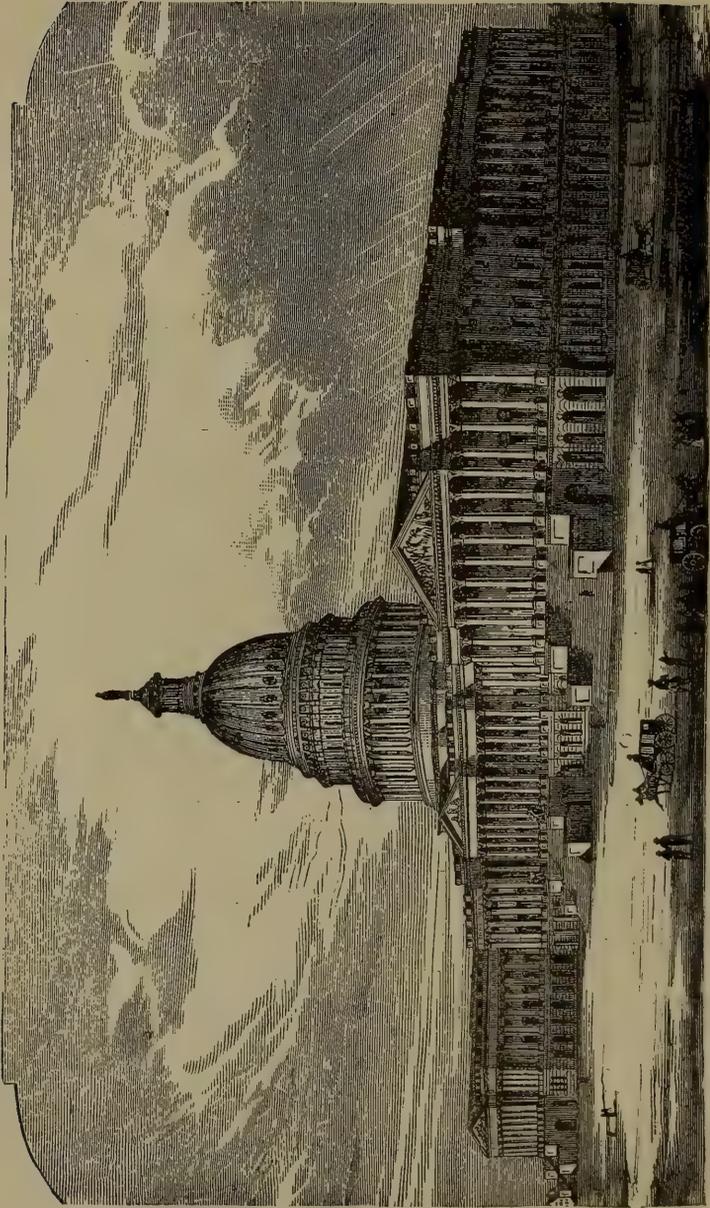
	<i>Page.</i>
Preface- - - - -	4
Introductory: The Political Aspect of Romanism- - -	12
Introductory: The Religious Aspect of Romanism- - -	15
The Alleged Infallibility of the Pope- - - - -	17
The Auricular Confession- - - - -	48
The Celibacy of the Priesthood- - - - -	76
Transubstantiation and the Mass- - - - -	104
Purgatory and Indulgences- - - - -	135
Images, Saints, Angels and Virgin Mary- - - - -	168
Romanism and the Bible- - - - -	208
Romanism and Protestantism- - - - -	240
How Rome Controls the Secular Press- - - - -	275
How Rome Attacks our Public Schools- - - - -	311
Satolli and his Mission- - - - -	357
What Great Men have said about Romanism- - - - -	377
How to Conquer the Enemy- - - - -	411
 PRELUDES AND ADDRESSES—	
Growth of Romanism in the United States- - - - -	432
Convent Life Illustrated- - - - -	442
Who Assassinated Lincoln- - - - -	456
Heretics and Martyrs- - - - -	461
Text-Books Used in Parochial Schools- - - - -	476
 APPENDIX—	
Papal Infallibility- - - - -	486
Romanism Incompatible with Liberty- - - - -	487
The Influence of the Confessional on the Nations- -	489
Transubstantiation a Species of Cannibalism- - -	493
Worship of the Host- - - - -	494
Extreme Unction- - - - -	495
Devotion of the Scapular- - - - -	496
Miracles Performed by the Blessed Virgin- - - -	496
Is Rome Tolerant?- - - - -	497
Illiteracy in Romish and Protestant Countries- -	499
Accused of Impersonating a Priest- - - - -	501
Third Plenary Council on Parish Schools- - - - -	507
Why Parish Schools Should be Abolished- - - - -	511
Rome's Secret Societies- - - - -	514
The Bishop's Oath- - - - -	515
Index- - - - -	516

LIST OF ILLUSTRATIONS.

These illustrations were made from life models, special designs, steel plate engravings and fine paintings.

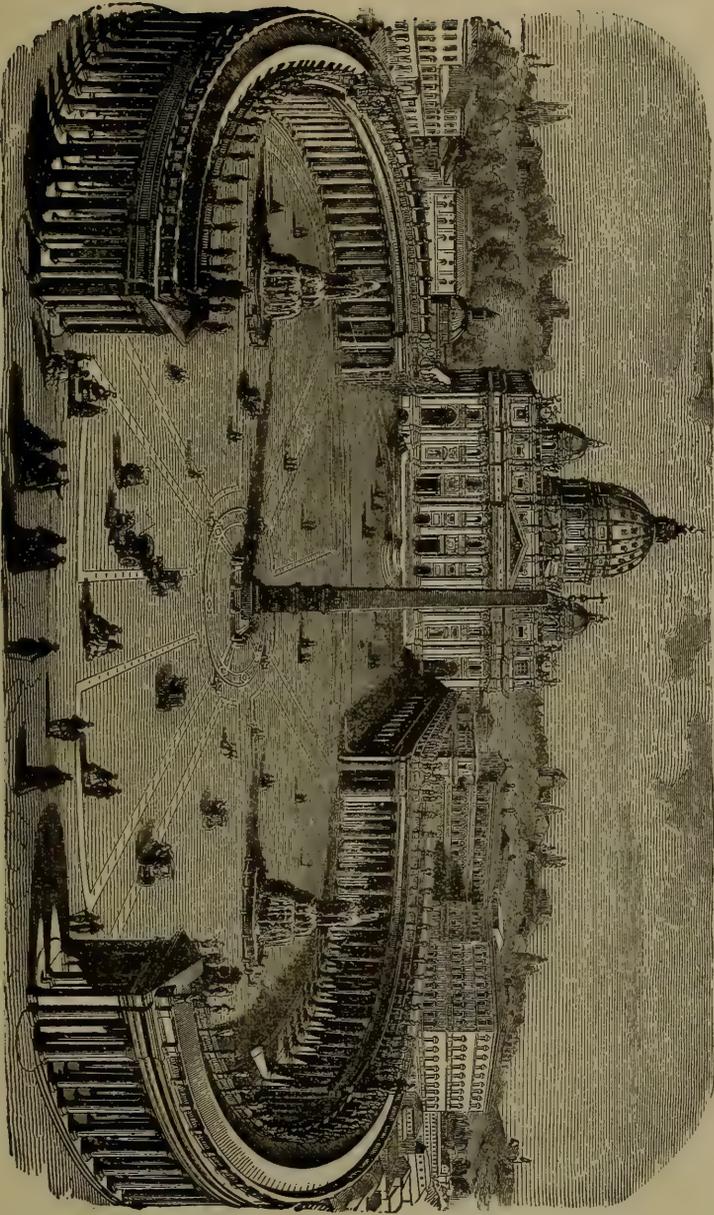
	<i>Page.</i>
The Author	Frontispiece
United States Capitol	viii.
St. Peter's	1
Christ	2
Pope Leo XIII.	3
White House	10
Vatican	11
Kissing the Pope's Toe	31
The Confessional	55
After the Confession	59
On the Way to the Confessional	75
The Minister's Happy Home	91
The Priest's Home	93
Withholding the Cup from the Laity	125
Result of Withholding Cup from the Laity	129
Scene in Purgatory	145
Scene in Purgatory	147
Nearly Out of Purgatory	149
Image Worship	197
Image of Madonna and Child	201
The Proscribed Books	219
The Burning of Bibles	223
Teaching the Catechism	251
Who Shall Educate the Child?	255
The Jesuit and the Press	277
The Bee and the Jug	299
Sitting Down on the Press	303
Uncle Sam and the Public School	318

	<i>Page.</i>
The Priest and the Parish School	319
Satolli	353
The Public School Building	373
Flag	375
Gladstone	379
Garfield	382
Bismarck	385
Grant	388
White	400
Enticing to the Convent	441
Experience in Convent	443
Scene in Convent	445
Taking the Veil	447
Home and Mother Lost	449
Doing Penance	451
Escaping from the Convent	453
Edith O'Gorman	455
Lincoln	457
Father Chiniquy	459
Wycliffe	462
Oldcastle	463
Huss	465
Luther	466
Ridley	467
Latimer	468
Cranmer	470
Knox	471
Coligny	474
Martyrs' Memorial	475



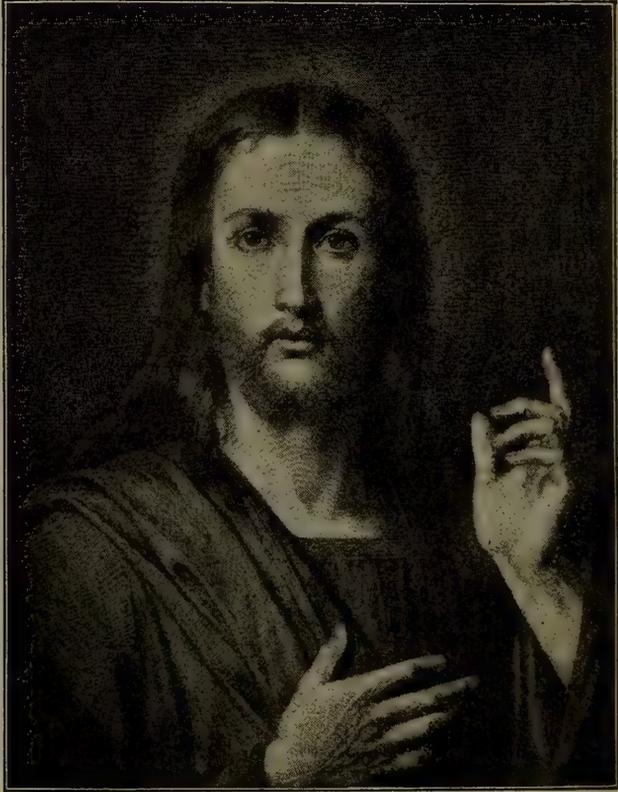
UNITED STATES CAPITOL.

AMERICA OR

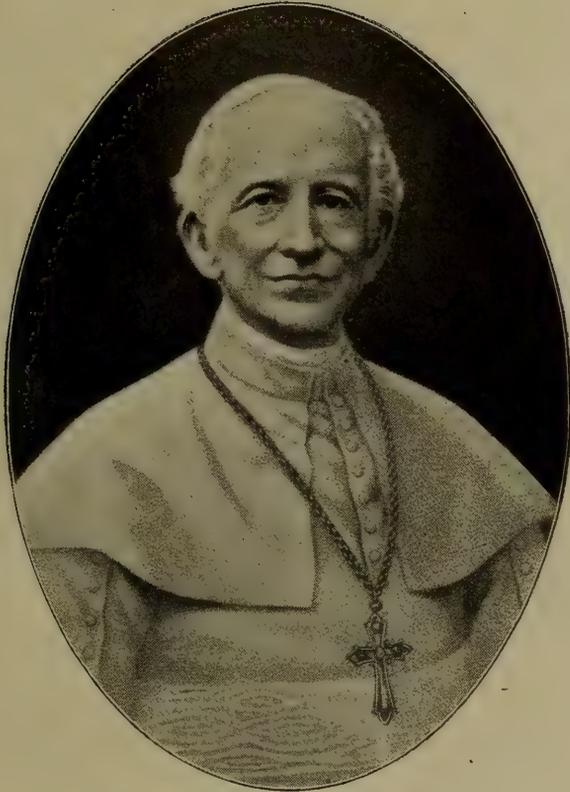


ST. PETER'S

ROME.



CHRIST OR



THE POPE.

LEO XIII.

PREFACE.

The United States is Rome's favorite missionary field. The extent of our territory, the fertility of our soil, and the freedom of our institutions, offer such strong inducements that our country has been flooded with hordes of foreigners, many of whom are uneducated Roman Catholics, and who, from infancy, have yielded implicit obedience to the Pope. The Jesuits have been expelled from nearly every country in Europe, and they are now turning their eyes to the western hemisphere, and are exerting might and main to take possession of the United States, as the following bold declarations will testify.

At the Centenary Celebration of the Catholic Church in the United States, Archbishop Ireland declared: "The great work, which in God's providence the Catholics in the United States are called to do within the coming century, is, to make America Catholic, and to solve for the Church Universal the all-absorbing problem with which the age confronts her."

At the Baltimore Catholic Congress, Henry F. Brownson, LL.D., said: "The American system is also anti-Protestant, and must either reject Protestantism, or be overthrown by it."

At the dedication of the Roman Catholic University at Washington, Father Fidelis asserted: "Either the Catholic Church is God's agency set in operation and maintained by Him for the salvation of mankind, or else there is no hope from God. . . . Protestantism has had its day, and is passing, as all human systems of philosophy or religion must surely pass."

W. F. Markoe, Secretary of the Catholic Truth Society, said, at the World's Columbian Catholic Congress: "The American State recognizes only the Catholic religion. . . . A nation whose mottoes are 'In God we trust' and 'E pluribus unum,' must soon recognize the necessity of unity in religion, and when that day comes Catholicity will dawn like a new revelation on the American mind."

Says Pope Leo XIII., in his encyclical of January 29, 1895: "The church would bring forth more abundant fruits, if, in addition to liberty, she enjoyed the favor of the laws and the patronage of public authority."

In these bold declarations and avowed intentions, Rome is either right or wrong. As Cardinal Manning has put it: "The Catholic Church is either the masterpiece of Satan, or the kingdom of the Son of God." Or to use the words of Cardinal Newman: "Either the Church of Rome is the house of God, or the house of Satan; there is no middle ground between them." If the Church of Rome is the Church of God, we ought to know it. If the Pope is infallible, we ought to know it. If

Rome's presence in our country and the objects she has determined to accomplish are for the highest good, the sooner we are convinced of this, the better. On the other hand, if the Church of Rome is the house of Satan, if the Pope is the Antichrist, if her doctrines are the commandments of men, if she is the enemy of our liberties, then our people ought to know it. It is the purpose of this book to assist in settling these questions, and to furnish knowledge that will awaken sympathy and prepare for wise action. I have quoted, at great length, from Rome's highest authorities on the various subjects discussed; for out of her own mouth she must stand condemned or acquitted, and from her own history she must stand approved or disapproved.

There are those who may not see the need of another book upon this subject; I would ask such to reserve their judgment until they have carefully studied the question; until they have read the encyclicals, decrees, catechisms, theologies, and authoritative utterances of this hierarchy; until they have read an account of some of Rome's dogmas, practices and intrigues as depicted by those who have made the subject a lifelong study. Our country is a paradise for Rome. She has, without being disputed, introduced into our beautiful and fair land, many dogmas, founded upon pretended visions and fabulous tales, more fit for pagan darkness than for evangelical light; she has burdened millions of our people with masses, auricular confessions, priestly celibacy, and fears of purgatory; she has attacked our public schools; she has

denounced our Bible ; she has favored the union of church and state ; she has thrust her hand into our treasury ; she has monopolized the funds donated to the religious bodies for Indian education ; she controls our telegraphic system ; she censures and subsidizes the public press ; she manipulates many of our political conventions ; she rules many of our large cities ; she has put eighty men, out of every hundred, at work in the public department at Washington ; she has put officers in charge of our army and navy ; she has put judges upon the bench : she has muzzled the mouths of many of our ablest statesmen, editors and ministers ; she has plotted to destroy our Government ; she has made her subjects swear allegiance to a foreign power, and Archbishop Ireland says: "She has the power to speak ; she has an organization by which her laws may be enforced. . . . She is the sole living and enduring Christian authority."

These things being true, is it not time to watch this cunning enemy ? Is it not time to arouse sleepy Protestants ? Is it not time to call a halt ? Have we not had enough bloodshed, Tammany rings, anarchism and Jesuitism ? The preservation of American liberties is no small consideration, for without these liberties, an American is without a home.

At the very outset I desire to state that there are many good Catholic men and women identified with the Roman Catholic Church, but there is a broad line of distinction between the unsuspecting confidence of the laity and the deliberate scheming of

the Roman Catholic priesthood. There is, also, credit due to Rome for the preservation of some learning during the dark ages of the world's history; but the claim that she has done some good, does not prevent us from seeing the evils that have followed in her footsteps.

In this discussion, we have no denunciation to hurl against any individual. We shall discuss Romanism as it is. We shall discuss it as a system. We shall discuss its doctrines, principles, spirit and practices.

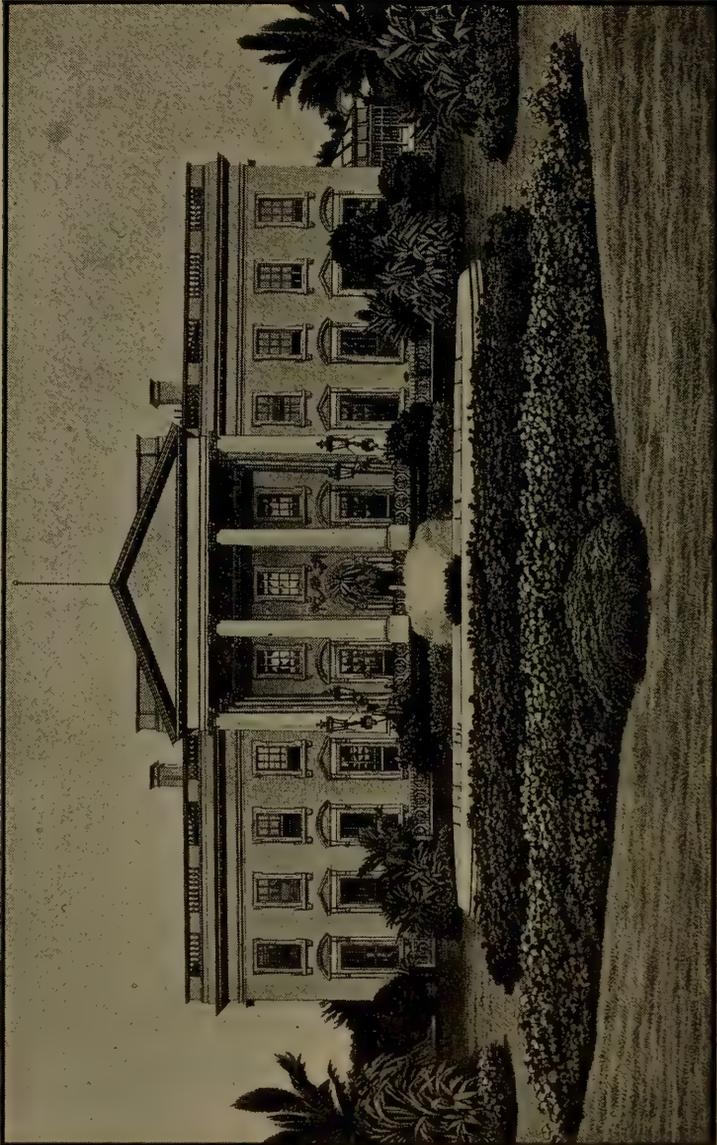
I have written the truth, and shall abide the consequences. For speaking the truth about Rome in the pulpit, I have been threatened, slandered, cursed, persecuted, lied about, stoned, waylaid and thrice struck. Rome's subjects have made united efforts to close my mouth: by watching those who attended the meetings I conducted, ridiculing them and threatening to boycott them in business; by creating disturbance while I was speaking—openly calling me a liar; by circulating false reports about what I said; by breaking into my house, evidently after my books upon the subject of Romanism; by abusing and beating my children; by endeavoring to prejudice my own people and other Protestant citizens against me; by continually reviling me through the columns of the daily press, edited and controlled by papists.

Most of the matter in these pages was delivered in a series of lectures and preludes in the National Union Auditorium, Toledo, Ohio, at which time I was earnestly requested by many friends to have

the lectures published, and I now present them, with other matter, in book form, for wider circulation. If this labor of love shall assist in drawing any Romanist out of the pit into which he has fallen, if it will aid in arousing indifferent Protestants to their duty, if it will encourage patriotic citizens in their work, if it will contribute one iota to the preservation of our liberties, if it will make our citizens more loyal to America and more devoted to Christ, the author will be amply repaid for his effort.

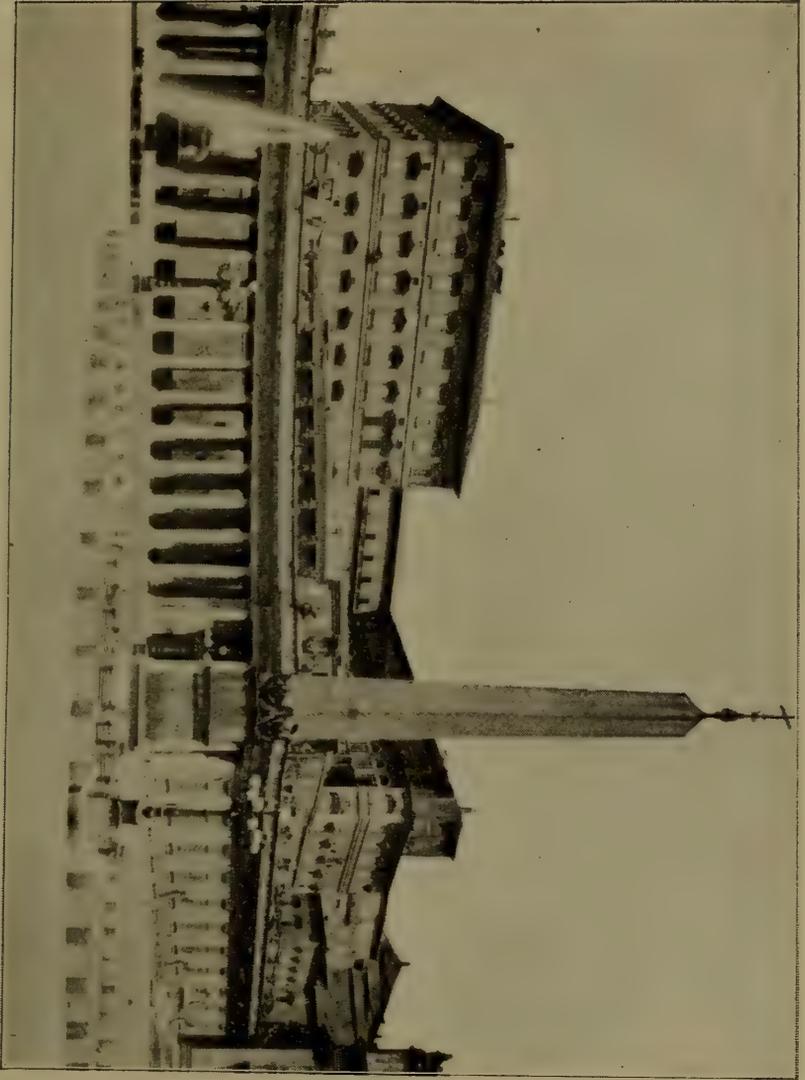
JNO. L. BRANDT.

TOLEDO, OHIO, Feb. 12th, 1895.



THE WHITE HOUSE.

THE PRESIDENT'S MANSION OR



THE VATICAN.

THE POPE'S PALACE.

INTRODUCTORY.

The perpetuity of a nation depends as much upon the vigilance of its constituents as upon the intelligence of its government. When the eye of the people becomes unwatchful, the public servant becomes selfish and negligent, less scrupulous and less patriotic. The election of loyal men to office is regulated by the interest displayed by the more honorable and intelligent elements of the voting population. In the life of every nation there comes a crisis when the public mind—from over-confidence in the immutability and perfection of its constitutional principles—is drawn away from matters of national import into personal and, frequently, selfish channels, leaving the field of politics open to those who serve no master but their own ambition, which entirely usurps that grand spirit of disinterested patriotism that animated every thought and action of the founders of a government erected upon the broad platform of liberty and equality.

Such conditions constitute a crisis in the affairs of all nations, a crisis which menaces our magnificent Republic at the present hour. Our citizens, bent upon individual gain, have too lightly held the sacrifices of their ancestors—too lightly esteemed the birthright handed down to them by heroes who paid for it with their lives and fortunes. Like prodigals, they have wasted the substance of their liberties by relaxing that vigilance which

their forefathers exercised over the stewards of the nation. It is not too much to assert that for every intelligent voter who neglects his duties at the polls and the caucus (the latter the most important of the two) an additional nail is driven into the coffin of liberty—a principle of our Constitution prostituted.

Not only have dishonorable legislators perverted the spirit of our nation to their own selfish ends, but they have so weakened the citadel of our liberties as to render it easy for the avowed enemies of the Republic, to establish themselves in our midst to the undoing of our institutions.

The worst and deadliest of these is the papal hierarchy—the opponent of every principle of liberty, free thought, and individuality. Those who tampered with the gates of the Constitution, that they might intrude upon the inheritance of the people, admitted at the same time the enemy most to be feared in a free country, the despotism of a self-asserted hierarchy, whose canons and decrees have made war upon liberty for fifteen centuries, and now, despite its transparent friendship, seeks but to dismember the Republic that it may build upon the ruins thereof its own monstrous theocracy. This despotism possesses a following of 230,000,000 subjects, of which more than 10,000,000 are members of our community. Unprincipled legislators and public officers, eager for place and emolument, have sacrificed their manhood, the liberties of the country, and the rights of its people to secure the unified vote of this section of our citizens. The alarming results of this disloyal sacrifice have made themselves apparent within the last thirty years by the increase of special legislation in favor of papal institutions, and the filling of the national, state and municipal appointive offices with the subjects of the papacy so largely in excess of their fair proportion. If Americans had been as vigilant and jealous

of their blood-bought liberties as papists have been watchful over the interests of their Italian master, such results would have been impossible. When from two, to three millions of voters, in any country, segregate and cast their votes wholly or in part by the direction of a foreign priest whose mandates are at war with the constitution of the nation where such votes are cast, they constitute a danger which, if perpetuated, cannot fail to wreck the most powerful government and country in the world. Of the legislation enacted under past and present administrations at the expense of the people and in the interests of the papacy, the Indian schools appropriations; the exemptions of vast tracts of real estate under the head of "church property"; the special privileges accorded to Houses of Good Shepherd, and other papal institutions of a so-called reformatory and charitable nature, are but incidents which go to show the immense amount of benefit heaped upon this particular body in return for the votes of its enfranchised elements, in opposition to the Constitution, which declares all men equal under its protecting ægis and entitled to *equal* privileges, yet withal denounces all sectarian or pro-sectarian legislation whatsoever.

The papacy in Spain, towards the end of the seventeenth century, held billions upon billions of dollars' worth of property, tax-free, a system that has resulted in the bankrupting of that nation. Such a system applied anywhere to any special sect or body cannot but ultimately obtain the same results. That other elements of a secular nature have gone behind the spirit of the Constitution to secure special privileges, while it intensifies the assertion that our legislators have been and are wantonly corrupt and the people disgracefully neglectful, is an evil so insignificant in proportion to the major evil of hierarchical usurpation which has planted its foot upon the neck of the Republic, that it

sinks into comparative insignificance. Let us rid ourselves of the influence of the papacy in politics; let us teach our papist fellow citizens the dangers of their dual allegiance, and that undivided citizenship is as much their safeguard as ours, and the minor evils will sink beneath the weight of their own corruption and un-Americanism.

To accomplish this, we must have honest, reliable, instructive literature from the pens of such able and conscientious patriots as Mr. Brandt, to whom and to whose work I dedicate these introductory pages. Such men are a power to the State in which they live; a mountain of strength to virtue, loyalty and patriotic devotion, and should receive the support and esteem of every citizen who loves his country and its liberties.

DETROIT, MICH.

W. J. H. TRAYNOR.

This book contains a number of discourses on the dogmas, practices and intrigues of Rome. The theme is well chosen: "America or Rome: Christ or the Pope." The subject is discussed under two general divisions: Theological and political. In this relation they exist as cause and effect. Whatever may be found in political Romanism adverse to free American institutions, is the legitimate result of the bigoted and corrupt principles of the system, embodied in the so-called dogmatic and moral theology. The whole system, from infallibility to purgatory, is based upon arrogant assumptions, sustained neither by the Bible, reason, history, nor common sense. Romanism is not, was not, and never will be, the true church of Jesus Christ. It is an apostasy, a departure from the faith, a parasite of pagan paternity, unworthy of recognition as a church of Christ. It arrogates to

itself the "divine right" to violate all the laws of God and man, to dominate the nations, to hold the keys of heaven and hell, to save or damn the souls of men at pleasure. The axe, must, therefore, be vigorously applied to the root of the tree, for "a corrupt tree cannot bring forth good fruit."

This corrupt ecclesiastical monarchy is to-day the same persecuting system it was in the dark ages; the same that instituted the Inquisition, and caused the death of more than 60,000,000 people—a number equal to the present population of the United States. And this system, with its Jesuits and armed minions is in our midst, plotting the destruction of our free American institutions. We, therefore, hail with delight any publication that is adapted to awaken Protestants and patriots to danger and to duty. I have read many pages of the advance sheets of this book, and do most heartily commend it to the people of the United States as being well adapted to the present crisis in our country and worthy of a wide circulation.

STANFORD, ILL.

J. G. WHITE.

THE ALLEGED INFALLIBILITY OF THE POPE.

This is the most characteristic dogma of Romanism. The pretensions of the Church are founded on her claims to infallibility. This doctrine is the chief stone in the Roman arch. He who disbelieves this must abandon her communion. "This dogma of infallibility," says Gladstone, "exempts the Bishop of Rome from error, and resolves the Church into the Pope, and substitutes for the worship of Christ a man-God in Rome for the God-man in Heaven."

Upon this doctrine the Church must stand or fall. If we admit this dogma to be true, we must accept as the truth all the official papal bulls of mediæval and modern history. If this dogma be true, then in all controversies on faith and morals we must look to the Pope for the final settlement. If false, it is the basest of blasphemy, and the Church of Rome is the nearest approach to the fulfillment of the prophecy of the "man of sin" and the "Babylon" of Revelation.

In the discussion of Papal Infallibility, as in all other subjects, we shall quote from the decrees of her councils, her catechisms, and her standard authors. We shall confine ourselves to the English

language, that every intelligent hearer may be able to understand our arguments. The following is the declaration of the Pope's Infallibility made by Pius IX., adopted by the Vatican Council of 1870 :

“We, the Sacred Council approving, teach and define that it is a dogma divinely revealed; that the Roman Pontiff, when speaking *ex cathedra*, that is, when discharging the office of pastor and teacher of all Christians, by virtue of his supreme authority, he defines a doctrine regarding faith and morals to be held by the Universal Church—he, by the divine assistance promised to him in the Blessed Peter, is possessed of that infallibility with which the Divine Redeemer willed the Church should be endowed in defining doctrine regarding faith and morals; and that, therefore, such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church. But if any one—which may God avert—presume to contradict our definition, let him be anathema.”

It may be of interest to inquire how far this infallibility extends :

1. OVER THE SCRIPTURES.

The Council of Trent, which met in the 16th century and which is regarded by Romanists as infallible, issued the following decree :

“Inasmuch as it is manifest, from experience, that if the Holy Bible translated into the vulgar tongue be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is on this point referred to the judgment of the Bishops or Inquisitors, who may, by the advice of the priests or confessor, permit the reading of the Bible, translated into the vulgar tongue by Catholic authors, to those persons whose

faith and piety they apprehend will be augmented and not injured by it; and this permission they must have in writing. But if anyone shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he has first delivered up such Bible to the Ordinary."

This same Council decreed, "That in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one confiding in his own judgment shall dare to wrest the Sacred Scriptures contrary to that which has been held and still is held by the Holy Mother Church, whose right it is to judge of the true meaning and interpretation of the Sacred Writ; or contrary to the unanimous consent of the Fathers; even though such interpretation should never be published."

The doctrine of the Council of Trent is immutable and infallible while time endures, and no General Council can contravene it. It met in a boisterous time. It met to define doctrines and issue decrees. It met to condemn heretics. The Popes signed their decrees, and all that was done, was done irrevocably.

The disavowal of any priest of any of its doctrines is of no authority whatever. No matter whether they approve it or not, they have to submit to it; and the majority of priests will, on all suitable occasions, teach and enforce its decrees.

Bishop Milner, a prominent Catholic author, in "End of Controversy," speaking of the reading of the Scriptures, says: "No such obligation is generally incumbent on the flock, that is, on the laity. It is sufficient for them to hear the Word of God

from those whom God has appointed to announce and explain it to them, whether by sermons, or other good books, or the tribunal of penance."

In Deharbe's Large Catechism (page 8) we are told: "The Catholic Church which Christ has established teaches us infallibly what God has revealed."

On page 39 of the same catechism, we are informed that: "Infallible decisions in matters of faith and morals are given by General Councils approved by the Pope, or by the Pope alone speaking *ex cathedra*." Then the question is asked: "What do you mean by speaking *ex cathedra*?" *Ans.* "I mean when the Pope as Pastor and Teacher of all the faithful, decides for the whole Church, in a matter of faith or of morals."

2. OVER THE CHURCH.

The Council of Trent declared of the Pope :

"Sitting in that chair in which Peter, the Prince of the Apostles, sat to the close of life, the Catholic Church recognizes in his person the most exalted degree of dignity, and the full amplitude of jurisdiction; a dignity and jurisdiction not based on constitutions, but emanating from no less authority than from God Himself. As the Successor of St. Peter and the true and legitimate Vicar of Jesus Christ, he, therefore, presides over the Universal Church, the Father and Governor of all the faithful, of Bishops, also, and of all other prelates, be their station, rank, or power, what they may be."

Behold the limitations of his power : "The full amplitude of jurisdiction;" "the Father and Governor of all the faithful."

In Deharbe's Catechism, No. 2, on page 83, we

are told : “ The Divine Doctrine in the Church is always kept pure and uncorrupted by the Infallible Teaching Body of the Church.” Then the question is asked : “ Who compose the Infallible Teaching Body ? ”

Ans. “ The Pope, and Bishops united with him.”

Another important question : “ Why cannot the Pope teach error when he speaks *ex cathedra* ? ’

Ans. “ Because Christ will not allow him to do so.”

The next question : “ What ought we to do, when disputes arise in matters of faith ? ”

Ans. “ We must hold to the decisions of the Church.”

The Constitution of the Church, over which the Vatican Council had such a desperate struggle, claims (see Vatican Council, Ency. Brit.) :

“ That the Pope’s jurisdiction is immediate in all Churches—*i e.*, he is the universal ordinary, the actual bishop of every See (all other bishops being merely his curates and deputies) and is not a remote or merely appellate authority—so that in questions not of faith and morals alone, but of discipline and government also, all the faithful, of whatever right or dignity, both pastors and laity, are bound, individually and collectively, to submit themselves thereto; that it is unlawful to appeal from the judgments of the Roman Pontiffs to an ecumenical council, as though to a higher authority; and that the Roman Pontiff, when he speaks *ex cathedra*, and defines a doctrine of faith or morals to be held by the universal church, is infallible, and such definitions are accordingly irreformable of themselves, and not from the consent of the Church.”

This document was voted upon July, 1870 ; 451

voted in the affirmative; 88 voted against it; 62 voted they would accept it if it was modified; and 70 did not vote at all.

Amongst those who voted against it were many of the best educated and influential Bishops. Three hundred of those who voted in favor of it were guests of the Pope, lodged and maintained at his cost. Immediately after this voting nearly all the bishops of the minority left Rome. Their flight was prompted by fears for their personal safety. They were given to understand that they had to support these Dogmas, or resign the charge of their respective Dioceses. There were many protests amongst the most enlightened, against these Infallible Dogmas. Several books were written against them, but finally all had to submit to them, whether they believed in them or not.*

3. OVER TEMPORAL AFFAIRS.

Pope Leo, in the Encyclical of 1890, speaking on the question of obedience to the laws of the state, says: "That cases happen in which the state demands one thing from the citizen, and religion the opposite from Christians, and this, undoubtedly, for no other reason than that the heads of the state pay no regard to the sacred power of the Church, or desire to make it subject to them. . . . It is an impious deed to break the laws of Jesus Christ [by which is meant the Pope as Temporal Ruler] for the purpose of obeying the magistrates, or to *transgress* the laws of the Church under the pretext of observing civil law."

*See Appendix No. 1.

THE CANON LAW OF PAPACY.

This is the acknowledged and the fundamental code of Romanism. The following distinct stipulations were gleaned therefrom for the future use of the Church by Dr. G. F. Von Schulte, Professor of Canonical Law at Prague :

“1. All human power is from evil, and must therefore be standing under the Pope.

“2. The temporal powers must act unconditionally, in accordance with the orders of the spiritual.

“3. The Church is empowered to grant, or to take away, any temporal possession.

“4. The Pope has the right to give countries and nations which are non-Catholic to Catholic regents, who can reduce them to slavery.

“5. The Pope can make slaves of those Christian subjects whose prince or ruling power is interdicted by the Pope.

“6. The laws of the Church, concerning the liberty of the Church and the Papal power, are based upon divine inspiration.

“7. The Church has the right to practice the unconditional censure of books.

“8. The Pope has the right to annul state laws, treaties, constitutions, etc., to absolve from obedience thereto, as soon as they seem detrimental to the rights of the Church, or those of the clergy.

“9. The Pope possesses the right of admonishing, and, if needs be, of punishing the temporal rulers, emperors, and kings, as well as of drawing before the spiritual forum any case in which a mortal sin occurs.

“10. Without the consent of the Pope no tax or rate of any kind can be levied upon a clergyman, or upon any church whatsoever.

“11. The Pope has the right to absolve from oaths and obedience to persons and the laws of the princes whom he excommunicates.

“12. The Pope can annul all legal relations of those in ban, especially their marriages.

“13. The Pope can release from every obligation, oath, vow, either before or after being made.

“14. The execution of the Papal commands for the persecution of heretics causes remission of sins.

“15. He who kills one that is excommunicated is no murderer in a legal sense.”

THE PAPAL SYLLABUS OF ERRORS.

The following paragraphs gleaned from the syllabus of Pius IX., issued December 8, 1864, will give some idea of the territory this alleged infallibility covers:

“The state has not the right to leave every man free to profess and embrace whatever religion he shall deem true.

“It has not the right to enact that the ecclesiastical power shall require the permission of the civil power in order to the exercise of its authority.

“It has not the right to treat as an excess of power, or as usurping the rights of princes, anything that the Roman Pontiffs or Ecumenical Councils have done.

“It has not the right to adopt the conclusions of a National Church Council, unless confirmed by the Pope.

“It has not the right of establishing a National Church separate from the Pope.

“It has not the right to the entire direction of public schools. It has not the right to assist subjects who wish to abandon monasteries or convents.”

Then in the same Syllabus the rights and powers of the Church are affirmed thus, viz.:

“She has the right to require the state not to leave every man free to profess his own religion.

“She has the right to exercise her power without the permission or consent of the state.

“She has the right to prevent the foundation of any National Church not subject to the authority of the Roman Pontiff.

“She has the right to deprive the civil authority of the entire government of the public schools.

“She has the right of perpetuating the union of Church and state.

“She has the right to require that the Catholic religion shall be the only religion of the state, to the exclusion of all others.

“She has the right to prevent the state from granting the public exercise of their own worship to persons immigrating into it.

“She has the power of requiring the State not to permit free expression of opinion.”

Says Rev. Lansing: “It is needless to say that the history of Romanism shows the oft-repeated application of all the foregoing claims and principles. The present Pontiff, Leo XIII., explicitly confirms the foregoing, thus: ‘The teaching given by this Apostolic See, whether contained in the Syllabus and other Acts of our illustrious predecessor, or in our own Encyclical Letters, has given clear guidance to the faithful as to what should be their thoughts and their conduct in the midst of the difficulties of times and events. There they will find a rule for the direction of their minds and their works.’ Again, in his Encyclical of 1885, he approves the Syllabus, repudiates the idea that ‘each man should be allowed freely to think on whatever subject he pleases,’ and condemns any government in which ‘everyone will be allowed to follow the religion he prefers.’”

The Fifth Annual German Catholic Congress assembled in Buffalo, N. Y., on September 23, 1891,

and adopted a platform in which occurs the following bold statements :

“ With delight the German American Congress embraces also in this year, the opportunity of pointing out publicly and distinctly its position on the so-called Roman question—namely, the temporal power of the Pope. Besides the extreme religious importance of the question itself, we, as faithful children of the Church, deem it our sacred duty to make this *public* declaration of the reason that the Holy Father, himself the most competent, and indeed the only competent judge in the matter, has never ceased both to proclaim solemnly and forcibly his *inviolable rights* to the territorial independence of the Holy See, and *to encourage the Catholics to fearlessly defend their rights*. As free American citizens we will not tolerate any interference with the free expression of our views on this extremely important *Church* matter.

“ With confidence we leave it to Divine Providence by what means the restoration of Papal Independence will be brought about by Secular Power. In the meantime we will never cease to courageously sustain the Holy Father, in accordance with his intentions and admonitions, everyone in his own sphere and according to his ability, in that right of the head of the Church, and to strive with all legal and legitimate means to regain the freedom due to the successor of St. Peter. In this respect, we greet with the utmost pleasure the idea suggested at the recent Catholic Congress held in Germany, to call an International Catholic Congress for the purpose of urging the restoration of the temporal power of the Pope as an *Independent Sovereign*. For the reason that political circumstances have prevented the adoption of said resolution in Europe, we believe that our beloved Country, the Land of the Free, is the proper place for holding such a Congress, since

we are not hampered by political prejudices and imperial intrigues."

At the Baltimore Catholic Congress, the following resolution was adopted: "We cannot conclude without recording our solemn conviction that the absolute freedom of the Holy See is equally indispensable to the peace of the Church and the welfare of mankind."

Many similar declarations have been made by Catholic Congresses, demanding temporal power for the Pope and his absolute freedom.

G. D. Wolff, D. D., at the Baltimore Catholic Congress, stated: "The Church comprehends in its teaching office all the relations of man to God, to himself, to his neighbor and to society."

Pope Gregory said: "The Pope is the representative of God on earth; he should then govern the world. To him alone, pertain infallibility and universality; all men are submitted to his laws, and he can only be judged by God; he ought to wear imperial ornaments; people and kings should kiss his feet; Christians are irrevocably submitted to his orders; they should murder their princes, fathers and children, if he command it; no council can be declared universal without the orders of the Pope; no book can be received as Canonical without his authority; finally, no good or evil exists but in what he has condemned or approved."

In Keenan's Catechism we are told: "The Pope could not discharge his office as teacher of all nations unless he was able with infallible certainty to prescribe and condemn doctrines, logical, scientific, physical, metaphysical, or political, of any kind." This is more plainly stated on page 195, where St.

Thomas Aquinas asks the question : " Can the Pope deprive the Sovereign of his temporal power if he becomes an apostate from the faith ? " And he replies to this question as follows : " When a sentence of excommunication is judicially pronounced against a Sovereign for apostasy, his subjects are from the very fact free from all allegiance. " Cardinal Gibbons says : " The Church has the right to punish a Catholic Sovereign for abandoning the faith ; she can dipossess him of his estates if she judges this punishment useful for the good of her children. "

Bishop Gilmour, of Cleveland, Ohio, in his Lenten letter, March, 1873, said : " Nationalities must be subordinate to religion, and we must learn that we are Catholics first, and citizens next. God is above man, and the Church above state. "

In one of Pope Leo's Encyclical Letters he states : " It is an impious deed to break the laws of Jesus Christ for the purpose of obeying a magistrate, or to transgress the laws of the Church under the pretext of obeying the civil laws. Every Catholic should rigidly adhere to the teachings of the Roman Pontiff, especially in the matter of modern liberty, which already under the semblance of honesty of purpose, leads to destruction. We exhort all Catholics to devote careful attention to public matters, and take part in all municipal affairs and elections, and all public services, meetings and gatherings. All Catholics must make themselves felt as active elements in daily political life in countries where they live. All Catholics should exert their power to cause the constitutions of states to be modeled on the principles of the True Church. " (November 7, 1890.)

Mr. Gladstone states, in his "Vaticanism," page 141: "The Council of the Vatican decreed that the Pope had from Christ the immediate power over the Universal Church, that all were bound to obey him, of whatever right and dignity, collectively as well as individually. That this duty of obedience extends to all matters of faith and morals, and of the discipline and government of the Church; that in all ecclesiastical causes he is a judge without appeal or possibility of reversal."*

Mr. Gladstone further states: "Absolute obedience is due the Pope at the peril of salvation, not only in faith, in morals, but in all things which concern the discipline and government of the Church. Even in the United States, where the severance between the Church and state is supposed to be complete, a long catalogue may be drawn of subjects belonging to the domain and competency of the state, but also undeniably affecting the government of the Church; such as, by way of example, marriage, burial, education, prison-discipline, blasphemy, poor-relief, incorporation, mortmain, religious endowment, vows of celibacy, and obedience. But on all matters respecting which any Pope may think proper to declare that they concern either faith or morals, or the government or the discipline of the Church, he claims (with the approval of a council, undoubtedly ecumenical in the Roman sense) the absolute obedience, at the peril of salvation, of every member of his communion."

These statements teach us that the Pope claims supreme and absolute authority in both temporal and spiritual affairs, in politics and religion. He may control you body and soul. He claims the right to govern your country, to regulate your liter-

*See Appendix No. 2.

ature, and dictate your politics. What he asserts, must be believed; what he commands, must be obeyed. When Rome speaks, the matter ends. No matter what he requires, his people are bound to do it. Is it any wonder that the Pope expects those who approach him to prostrate themselves and kiss his great toe, as did a delegation in the early part of this century from the Irish College. Also at the coronation of Pope Leo, whose biographer, Rev. Joseph E. Keller, says: "The Cardinals then approached him one by one and tendered him their obedience. They ascended the steps of the throne one by one and kissed the right hand of the Pontiff. The Archbishops and the Bishops kissed the Pontiff's foot." And also a delegation of sixty Catholics from Canada, in the year 1894, an account of which was wired to the Associated Press of the United States, and of which the *Toledo Blade* said: "If they can stand it, we can."

Romanism respects no interests that conflict with its own; admits no truth except what is subservient to its own purposes. Are we not justified, then, in saying that of all bigotries it is the most bigoted, of all despotisms it is the most despotic, and of all tyrannies it is the most tyrannical? Who would presume to limit the authority of the Pope? Who would dare to rebel against it? And of the catechism that teaches this infallibility, one of their Bishops says, he wishes he had money enough to send a copy to every house in the United States and that he "could see it thumbed by Protestants and infidels." Every one who joins a Catholic



KISSING THE POPE'S GREAT TOE.

Church must believe and obey this infallible Pope, "The Successor of St. Peter," "The Vicar of Christ," "His Holiness," "Eternal Judge in the Church," "Voice of God," "Father and Governor," "God Incarnate." They are taught to believe and to recite the following in the creed of Pope Pius IV.:

"I acknowledge the holy Catholic and Apostolic Roman Church as the mother and mistress of all churches; and to the Pope of Rome, Successor of the blessed Peter, Prince of the Apostles and Vicar of Jesus Christ, I promise true obedience."

Says the *Encyclopedia Britannica*: "Clearly, if the Papacy could be converted into an absolute monarchy, this end would be attained at a single stroke, because the mere fiat of the Supreme Pontiff would thenceforward suffice as warrant for all ecclesiastical action, thus dispensing with cumbersome and dilatory machinery of every kind; and his delegated authority would enable any person wielding it to act with similar efficacy and dispatch."

The Holy Mother Church claims that her infallibility and that of the Pope rests upon the Scriptures and tradition; then, by these let this alleged infallibility be tried.

SCRIPTURES.

I have read the Scriptures, and I find not a word said about the infallibility of the Pope. I find no tangible aid given to such a theory. I find not even a distant allusion to it. In one of the Roman Catholic catechisms the question is asked, "What are the essential parts of the Church?" and the answer given is: "A Pope or Supreme

Head, bishops, pastors, and laity." Of course the most important is the "Pope" or the "Head."

By referring to the Scriptures you will find that nothing is said of the Pope—a Supreme Head. The New Testament, all will agree, is the only authenticated standard of faith and doctrine, and it nowhere teaches anything about a "Pope," but to the contrary: "Be not ye called Rabbi: for one is your Master, and all ye are brethren; and call none Father, for one is your Father, he that is in heaven; neither be ye called masters, for one is your Master, Christ." This expression indicates the equality of rank among the apostles and disciples of Christ, and forbids the assumption of the title of "Father" or "Pope." "Pope," in both the Greek and Latin, means "Father;" and Jesus has taught us to call none "Father" save He that is in heaven.

This testimony of Christ's is sufficient to settle the whole question. With such words he humbled the pride of the Jewish Rabbis and unmask and untitles the Pope.

In Ephesians we read: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." In this enumeration, which contains the whole, there is no Pope. The first rank is given to the apostles.

Let us examine some of the main passages upon which they base the authority for the Pope and his Infallibility:

1. Matt. 16, 13-18. "*Thou art Peter, and upon this rock I will build my Church.*" In the original the

words "Peter" and "Rock" sound much alike. In the teachings of Jesus he consecrated every scene, circumstance, and topic of conversation to religion. To the fishermen he said: "Follow me, and I will make you fishers of men." To the Samaritan woman he said: "Whoever drinks of the water that I shall give him shall never thirst." To some of his enemies he said: "Destroy this temple, and I will build it in three days." And so in the passage under consideration, he asks his disciples the important question, "Whom do you say that I am?" And Peter makes the great confession, "Thou art the Christ, the Son of the Living God." And Jesus says to him, "*Thou* art Stone, and upon *this* rock I will build my Church." Note the difference between the words "thou" and "this." The end and aim of the question is not "Peter," but "Christ." The rock is Christ. This is a heavenly confession, for says Jesus: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." This truth was revealed unto Peter at Christ's baptism.

There are other passages that throw additional light upon this subject. It was prophesied in the Old Testament: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a precious stone, a sure foundation; he that believeth shall not make haste." Paul says: "Other foundation can no man lay than that which is laid, which is Jesus Christ." Again he says: "We are built upon the foundation of the apostles and prophets, Jesus Christ himself being

the chief corner stone." This teaches us that the Church is built upon the foundation of the apostles and prophets, and not upon any *one* of them.

To support Papal Infallibility the Romanists quote :

2. "*And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.*"

This might strengthen the claims set up for Peter if Christ had not given precisely the same authority to the other apostles. In the 18th chapter of Matthew he addressed all of the apostles, saying: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." Therefore, this authority was not conferred exclusively upon Peter.

There has been a great controversy about these keys. Jesus gave them to Peter, and not to his heirs and successors. The true exposition of the keys I claim was the opening of the kingdom of heaven by Peter to the Jews and Gentiles. In the second chapter of Acts we read how he opened the kingdom to the Jews by proclaiming that God hath made Jesus both Lord and Christ. On that day he declared remission to several thousands of souls and introduced them into the kingdom of Christ. Some eight or ten years afterwards he visited the Gentiles and proclaimed the kingdom to Cornelius, a Roman centurion, and his family. He thus opened the two-leaved gate and introduced both

Jews and Gentiles into the kingdom. This having been done, it needs not to be repeated. The gates of heaven have not yet been closed. Peter gave the keys to no one, for there was no more need of them. He will guard them until he who has the key of David and who is the head of the Church will appear the second time. Peter was given the keys to open the house to the Jews and the Gentiles. Is the servant who has the keys greater than the master of the house? The only distinction between him and the other apostles is a priority of time, corresponding to the priority of his confession of Christ.

“This is the truth,” says Gladstone, “that underlies the colossal lie of Papacy. The great error of Papacy is that it perverts a primacy of honor into a supremacy of jurisdiction, a personal privilege into an official prerogative, and a priority of time into a permanent superiority of rank.”

Three times after the keys were given to Peter the dispute arose among them as to who should be the greatest—a dispute which could never have arisen had Jesus already openly and distinctly assigned the supremacy to Peter. Christ settled these disputes by stating that he would be the greatest who should be the humblest. But the Pope, who claims to be Peter’s successor, would exercise temporal authority over the people. No one who ever heard of the pomp, and parade, and wealth of Rome would imagine the Pope ever had read this language of Jesus.

PETER NEITHER CLAIMED NOR EXERCISED ANY AUTHORITY OVER THE OTHER APOSTLES.

Peter wrote two letters, and in neither one does he claim to be the Supreme Head of the Church, or the Vicar of Christ. He calls himself "a servant" and "an apostle," not the Prince of Apostles; he exhorts the elders, as "a co-elder"; describes himself as "a partaker of the glory that shall be revealed"; he addresses the second epistle to them that "have obtained like precious faith with ourselves"; not a word can be found in these epistles from which it can be inferred that Peter claimed the least authority beyond that possessed by the other apostles.

If Peter had been the head of the Church and the Vicar of Christ, would he not have known it? Would there not have been some statement or inference of it in his epistles? But, on the contrary, he declares, in the second chapter of the First Epistle, that Christ is the rock whereupon we are built, and that He is made the head of the corner.

NOTHING IS SAID IN THE ACTS OF THE APOSTLES ABOUT PETER'S SUPREMACY.

In these twenty-eight chapters we read nothing about Peter as a Pope. He is spoken of as one of the apostles, and in one chapter it states that the apostles sent Peter and John to Samaria.

Thus we see that Peter was subject to his brethren, just as John and the other brethren. Who ever heard of a Pope of Rome being sent on such business? The first Christian convention that was ever held, was held in Jerusalem to discuss some matters about some Judaizing teachers, and "it was determined that Paul and Barnabas should go up to Jerusalem unto the apostles and elders about the question." Nothing is said about going to Peter. When they arrived at Jerusalem we are told: "The apostles and elders came together for to consider this matter." Nothing is said about Peter presiding over the council; he only gave his views upon the subject, as did Barnabas, Paul and others. And after they were all heard, James arose and passed sentence upon the whole matter, in which the council acquiesced, and wrote to the churches accordingly. Now it appears evident from this that James and not Peter presided in this council, and if there was any Pope it was James and not Peter.

NOTHING IN PAUL'S EPISTLES ABOUT PETER BEING A POPE.

Paul's Epistle to the church in Rome does not contain even the name of Peter. In addressing the church at Corinth he said: "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" In this,

it is evident that Peter was not the Prince of the Apostles, the Vicar of Christ.

The next time Peter's name is mentioned he is spoken of as leading about a wife—a singular business for a Pope. In this respect the Pope is not following Peter. Paul speaks of himself in this manner: "For in nothing am I behind the very chiefest apostles." Now if Peter had been the Prince of Apostles, Paul would not have made such a statement. So far from Paul's being dependent on Peter, or inferior to him, he withstood Peter "face to face," for "he was to be blamed." He was to be blamed because he compelled the Gentiles to live as the Jews. It would thus appear that Paul reproved Pope Peter in the presence of all his brethren.

In all of Paul's writings he gives no hint of Peter being the Head of the Church or of him having any successors. But he alludes, again and again, to Christ being the foundation and corner stone of the Church. He makes no allusion to a Universal Bishop, nor to the temporal power of such a personage, but he condemns the Pope's position when he says that he who resisteth the civil power resisteth the ordinance of God. Paul spoke and wrote as moved by the Holy Spirit, and therefore could not and did not make any mistake as to Peter's Primacy, or as to any such person as a Vicar of Christ over the Church at large.

IF CHRIST HAD ESTABLISHED SUCH AN
OFFICE HE CERTAINLY WOULD
HAVE DEFINED IT.

He certainly would have described the qualifications to be possessed by the incumbent, and would have defined the powers to be exercised by him. When God appointed the Levitical priesthood, he defined their qualifications and powers. When he appointed a civil government, he gave a code of laws according to which it was to be administered. When the office of king was created, he told the people the manner of the kingdom, and Moses pointed out the qualifications the king must possess and the limits of his authority.

When God appointed deacons and elders in the Church he named their qualifications and duties. But nowhere do we find any office to be filled by a Pope, or any qualifications to be possessed to fill such an office, or its powers and duties defined.

We are constrained, therefore, to say from the standpoint of God's Word, that no provision or promise was made for a Pope; and is it not strange, if the infallibility of the Pope is true, that Jesus Christ and the Apostles said nothing about it? They must have been blind teachers; they must have failed in teaching the true doctrines of the Church.

If the Pope is infallible, it is not of the Bible kind and not of the apostolic sort. The apostles were chosen to perform extraordinary duties, at an extraordinary time, and were therefore endowed

with extraordinary gifts and power. They did their work and have gone to their reward, and it is nothing short of bold presumption for any one to lay claim to their extraordinary power, gifts and authority. The modern Popes have laid claim to more authority than the apostles, or Christ, who taught a kingdom that is not of this world, and, to be subject to the civil powers; whereas the Popes have claimed the right to exercise supreme temporal power over all sovereigns when the good of religion required it. They have deposed kings, declared war, and made peace. What an impious prostitution of the office they regard as the highest and most sacred on earth!

INFALLIBILITY TRIED BY TRADITION.

An examination of the primitive fathers, creeds and councils down to the fifth century discovers no idea of a Supreme Head, Pope, or Vicar of Christ in the Church.

1. *The Early Creeds of the Church.*—The four ecumenical creeds contain the most authentic expressions of the faith of the Eastern and Western Churches, but not one word is said about the Pope of Rome, the Successor of Peter and Infallible Vicar of Christ. If it had been believed then as it is believed now, it certainly would have appeared in one of those general creeds, and some allusion made to it in one or more of the numerous local creeds of the primitive days of the Church.

2. *The Early Councils of the Church*—The records of the ecumenical councils of the first six centuries

are as silent as death upon the question of Papal Infallibility. They were convened by emperors and not by popes. Their decisions were authoritative without submitting them to the approval of Rome. Had there been any Pope, or Vicar of Christ, there certainly would have been some allusion to him.

3. *The Primitive Fathers of the Church*—There are many of these, and their writings are extensive; but nowhere do they acknowledge the existence of such a person as a Pope. Had there been any Pope with supreme authority they would at least have made some allusion to such an important personage. The fact that they do not make mention of such an office is pretty good evidence that there was no such office in the Church.

4. *The Heretical Popes Disprove the Claim of Infallibility*.—Many of the Popes contradicted the title of "Holiness" and many of them were at variance in the faith. Some taught one thing, and some the opposite; some claimed infallibility, and some disclaimed it; some were faithful to their office, and some were excommunicated as heretics.

5. *The Interregnum Disproves the Claim of Infallibility*.—For seventy years there was no Pope in Rome, besides all the other interregnums. The Pope resided at Avignon, in France, and left St. Peter's chair empty. For almost half a century there were two Popes and two lines of Popes existing at the same time, one reigning in Italy, and one in France. And at last there were three Popes: Benedict XIII., Gregory XII.—the French Pope,

John XXIII.—the Italian Pope; then the Council met and deposed the three Popes and appointed a fourth Pope. After these interregnums can any man have any confidence in any Pope being the Successor of Peter?

6. *The Vice of the Throne Disproves it.*—If several links of the chain are rotten, down goes infallibility. This throne, which has affected to exalt itself above kings, has at times been sunk in filth. More than one Roman Pontiff was guilty of hideous vices. What contentions! What schisms! What flagrant vice! What vile affections! What unholy examples for millions of followers! In speaking of some of these scandalous men, the highly educated Archbishop Purcell said: “Without doubt some of the Popes are in hell.” Now what I would impress upon you is this: If the Pope is the Supreme Head of the Church, and the Vicar of Christ on earth, and receives his authority from God, should we not expect him to be moral in his conduct, and act as becoming a personage of such an exalted dignity? I am persuaded that it is compatible with God’s character to not permit vice to accompany infallibility.

7. *Their Controversies Disprove it.*—For many years the Roman Catholics have been divided as to the seat of this infallibility, and this is a satisfactory proof that no such privilege exists. Some place this infallibility in the Pope, some in the General Council, some in both, and some in the Church. This is a singular controversy. Would Christ impart this important gift to any man to guide his

Church and not let him know it, and not satisfy his people on that point? When Moses was appointed to lead the people to the Promised Land, he knew it, and the people were satisfied on that point. If the Popes had been infallible they would have known it and would have settled this dispute; they would not have permitted bishops to have called it in question. And if they were not infallible, why did they permit the people to believe and defend it? If it is only a matter of opinion, then the whole Church rests on an opinion.

This question has been of such importance that the Vatican Council (1870) declared the Pope to be infallible. Now, if he had been infallible before this, there would have been no need of a council to have made him infallible. Where did the council receive its power to declare the Pope infallible? In their Controversial Catechism, which was extensively used prior to 1870, we read the following question and answer: "Must not Catholics believe the Pope himself to be Infallible? *Ans.* This is a Protestant invention; it is no article of Catholic faith." In all the editions since the Vatican Council of 1870, this question and answer is omitted, and that, too, without any explanation. And yet we are taught that the Roman Catholic Church never changes. What was once a Protestant invention is now a received doctrine of the Church. Bishop Purcell, in his debate with Campbell, said: "No enlightened Catholic holds the Pope's infallibility to be an article of faith" And now, in the Catechisms for both young and old, the infallibility

of the Pope is taught. This fact, alone, disproves the Pope's infallibility. The truth is, that this whole infallible business is the greatest farce ever enacted in the name of God. It is no wonder that enlightened Catholics are agitating reformation and seeking more substantial ground upon which to rest their faith.

THERE IS A WIDE DIFFERENCE BETWEEN ROMANISM AND PROTESTANTISM.

The Pope is the infallible guide for the former, and the Scriptures for the latter. We are told in Acts that "the Bereans were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." And the result was, that many of them believed. The apostles reasoned out of the Scriptures, and the Bereans, not certain that the doctrines were true, examined the Scriptures to satisfy their minds on the subject. They neither appealed to tradition, nor to priest, nor to scribe, nor to Pharisee, nor to Pope. The Scriptures were their infallible guide. By them they tested the truth of the apostles' doctrine, and because of this they were commended as being more noble than those of Thessalonica.

If it was commendable in the Bereans to search the Scriptures, it is equally commendable for Christians to do so at the present time. What then are we to think of the Roman clergy who would condemn the people for that which Paul praised them?

The law and the testimony was the infallible tribunal for the Jewish Church from Abraham to Christ, and the New Testament Scriptures served as the infallible guide for the Christian Church from the time of the apostles to the beginning of Popery. Jesus Christ denied the infallibility of the Pharisees, condemned their traditions, and pronounced them blind guides whose teachings were fatal to their disciples.

On the other hand he exhorted the people to "search the Scriptures." This the Protestants of to-day are doing. They are cumbered with no human compositions and no traditions making the Word of God of no effect. They go not in search of fallible men and encyclical letters. They go at once to the pure Word of God, to that Word which is a "light to their feet and a lamp to their path." They permit no priest to step between them and their Saviour. They believe that Christ and the apostles gave to the world an infallible rule of faith and practice, that their words are sufficient to make wise unto salvation, and are sufficient for doctrine, correction and instruction in righteousness.

The Protestants believe that Christ is the Head of the Church as the husband is the head of the wife. He is the bridegroom and she is the bride. As the wife can have but one husband, so the Church can have but one head. He is our guide and protector. To Him we yield a willing and delightful obedience. It is our desire to grow up in Him who is head over all. He is the foundation

of the Church. We are built upon this foundation. It is the foundation of the prophets and the apostles. It is a strong, abiding, tried, chosen, and precious foundation. Jesus likens the man who builds upon this foundation to the wise man who built his house upon a rock ; and when the rains descended and the floods came, and the wind blew, and beat upon that house it fell not, for it was founded upon a rock.

And those who hearkened not to His words, and built not upon His foundation, but upon wood, hay, stubble, upon the traditions and commandments of men, He likens unto a foolish man who built his house upon the sand ; and when the rains descended and the floods came, and the winds blew, and beat upon that house it fell, and great was the fall of it.

THE AURICULAR CONFESSION.

In every Catholic church there is a curtained recess called the confessional-box. Here the penitent meets the priest, the former kneeling, the latter seated. The priest questions, and the penitent recites all the secret thoughts, desires, words and acts, vile or vicious, since last they met. It is called "auricular," because it is made into the auris, or ear, of the priest.

ITS ORIGIN.

It was unknown during the primitive days of Christianity. It is one of the many abominations introduced during mediæval times. It is a fact, which learned Romanists do not deny, that auricular confession became a doctrine and practice of the Church at the Council of Lateran, in the year 1215. Pope Innocent III., of Inquisition fame, is the founder.

Thus, you see, it is a modern invention. Roman Catholics do not generally know this, nor would they be allowed to know it. Its continuance depends upon keeping the people ignorant in regard to its origin. It took Satan more than twelve hundred years to introduce it. It is one of the

many abominations that was introduced during a corrupt age.

THE TEACHINGS OF THE CHURCH UPON THIS
SUBJECT.

In the "Catechism for Beginners" the question is asked, "What is the sacrament of penance?" The answer given is, "Penance is a sacrament in which the sins committed after baptism are forgiven."

The next question of importance is as follows: "How do you know that the priest has the power of absolving from the sins after baptism?"

"A. Because Jesus Christ granted that power to the priests of His Church when he said, 'Receive ye the Holy Ghost; whose sins ye forgive, they are forgiven them; whose sins ye retain, they are retained.'"

Note the bold assertion, "Jesus Christ granted this power to the priests of His Church." How is the child, or an ignorant adult, or one educated in a Catholic school, to know how much the Scriptures are here perverted and how much there is of false statement?

In Deharbe's Catechism, page 150, the question is asked: "What is the sacrament of penance?"

"A. It is a sacrament in which the priest, as God's representative, forgives sins when the sinner is heartily sorry for them, sincerely confesses them, and is willing to do penance for them.

"Q. Does the priest really forgive the sins, or does he only declare them forgiven?"

"A. The priest really and truly forgives sins through the power given him by Christ."

On page 151 the question is asked: "Can all sins be forgiven in the sacrament of penance?"

"A. Yes; all sins committed after baptism can be forgiven, if we confess them with the right disposition of repentance."

The following questions are asked:

"Q. What is confession?"

"A. Confession is the sorrowful accusation of our sins to a priest, in order that we may obtain absolution from him.

"Q. What qualities are necessary for confession?"

"A. Confession must be (1) complete (2) sincere, and (3) clear.

"Q. When is confession complete?"

"A. Confession is complete when we confess at least all the mortal sins that we remember, as well as number and circumstances.

"Q. What must we do if we cannot recall their number?"

"A. We must tell the number as nearly as we can, and declare about how often in a day, week, or month we have committed the sin.

"Q. What circumstances must we confess?"

"A. Every circumstance (1) that might make a mortal sin of a venial one; or (2) that might change a mortal sin into one of a different kind; for example, a theft into a sacrilege."

The Council of Trent declared, "Whosoever shall deny that three acts are required in the penitent for the entire and perfect remission of sins, constituting the matter of sacrament of penance, viz.: Contrition, confession and satisfaction, which are called the parts of penance: let him be accursed. . . . Whoever shall say that the mode of secretly confessing to a priest alone, which the Catholic Church has always observed from the beginning and still observes, is foreign

to the institution and command of Christ, and is a human invention: let him be accursed. . . . Whoever shall say that the confession of a penitent is not requisite in order that the priest may absolve him: let him be accursed. . . . Whoever shall say that priests who are living in mortal sin do not possess the power of binding and loosing: let him be accursed."

We have made quotations from the Catechism and the Council of Trent concerning penance, that you may fully understand the teachings of the Roman Catholic Church upon this subject.

A FORM OF CONFESSION.

"I confess to God the Father Almighty, to his only begotten Son Jesus Christ, and to God the Holy Ghost, before the whole company of heaven, and to you, my Father, that I have sinned exceedingly in thought, word and deed, by my fault, my own fault, my most grievous fault." Then follow the sins detailed. "For these sins, etc., I most humbly ask pardon of God, and of you, my ghostly Father, penance, counsel and absolution."

Having heard the confession, and the necessary questions and examination being finished, the priest, according to Dens' Theology, will say, " 'May Almighty God have mercy upon thee, and having remitted thy sins lead thee through to eternal life.' Then raising his hands toward the penitent, let him say: 'May the Almighty and Merciful Lord give to thee the indulgence, absolution, and remission of thy sins. Amen. May our Lord Jesus Christ absolve thee, and I by His authority

loose thee from every bond of excommunication and interdict in so far as I am able and thou hast need.'” Then follows the sacramental absolution: “I absolve thee from thy sins in the name of the Father and the Son and the Holy Ghost. Amen.” I quote from Dens' Theology, a work prepared for Rome's seminaries and students of theology.

HOW OFTEN THE CONFESSION MAY BE MADE.

According to a decree of a Lateran Council, “Every one of the faithful of both sexes, after he or she shall reach the years of discretion, must faithfully confess all of his or her sins alone at least once a year to the proper priest.” This decree the Council of Trent confirmed, and it is commonly recited among the five common precepts of the Church. Peter Dens says: “Penance may be repeated till seventy times seven, that is, as often as the sinner sins and repents.” It is pretty generally known that there are many Roman Catholics who go to the confessional many times every year. Women go more frequently than men. There are Catholic men who never go to confession. But they are, if possible, still greater slaves to Rome. They expect to have the priest to forgive them on their death-beds, and if they give him plenty of money he will say masses for them; consequently many neglect the confession and absolution till death.

THE CONFESSOR MUST QUESTION THE PENITENT.

Mr. Dens says: “If the priest observes that the penitent is silent from shame or fear it is proper to

begin the interrogations from the greater, by proposing to the same the question, whether he has committed homicide, or adultery, or a sacrilegious theft, and so forth. And lest the confessor should be embarrassed in confessing the circumstances of any sin let him have this little line of circumstances in readiness: 'Who, what, where, by what helps, why, how, when.'" Mr. Dens then explains what may be denoted by each of these questions. He also gives models for examining the penitent concerning truth, justice, profanity, blasphemy, drunkenness, slander, theft, immodest thoughts, etc. It would be interesting, perhaps, to some of you to have me read from Dens the questions concerning immodest thoughts, but the laws of propriety require me to keep silent.

An ex-priest made a public statement regarding these questions:

"I had to learn by heart the infamous questions which the Church of Rome forces every priest to learn. I had to put those impure, immoral questions to old and young females who were confessing their sins to me. These questions are of such a nature that no prostitute would put them to another. These questions and the answers they elicit are so debasing that no man except a priest of Rome is sufficiently lost to every sense of shame as to put them to any woman."

These questions are of such a character that it is a crime in this country to print them in the English language. A printer in England was recently sent to jail for having published them in English. Now I would ask, if it is a crime, punishable by

law, to print these questions in a book, should it not be made a crime, of severer punishment, to present them to married and unmarried women through the auricular confession? But no, the evil questioning continues. The priest induces her to let him search every corner of her heart, ransack her inmost soul, invade the sacred recesses of her thoughts and ask about all kinds of contaminations, secrets, impurities and unspeakable matters. These sins are to be confessed to the priest in *minute detail* with all the attending circumstances which may aggravate or palliate the offense. For, says the Council:

“It is plain that the priests cannot sustain the office of judge if the cause be unknown to them, or inflict equitable punishments if sins are only confessed in general and not minutely and individually described. For this reason, it follows the penitents are bound to rehearse in confession all mortal sins, even though they be of the most secret kinds.”

Here *women confess* against their husbands; here personal secrets, family secrets, and business secrets are confessed; here the *unprotected girl* is thrown into the power of the priest and examined on all the sins she may ignore; here she is introduced to sentiments of shame, disgust and infamies which are ignored in every respectable home; here little children with pure hearts are made to blush at the nauseating and unclean questions asked them. A little boy who had been to his first confession said, “I have been in the company of bad boys, but not one of them said so many bad things to me as the priest.” It is not difficult to prove that the confessional has polluted many a young girl’s



THE CONFESSIONAL.

Copyright, 1895.

thoughts, heart, and life. Miss Eliza Richardson said of her first confession, "The memory of that time will ever be painful and abhorrent to me, though subsequent experience has thrown even that into the background. It was my first lesson upon a subject which ought never to enter into the imagination of girlhood; my introduction into a region which ought never to be approached by the guileless and the pure."

I have in my possession and have examined their standard theologies. Paul says it is a shame to speak of certain things that were done among the Gentiles, but it is a greater shame to think of some of the topics discussed by Roman theologians. The priest is compelled to study and propound questions which are enough to make the hair of one's head stand straight. There is nothing connected with the matrimonial state, nothing sacred or secret in married life, which is not made a subject of his study and impudent inquiry.

M. S. Cusack, for years familiar with their literature, says :

"The demoralizing effect on their minds may well be conceived. A great deal has been said about immoral literature, but there is no literature so immoral as that which the Roman Catholic student is compelled to study day after day, as a preparation for his ministry."

THE OBJECT OF THE CONFSSIONAL

Is not the recital of pure and holy thoughts, purposes, plans, and deeds, but the confession of wicked thoughts, unholy desires, and criminal acts.

Its immoral character is proverbial. It forms a dark and terrible history. Its evils are numerous and most appalling. Some of the demoralizing results of the confessional will next claim our attention.

THE EVILS AND RESULTS OF THE CONFESSIONAL.

These are many. We shall not discuss all of them. Its tendency is to make the forgiveness of sins a business transaction. If a man can obtain forgiveness so easily he is encouraged to continue in sin; he has a license to sin; if he has been drunk six times a week he can attend the confessional, receive absolution, and then run up a new score with his priest.

The confessional is an easy way of making sure (?) of heaven; no matter what the life has been, if on the death-bed he will send for the priest he may receive absolution. It places the man's salvation in the hands of the priest. It teaches a man to look for safety where there is no safety, and to cry "Peace" where there is no peace.

THE CONFESSIONAL IS A PITFALL FOR THE PRIESTS.

The priest is an unmarried man. He is a man of like passions with others. Considering, then, the literature he has to study, the questions he has to propound, and the temptations he has to meet, can it be otherwise, so long as human nature is what it is, than that gross immorality must result from the auricular confession? Who can read about the confessional and the celibacy of the clergy without being impressed with their adaptability

for purposes of seduction? Into the ears and heart of the parish priest is poured the moral filth of the community. What tales of woe, what stories of scandal, what recitals of immoral thoughts, what histories of immodest actions, and what scandalous secrets must he hear!

It must fill his memory and heart with all uncleanness. The effect must be most degrading. He must listen to the secret *thoughts* and *desires* of lovely virgins, charming widows and fascinating wives. And were he as holy as the Psalmist David, it is natural for him to fall before the unchaste unveiling of Bathsheba. Were he as strong as Samson, may he not find in these tempting women a Delilah? Were he as devoted as Peter, is it not possible for him to betray his Master at the maid-servant's voice?

Who will believe that the priests of Rome are stronger in virtue than David or Samson? Who will believe that the priest is able to stand amid similar temptations that prostrated the holy giants of the Lord's army? Who will believe that the priest is able to resist the temptations that daily surround the confessional? Who will believe he will refuse these golden opportunities to satisfy the irresistible propensities of his fallen nature? To be proof against these seductive influences he must be as pure as an angel. But, alas! they are earthen vessels, and the majority of them yield to the overmastering temptations which beset them.

Mr. Chiniquy, an ex-priest of good authority, says: "Those who have escaped the snares of the



AFTER CONFESSION.

Copyright, 1895.

tempter are few compared with those who have perished. I have heard the confessions of more than two hundred priests, and to say the truth, as God knows it, I must declare that only twenty-one had not to weep over the secret sins committed through the irresistibly corrupting influences of auricular confession. I am now more than seventy-seven years old, and in a short time I shall be in my grave. I shall have to give an account of what I now say. Well, it is in the presence of my Great Judge, with my tomb before my eyes, that I declare to the world that very few—yes, very few—priests escape from falling into the pit of the most horrible moral depravity the world has ever known, through the confession of females.”

Let it not be supposed that I am so prejudiced against Romish priests as to believe that they are a worse set of men than the rest of Adam's children. I do not entertain any such views. Let any class of men, merchants, ministers, lawyers, or farmers, be kept from living with lawful wives, and surround them from morning till night with from ten to twenty lovely women and tempting girls, who would speak to them on subjects which are only permissible between husbands and their wives, and very few of them would come out of the conflict without being mortally wounded. It is therefore not the fault of the priests so much as *it is the fault of the demoralizing system*. It is a system which teaches things, the remembrance of which, must make us blush with shame. It is a system that exposes a man to temptations the most dark and dangerous. It is a system that leads a man into fornication. It is a system that has degraded thousands of priests

and led them into the gravest of crimes, a sufficient number of which have been exposed to fill volumes, and to bring upon the confessional the most scathing denunciations and to justify the abolishing of the Roman Catholic Church. And what shall we say of the woman? O purity and modesty! O womanly feeling! through what a dangerous ordeal art thou called to pass!

THE CONFESSIONAL IS A PITFALL FOR WOMEN.

1. *It Teaches Women to Lie.*—There are millions of Roman Catholic girls and women who have such a keen sense of propriety and dignity as to lift them above the machinations of the confessors. They will not answer “yes.” They would rather enter perdition than to permit the priests to pry into the sacred secrets of their souls. The laws of modesty and decency are stronger in their hearts than the sophisms of their cruel church. There is no consideration that can persuade many of them to reveal secrets and divulge sins to a sinful man which God alone has the right to know and which His Son alone can forgive. Upon this subject a priest who spent fifty years in Rome has said: “Not hundreds but thousands of times, I have heard from the lips of dying girls as well as of married women, the awful words: ‘I am forever lost. All my past confessions and communions have been so many lies. I have never dared to answer correctly the questions of my confessors. Shame has sealed my lips and damned my soul.’”

2. *It is the Cause of much Distress of Mind.*—No

words can tell the distress of mind and anguish of soul of a woman when at the feet of her confessor she finds herself obliged to speak of things on which she would prefer death rather than confession. Many of them would rather be lost than to lose their self-respect in speaking of unmentionable things to the priest. We are told, in the books written by ex-nuns, of how the cold sweat poured from their pores, and the anguish of mind they experienced in approaching the confessional-box, and how many times they failed to confess all, and consequently had to leave unpardoned by the priest and with a heavy burden upon their conscience. Chiniquy says: "I do here publicly challenge the whole Roman Catholic priesthood to deny that the greater part of their female penitents remain a certain period of time under the most distressing state of mind."

3. *It leads to Immorality and Crime* — We have just proven that the majority of the priests are accused of gross immorality. It therefore follows that their accomplices are guilty of the same. On page sixty-three of "The Priest, Woman and Confessional," we are told of the confession of a dying priest who on his death-bed stated that he had destroyed or scandalized at least one thousand women. It cannot be otherwise than that crime must follow the system, and particularly those who are initiated into the secret order of the "Blessed Creatures, who swear implicit obedience to all priests, especially to him who shall be her pastor, and if she is a married woman she promises to be

faithful to the priest, if he is a member of the same order, and to consider him and serve him in all things as her only true and lawful husband."

In order that we may give some more convincing proof of the corrupting influences of the confessional, let us quote upon this subject from some of their standard authors, and let them stand condemned out of their own mouths. Liguori says (Smith's Synopsis, p. 346): "The lady superior shall watch a priest while he confesses a nun." Why? "For the sake of decency and safety." Why? "Because a good priest is very rare. Among the priests who live in the world it is rare and very rare to find any that are good."

Let all serious thinkers read Dens' and Liguori's Theologies. Read the encyclicals of the Piuses and the Gregorys and many other Popes, and you will see that confessors have as many women to serve them as had Brigham Young, the Mormon prophet. Read the personal experiences of Miss Cusack, Edith O'Gorman, and Miss Caracciolo, who are still living, and who have had years of experience in and out of convents, and you will learn that the confessional-box is the witness of immorality and crime that is a stench in the nostrils of all decent men and women.

There have been hundreds of priests and laymen who have escaped the meshes and servitude of Rome, and they will tell you that the confessional is a pit of perdition and the home of iniquity. Study the history of Catholicism in Italy,* France, Spain,

*See Appendix No. 3.

Austria, Mexico, England and free America, and you will see that the searching historian has found vice and crime in the confessional-box.

IT IS BLASPHEMY AGAINST GOD.

To forgive sins is God's prerogative. "It is he that forgiveth all thine iniquities." "In me there is redemption, even the forgiveness of sins." This power God never delegated to any priest. It is degrading to human nature to find men and women of general intelligence bow down to a priest and breathe into his ear a confession which should be made to God alone. It is absurd for sinful priests, murderers, and whoremongers, to claim to dispense the grace of God and thereby make God a sharer in their sins. The priest literally sits in the temple as God and assumes God's prerogative, and acts as a spiritual judge equal to Christ. This is the arrogant claim of every priest who professes to absolve the sins of his fellow-creatures. It seems almost inconceivable that any mortal would venture thus far, and above all, it seems inconceivable that men and women would surrender their liberties and prostrate themselves at the feet of a priest and recognize his blasphemous assumption to absolve their sins. Fatal delusion! Base blasphemy! False idea that a paltry penance imposed by the priest would blot out of the book of God's remembrance the sins of a contrite heart!

THE CONFESSIONAL IS NOT GOD'S PLAN OF SALVATION.

In the Old Testament we read of nothing like au-

ricular confession or priestly absolution. There were no confessionals in the temple of Solomon. The proud and presumptuous Pharisees never presumed to absolve sins ; when Jesus forgave a man his sins they exclaimed, "Why does this man speak blasphemies? Who can forgive sins but God only?" David said to the Lord, "Against thee only have I sinned and done this evil in thy sight. I confess my sins unto thee and mine iniquities have I not hid." "I said, I will confess mine transgressions unto the Lord ; and thou forgavest the iniquity of my sin."

Isaiah says : "Let the wicked forsake his way, and the unrighteous man his thoughts : and let him return to the Lord, and he will have mercy upon him ; and to our God, for he will abundantly pardon." The Lord speaks through His prophet Isaiah (first chapter), saying, "Come now, and let us reason together, saith the Lord : though your sins be as scarlet, they shall be white as snow ; though they be red like crimson, they shall be as wool." Here are the words of the Lord as written in the Old Testament. Here are the landmarks of His mercy. No priest in olden times dared to remove them to put others in their place.

In the New Testament there is no command to Christians to confess to priests with a view of obtaining absolution ; neither is there one example of confession heard and absolution granted by any apostle or evangelist. The plan of salvation as given by Jesus Christ is a simple one, so plain that "a wayfaring man, though a fool, need not err

therein." In the great commission He said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned." The Saviour here says nothing about auricular confession. It would have been impossible to have given plainer instructions to the apostles.

When Peter preached on the day of Pentecost, he said to the believing Jews who cried out "What must we do?" "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." No command to confess sins to any man for the purpose of obtaining absolution.

And when Simon Magus, after he had been baptized, committed a grievous sin, Peter directed him as follows: "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." Peter did not direct him to confess his sins to a priest in order to obtain absolution.

In the First Epistle of John we read: "If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." This is the language of the beloved disciple, and he directs us to confess our sins to God. It is from God alone that we can receive pardon.

In the sixteen letters of the Apostle Paul he speaks of all the duties imposed upon the human conscience and gives minute instructions in regard to our duties, but not one word does he say about auricular confession.

James says : "Confess your faults one to another, and pray one for another, that ye may be healed." Roman writers need not rely upon this to support the doctrine of auricular confession, for James says to "confess them one to another." He does not require a confession to a priest. If we have offended one another we should confess our faults to one another, and pray one for the other that we may be forgiven, as Jesus taught, "If ye forgive men their trespasses, your heavenly Father will also forgive you : But if you forgive not men their trespasses, neither will your Father forgive your trespasses."

I believe, then, in these two confessions of sins : First, to God, and implore His forgiveness; second, to anyone with whom we have a disagreement, that peace and harmony may be restored. These two confessions are taught in the Scriptures, but nowhere in God's holy Word do we find any command, example, or inference of the auricular confession.

The apostles never built a confessional-box, heard confessions, nor absolved the sinner in the way that Rome does. The miraculous gifts they possessed they never delegated to any successor. They preached faith, reformation and obedience to our Lord Jesus Christ for the remission of sins ; and after the baptized believer had sinned, they instructed him to confess his sins to God, who is just and faithful to cleanse him from all unrighteousness.

Nothing about the Auricular Confession in the Writings of the Primitive Fathers — Their writings cover every rule of faith and practice in the Church, and they make not a single allusion to the confessional. In Deacon Pontius's Life of Cyprian, who lived in the third century, he says not a word about his confessing his sins to any one, or any one having gone to him for the same purpose. In the life of St. Ambrose, of the fourth century, not one word is said about the confessional. In the life, sufferings and death of Chrysostom, who died in the early part of the fifth century, there is nothing about this dogma. The learned and eloquent St. Jerome, of the fifth century, wrote many admirable letters, in all five volumes. He writes of the manners, habits, views, morality, doctrine and practical faith of the first five centuries of the Church, and he has not one word to say about the auricular confession. In his life of St. Paulina he never says one word about her sitting in a dark corner with her confessor revealing her inmost thoughts, desires, or human frailties. St. Augustine has written an admirable book called "Confessions." In this we find his autobiography. We follow him, step by step, but we never follow him to the confessional. But he does say: "I shall confess my sins to God, and he will pardon all my iniquities." These fathers taught, again and again, to confess our sins to God and to God alone, who will hear from heaven. Had auricular confession been practiced then, would they not have mentioned it? It was not necessary then, and it is not necessary

now. It was not taught by Christ and his apostles, and it is blasphemy for any priest or Pope to impose it upon the Church as a dogma to-day.

Before closing I desire to say

A WORD TO CATHOLIC WOMEN.

Do you not know that the confessional is a snare to you, a pit of perdition for your sister, and a Sodom for the priest? Have you not had to blush on account of questions that have been asked you in the confessional-box? Have you not had to weep over the shameful and degrading temptations, and not infrequently the loss of the virtue of your sisters? Are you not aware of the fact that you make the priest your accomplice when you tell him of your iniquities? Is he not a man? Is he not as weak as you? Do you not know that what tempts you will tempt him, and what will pollute you will pollute him, and what will destroy your purity will destroy his? If you could hear the priest's wail of woe over the demoralizing effects of the confessional-box you would never go there again. Is it not your duty, as well as your privilege and honor, in time of distress, to go to your husbands and to your God for advice and counsel? Is it not your duty to confess your sins to God, and to God alone, and ask and receive His forgiveness? O, will you not hear the words of Jesus, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is

easy, and my burden is light." Jesus does not direct you to go to the priest for rest, but says, "Come unto me, and I will give you rest." His yoke is easy, but the yoke of auricular confession is hard. Christ's burden is light, but the burden the priest has imposed upon you is heavy, humiliating, and degrading.

A WORD TO CATHOLIC HUSBANDS.

I am persuaded that you do not know one-tenth of what is going on between the confessors and your wives and daughters. There are millions of honest men identified with Rome who neither know what is going on in the heart nor the imagination of the women in their own homes. What must be the life of a priest surrounded with lovable women and attractive girls who speak to him from morning till night upon things which man cannot hear without falling? Has the priest the right to question your wives about the secrets of your lives and your homes? Is not the heart, soul, and purity of the wife precious in your eye? Then look well to the temptations and indiscretions which beset them in the confessional. Do you not know that the confessional is the keyhole of your door through which the priest peeps into your house? Do you not know that it is a fact that the priests have ruined many women? that they have taken the marrow and left the husband the bone? they have taken the honey and left the husband the cell? they have taken the heart and left the husband the skeleton? Is it right for the wife to

have two men to love, respect and obey? Is it right that she should reveal all her secrets to another man? Is it right for the priest to ask this and that of your wife in your absence? Is it just and decent for him to question your daughter upon all thoughts of pollution and infamy? Have you not heard again and again of Catholic husbands who have made public the power of the priest over their wives and told how the priest was everything to them, and their husbands nothing, and what an effort it was to destroy that power in their homes? Do you not know that the principal cause of Ireland's degradation and poverty is the enslaving of the Irish women by means of the confessional? If you will seriously reflect upon this subject, I feel assured that you will never suffer your wives and daughters to be trodden down by the priests. Hundreds of Catholic husbands have broken this power that bound the soul with chains of adamant and fettered every noble principle in the bosom of their companion; I thank God that I was not nurtured in the lap of Rome, and I pray for you, my deluded brethren, that you may be rescued from its deadly influences.

A WORD TO PROTESTANTS.

The Pope has more than one hundred thousand priests who have the opportunity of corrupting the mind and hearts of the women of the world through the confessional. The priest hears an average of ten confessions a day; this would make one million women who enter the confessional-box

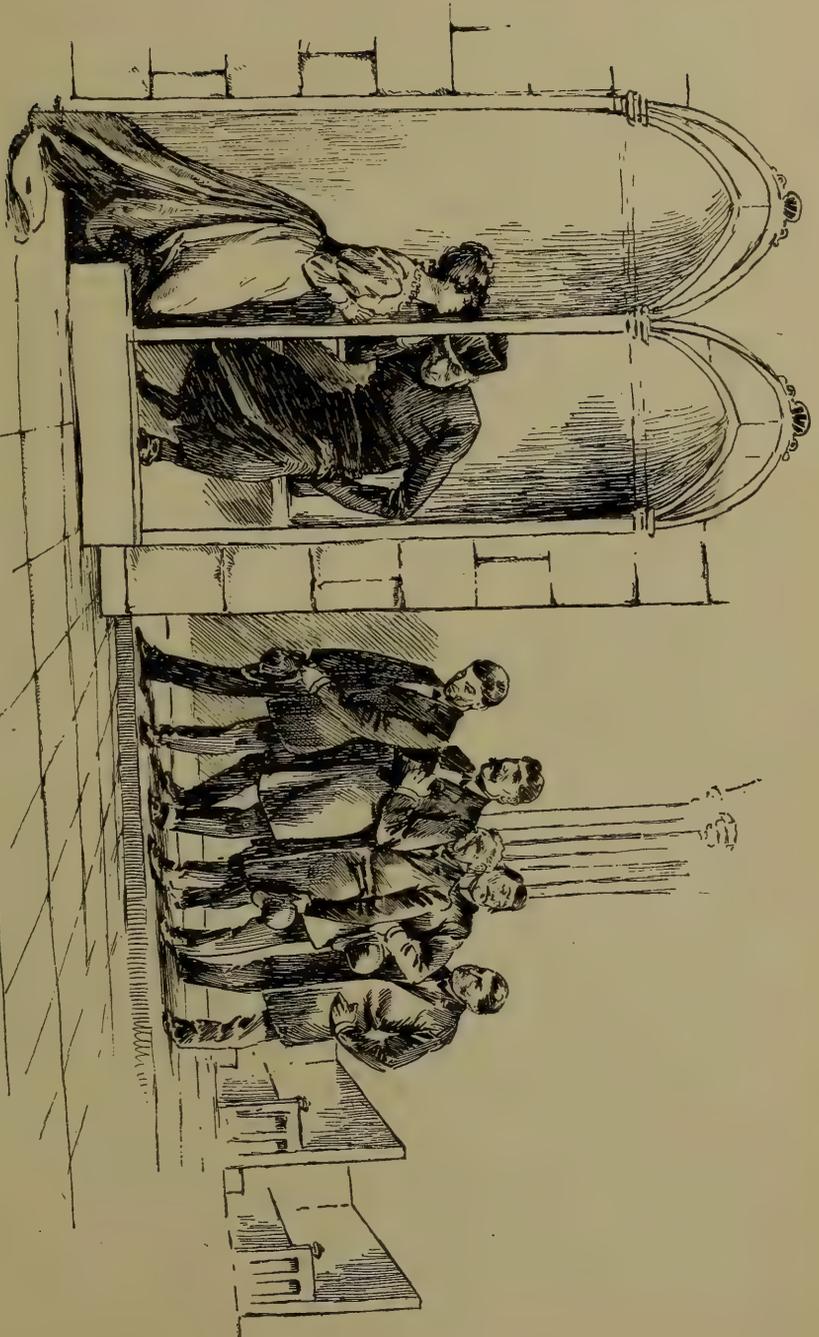
every day, and three hundred and sixty-five millions every year. What an avenue is the confessional to furnish information to the priest! Here he may learn who are strong and who are weak among the females he questions; here he may learn who would resist the enemy and who would yield to his temptations; here the priest may learn not only the secrets of the Catholic families but the privacies of the Protestant families may be laid bare by the faithful Bridget, and the secrets of councils and business may be made known by Patrick. It has been wisely said, that there is nothing worth knowing as affecting the Church, in families and societies and nations, that is not in possession of the confessional bureau of Rome.

The priests and bishops know more of men and their movements through the confessional than any other class of men. It is not only a source of knowledge but it is one of the main corner-stones of their stupendous power; it is one of the secrets of their almost irresistible influence; it is the most tremendous tribunal ever invented, compared to which the pulpit, bench, and rostrum as thrones of power are insignificant. The pulpit is of little use except to harangue against heresy and direct political votes. But in the confessional, the conscience, the heart, the life, the family, the business, the school, the society, the politics are all brought under their dominion. The priests understand this; hence their efforts to deceive the people; hence their zeal and earnestness to maintain the confessional; hence the misrepresentations of the

Scriptures ; hence the egregious falsehoods about the perpetual miracles which God makes to maintain the purities of the confessional undefiled and its secrets marvelously sealed. O Protestants ! are not the facts which I have told you in this discourse as lamentable as they are undeniable? Is it not a fact that our women are to society what the roots are to the trees of the orchard? If the root is diseased the leaves will soon fade and the unripe fruit will fall to the ground. Is it not our duty to heal this disease that is debasing and contaminating our society? We owe protection and respect to our women. It is our duty to lift our fallen neighbor out of the pit. If Spain and Mexico are fair examples of the work of auricular confession, let us beware ! Liberty and the auricular confession cannot stand side by side—one or the other must fall. Liberty must sweep away the confessional, or the confessional will sweep away Liberty. The latter must not be, the former then shall be !

O Protestants ! you who love liberty, development and Christianity, I appeal to you as the people of the Lord and as the true soldiers of the Christ. I appeal to you who have lived under the stars and stripes, and who have sung the songs of liberty, to stand up and rally around the banners of your country, and around the banners of the cross of Christ. Let every trumpet of Protestantism be sounded around the walls of the confessional ! Let your light shine ! Let the truth be known ! Let liberty be proclaimed from every hilltop and

tower! Let fervent prayers ascend to the throne of mercy! Let your cry of indignation be heard throughout the land against this monstrous imposition of the dark ages! Let the confessional be exposed until its existence will no more imperil the existence of society! Let us win the multitudes that have been kept captive by it! Let us lead them out of bondage into liberty! Let us lead them out of darkness into light! Let us lead them to Christ, who will wash their robes and make them whiter than snow!



SALOON-KEEPERS, GAMBLERS AND CRIMINALS ON THE WAY TO CONFESSION.

THE CELIBACY OF THE PRIESTHOOD.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils ; speaking lies in hypocrisy ; having their conscience seared with a hot iron ; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. -I. Tim. iv. 1-3.

The time is at hand when the "mystery of iniquity" should be revealed and the secret doings of the priests should be uncovered. "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The mystery is, that these evils should be tolerated. When Wycliffe boldly exposed the iniquities of the priests and monks, the people cried out against disturbing so much shame ; and to-day some may cry out, but the iniquity is there and should be exposed. The infinite scandals have continued for centuries, and it is time that every Protestant minister is doing something to lift the veil that obscures the darkness.

To tell the truth, is not slander. To slander is to injure by speaking both falsely and maliciously. To tell the truth for the good of humanity is the opposite of slander.

Samuel spoke against the sins of Saul ; Elijah told Ahab that he was troubling Israel ; Daniel told Belshazzar that he was weighed in the balance and found wanting ; John, the Baptist, told Herod that it was unlawful for him to have his brother Philip's wife ; Paul reasoned on righteousness, temperance and judgment to come, before King Agrippa ; John Knox made the ruler of Scotland blush for shame ; Martin Luther withstood Popes, Cardinals and Bishops ; Calvin told the priests that they had become so polluted by their celibacy that they were hardened to every crime. My heavenly Father has said : " I have made thee a watchman unto the house of Israel : therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die ; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life ; the same wicked man shall die in his iniquity ; but his blood will I require at thine hand."

Shall we let the wicked die without warning them ? Shall we incur our own peril by not performing our duty ? Protestants and many good Catholics are ignorant of the teachings and practices of the priests and nuns. It is our purpose in the sight of God to speak out the truth upon the celibacy of the priests and its dreadful consequences.

The celibacy of the clergy has for centuries been a dogma of Romanism. The Church imposes a universal celibacy on all her clergy, from the Pope down to the priest and lowest deacon. This insti-

tution is considered a sacrament. The Council of Trent declares this institution one of the sacraments by which all real righteousness is begun and augmented. The same is taught in the Trent Catechism, which is approved by Pope Pius. The Council of Toledo decreed against the priest who should marry, the penalties of deposition, perpetual punishment, fasting upon bread and water during life, and bloody stripes besides. Other Councils prohibited females from marrying priests, condemning even those who were suspected of that intention, to have their hair cut off and sold and the price given to the poor. Other Councils excluded the sons of priests from ordination; declared them illegitimate and incapable of holding property; confiscated their goods and condemned them to servitude. Another Council prohibited the laity from hearing masses said by married priests, and finally a General Council decided to withhold from the clergy a part of their income if they married. But as this dogma is generally known, further citations of their teachings are unnecessary.

ALLEGED REASONS FOR IMPOSING CELIBACY ON THE CLERGY.

These are numerous. The trials and obligations of married life are exaggerated, and the joys, peace, and privileges of celibacy are depicted in brilliant colors. Numerous Scriptural texts are twisted, misinterpreted and quoted to support celibacy. For instance, Peter said to his Saviour: "Behold, we have forsaken all and followed thee."

The advocates of celibacy claim he must have forsaken his wife, but the Scriptures do not say that he had taken a vow of celibacy and that he had forsaken his wife. Peter evidently meant that Jesus occupied the first place in his affections—that dearest objects on earth, father, mother, wife, were second in his mind and heart. He did not forsake his wife, for years afterward he was traveling in company with her.

Another passage they quote to support celibacy: "They neither marry nor are given in marriage"; and as this refers to the angels, the priests by not marrying teach they will be raised to the dignity of an angel. But this text has nothing to do with the subject. Jesus was speaking of the resurrection day, when we would neither marry nor be given in marriage, but be as the angels of God. Jesus does speak of the state of celibacy, but that state is beyond the grave.

And still another passage from Paul's writings: "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord and Cephas?" In the Catholic Bible the word "wife" is translated "woman," and they teach that the apostles had women traveling with them to serve them, to mend their clothes, to prepare their meals, like the housekeepers for the priests to-day. But the fact is, the Roman Catholics have erred in their translation. Paul simply stated that he had a right to have a wife as well as the other brethren and Peter.

They claim that celibacy is necessary on the part

of the priest to keep him chaste and pure ; that vow, they claim, will keep him above the filth and corruptions of the earth and be a most efficacious remedy against the inclinations of his corrupt nature. But the Bible, on the other hand, declares marriage to be the remedy. "To avoid fornication, let every man have his own wife, and let every woman have her own husband."

The reason for celibacy at first may have been a superstitious zeal for a sanctimonious appearance in the clergy ; but this nail was soon clinched by a crafty policy to promote the power of the Pope. Says Mr. Edgar, in his "Variations of Popery," "A third reason for the injunction of celibacy arose from pontifical policy. Cardinal Rodolf, arguing in favor of clerical celibacy, affirmed that the priesthood, if allowed to marry, would transfer their attachment from the Pope to their family and prince, and this would tend to the injury of the ecclesiastical community. The Holy See would, by this means, be soon limited to the Roman City."

A man who takes the vow of celibacy, and has no ties to his home and country, is the slave of his superior ; it brings him to a total dependence upon the authority of the Pope ; it places temporal power in a high degree under papal jurisdiction ; they look to the rulers of their Church as the power and source of advancement and punishment. Hence, the unhappy state of their slavish submission. Mr. Chiniquy has tersely put it : "The Pope takes his victim to the top of a high mountain, and there shows him all the honors, praise, wealth, peace,

and joy of this world, united to the most glorious throne in heaven, and then tells him: 'I will give you all these things if you will fall at my feet, promise me an absolute submission, and swear never to marry in order to serve me better.'

THE ORIGIN OF CLERICAL CELIBACY.

It originated about the commencement of the fourth century, but did not become a regulation of discipline until after the eleventh century. It was first enjoined at Rome, by Gregory VII., 1073, and was established in England, by Archbishop Anselm in the year 1175. The character of Pope Gregory has been outlined by many pens. He had extensive knowledge, and great ability to rule men. He enforced celibacy with a high hand among the clergy, and was supported by many of the laity. The Council of Trent finally decreed: "Whoever shall say that the clergy constituted in sacred order, or regulars, who have solemnly professed chastity, may contract marriage and that the contract is valid: let him be accursed. . . . Whoever shall say that the marriage state is to be preferred to the state of virginity, or celibacy, and that it is not better and more blessed to retain virginity, or celibacy, than to be joined in marriage: let him be accursed"

The advocates of Romanism differ on the question whether celibacy be divine, or human, or even useful. One party believes the prohibition to be of divine appointment, and take it to be a matter of divine faith and moral obligation. A second party believes it to be a human institution, and

capable of being altered or repealed by human authority. A third party believes it to be both useless and hurtful, and have offered to it a powerful and persevering opposition.

When the edict was enforced it met with fierce opposition in Italy, England and other countries. Many of the priests resisted the decrees commanding them to break up their homes and permitting their wives to be called harlots and their children bastards. Who can depict the anguish of heart when husbands were compelled to separate from wives, and fathers from their children, in opposition both to Scripture, reason, and nature. No wonder that many wives died from grief, others committed suicide, and others fought for their rights.

We have spoken of the alleged reasons and origin of clerical celibacy; let us next consider some of the results.

1. *Domesticism.*—This consisted in keeping inmates or housekeepers in the priests' dwellings. It was their apparent duty to superintend the domestic concerns of the house. The priests enjoyed their society, and they in turn shared their sorrows and joys. Cyprian condemns, in strong language; their domestic familiarity by day and their behavior by night. Jerome had no very high idea of their purity. He speaks of their desiring spiritual consolation that had relation to the flesh. The clergy and their housekeepers, according to authors in every century of its existence, occupied the same house and the same chamber. The housekeeper's

attention seemed to be more engaged upon dress and rings and perfumery than housekeeping. Domesticism is still quite common. Mr. Chiniquy tells us of a priest in Canada who went so far as to have a domestic in the way of a beautiful girl attired in boy's clothing to serve him by day and by night.

2. *Concubinage.*—This was a natural result of celibacy. The accounts on this subject recorded by faithful historians are most appalling. Their own bishops represent the clergy as guilty of bigamy, drunkenness and licentiousness. Atto tells us that many of the clergy kept bad women in their houses, and these bad women managed the priests' households and at death inherited their property. Damian represents the guilty mistress confessing to the guilty priest. Imagine the formality of confessing what the father confessor knew and receiving forgiveness from a partner in sin. The fair penitent had not far to go for absolution. We could bring a cloud of witnesses to show that celibacy has made the priests an unchaste set of men. We could bring their own theologians, bishops and authors, as well as the most authentic historians of the world. It would not be difficult to prove that Roman Pontiffs winked at these immoralities. Rev. E. H. Walsh, who, for years, was a monk in Kentucky, says : " I have known priests to spend Sundays in card-playing and drinking in company with young women. My own family flung into my face the profligate lives of priests who visited hotels in their control in company with

young girls and remained until the small hours of the morning." The *St. Louis Republican* of June 20, 1887, printed a letter from Bishop Hogan of the Catholic Diocese of St. Joseph, in which he states that the priests of his diocese were such a drunken lot that he was compelled to appoint some German priests over Irish congregations. He then gives a list of twenty-two priests that had been received into his diocese the fifteen years prior to 1876 whom he was compelled to dismiss on account of immoralities.

About the middle of this century, Bishop Vandeveld, of Chicago, said: "I cannot any longer assume the responsibilities of such a high position, because it is beyond my power to fulfill my duties and do what the Church requires of me. The conduct of the priests of this diocese is such, that, should I follow the regulations of the canon, I would be forced to interdict all my priests with the exception of two or three. They are all either notorious drunkards, or given to public or secret concubinage. I do not think that ten of them believe in God. Religion is nothing to them but a well-paying comedy. Where can I find a remedy for such a general evil? Can I punish one of them and leave the others free in their abominable doings, when they are almost all equally guilty? Would not the general interdiction of these priests be the death-blow to our Church in Illinois? Besides how can I punish them, when I know that many of them are ready to poison me the very moment I raise a finger against them?"

It seems the Popes have enriched their coffers by fining the profligate clergy. Liguori says: "The Council of Trent has laid a fine upon those clergy-

men who keep concubines." If the clergy marry they are excommunicated, but if they keep concubines they must pay a fine for it. This accounts for the custom in Spain, Cuba, and South America of priests having concubines.

3. *Clandestine Marriages*.—Some priests evaded the decree of celibacy by clandestine matrimony. They desired to keep a conscience, and their consciences recoiled at the thought of fornication. Hence they had recourse to the heaven-made institution of marriage. They withstood the commandments of men and the canons of Councils. They continued to marry in spite of Church regulations. Gregory, and some of his successors, bitterly opposed these priests, and separated them from their wives. I am told, by good authority, that there are some priests to-day living in clandestine marriage, thus showing the obstinacy of the clergy and the inefficacy and sin of the decree.

4. *The Nunnery*.—I quote from the "Mysteries of the Neapolitan Convent": "The fanatical passions of the nuns for their confessors, priests, and monks, exceed belief. That which especially renders their incarceration endurable is the illimitable opportunity they enjoy of seeing and corresponding with those persons with whom they are in love."

If there is any place connected with Romanism that Protestants suppose is free from impurity and strife, it is the nunneries and convents; but facts prove that many nunneries and convents are pits of perdition. Amongst the oaths taken by the nuns is one to obey the priest in all things, and this

most nuns know to their sorrow and shame. If nunneries are a good thing, Italy ought to know it. If Italy pronounces them a curse, her verdict ought to pass in other lands. Henrietta Caracciolo, of noble family, and of experience in a convent, has disclosed their mysteries to the world. She says: "The priests are the husbands of the nuns and the lay brothers of the lay sisters. Everywhere it is the same." Italy has been compelled to suppress her monasteries and nunneries. When this suppression began there were more than sixty thousand monks and nuns in her monasteries, convents and nunneries. A few years since, Germany was compelled to pass a law requiring the inspection of her convents four times a year by government inspectors. The convents were compelled to submit to this or disband. They preferred the latter course, and remained closed until Bismarck submitted to the Pope, and now they are again open. These nunneries are scattered throughout the world, and the high walls surrounding them have never been built high enough to keep out the priests. The priests, who are forbidden to marry, have access to these convents and nunneries. Again and again have the mysteries and iniquities of these nunneries been exposed. Not long since a Kentucky monk denounced one of them to a visiting prelate as a "devilish place that ought to be torn down" Wm. Hogan declares: "The title of Christian land should not be given to this or any other country which permits the shelter of adulteries of this sort. Are the sons of freemen required to countenance

and asked to build impassable walls around a lecherous and profligate horde of foreign monks and priests who choose to come among us and erect little fortifications which they call nunneries for their protection and gratification?" Protestants have been very generous in giving liberal donations to Romanists to assist in building cathedrals, seminaries, nunneries, and other institutions where commandments of men are taught and where practices of the vilest are in vogue. If Councils have been compelled to thunder their anathemas against priests and nuns for their wickedness, are we not justified in saying that nunneries are pious frauds?

5. *Celibacy leads to Infanticide.*—Luther, in his "Table Talks," says that in his time a pool was cleaned out in the vicinity of a convent and the bottom was almost literally paved with the bones of infants. Maria Monk, in "The Black Nunnery," tells us how the innocents were slaughtered :

"The priests first put oil on the heads of the infants as is the custom before baptism. When he had baptized the children they were taken, one after another, by one of the old nuns in the presence of all ; she then pressed her hand upon the mouth and nose so tight that it could not breathe and in a few minutes it was dead. The greatest indifference was shown by all present during this operation, for they were accustomed to such scenes."

Wm. Hogan declares : "That the strangling and putting to death of infants is a common everyday crime in popish nunneries." Maria Monk says the little ones were buried in a secluded place in the cellar, and covered with lime. Similar disclos-

ures were made in Indianapolis, which appalled the whole community, and to which fact some of the older inhabitants of that city can to-day testify. And this is the result of the decree of celibacy, a decree established and enforced by the Holy Mother Church.

6. *Celibacy is the Cause of the Priests' Bloated Appearance.*—God traces their character by their looks. The Roman Catholic priest has a downcast look; there is in his face the lack of frankness; he has an unwillingness to look you in the eye; there is an absence of cordiality in his greeting. Their general appearance is the opposite or widely different from the appearance of professors, doctors, lawyers, ministers, and all men who lead a life of thought. The bloated appearance of so many priests speak of the immorality within. Their physiognomy bears the mark and stamp of sin.

7. *Celibacy has led to the Establishing of the "Substitution for Marriage."*—This institution is described in a little book called "Substitution for Marriage." Pius IX., in the year 1866, sanctioned the establishment of this most appalling institution of immorality. It bears different names, such as "Sacred Heart," "Compline Rosary," "B. C.'s," etc. A member of this order, who was wrecked by it, grew to hate it and to despise the priesthood, and gave her letters, badges, books, etc., into the hands of a trusted physician. Only the sound, healthy, and beautiful women are eligible to membership. A priest to be a member must have served in the priesthood for seven years. One principle of the

membership is to deny the knowledge of the existence of such a society. Many are the inducements held out by the priests for joining this society, and great is the care they exercise in selecting their members. The women on becoming members swear implicit obedience to the priests of the same order, especially to their respective pastors. They are taught to believe that the Church has by divine authority substituted this blessed institution to take the place of marriage. Great pomp and ceremony are used during the initiatory exercises to mystify and impress the victim. The members of the society are known by certain rings and wearing apparel. The secrets of this institution have been exposed, its practices have been uncovered; several of the books containing its rituals are in safe keeping. It is simply one of the many results of celibacy—it shows its heinousness and sin.

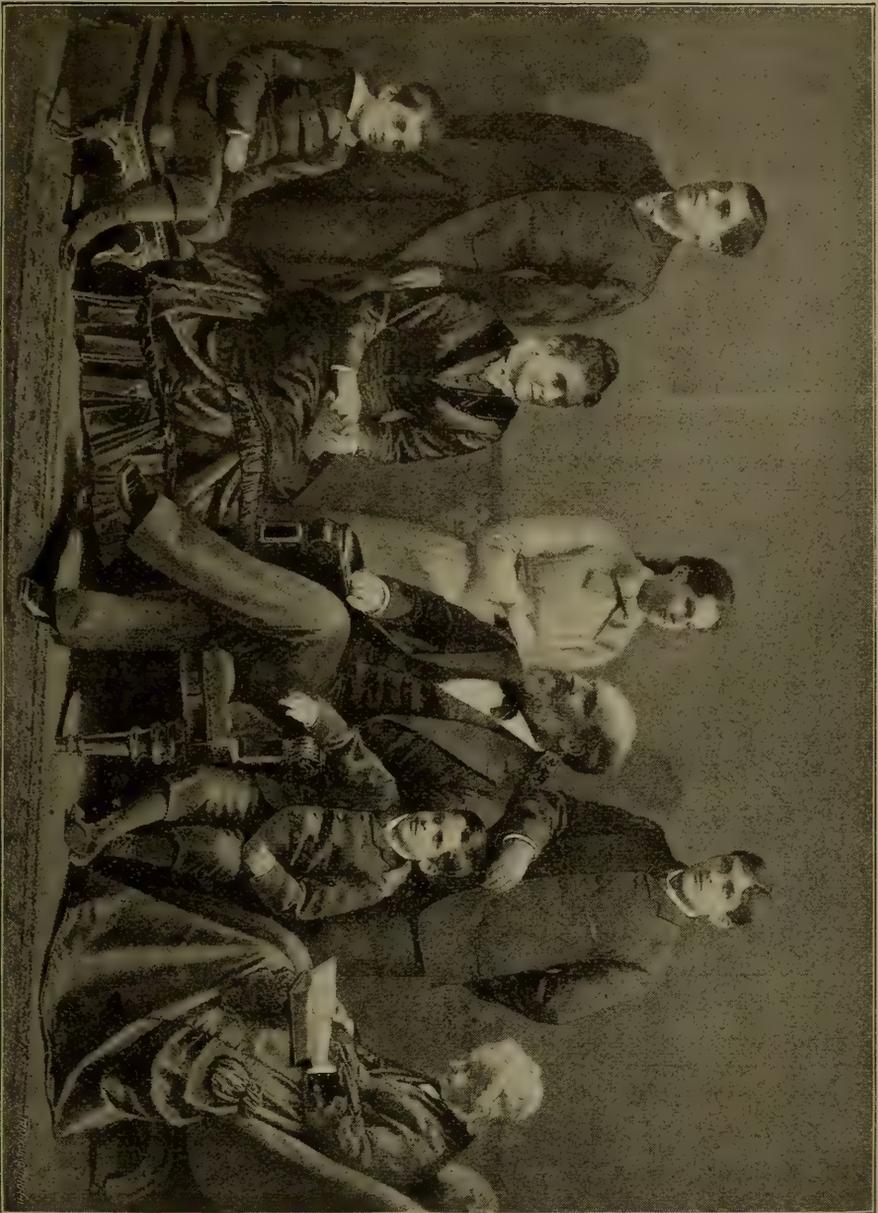
8. *It Produces Public Immorality*—We have shown that the transgression of the laws of marriage incapacitates the priests for crime and immorality. Now, inasmuch as public morality is closely allied to religion, and in fact a part of it, and inasmuch as the priests are the teachers of morals, there must be immorality in Catholic communities. The ministry of the priest is rendered useless because his conscience condemns his actions and his life is immoral. As a result, religion dies where Romanism thrives; education is abandoned and ignorance prevails; purity decreases and vice takes the rein. For this reason, Romanism has eaten the life out of Mexico, Spain, the South

American States, and other Romish countries. For this reason, the majority of the fallen women are Catholics. For this reason, crime is more frequent in Catholic than in Protestant countries.

We have depicted some of the terrible results of celibacy, and proven that it has been violated from the time of its institution. We shall now show that it is opposed to nature, the home, the Scriptures and human wisdom.

1. CELIBACY IS OPPOSED TO NATURE.

Marriage is the natural state for man, and difficulties will arise in forcing him into a state of celibacy. God has made this law so strong in man's nature that the direst results must fall upon him who breaks it. It is useless to enact a law that will be continually transgressed and perpetually despised. A law should never be enacted contrary to the nature of things. The law of celibacy is opposed to nature and public sentiment. Many good clergymen have made desperate efforts to obey this decree and hold in subjection their flesh and blood. Many of these good men lost much time which could have been spent in the discharge of important duties. Their efforts are sufficient to convince anyone of the naturalness of the law of marriage and the unnaturalness of the law of celibacy, and that men and women are the requisites of each other. Neither is complete until married. Each finds a likeness in the other. Each makes up what the other lacks. The man is strong, the woman is delicate. The man has brain power, the



THE MINISTER'S HAPPY HOME.

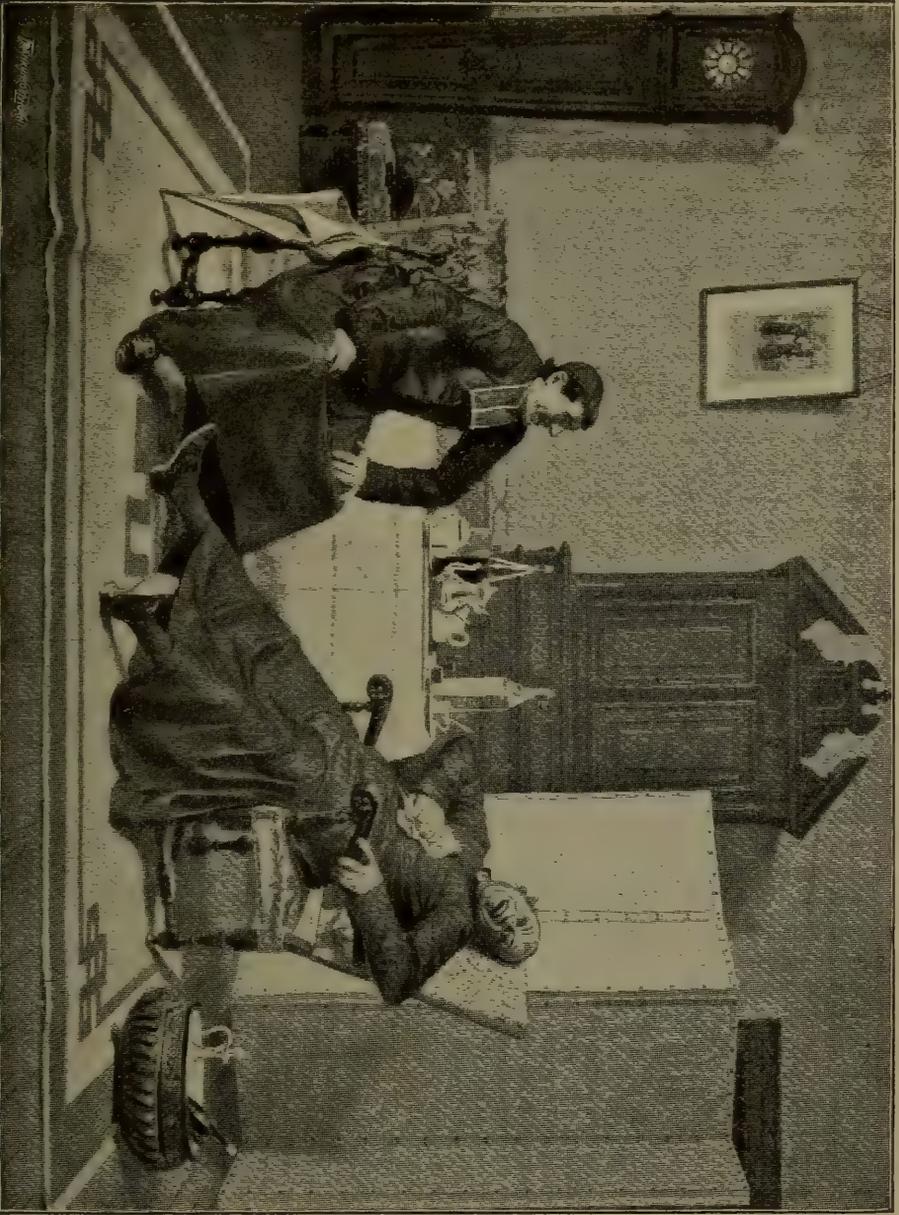
woman has love power. The man is intelligent, the woman sympathetic. Man does man's work, the woman does woman's work. Man protects the woman, and the woman encourages the man. Man supports the woman, and the woman cherishes the man.

"As unto the bow the cord is,
So unto the man is woman.
Though she bends him, she obeys him:
Though she draws him, yet she follows.
Useless each, without the other."

I will close this argument by stating that health, the foundation of happiness, is promoted by marriage. The average age of bachelors is 40, while that of married men is 59½.

2. CELIBACY IS OPPOSED TO THE HOME.

It is through marriage that homes are formed and built up. What blesses the home, blesses everybody; what curses the home, curses everybody. The priest not only has no home but he invades the homes of others, saps their foundations, blasts their hopes and poisons their atmospheres. Who dares to say that the evil communications learned in the confessional will not corrupt the good manners of the home? A Catholic once said: "My wife talks to me about everything except religion, and when that subject is mentioned it seems that an invisible enemy is present to contradict us." He who has the ties of home enjoys a world of happiness; they elevate a man, preserve his purity, and inspire him to patriotism. The



PRIEST'S HOME.

home is the foundation of the purity and life of our nation, and he that despoils the home or lessens their numbers must be a most vital enemy of civilization.

3. IT IS OPPOSED TO HUMAN WISDOM.

a. It is a Heathenish Custom.—The heathens of old, upon becoming priests, ceased to be men. The Romans, during their profession of Gentilism, had their vestal virgins. The Athenian and Egyptian priesthood observed celibacy. Popery then follows the footsteps of heathenism.

b. It is Opposed to the Wisdom and Writings of the Early Fathers.—They made no distinction in this respect between the clergy and the laity, but asserted the lawfulness of marriage of all Christians. Celibacy is unknown in all the oldest monuments of the Church. No vestige of this prohibition is to be found during the first three hundred years after Christ. During all this period all the Christian authors are silent on this theme. The apostles were followed by Hermas, Clement, Barnabas, Polycarp and Ignatius. And these were succeeded by Justin, Irenæus, Origen, Tertullian, Cyprian and others, but none of them mention any matrimonial restriction on the part of the clergy. On the contrary, many documents of antiquity speak of their unrestrained liberty to marry. Clement, who flourished about the year 200, says: "God allows every man, whether priest, deacon or layman, to be the husband of one wife, and to use matrimony without reprehension."

c. Celibacy is Opposed to the Wisdom of Many Romanists.—Bernard says: “Take away honorable wedlock and you will fill the church with fornication, incest, sodomy and all pollution.” The Duke of Bavaria demonstrated the necessity of marriage to the Council of Trent, when he said that among fifty priests there would scarcely be found one that did not live in a state of notorious immorality; that it was better to abrogate the law, than to open the door to impure celibacy; that it was an absurdity to refuse married men an entrance into orders, and yet to tolerate the men who lived in immorality.

The Right Rev. A. A. Feijo, ex-regent of the Empire of Brazil, has written an admirable book in which he endeavors to urge the legislators to abolish the law of clerical celibacy in Brazil. Says the ex-regent and bishop: “All Brazil knows the necessity of abolishing a law that never was, is not, and never will be observed. All Brazil is a witness of the evils which the immorality of the transgressors of that law entails upon society.” Many other Catholic authorities are of the same opinion.

d. That Celibacy is Opposed to the Wisdom of Modern Scientists, Philosophers, Statesmen, and Reformers—Franklin said: “Once married, you are in the way of becoming a useful citizen. The odd half of a pair of scissors cannot well cut anything.” Luther said: “The greatest blessing God can confer upon man is to marry young and to marry a good and pious wife.” Johnson said: “Marriage is the best

state for man in general." Cotton said: "Marriage, rightly understood, gives the tender and the good a Paradise below." Bunyan said: "My wife is the plain man's path to heaven." Bismarck said: "My wife has made me what I am." Burke said: "Every care vanishes the moment I enter my wife's presence." Burton said: "The true wife will increase thy prosperity, double thy happiness, drive away thy melancholy, share thy burdens, and welcome thee home." Shakespeare declares that: "A happy marriage bringeth bliss and is a pattern of celestial peace." Coleridge said: "No being so wretched as an old bachelor; no soul having a common interest, and no soul to share sorrows and pleasures."

"What is there in the vale of life
 Half so delightful as a wife,
 When friendship, love and peace combine,
 To stamp the marriage bond divine?
 The stream of pure and genuine love
 Derives its current from above,
 And earth a second Eden shows
 Where'er this healing water flows.

Flaxman, Scott, Hamilton, Carlyle, Logan, and scores of other famous men, attribute much of their success to their wives. The reformers all declared against celibacy as contrary to the laws of God, and affirmed that man had no right to prohibit what God enjoined. All evangelical Christians agree that celibacy is of no advantage to spiritual life, and that the clergy should be allowed to marry at their own discretion. Many priests have protested against celibacy, and have proclaimed the need of

the companionship of an ennobling helpmate, whose mind was cultivated, whose heart was filled with love to brighten and bless their lives. This soul-connecting link of love, which constitutes the family union, is the source from which emanates the strong and beautiful ties of mother's love, of filial duty, and of fraternal affection between brethren and kindred.

4. CELIBACY IS OPPOSED TO THE OLD TESTAMENT SCRIPTURES.

Marriage was instituted by God in man's innocence. God performed the first ceremony in making them man and wife. The old Mosaic law allowed and encouraged the priests to marry. The Jews countenanced neither celibacy nor maidenhood, and the Jewish nation contained neither unmarried priests nor cloistered nuns. The Patriarchs—Abraham, Isaac, and Jacob—were married. Prior to Moses, the first-born of the Hebrews was prince and priest, but was not debarred the state of matrimony. Moses, the celebrated law-giver, was married and had a family.

The holy prophets, Noah, Joseph, Samuel, David, Isaiah, and Ezekiel, were married and became the parents of sons and daughters. The Levitical priests were allowed the same privilege. Marriage was not simply a privilege but in one sense a command. The sons of the Aaronical priesthood were priests in consequence of their birthright, and this office, therefore, could not have been transmitted to their posterity and successors without marriage.

5. CELIBACY IS OPPOSED TO THE NEW TESTAMENT SCRIPTURES.

Neither our Lord nor his apostles laid any restraint whatever upon the connubial union. On the contrary, they speak of it as honorable in all. Jesus Christ sanctioned this institution by gracing a marriage at Cana of Galilee by his presence and first miracle. He said: "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. . . . What therefore God hath joined together, let not man put asunder." Jesus exalted marriage to the highest dignity and considered it one of the most sacred duties. It is the symbol of the union of Christ to the Church. The consummation of hope, purity and joy of heaven is typified under the marriage supper of the Lamb.

Philip, the Evangelist, was married and had four daughters. Aquila and Priscilla were married. "All the apostles," says Ambrosius, "except John and Paul, were married." Peter, whose pretended successors have become the Vicars of Christ, was a married man—Jesus healed Peter's mother-in law. Some of the earlier fathers maintain that Paul also was married. He had the right to marry, for he said: "Have we not the power to lead about a wife, as well as the other apostles?" It was this apostle that said "Let every man have his own wife, and let every woman have her own husband." "Marriage is honorable in all."

Paul speaks of these latter times, of seducing

spirits and doctrines of devils, who forbid people to marry. Paul goes further, and tells us the kind of men God would have for the teachers of his church. I. Tim. iii. 1-13 :

“ 1. This is a true saying, If a man desire the office of a bishop, he desireth a good work.

“ 2. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach ;

“ 3. Not given to wine, no striker, not greedy of filthy lucre ; but patient, not a brawler, not covetous ;

“ 4. One that ruleth well his own house, having his children in subjection with all gravity ;

“ 5. (For if a man know not how to rule his own house, how shall he take care of the church of God ?)

“ 6. Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

“ 7. Moreover he must have a good report of them which are without ; lest he fall into reproach and the snare of the devil.

“ 8. Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre ;

“ 9. Holding the mystery of the faith in a pure conscience.

“ 10. And let these also first be proved ; then let them use the office of a deacon, being found blameless.

“ 11. Even so must their wives be grave, not slanderers, sober, faithful in all things.

“ 12. Let the deacons be the husbands of one wife, ruling their own children and their own houses well.

“ 13. For they that have used the office of a deacon well purchase to themselves a good degree,

and great boldness in the faith which is in Jesus Christ."

Now, I would ask the Roman Catholics who read the Bible, how can their Pope command their clergy not to marry after such an express command on the part of the apostle? "If," says Paul, "a man knows not how to rule his own house, how shall he take care of the church of God?" "A bishop must be the husband of one wife." No words could be plainer. If a man cannot rule his own house he is not qualified to rule God's church. It is not any wonder that Rome wants to educate her people and to keep education under her control. Ignorance is her necessary condition.

We have proven that celibacy is opposed to nature, the home, human wisdom, and both the Old and New Testament Scriptures. In closing, I am constrained to say :

THE PRESENT CONDITION OF ROMANISM DEMANDS A MARRIED PRIESTHOOD.

But few priests will have the self-denial to live without female companionship. The census papers show that there are several hundred women in the Vatican. Female inmates in the priest's parsonage is being looked upon as a matter of course by the parishioners. Convents, monasteries, and nunneries are on the increase. Cases of scandal may be less frequent to-day because of public opinion and the vigilant eye of Protestants, but purity is not as a consequence more certain. Under the

shade of mystery the crimes may be as great, but self-preservation insures their concealment.

History proves the impracticability of a pure celibacy on the greater part of the clergy. It proves that evils the most appalling follow the unmarried priest. It proves that it unfits the heart of the priest for virtue and disqualifies him for devotion. It proves that Romanism is a heartless religion and that immorality is more pronounced in Roman Catholic nations. What then should be done?

1. *Let Romanists Insist upon a Married Priesthood* — In 1548, when Parliament in France and England revoked the laws prohibiting the marriage of priests, out of sixteen thousand, twelve thousand married within six years. It showed their willingness to throw off the unnatural and heavy yoke imposed upon them by the Church. Let the priest marry and become the head of a family. Let a noble wife share the heart and love and toil of every priest.

Among the priests are many men better than the system that fetters them. They owe it to themselves, to their people, to their country, and to their God to marry and increase the number of homes in America, the land of homes. When a good wife shares the work of the priest, the confessional-box will disappear. A good wife would make short work of her husband being closeted, hour after hour, with other women, conversing upon topics which are vile and unbecoming. Let the priests marry, and impurity will be

exchanged for purity, confidence will take the place of suspicion, and the priests will become lovers of home and country instead of Pope and popery.

2. *A Work for Legislators.*—Our lawmakers should handle this subject through a commission appointed to investigate the secrets and practices of the confessional, the nunnery and the convent. There are thousands ready to testify against their iniquities. Every nun should be permitted at least once a year to have a private interview with a representative of the state; when this was insisted upon in Germany, the convent system was abandoned. If a church is enforcing unnatural and unjust laws in our free country, both policy and justice require our legislators to revoke them and break up the evils consequent thereon.

3. *Can we as Protestants do Nothing?*—In the name of liberty and in the name of humanity, how long must we suffer these evils, practices, and intrigues of Rome? Is it not time for us to turn over a page in our history? Is it not time that the truth should be preached and hypocrisy supplanted? The truth proclaimed is the hope of humanity. Truth locked up in Bibles is useless. Truth piled up in libraries is valueless. Truth confined in the hearts of weak-kneed Protestants is fruitless. Let the truth be spoken! let the truth be printed! let the truth be known! and there will be much done toward the pulling down of the strongholds of Romanism! Evil does not want to be disturbed. Immorality loves seclusion. Crime courts the dark-

ness. Romanism fears the truth. The devil trembles in the presence of an exposure. O people! you must not suppress the truth. You must not withhold God's message. You must reward Romanism as she has rewarded you. Our land is full of her iniquities, and it is the duty of every Protestant man and woman to protest against the confessional-box, the priestly celibacy, and her political intrigues. Nothing will reform her sooner than for every one to tell what he knows, to expose her sins, and to oppose her encroachment upon our liberties. Have you the faith, have you the heart, have you the moral courage to tell the truth and shame Romanism, to stand by your liberties, and to proclaim the Gospel of Christ? God Almighty grant it.

TRANSUBSTANTIATION AND THE SACRIFICE OF THE MASS.

CANONS OF THE COUNCIL OF TRENT CONCERNING THE MOST HOLY SACRAMENT OF THE EUCHARIST.

“1. Whosoever shall deny that in the Sacrament of the Most Holy Eucharist are contained, truly, really and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ, and therefore, the entire Christ; but shall say that he is in it only as in a sign, or figure of virtue: let him be accursed.

“2. Whosoever shall say that in the Most Holy Sacrament of the Eucharist, the substance of bread and wine remains together with the body and blood of our Lord Jesus Christ; and shall deny that wonderful and singular conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, only the forms of the bread and wine remaining; which conversion, indeed, the Catholic Church most aptly calls transubstantiation: let him be accursed.

“3. Whosoever shall deny that in the Adorable Sacrament of the Eucharist, the entire Christ is contained under each kind and under the single parts of each kind, when a separation is made: let him be accursed.

“4. Whosoever shall say that the body and blood of our Lord Jesus Christ are not present in

the Admirable Eucharist so soon as the consecration is performed, but only in the use when it is received, and neither before nor after; and that the true body of our Lord does not remain in the hosts, or consecrated morsels, which are reserved or left after the communion: let him be accursed.

“6. Whosoever shall affirm that in the Holy Sacrament of the Eucharist, Christ, the only begotten Son of God, is not to be adored even with the external worship of the latria; and therefore that the Eucharist is to be honored neither with peculiar festive celebration, nor to be solemnly carried about in procession according to the laudable and universal rite and custom of the Church, or that it is not to be held up publicly before the people that it may be adored, and that its worshippers are idolaters: let him be accursed.

“8. Whoever shall say that Christ, as exhibited in the Eucharist, is eaten spiritually, and not also sacramentally and really: let him be accursed.”

The 5th, 7th, 9th, 10th and 11th canons we omit, as they are either repetitions of the above or are irrelevant to the subject.

We copy the following from Deharbe's Large Catechism:

THE REAL PRESENCE OF CHRIST IN THE BLESSED SACRAMENT.

“What is the Holy Eucharist?”

“The Holy Eucharist is the Sacrament in which the true Body and Blood of Jesus Christ are substantially present under the appearance of bread and wine, for the nourishment of our souls.

“What became of the bread and wine when Christ pronounced these words over them: ‘This is my body’? ‘This is my blood’?”

“ The bread was changed into the body and the wine into the blood of Jesus Christ.

“ After these words of Christ, what still remained of the bread and wine ?

“ Nothing remained of bread and wine, but their species or appearances.

“ What is meant by the appearances of bread and wine ?

“ By appearances of bread and wine is meant all that our senses perceive of bread and wine, such as color, form, taste, etc.

“ How long does Jesus Christ remain present with his sacred Body and Blood ?

“ Jesus Christ remains as long as the species or appearances of bread and wine continue to exist.

“ Have we to drink of the chalice, to receive the Blood of Christ ?

“ No, for under the appearance of bread, we receive also the Blood of Christ, since we receive His living Body.”

We copy the following from Gury's Doctrines of the Jesuits :

THE EFFICACY OF THE EUCHARIST.

“ *Q.* How long are the sacred elements supposed to remain intact, after one has received the Sacrament ?

“ *Ans.* There is nothing agreed on this point ; some say one minute ; others five ; others seven. But they remain intact longer with a priest, who takes the communion with the two elements and with a larger consecrated wafer, than with a layman who receives only a small one ; although it seems certain, that fifteen minutes after the communion, even with a priest, provided he is in good health, the elements are dissolved.”

THE PERSON WHO RECEIVES THE EUCHARIST.

On "Required dispositions for receiving the Eucharist" (fasting).

"*Q.* Does a pinch of snuff break the fast ?

"*Ans.* No, even if part of it goes into the stomach, because although such matter may be nourishing one does not take it as food.

"*Q.* Does the smell of tobacco, or similar matters, break the fast ?

"*Ans.* No, according to the more common and probable opinion, because smoke is neither aliment nor drink."

MINISTRY OF THE EUCHARIST.

"Nicaon, a priest, having a sore hand, and not being able to use his forefinger at communion, takes and offers the consecrated wafer between the thumb and middle finger.

"*Ques.* What are we to think of Nicaon ?

"*Ans.* It is not allowed to give the Eucharist with other fingers than the thumb and forefinger, . . . and consequently Nicaon has sinned grievously in principle."

We copy from one of their Mission Books, page 353 :

"*Q.* What is the Holy Eucharist ?

"*A.* The Holy Eucharist is the most holy of all the Sacraments ; it is the true body and blood of our Lord Jesus Christ under the appearance of bread and wine.

"*Q.* Are the soul and divinity of our Lord also present in the sacrament ?

"*A.* Yes, the whole person of Jesus Christ is there, living and entire.

"*Q.* Is it right to adore the Blessed Eucharist ?

"*A.* Yes, we may and ought to adore it.

“Q How and when are the bread and wine changed into the Body and Blood of Jesus Christ ?

“A. This change is wrought by virtue of the words of consecration pronounced by the Priest during the Holy Mass.”

Cardinal Manning says: “I profess likewise that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the Most Holy Sacrament of the Eucharist there is truly, really and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a change of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which change the Catholic Church calls transubstantiation. I also confess that under either kind alone Christ is received whole and entire, and a true Sacrament.”

IS NOT ROME CHANGED ?

Are not her doctrines modified ? Do her people believe the articles of her Councils and Catechisms ? I know not what enlightened individuals may hold in contradiction to the teachings of their Church, but I do know that they dare not publicly express any opinions contrary to the decrees of the Councils; if they would do so, excommunication would follow. I have quoted at length, and from the highest authorities, the teachings of the Church of Rome on the Lord's Supper. The Church is infallible; she cannot change, for her infallibility precludes it.

THE ORIGIN OF THE DOCTRINE OF TRANSUBSTANTIATION.

The first appearance of this doctrine was in the beginning of the eighth century. There is no

trace of belief in the real presence of Christ in the wafer and wine until seven hundred years after the introduction of Christianity. This doctrine originated in the brain of a monk. It was brought forward by Radbert, A. D. 830. He first proclaimed it as an article of faith. The doctrine was at first much opposed, but was finally adopted by Councils and Popes, and was authoritatively established by the Fourth Council of the Lateran in 1215. It was introduced and effected in an imperious manner. This Lateran Council invented the word "transubstantiation," and this Council decreed: "There is one universal church of the faithful, out of which no one can be saved, in which the same Jesus Christ is both priest and sacrifice, whose body and blood in the sacrament of the altar is truly contained under the figures of bread and wine, the bread being transubstantiated into the body, and the wine into the blood by the divine power." Transubstantiation was introduced during this dark and bloody period of history, in which the Papacy appeared as one vast overflowing ocean of corruption, horror and iniquity. Ignorance, immorality and superstition are the mothers of this abomination. The Council of Trent, A. D. 1545, gave it its full and final institution as an article of faith. Such is the origin of this absurd and monstrous doctrine which outrages revelation, insults reason, contradicts science, and degrades man.

1. IT HAS NO FOUNDATION IN THE SCRIPTURES.

1. *It Destroys the Nature of a Sacrament.*—A sacra-

ment requires a sign and a thing signified ; an object presented to our senses and a promised blessing represented by it. According to the doctrine of transubstantiation the sign is taken away and the thing signified is put in its place—the bread is no longer the symbol of Christ's body, but it is the body itself.

2. *It Contradicts the Word and Life of Christ.*—Jesus was not dead when he instituted the Lord's Supper. If he gave His own body to the disciples, he must have had two bodies, one that gave and one that was given ; one that he gave and one that he kept ; but as he had only one body, transubstantiation is false. How could He change the bread which He held in His own hand into His own body ? The existence of His body prevented the possibility. How dare the priests say that the bread which Jesus held in His hand was the body, soul and divinity of the very Christ that held it ? How dare the priests say that the wine in the cup was literally the blood that was coursing in his veins ? Was Christ breaking His own body and pouring His own blood by means of His own hands ? Nothing could be more absurd ; nothing more incompatible with reason.

3. *It Requires us to Believe a Contradiction.*—It requires us to believe the human body and soul of Christ to be in heaven and at the same time in ten thousand places on the earth. Jesus possessed a real body ; he was crucified on the cross ; buried in the tomb ; arose from the dead ; appeared to the disciples ; ascended to the heavens, and sat down forever

on the right hand of God. And he declared "Where I am there also shall my servants be." That is, he desired them to be with Him in His glory. Now if Christ's real presence is in the sacrament, how can He be in His glory? If the saints are present with Him and He is in the sacrament, then they too must be in the sacrament, Was there ever a human being left to the exercise of his own faculties who could believe such an absurd contradiction?

4. *Transubstantiation is Opposed to the Usage of the Language Employed by Jesus in Instituting the Supper.*—The Scriptures must be understood in a literal sense unless the nature of the subject or the context forbids it, or the literal meaning involves a contradiction and absurdity. No absurdity can be proved by a rule of grammar and no contradiction can be proved by a law of logic. We admit that Jesus said "This is my body," but it must be observed:

a. That in the language spoken by our Lord there is no word which expresses "to signify," or "to represent." The verb "to be" was generally used in the sense of "to represent," so that when he said "This is my body," he said and meant, "This represents my body."

b. Such is the Bible sense of the word. With this explanation meditate upon these passages: "The three branches are three days"; "The seven good kine are seven years"; Daniel said to Nebuchadnezzar, "Thou art this head of gold"; "Jesus said "I am the vine." "I am the door," "I am the bread," "This is my body." Now,

with the understanding that the Jews were accustomed to call the sign by the thing signified we know that the disciples understood the design of the Lord's Supper and knew that the bread was a sign or a memorial of his body. Moses said of the paschal lamb, "It is the Lord's passover," and so Jesus said of the bread, "This is my body." The passover was the act of God, and the lamb was the memorial of it. It would be as reasonable to infer that the lamb was God himself, as it would be to infer that the bread was the very body of Christ.

c. Similar phraseology is used to-day. It is common to say of a portrait of Columbus, "This is Columbus"; or of Washington, "This is Washington"; or of your mother, "This is my mother." You enter a room filled with statuary; the guide tells you, "This is Socrates," "This is Plato," and "That is Homer." He knows, and so do you, that those busts are only representations of those ancient philosophers and poets. There is just as much difference between a piece of bread and the body of Jesus Christ as there is between a block of marble and the person it represents.

d. If "This is my body" must be interpreted literally, then "This cup is the New Testament in my blood" must also be interpreted literally. But the Roman clergy see the folly of interpreting the "cup" literally "the New Testament." They do not even admit the contents of the cup to be "the New Testament." If a literal interpretation is insisted on for the bread, the same rule must be applied to the cup. If this cannot be granted, then neither

can the other. So the words of the institution prove nothing.

5. *The Words "Do this in Remembrance of Me" Overthrow the Doctrine of Transubstantiation*.—We remember the absent, not the present. The Lord's Supper is a memorial institution. We celebrate it in remembrance of his sufferings and death: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." It would be useless to partake of the supper in remembrance of Christ when he was present with us. It would be more like a reception or jubilee than a memorial feast.

6. *The Apostles did not Teach Transubstantiation*.—Paul said, "Let a man examine himself, and so let him eat of that bread and drink of that cup." If he believed that the bread was the real body of Christ, why did he call it bread? The fact is, that this doctrine, like the majority of the dogmas and abominations of Rome, has no foundation in the apostolic writings.

7. *The Sixth Chapter of John does not Establish the Doctrine of Transubstantiation*.—This is the final appeal of the Pope and his supporters. To this chapter they run when all else fails. Their doctrine of transubstantiation they claim is fully proved by this chapter, which reads as follows: "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you, . . . my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." The Romanists contend that

these expressions refer to the Lord's Supper, and should be interpreted literally ; but both assumptions are false, as may be proven by the context. If this must be taken literally, then it follows that he who has once eaten it shall live forever. But this the Romanists do not believe, and hence are inconsistent. This language was addressed to the unbelieving Jews a long time before the Supper was instituted. Jesus makes not the remotest allusion to the Lord's Supper. His words have a spiritual reference. "The words that I speak unto you, they are spirit, and they are life." "He that believeth in me hath everlasting life." "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." "Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day."

The actions of the mind are signified by those of the body. This was quite common amongst the Jews. Says Solomon, "The soul of the transgressor shall eat violence." We are told that Jeremiah ate the words of God ; these are only a few specimens of this kind of speech taken from revelation. Eating and drinking are here used as metaphors to signify the operations of the mind in believing. Christ is the meat and drink of our spirits. This is the spiritual truth that is digested by the mind and renews the soul from day to day. As bread is the food for our bodies, so Christ is the food for our souls.

2. TRANSUBSTANTIATION RECEIVES NO SUPPORT FROM ANTIQUITY.

Justin Martyr, in the second century, in speaking of the Lord's Supper, says: "We do these things in memory of his Son, Jesus Christ." In the third century, Tertullian said: "This is my body, that is, the figure of my body." Origen said: "It is not the matter of the bread, but the words which are spoken over it which profits him that eats it worthily, and this, indeed, as a symbolical body." In the fourth century, Cyril of Jerusalem said: "Under the type of bread you have his body given you, and under the type of wine you have his blood." St. Augustine said: "I have commended a sacrament unto you, which being spiritually understood will give you life." In the fifth century Theodoret declares: "The mystic signs do not recede from their nature after their consecration, but they remain in their former substance, and figure, and form, and can be seen and touched as before." Thus we have one continued stream of testimony for the first five centuries against the doctrine of transubstantiation; testimony complete, satisfactory and undeniable. In all this testimony there is no mention of the body of Christ and the blood of Christ being received in any other sense than that of faith.

3. THE VARIANCE OF ROMISH SCHOOLMEN UPON THE SUBJECT DISPROVES IT.

Samuel Edgar says: "One division in the papal connection allows the sacramental body all the

chief properties of matter, such as quantity, extension, visibility, motion and locality : all of which a second section deny. A third party ascribes to his soul in the host the principal powers of the operation of mind, such as understanding, will, sensation, passion and action, while this theory is rejected by a fourth faction. The chief warriors who fought in these bloodless battles were the schoolmen, who have displayed admirable skill and heroism in the alternate attack and defense of subtilized absurdity and folly." Now, while it is true that there may be a variance of opinion amongst the schoolmen, yet they have been careful in expressing their opinion, so that they do not, in any way, dissent from the great doctrine of transubstantiation as expressed in the decrees of the Councils of Lateran and Trent. All persons who have preached, taught and published otherwise have been guilty of heresy, and have been subject to the dreadful curse of the cursing Church, and many such offenders had to suffer judgment, torture and death, and had to forfeit their goods and estates to the king, or Church, or Pope, or their supporters.

4. TRANSUBSTANTIATION IS CANNIBALISM.*

The communicant who believes in corporal presence devours human flesh and blood, and therefore is guilty of the rankest cannibalism. He surpasses the cannibal, for the cannibal eats the limbs and drinks the blood of his enemy ; but the Romanist

*See Appendix No. 4,

eats the flesh and blood of a friend. The cannibal eats the dead ; the Romanist devours the living. The cannibal eats man, the creature ; the Romanist eats God, the Creator. The cannibal never ate the object of his superstition, but the Romanist eats the object of his adoration. Crotus, the Jew, declares, "Christians eat their God." Aberroes, the Arabian philosopher, said, "I have traveled over the world and seen many people, but none so sottish and ridiculous as those who devour the God whom they worship." Cicero said: "Whom do you think so demented as to believe what he eats to be God?" A Romish gentleman, speaking of his first communion, said : "I extremely abhorred the idea of eating human flesh and drinking human blood, even when they assured me that they were the flesh and blood of Jesus Christ. But what troubled me most was the idea of that God who was represented to me as being so great, so glorious, so holy, being eaten by me like a piece of common bread. Terrible then was the struggle in my young heart where joy and dread, trust and fear, faith and unbelief, by turns had the upper hand." Mr. Chiniquy, the ex-priest, says: "The world in its darkest age of paganism has never witnessed such a system of idolatry, so debasing, impious, ridiculous and diabolical in its consequences as the Church of Rome teaches in the dogma of transubstantiation. When with the light of the Gospel in hand, the Christian goes into those horrible recesses of superstition, folly and impiety, he can hardly believe what his eyes see and his

ears hear. It seems impossible that man can consent to worship a God whom the rats can eat ; a God who can be dragged away and lost in a muddy ditch by a drunken priest ; a God who can be eaten, vomited, and eaten again by those who are courageous enough to eat again what they have vomited."

5. IT IS BLASPHEMY.

Every bishop and priest believes and teaches that he has the power to turn all the wafers and loaves in his charge into the body, blood, soul and divinity of Christ. Biel says : " He that created me gave me power to create himself." The priest manufactures his God. This exalts the clergy above emperors and angels. They have a manufactory by which they can forge new Gods at any time. The Deity created in this manner becomes a very convenient article. He may be deposited on the altar, or carried in a box, or put in a vest-pocket—as did Priest Parent of Quebec with his God during a soiree. It causes a shudder to think of human sinful beings claiming the power, by the act of consecration, to turn the wafer into the body, blood and soul of Christ. What kind of a superstitious fear and horror must the poor ignorant people have of this device, and what sort of a notion must the wise and learned among them have of it ? They must either look upon it with sorrow, or as a piece of trickery to deceive the simple, or they must be led, step by step, to doubt, to misgivings and infidelity.

6. IT IS AN ABSURD DOCTRINE.

Nothing invented by man ever equaled its irrationality. Mr. Edgar calls it "the grand consummation of unqualified absurdity." You may examine the follies of history and superstition, and search the wide range of religion and philosophy, and you will find no dogma so fraught with inconsistency, so incompatible with reason, so irreconcilable with common sense, so complete with nonsense. We are told, "If in winter the blood be frozen in the cup, to wrap the cup in cloths, and if that will not do, let it be put into boiling water near the altar till it be melted, taking care that it does not get into the cup." "What a spectacle!" says Mr. Vandyke, "A God frozen and warmed with bandages or boiling water." Again: "If any of the blood of Christ fall to the ground by negligence, it must be licked up with the tongue, the place be sufficiently scraped, and the scrapings burned. But the ashes must be buried in holy ground." We are also told, "If, after consecration, a gnat, or spider, or any such thing fall into the chalice, let the priest swallow it with the blood if he can; but if he fear danger, and have a loathing, let him take it out and wash it in the wine, and when mass is ended, burn it, and cast it, with the washings, into holy ground."

Peter Dens says: "What if the sick man vomit up the sacred host? *Ans.* Conformably to the Roman Missal, if the forms appear whole, they may be reverently gathered up, and afterwards taken; but if nausea forbids this, then they must be care-

fully separated from the filth and thus they must be laid aside in some sacred place, and after they have become corrupt, they may be put away into the sacristy, or some sacred sink ; for so long as they are entire, they cannot be burned without a kind of sacrilege."

Mr. MacAfee, a stanch Romanist, speaking on the accidents of transubstantiation, quotes the following : " If the consecrated host vanish away by some accident, as if it be carried away by the wind, or eaten up by some beast, or can't be found, then let another be consecrated." That is, if one God be lost make another. If the body of Christ is present in the wafer, then it is subject to a variety of accidents ; then it may fall, it may be stolen, it may be cast into the mire, it may be lost, it may become old, it may mold, it may breed worms, it may be eaten by a mouse, or it may be devoured by a dog. If the wine contains his blood, being in a liquid state it may be spilled or frozen, it may become ice, or by heat be raised to a boiling state. Behold the absurdities : he who made the wind may be carried away by it ; he who made the mouse may be eaten by it ; he who created the heavens and the earth, may be encased, body, blood, soul and divinity, in a little piece of pastry, transferred into the mouth and swallowed into the stomach.

Anthony Gavin, a Roman Catholic priest, tells us the following story: " In the Dominicans' convent it happened that a lady who had a lap-dog which she always carried along with her went to receive the sacrament with the dog under her arm, and the dog looking up and beginning to bark

when the friar went to put the wafer into the lady's mouth, he let the wafer fall, which happened to drop into the dog's mouth. Both the friar and the lady were in deep confusion and knew not what to do ; so they sent for the Father Prior, who called two friars and the clerk, and ordered brought a cross and two candlesticks with two candles lighted, and to carry the dog in from the procession into the vestry, and to keep the little creature there with illuminations till the digestion of the wafer was over, and then to kill the dog and throw it into the piscina. Another friar said it was better to open the dog immediately and take out the fragments of the host ; and the third was of the opinion that the dog should be burned on the spot. The lady, who loved her little dog, entreated the Father Prior to save the dog's life, if possible, and she would make amends for his misdemeanor. Then the prior and friars retired to consult what to do in this case ; and it was resolved that the dog should be called for the future the " Sacramental dog " ; that if he should die the lady was to bury him in consecrated ground ; that the lady should not let him play with other dogs ; that she was to give a silver dog ; which was to be placed on the tabernacle where the hosts are kept ; that she should give twenty pistoles to the convent. The lady performed every article, and the little dog was kept with great care and veneration. But when the case came to the ears of the inquisitor, he sent for the poor dog, and kept him in the inquisition, to the great grief of the lady. The case was presented to the Academy for the opinion of its members, and those learned and serious men, after devout meditation, had various opinions as to what should have been done. Some thought the matter should have been kept quiet. ; some thought the soul of the dog was

nourished by the sacrament; and some thought the dog should have been given an emetic, and others thought the proper course had been pursued. Thus those holy men spent much time on the accident that fell to the consecrated host, but what became of the dog no one can tell."

Of the absurdity, impiety, and blasphemy of this stupid and wicked doctrine there seems to be no limit. This argument we shall close with an incident related by Mr. Edgar in his "Variations of Popery":

"As Priest Gage was celebrating the mass a sacrilegious mouse sallied forth, seized and in triumph carried off the wafer God whom the priest had made. The priest alarmed the people, who began to search for the thief who had stolen their Almighty. The malefactor that committed the depredation escaped. The God, however, was found, but mutilated and mouse-eaten. The half-devoured Jehovah was carried in procession about the church amidst joyful and solemn music. The transaction was the means of showing Gage, though a priest, the absurdity of this dogma, and teaching him a more rational system. The event proselyted Gage, author of 'The Survey,' from Romanism."

7. IT IS OPPOSED TO SCIENCE.

A farmer sows wheat, it imbibes the sap of the earth, springs up, drinks the rain from heaven, is warmed by the sunshine, ripens, is cut down, is threshed, carried to the mill, ground into flour, and part of it is baked into a wafer. The priest says, "*Hoc est corpus meum*," and in an instant the wafer is converted into the body of Christ, but it

still retains all of its properties, its chemical elements of carbon, hydrogen, oxygen, etc. It is still a wafer ; it has the figure, size, smell, and color of the wafer. It is destitute of life and animation ; it can neither see, nor hear, nor speak, nor move, nor walk, nor stand, nor sit, nor elevate itself for the people to worship. You might as well believe that the priest can change the north pole into the equator or the sun into the moon. If the wafer loses its substance it must cease to exist. If the substance of the bread and wine does not remain after the consecration, then, when poison is mixed with it, it is either mixed with the smell and color and taste or with the body of Christ, either of which is absurd. It is a historic fact, that poison has been mixed with the consecrated host and the wine, and both have been affected by it. Pope Victor III. was poisoned by the cup, and Henry VII. died from eating the poisoned host.

8. IT SUBVERTS THE EVIDENCE OF OUR SENSES.

After the consecration it looks like bread, feels like bread, and tastes like bread. The wine smells like wine, tastes like wine, and looks like wine. We have therefore the testimony of our senses against the doctrine. We have more evidence that the bread and wine are nothing but bread and wine than the apostles had of the incarnation of Christ. We dare not deny the testimony of our senses. It will not do to call the doctrine of transubstantiation a miracle, because the Scriptures do not so represent the Lord's Supper, and, besides, all the

miracles of which we read in the Bible in no sense contradict the testimony of our senses. There is not a single incident in which God ever required anyone to discredit the testimony of his senses. If we cannot depend upon them in the case of the bread and wine, how can we depend upon them in any other case? The man who believes this doctrine must resign his intellectual liberty, must act the part of one who has no power of intelligence, and must deny the testimony of his senses. A good Roman Catholic may reach this point, but a good Protestant *never*.

9. IT IS OPPOSED TO MATHEMATICS.

It requires man to believe that a whole is equal to a part, and a part equal to a whole. Let the wafer be divided into four or eight sections, and as each section contains the body of Christ entire and as the whole contains his body, it follows that one part must be equal to the whole, and the one-fourth equal to the one-eighth at the same time. On the same principle a fourth of a circle is equal to a whole circle. What a strange faith! It narrows and contracts at pleasure. It opposes reason, science, and mathematics. The person who can digest all of these contradictions must have an unlimited capacity of credulity.

There are many abominations which follow the doctrine of transubstantiation. They differ in degree, but all naturally flow out of the one great error; for instance, refusing the cup to the laity, the sacrifice of mass, the adoration of the host,



WITHHOLDING THE CUP FROM THE LAITY.

carrying it about in solemn procession, extreme unction, etc. These errors are consequents of the one great error of transubstantiation. These shall be briefly noticed.

WITHHOLDING THE CUP FROM THE LAITY.

In 1415 the Council of Constance decreed that in the Lord's Supper only the bread and not the wine should be administered to the laity. The reasons given by Rome for withholding the cup from the laity are silly in the extreme. The Council of Trent assigns several of them :

“1. In the first place the greatest caution was necessary to avoid accident or indignity, which must become almost inevitable if the chalice were administered in a crowded assemblage.”

“2. If the species of wine remain long unconsumed, it were to be apprehended that it may become vapid.” I presume there is no danger of it becoming vapid or unconsumed if left to the care of the priest.

“3. There are many who cannot bear the smell or taste of wine.” For the sake of the few, perhaps one in a million, deprive the whole Church of the use of one of the elements.

“4. A circumstance which principally influenced the church in establishing this practice: means were to be devised to crush the heresy which denied that Christ, whole and entire, is contained under either species.” In reply I would say it is a singular way to crush heresy by mutilating one of the important ordinances of the Church. Mr.

Dixon, the eminent Baptist divine, in speaking on this subject, says: "One of the evils of keeping wine from the people is that it is all given to the priests; and the result is to a large extent a wine-drinking priesthood. There need be no surprise. The man who is compelled early in the morning, before breakfast, to drink a glass of wine, and then, perhaps, another glass; and then after breakfast repeat it two or three times, will in the very nature of the case require a taste, and then the raving appetite for drink which demands more drink to quench it, and continues to burn like a fire till body and soul are consumed."

To support the dogma of communion in one kind, the Romanist refers to those passages which speak of the breaking of bread. But this, all Bible scholars know, has been a phrase or title descriptive of the Sacrament during all history.

This dogma, like many others of Rome, is

Opposed to the Scriptures.—When Jesus instituted the Supper, Mark says: "Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it." Paul gives the same testimony, in I. Cor. xi., and then adds, "Let a man examine himself, and so let him eat of that bread, and drink of that cup." It is in vain that Rome appeals to the Scriptures. The blood of Christ cannot be separated from the body of Christ.

Withholding the Cup from the Laity Receives no Support from the Early Fathers.—Ignatius said, A. D. 100:

“There is one bread broken to all, and one chalice distributed to all.” Chrysostom said, A. D. 390: “There is one body and one cup offered to all.” It is useless to make further quotations from the early fathers—all bear the same testimony. This mutilating the ordinance of the Lord’s Supper is a trivial subtlety of Rome, and is unworthy the consideration of Christian people. It denies God’s Word, it does violence to antiquity, it cheats the laity, it compels Romish schoolmen to resort to dishonest artifices, it lowers the priesthood and brings them into open shame.

THE HOLY SACRIFICE OF THE MASS.

In Deharbe’s Large Catechism we find the following:

“What is the Mass?”

“The Mass is the perpetual sacrifice of the New Law, in which Christ offers Himself in an unbloody manner, as he once offered Himself in a bloody manner on the cross.

“In what manner does Christ offer Himself in the Mass?”

“In the Mass, Christ offers Himself in an unbloody manner without suffering or dying, under the appearance of bread and wine, by the hands of the priest, His representative.

“How do we honor the memory of the saints in the Mass?”

“We honor the memory of the saints in the Mass by thanking God for the grace and glory bestowed on them, and by asking their intercession for us.

“To whom are the fruits of the Mass applied?”

“The fruits of the Mass are applied in general, to the whole church, both living and dead.”



RESULT OF WITHHOLDING CUP FROM THE LAITY.

The Council of Trent decrees :

“ Whosoever shall say that in the Mass there is not offered to God a true and proper sacrifice, or that Christ’s being offered is nothing else than his being given to us to be eaten : let him be accursed.

“ Whoever shall say that the canon of the Mass contains errors and therefore ought to be abrogated: let him be accursed.

“ Whoever shall say that the ceremonies, robes and external signs which the Catholic Church uses in the celebration of masses are impious vanities rather than offices of piety : let him be accursed.”

There is no dogma of which the church boasts more loudly than the Mass. And yet we need not be surprised at this, for she glories in her shame. The Mass is so essential an act of religious worship that without it on Sunday morning the Catholic is not considered safe unless he partakes of it. But having done so, he may spend the rest of the day in frolic and revelry.

Different Kinds of Masses.—The Low Mass, or Private Mass, is the ordinary Mass which lasts from twenty to thirty minutes. High Mass is the service in which the responses are chanted by the choir. A Solemn High Mass is a long, pompous service used on great occasions, in which there are assistants, chanting, instrumental music and incense. A Solemn Pontifical Mass is a solemn Mass celebrated by the Bishop. A Votive Mass is one celebrated for the priest’s own devotion or at the wish of some of the faithful. A Conventual Mass is one celebrated in a convent. Masses for the Dead may be Low, High, Votive, Solemn, or Solemn Pontifical.

The Purposes for which Masses are said Prove them Unscriptural and False. —The purposes as stated by Romanists are :

1. “A sacrifice of praise and thanksgiving.” But the sacrifice of Christ on the cross was propitiatory, and not one of praise and thanksgiving.

2. “As a daily remembrance of the passion of Christ.” Then the sacrifice is a commemoration of itself. That Christ should be sacrificed in remembrance of his being sacrificed is a most glaring absurdity.

3. “In memory of the saints.” The idea of sacrificing the Saviour in honor of the creature! Such a sacrifice receives no credence in the Scriptures. Christ sacrificed to honor creatures once polluted by sin and saved by the grace of God! Truly this is a fearful abomination of Rome. There is a vast difference between the sacrifice on Calvary and the sacrifice on the priest’s altar.

1. Christ offered his own body on the cross, and the priest offered a little wafer made of flour.

2. Christ offered himself as a sacrifice by himself, but the wafer is offered by the priests of Rome.

3. Christ’s sacrifice was a living and voluntary will offering, but the sacrifice of the Mass has neither life nor will in it.

4. Christ’s sacrifice was a bloody offering, because without the shedding of blood there is no remission. But the sacrifice of the Mass is an unbloody offering, and therefore is the sacrifice of Cain.

5. Christ’s sacrifice was once offered in the end

of the world to put away sin. As Hebrews declares: "Who needeth not daily . . . to offer up sacrifice, first for his own sins, and then for the people's: *for this He did once, when He offered up Himself.*" And again we are told: "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." And again: "Christ was once offered to bear the sins of many." And again: "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." And again: "Now where remission of sin is, there is no more offering for sin." The priests, contrary to this, offer the sacrifice in ten thousand places and times. Christ made one sacrifice, which was sufficient. If justice was satisfied, why repeat these oblations? Why continue this sacrilege and blasphemy?

The Scriptures Nowhere Require such a Sacrifice as the Mass.—Nowhere in the Christian dispensation do we find the office of priest, the altar, and the Mass to be offered thereupon. They may distort and mistranslate the Scriptures, but they can never twist them into the support of the doctrine of the Mass. Why will people turn from the real sacrifice of Calvary, from the sacrifice made by Christ Himself, which is sufficient, once for all, and by which we are sanctified, to the unholy, unscriptural sacrifice of the Mass, which is both useless and blasphemous? Why turn from God's plan of salvation to one invented by the Pope? Why turn away from the Bible doctrines to the dogmas of man? Why turn from a spiritual worship that blesses the

soul, to an external worship utterly devoid of a personal interest in religion and a personal holiness? Why turn from the sacrifice of Christ to the sacrifice of the Mass?

Why turn away from the Lord's supper to transubstantiation? The one requires faith in an ordinance instituted by Christ, the other requires faith in a dogma instituted by Rome. The one requires a belief in the bread and wine as symbols of Christ's broken body and shed blood; the other requires, in opposition to reason, Scripture and science, a belief that the body and blood, soul and divinity of Christ, are contained in a little wafer.

Oh, people, let us turn away from this absurd dogma of Rome to the Lord's Supper—the ordinance that Jesus instituted just prior to his death! He gave the apostles bread to eat, and wine to drink, in remembrance of him, and commanded them to teach all who believed on him to do the same. Neither Christ nor the apostles, nor their immediate followers, used in the celebration of this institution priestly vestments, temple courts, temple altars, smoking incense, burning candles, long processions nor elaborate ritual. In sublime simplicity it was observed Lord's Day after Lord's Day, until Popery asserted its power and changed this simple ordinance into a cannibal feast. Thank God that Protestantism was born, that the bright, pensive dream of *ages* came—the age of liberty, the age of happy homes, the age of freedom of worship, the age of biblical research, an age in which people are turning away from man-made creeds to

primitive Christianity, an age in which consecrated men and women are trying to restore the apostolic religion with all its ordinances, doctrines and fruits. By so doing, the Lord's Supper is seen in its true light and celebrated in its true significance ; it is celebrated as a commemorative institution in which we remember Christ's sufferings and death, in which we remember him historically, personally and as coming again. All who partake of it in the proper spirit are proclaiming the Lord's death, are witnesses to their Master's victories, are commemorating an event that refutes infidelity, and that will stand in all its primeval beauty and significance long after the dogma of transubstantiation has been overthrown, and Babylon, the Mother of Abominations, has fallen.

See Appendix No. 5, "Adoration of Host."

See Appendix No. 6, "Extreme Unction."

PURGATORY AND INDULGENCES.

In Deharbe's Catechism No. 2, page 152, we are told in order to receive the Sacrament of Penance worthily, five things are necessary: Examination of Conscience, Contrition, Resolution of Amendment, Confession, and Satisfaction or Penance. The subject of "Satisfaction" or "Penance" shall be discussed as a prelude to our lecture on Purgatory. On page 160 of the same catechism, we read:

"(Q) What is satisfaction in the Sacrament of Penance?

"(A) Satisfaction is the performance of the penance given us by the Confessor

"(Q) Why does the Confessor give us a penance?

"(A) He gives us a penance: first, that we may satisfy for the temporal punishment of our sins; and second, for the amendment of our life.

"(Q) Does not God remit the punishment of sin when he forgives the sin itself?

"(A) He remits the eternal punishment of the sin, but not always the temporal punishment.

"(Q) What is the temporal punishment of our sins?

"(A) The temporal punishment of our sins is that punishment which we must suffer either here on earth or afterward in purgatory.

“(Q) What may we expect if we do not make satisfaction ?

“(A) We may expect to suffer the more in purgatory.”

According to this doctrine, which is everywhere studied and acknowledged by Romanists, when men sin they incur the wrath of God. When they repent and receive the Sacrament of Absolution they are forgiven, but not altogether. There are two punishments for sin, the eternal and the temporal. Now by the Sacrament of Penance the eternal is remitted, but the temporal still remains due ; and, says Dr. Wiseman, “Penitential works, such as fasting, almsdeeds, contrite weeping and fervent prayer have the power of averting that temporal punishment; that it consequently becomes a part of all true repentance to try to satisfy this Divine justice by penitential works.”

The Council of Trent declares : “ If any man shall say that the whole penalty is always remitted by God, together with the guilt, and that the only satisfaction of penitents is faith whereby they embrace that Christ has made satisfaction for them : let him be accursed ;” and again, “ If any shall say, that as regards temporal punishments, men can by no means, through the merits of Christ, make satisfaction for sins by the patient endurance of punishments inflicted by him or enjoined by the priest, or voluntarily undertaken, such as fasting, prayers, alms, and other works of piety, and so that a new life alone is the best repentance : let him be accursed.”

This is the doctrine of satisfaction in a nutshell. It arises from the notion that God punishes man in two ways, eternally and temporally. Man must do something to appease the wrath of God as respects the temporal punishment—the priest determines and devises what this shall be; he can apportion the satisfaction or penance by his judgment, based on the sins confessed. He determines what is sufficient or not sufficient to satisfy God, and lest he should be a novice in determining this, Peter Dens, in his *Theology*, has added a long list of the works of satisfaction practiced in the Church, that may serve as suggestions to the priest in determining the satisfaction that must be made by the penitent, such as reciting litanies, reading the penitential psalms, hearing masses, visiting churches, fasting, rising earlier, enduring cold, praying, wearing sackcloth, making presents of money, clothes, food, etc; as is seen in the illustration, “Doing Penance” (page 139), where a young lady is coerced into giving all her jewelry to the convent, and to go barefoot during the reciting of litanies, psalms, etc.

Let us now see how gross a perversion this is from common sense, and the truth as it is in Jesus.

First. It Requires Man to do More than God Enjoins.—Every day has its duties. Our present duty is to do all we can and to do it to the glory of God. If we must make satisfaction to-day for our misgivings of yesterday, and make satisfaction to-morrow for our sins of to-day, of what profit is it? “Suffi-

cient unto the day is the evil thereof." God not only does not enjoin such a doctrine, but tells us that if any man shall add unto the things in God's book, God shall add unto him the plagues which are written in His book; and if any man shall take away from His book, God shall take away his part out of the book of life, and out of the holy city.

Second. It is a Deceptive Doctrine.—A man confesses to a priest and receives absolution, but let me ask: Can the priest discern the heart of the confessor? Does he know whether he is sincere or whether he is hypocritical? Suppose he should grant absolution to one who ought not to be absolved? How can the mortal priest know the counsels of God, and determine how much satisfaction is necessary to atone for sins committed? What is his absolution worth? What must be the effect of the absolution he grants, and the satisfaction he imposes? It will deceive multitudes; it will say to them "Peace and pardon!" when there is no peace and pardon; it will create unbelief in the heart of the penitent as soon as he arises to the point of intelligence that he may comprehend the arrogance and blasphemy of the priest, who would pretend to thrust himself into the seat of Christ, and do what only He who searches the heart can do.

Third Is God's mercy Divided into Halves?—Is it a quality of mercy to say: "I will remit to you the eternal punishment due for your sins, but to gratify my revenge I shall retain a portion of the temporal punishment"? Is this like God? What would we think of an enemy, who after we had confessed

our guilt, acknowledged our error and requested forgiveness, would say, "I will forgive you, but for sweet revenge's sake, I shall inflict upon you a punishment, for which you must make satisfaction"? Would this be the spirit of forgiveness? God is greater than man, and when He receives us into His favor, He pardons our sins and remembers our iniquities no more.

Fourth. This Doctrine is Opposed to the Old and New Testament Scriptures.—Nowhere in the Bible do we read of any priest, prophet, or apostle prescribing penance as a satisfaction for sin; our Saviour never prescribed anything of the kind. This doctrine contradicts all those passages of Scripture where Christ is represented as atoning for our sins. "I am He that blotteth out all thy transgressions for my own sake, and will not remember thy sins." "This man [Christ], after he had offered one sacrifice for sins forever, sat down on the right hand of God." "Who his own self bare our sins in his own body on the tree." "The blood of Jesus Christ his Son cleanses from all sin." I would ask, if a man be cleansed from all sin, what more does he need in the way of satisfaction or penance? "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." If there is no condemnation, then why does the priest impose penance, or satisfaction, as a punishment due for sin? If there is no condemnation, then there is no punishment due, and consequently the satisfaction or penance is useless. Verily, it seems one of the prime ob-

jects of Rome is, to rob Christ of his glory as the Saviour of sinners, and to give that glory, at least in part, to the priest who imposes his power upon his deluded followers.

PURGATORY.

The satisfactions which are due to God for the sins of men, which cannot be made up during life, must be made up in purgatory. Roman Catholics are taught that they will have to pass through this peculiar state of existence, because they will need more or less purging. In purgatory the satisfaction remaining due to God will be made up, God's justice will be amply satisfied, and the Christian, being set free, will be ready for heaven.

WHAT IS PURGATORY?

On page 33 of Deharbe's Large Catechism, the following questions are asked :

“(Q) What is Purgatory ?

“(A) Purgatory is a place or state of punishment wherein by suffering for a time souls are purified.

“(Q) What souls go to Purgatory ?

“(A) The souls of those who have to atone for venial sins, or for the temporal punishments due to past sins, the guilt of which has been remitted.”

The first Council that mentions the subject of purgatory is the Council of Florence, A. D. 1438. This Council decreed that, “ If any true penitents shall depart this life in the love of God, before they have made satisfaction by worthy fruits of

penance for faults of commission and omission, their souls are purified after death, by the pains of purgatory."

The Council of Trent, speaking on this subject, says: "Since the Catholic Church, instructed by the Holy Spirit from the sacred writings and the ancient traditions of the fathers, hath taught in holy councils, and lastly, in this œcumenical council, that there is a purgatory, and that the souls detained there are assisted by the suffrages of the faithful, but especially by the most acceptable sacrifice of the mass, this holy council commands all bishops to have a diligent care that the sound doctrine of purgatory delivered to us by venerable fathers and sacred councils be believed, maintained, taught, and everywhere preached."

The Catechism of Trent explains the matter as follows: "There is a purgatorial fire in which the souls of the pious are tormented for a certain time and cleansed, in order that an opening may be made for them for their heavenly home, into which nothing defiled can enter."

Cardinal Bellarmine writes thus: "Purgatory is a certain place in which a person's soul is purged after this life which has not been purged in it, so that being thus purged, he may be able to enter heaven."

The Seraphic Doctor, Bonaventura, says: "Sins may be remitted, not only in this world but in purgatory, and since there is no room there for sacraments, punishing or cleansing fire is called in aid."

We read in the Douay Catechism the following: "Whither go such as die in venial sin, or not having fully satisfied the punishment due to their mortal sin? *Ans.* To purgatory, till they have made full satisfaction for them, and then to heaven. What is purgatory? *Ans.* A place of punishment in the other life where souls suffer for a time, before they can go to heaven."

In Peter Dens' Theology, the question is asked, "What is purgatory?" And the answer is, "It is a place in which the souls of departed just people, which were obnoxious to temporal punishments, endure sufficient suffering."

Pope Pius IV. declares: "I do constantly hold that there is a purgatory, and that the souls there detained are helped by the suffrages of the faithful."

Thus we see from their Councils, theologians, private authors, and catechisms, the essential point of the doctrine is, that Christian souls, having sin upon them at the moment of death, pass into purgatory, a state of expiatory suffering, in which they can be helped by the prayers and good works of the living believers.

WHERE IS PURGATORY?

Their authors are at variance on this subject. They are doubtful as to whether purgatory is in this world, or under the earth, or in the air, or in hell, or its vicinity.

Gregory the Great believed it to be in the center of the earth, and considered the eruptions of Vesu-

vius and Ætna as flames arising from it. Bellarmine and Bebe placed it with the demons of the air, between heaven and earth. Damien and others thought it might be in some flaming cavern or icy stream.

According to the story of Enus, as told by Paris, there was a purgatory somewhere in Ireland, and being protected by the Son of God, Enus was permitted to behold some of the sights therein. Men and women in a nude state were seen lying on the earth, transfixed with red-hot nails; some were lashed with whips by demons; wretched-looking dragons gnawed some of them with fiery teeth; flaming serpents pierced some; enormous toads with ugly beaks extracted the hearts of others; some were hung with chains through their feet and hands over sulphurous flames; some were put on iron hooks and suspended over red-hot pits; some were roasted on red-hot pans and others broiled in furnaces; others were dropped in a sulphurous well which threw them up like sparkling scintillations into the air, and then received them again. The sights that Enus saw were most appalling, and the groans that he heard were stunning to his ear—and such a purgatory is depicted as being somewhere in Ireland!

THE CHARACTER OF THE PUNISHMENT.

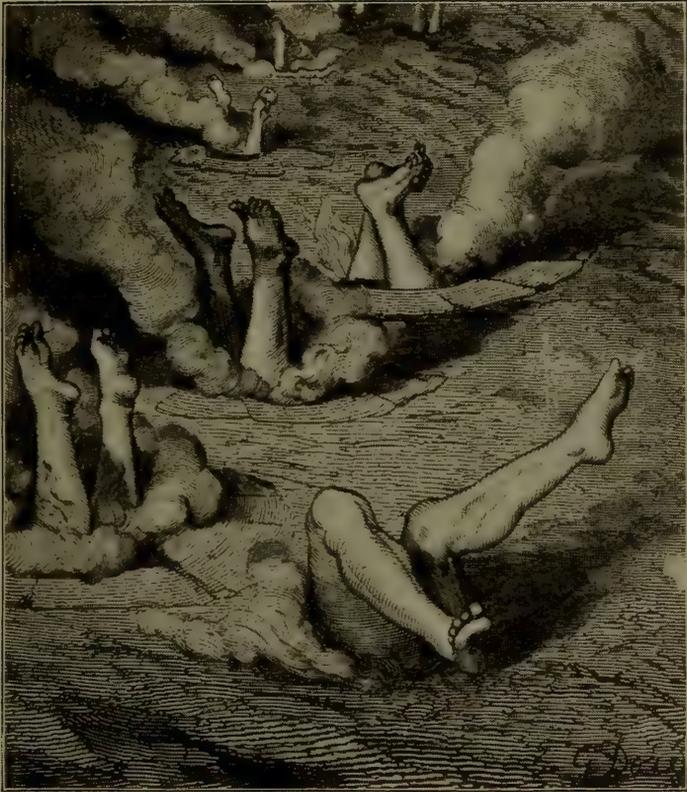
Peter Dens says the punishment is two-fold: one of loss and one of sense. The punishment of loss is merely a delay of the beatific confession; and

the punishment of sense in purgatory is caused by material fire.

St. Thomas, Bellarmine and others teach that the punishments of purgatory are indeed more severe than the greatest punishments of this world; they teach that it is a very grievous and bitter punishment; and hence the solicitude of the Church, which exhorts to the greatest satisfaction, and to earn indulgences, that this terrible punishment may be lessened.

According to Damien and others, the wretched inhabitants must pass in rapid and painful transition from a cool to a tepid bath, from the torrid to the frigid zone, from the freezing to the boiling elements. Another writer speaks of a great valley of vast dimensions covered with roasting furnaces on the left side, and with icy cold, hail, and snow on the right, and that this whole valley was filled with human souls, which seemed like a tempest tossed in all directions.

According to Thurcals' adventure, purgatory is a great subterranean cavern like a mighty valley, which contains flaming caldrons filled with pitch, blazing sulphur, and other fiery materials, to boil and roast the souls for the expiation of their sins, and out from this furnace came a stench which caused those poor and disembodied souls to cough, and hiccough, and sneeze. After passing through a variety of these furnaces they were subjected to a number of frosty and shivering pools that skirted the eastern extremity of the valley; removed from these the sufferers had to pass over a bridge



SCENE IN PURGATORY.

studded with sharp nails with the points turned upwards; the souls had to walk barefoot on this rough road, and many eased their feet by using their hands; others rolled with the whole body on these perforating spikes, till, pierced and bloody, they worked their painful way over the thorny path. Passing this defile—a labor of many years—the spirits, forgetful of the pains endured in the boiling caldrons, the icy regions, and the thorny path, escaped to heaven, the Mount of Joy. Such are some of the visions of purgatory recorded by some of their venerable theological writers. The tales are as silly as pagan mythology. The Protestantism of modern days has exposed these ridiculous ideas, and made the adherents of Romanism somewhat shy in recognizing so many terrible delineations; but the statements, however silly and ridiculous, once obtained the undivided belief and respect of the Popes, cardinals and their colleagues, and a denial of them would once have been rank heresy. Their modern theologians are still of the opinion that the punishments are exceedingly severe, and are caused by material fire; and these punishments, we are told in Deharbe's Catechism, will be more severe if proper satisfactions are not made on earth.

THE PURGATORIAL PUNISHMENTS MAY BE LESSENED,
AND THE TIME SHORTENED BY THE PRAYERS,
ALMS, SACRIFICES, ETC., OF THE LIVING.

In Deharbe's Large Catechism, page 41, we are told: "The souls in purgatory are assisted by our



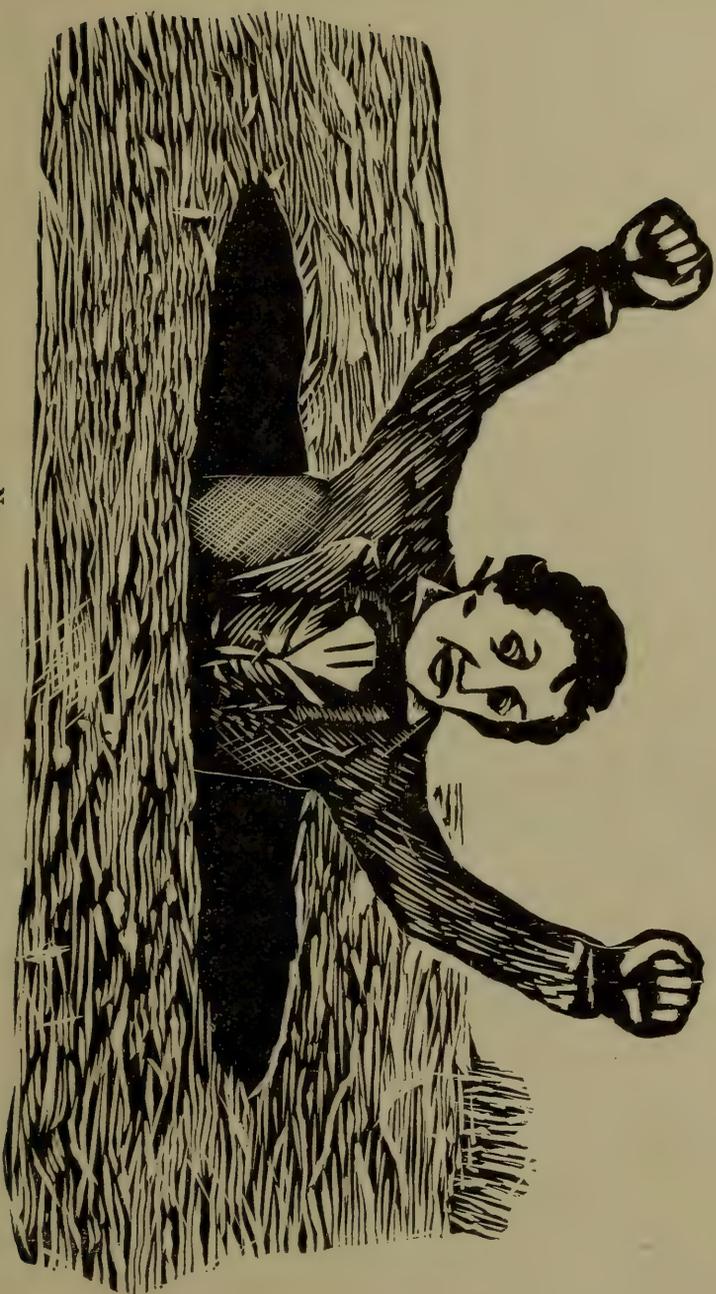
SCENE IN PURGATORY.

prayers, almsdeeds, the application of indulgences, and by other good works, but especially by the Holy Sacrifice of Mass."

Mr. Dens tells us that the constant and universal practice of the Church proves that the purgatorial sufferings are lessened by the prayers and alms of those on earth. In one of the catechisms from which I have quoted, on page 147, we are told that "the Mass is applied to the whole Church, both to the living and to the dead." The Council of Trent states: "Let the bishop see to it that the prayers of the living, sacrifices, and other works of piety which have been wanted to be rendered by the believers for the departed, are done piously and devoutly, according to the institutions of the Church; and that those which are due by the wills of testators, and otherwise, be not rendered in a perfunctory manner, but diligently and punctually, by priests and other ministers who are bound to this service."

THE ORIGIN OF PURGATORY—A PAGAN INSTITUTION.

Plato, three centuries before Christ, taught that, at death, those who were purified went to a place of happiness, those who were wicked to hell, and those who were penitent to a place of suffering, out of which they were to be delivered by the prayers of friends. Homer and Virgil taught the same doctrine. Virgil, who appears to be the



NEARLY OUT OF PURGATORY.

father of the system, describes all three states. and in the following words pictures purgatory :

“Nor death itself can wholly wash their stains,
But long contracted filth even in their souls remains;
The relics of inveterate vice they bear,
And spots of sin obscene in every face they wear;
For this are various penances enjoined,
And some are hung to bleach upon the wind,
Some plunged in waters, others purged in fires,
Till all the dregs are drained, and all the rust expires.”

The introduction of this dogma into Christendom was as slow as its movements towards perfection ; it did not assume form until the fifth century. Gregory has by several authors been represented as the discoverer of purgatory. Otho, a learned historian of the twelfth century, speaks of Gregory's fabulous dialogues as the foundation of the purgatorial fiction of modern days. In Otho's time, this belief was not universal, for the historian says : “Some believe in a purgatorial place situated in the infernal regions, where souls are consigned to darkness, or roasted with the fire of expiation.” Thus we see, in the twelfth century this was the belief of some, but not all; the people were divided; some believed the dogma, and some rejected it.

These earlier speculations and opinions of purgatory finally fell into the hands of Aquinas and other schoolmen, and they finished the fabric which others had founded. They furnished the skeleton with flesh and blood, form and color ; they determined the punishments, and in a measure fixed the place of the purgatorial mansions ; and

thus out of pagan mythology, and the darkness and superstition of the middle ages, has grown this most powerful and favorite dogma of Romanism.

PURGATORY IS THE MOTHER OF INDULGENCES.

Indulgences, prayers for the dead, and masses, stand identified with the system. As soon as purgatory was adopted in the Church, means were invented to release the sufferers and to transfer them to paradise. Had it not been for purgatory we would not have been troubled with indulgences. Had the righteous penitent not been shut up in a fictitious prison, there would have been no need of inventing a fictitious key to unlock the doors.

Transubstantiation changed the Lord's Supper. Indulgences were used for the living, why not for the dead? Soon masses, high and low, were offered for the repose of the souls in purgatory, and they were offered to suit the liberality of the friends of the deceased, and indulgences were finally freely used to free the souls from purgatory.

What is an Indulgence?—We are told in Deharbe's Catechism that "an indulgence is a remission of the temporal punishment of our sins, which the Church grants us outside the sacrament of penance." Then follows the important question: "Can indulgences be made use of to the souls in purgatory?" "*Ans.* Yes, all indulgences which the Pope has indicated for that purpose."

We have already seen, according to their Councils, that prayers, alms, masses, etc., should be

made by the faithful for the release of the souls in purgatory.

Pope Leo X. says, " We have thought proper to signify to you that the Bishop of Rome is able to grant to the faithful in Christ, indulgence either in this life or in purgatory--out of the superabundant merits of Christ and his saints." The Pope is the supreme dispenser of indulgences; this is taught both by the Pope and the catechisms. The bishop may grant indulgences in his diocese, and the archbishop throughout the whole province. The bishop has this authority through the Pope, and the Pope has it by divine right.

How do these Indulgences Operate?--An indulgence may be received by a man before he enters purgatory, and so be happy. Secondly, an indulgence may operate retrospectively in regard to vicarious work performed by one man for another. Charitable Christians, who sympathize with their relatives in purgatory, have the power to obtain through the bishop, or Pope, an indulgence for them, and by doing certain works of alms, prayers and the like, obtain a commutation of the sentence for their loved ones in that fiery region; they may, by these works and alms, secure an indulgence for a certain number of days and years.

VARIOUS USES HAVE BEEN MADE OF INDULGENCES.

A few of these we shall here mention.

1. *To Excite People to Engage in Crusades.*--Urban II., in the eleventh century, invented indulgences as a recompense for those who went in person upon

the glorious enterprise of conquering the Holy Land. They were afterward granted to those who hired soldiers for that purpose, and finally were bestowed on such as gave money to that end. The expenses of the crusade, as well as men and arms, were all furnished with an enthusiasm by the hopes held out to the credulous of the indulgences in purgatory. I am constrained to say, considering the sacrifice it must have caused the crusaders to leave their homes, friends, business, and country, and to expose themselves to the dangers, severe climates, and terrible battles, that they deserved the munificent indulgences promised by the pontiffs.

2. *By the Means of Indulgences, Popes and Councils Excited their Followers to Exterminate Heretics.*—All were regarded as heretics who differed from them in the faith. The Fourth General Council held at Rome under Innocent III. decreed “that Catholics that take the badge of the cross and gird themselves for the extermination of heretics, shall enjoy that indulgence and be fortified with that holy privilege which is granted to them that go to the help of the Holy Land.” This decree was put in practice. Pope Innocent and his Council hired men to kill heretics by offering them indulgences as a reward.

3. *Indulgences were Purchased to Secure the Remission of Sins.*—According to the “Tax-book of the Apostolic Chancery,” sums were levied for the pardon of particular sins, a long list of which is named therein, and the plenary indulgence reads: “All

who are contrite and confess are to put in a chest a sum of money, gold or silver." This same is regulated by a scale of prices, and every crime is set down at its price.

4. *They are Used to Obtain Money to Build Churches.*—Some of the largest cathedrals belonging to the Roman Church trace their origin to this source. Pope Leo, in order to carry on the magnificent structure of St. Peter's, at Rome, published indulgences to all such as should contribute money to it. This magnificent structure stands as a monument and proof of the utility of indulgences. Certain endowments of land, and privileges granted to the Church, in nearly every quarter of the world, may be traced to the superstitious dread of purgatory, which was alleviated by the hopes held out in indulgences for value received.

5. *Indulgences are Granted to Confraternities.*—A confraternity is an association of brethren for religious purposes. To encourage such associations the Pope grants to all who belong to them an indulgence. There is the Confraternity of the Rosary, the Confraternity of the Scapular, etc. I have in my possession a pamphlet, "The Association for the Propagation of Faith," in which various indulgences are granted to the members, and especially to the priests who are earnest advocates of the association.

6. *Indulgences have for Centuries been the Means of Delivering Souls from Purgatory.*—Under Pope Leo X., a Dominican monk named Tetzels went about publicly offering indulgences for sale; he openly

told the people that the souls confined in purgatory, for whose redemption indulgences are purchased, as soon as the money tinkles in the chest instantly escape from that place of torment and ascend to heaven: "For twelve pence you may redeem the soul of your father out of purgatory, and are you so ungrateful that you will not rescue the soul of your parent from torment? If you had but one coat, you ought to strip that instantly and sell it, in order to purchase such benefits." There was no scruple about this selling of indulgences; Tetzels went so far as to proclaim that he had saved more souls from hell by his indulgences than St. Peter had converted to Christianity by his preaching.

It was this great abuse of indulgences that contributed to the reformation of religion in Germany, and caused Luther to raise his voice and publish his Theses. The Reformation checked, but did not stop, the sale of indulgences; in Romish countries there is scarcely a cathedral built, pilgrimage undertaken, or jubilee announced, in which the sale of indulgences is not practiced.

The Holy Mother Church furnishes many means of gaining indulgences. According to a Catholic book of devotion, the short petition, "Sweet heart of Mary, save me!" gives 300 days indulgence every time it is repeated. I copy from the infallibly authorized Book of the Scapular: To those who wear the scapular during life, Mary makes this promise: "I, their glorious mother, on the Saturday after their death, will descend to purgatory

and deliver those whom I shall find there, and take them up to the holy mountain of eternal life." A short prayer at the crucifix which stands at the center of the Coliseum obtains a large indulgence; to kiss the medal on the angelic chaplet, 100 days; to visit a Carmelite church on Saturday procures 87 years indulgence, and the remission of two-sevenths of all sins; to wear a blue scapular gives full indulgence, cancels all sins, and gives a free ticket to paradise. These are a few of the many means of receiving indulgences. All Christendom shares in indulgences, but France is the great mart of papal masses for the dead.

The twin doctrines of purgatory and indulgences are the sources of immense wealth to Romanism. The clergy, seated with a pretended authority to God himself, proclaim to remit or retain the punishments due to sin. They claim to hold the keys by which the treasuries of the merits of Christ and His saints are unlocked, and they distribute them in the form of indulgences, and they, only, can say masses for the souls enslaved in purgatory. The dread of the punishments in purgatory and sympathy for the departed friends, represented as enduring the terrible tortures of that prison-house, impel the superstitious Romanist to attribute great power to the clergy, to abandon every thought of giving him offense, to obey him in all things, and to give liberally for his favors, and for indulgences.

As the devout Romanist approaches death he trembles at the thought of purgatory, and believes in the sacrifice of masses for his speedy deliverance

from the purging fires ; and if he is rich he may be induced to leave a large sum to pay the clergy for masses, or perhaps he will establish a monastery, or donate a large amount of real estate. This is much better, he thinks, than to burn and freeze for years and years in purgatory.

If he be poor, he desires to have his soul delivered from purgatory, and, therefore, has a strong inducement to take from his widow and children that which is necessary to their comfort and existence, to pay for masses for the repose of his soul ; and after the loved one has departed, the poor companion, scarcely able to keep the little ones from starving, is tormented with the reflection that the bosom friend is now writhing in the torments of purgatory, and therefore every effort must be put forth, every economy practiced, and every sacrifice made to hire the priest to say masses for the departed soul.

Numerous instances of this kind, sufficient to bring tears to your eyes, are in my possession. Recently a poor man in Canada lost his wife, and being too poor to pay to have a funeral service sung the day she was buried, and fearing she was wrapped in the flames of purgatory, asked the priest to say mass for the repose of her soul. The priest replied, "Give me five dollars, and I will say mass to-morrow." The poor man answered, "I am too poor to give you five dollars." "Well," said the priest, "as I passed your place this morning I saw two beautiful pigs ; give me one of them, and I will say five low masses." The poor man

said, "These pigs were given me by a charitable neighbor, that I might be able to feed my poor children next winter." But the heartless priest had no compassion on the poor man; he took the little pig, and the next day had it daintily roasted for a feast given by him to some friendly priests, and it is reported by one present, that the priest said at the feast: "If we cannot take the soul of the poor woman out of purgatory, we will, at all events, eat a fine pig," and at his wit the priests filled the room with laughter, thus showing their approval of his conduct.

Mr. Chiniquy tells us that at the death of his father, his mother was left with three little children, and with some cumbersome debts; and from this poor woman, who had no money to pay for masses to have her husband's soul delivered from purgatory, the priest took away her only cow, whose milk and butter were the principal part of her children's food, and, says he: "When the priest drove the cow away from us, I screamed with despair, and said to my mother, 'What will become of us?—he is taking the cow away!' My mother also cried with grief, as she saw the priest taking away the one means which heaven had left her to feed her children."

In chapter twenty-five of "Fifty Years in Rome," we are told that more than ten million dollars are expended annually in North America to help the souls out of purgatory. Masses are said in Canada at twenty-five cents each, and in many parts of the United States at one dollar each, and we are told

in this same chapter that it is a common practice for the bishops in the United States to have masses said in Canada for the departed souls, and thereby make seventy-five cents on each mass. For many years it was a common practice for the venerable bishops of Canada to send to Paris to have masses said at five cents each, thereby saving twenty cents on each mass they were paid to celebrate. The infidel priests in Paris are poorer than in America, and are glad to say masses at five cents each.

The mass traffic is enormous, and it is a fact that this trade in masses is still conducted on a large scale, and numerous instances are on record where priests have been paid to say mass and have pocketed the money without saying them. If, therefore, the millions of dollars expended annually for masses do not benefit the souls in purgatory, they enrich the unmarried priests, the pious bishops and holy Popes, in whose hands the money may remain until the day of judgment, when they will be called to render account for their unprofitable stewardship.

James Shaw tells us, that when he was at school in Dublin, "the late O'Connell died in Genoa, Italy. His remains were brought back to Ireland, and lay in state in Marlborough Street Catholic Chapel for a week. Numerous masses for the deliverance of his soul out of purgatory were offered by the priesthood at enormous expense to the people. At the same time a sermon on the death of O'Connell was selling in the Catholic book-stores of the city, by the celebrated Father Ventura, an

Italian priest, who said : 'O'Connell was so faithful a son of the Church that he went straight to heaven without going to purgatory.' But the priests were making money on the dead man's soul."

This is the more absurd, when we know the doctrine of purgatory is not taught in God's Word. Upon the proof-texts quoted to support the theory of *purgatory Romanists are at variance*. What one adopts another rejects; what one approves another condemns. Several of their authors agree on the passage : "That the sin against the Holy Ghost shall be forgiven, neither in this world nor in the world to come," and these critics claim that as this sin will not be forgiven in the world to come, it implies that there are some sins that will be forgiven in the world to come; but the unpardonableness of one sin in the world to come does not imply the pardonableness of another, and some of their brightest thinkers have had the discernment to see this, and the candor to confess it. Mark and Luke have explained Matthew's meaning by stating that this blasphemy against the Holy Spirit shall never be forgiven, and have thereby exploded this unscriptural idea of purgatory.

Romanists quote in support of purgatory various proof-texts from the apocrypha, but as evangelical Protestants reject the apocrypha, it is useless to mention these proof-texts and refute them. These books were uninspired, and cannot prove the truth of any doctrine.

It now remains for us to show that the doctrines

of purgatory and indulgences are against both reason and the Scriptures.

1. *They Undermine All Motives to Virtue.*—If the doctrine of purgatory be true, what is the use of fighting the good fight of faith, to struggle against temptation, to subdue our flesh, to clothe ourselves in the spirit of Christ, to engage in prayers, to labor to extend the kingdom of God?

I say, if this doctrine be true, if this unavoidable barrier lies before us, what is the use of being a Christian here, what the use of struggling against nature, and then be compelled to enter purgatory and suffer for it? Its tendency is to undermine virtue and goodness, to remove all motives to holiness, and to bring men into a careless, profligate, and abandoned life. It gives them a license to sin, leads them to postpone repentance or neglect it altogether. Its tendency is to lead men to continue in sin under the vain hope of introducing them, at death, to the favor of God, by the payment of a few pounds of silver or gold. If I believed it, I would fling aside effort and do away with contest, and say, “After all I shall have to take my place in purgatory and suffer, so let me enjoy while I can.”

2. *The Doctrines of Purgatory and Indulgences Violate God's Mercy.*—How can a merciful God deal with us thus? Surely our God is a God of mercy, and if his mercy endureth forever, it is not consonant with it that we should be required to suffer the flames of purgatory after enduring the afflictions, bearing the crosses, and complying with the

conditions of salvation in this world. We are told that our God is a God of peace, a God of all comfort, the Father of mercies, a Father that pitieth his children; and this God would certainly become a cruel God to retain a part of his forgiveness, and to cast his children into purgatory, and there ransack every part of their hearts for venial sins, and make them suffer until they paid the utmost farthing, or until their friends secured their deliverance through indulgences.

3. *These Doctrines rob God of the Honor due Him.*—He is our Creator, Preserver, and Redeemer; in Him we move, and have our being. He is the sole awarder of His own grace, the sole dispenser of His own promises, and the sole judge of His rewards and punishments due the righteous and the wicked; and for any man to substitute these doctrines is to rob God of His honor and take away from Him one of His chiefest attributes.

4. *These Doctrines are Opposed to the Scriptures.*—They receive no support from the book of inspiration. The holy Popes and their Councils have not been able to find any foundation for these dogmas in the Bible. The body of a heretic was never more unmercifully mangled than are the Scriptures disjointed and distorted to patronize purgatory and the indulgences.

Nowhere are we told in God's Word that the merits of Christ are at the disposal of the Pope or of the Church; nowhere does the Bible state that the clergy are permitted to carry on this sinful system of distributing the merits of Christ

amongst men ; nowhere does the Bible state that to give repose to souls in purgatory masses must be said, pilgrimages taken, beads counted and alms given. In the Old Testament there is not the most distant intimation of a purgatory, or of masses being said for the repose of the souls therein. Had there been any such practice there certainly would have been some account of it in those numerous records of the death and burial of vast multitudes. In the New Testament there are records of many prayers, but not one petition offered for the dead. If it had been a wholesome thing to pray for the dead, would not Christ or the apostles have made some mention of it ?

5. *They are Subversive to the Atonement of Christ.*—If Christ died for us and redeemed us from sin and hell, what need we of further meritorious sufferings. “There is therefore no condemnation to them that are in Christ Jesus”—that is plain ; there is no condemnation, no wrath, no purgatorial punishment. “Being justified by his blood, we shall be saved from wrath through him”—nothing said about the wrath and fire of purgatory. “Who-soever believeth on the Son of God hath life, and is passed from condemnation.” “He that believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life.” The fact is, these dogmas are antagonistic to the whole plan of salvation and the provisions of God’s mercy. If God’s plan is complete, there is no need of a purging fire.

6. *They are Against the Mediatorship of Christ.*—

Purgatory, and the indulgences consequent thereupon, lead men to invent all sorts of mediators between themselves and God. They lead men to set up saints and angels, to substitute all manner of objects and creatures for prayer, and thereby obscure the one only mediator between God and man, Christ Jesus. Christ came as this mediator; He came to pay the penalty of sin; He came to redeem us from sin. His name is the only name under heaven whereby we can be saved, and if this be true, how useless it is for a poor miserable sinner to seek out salvation by a measured portion of pains, and penalties, and indulgences.

7. *These Doctrines of Purgatory are Opposed to the Many Passages of Scripture which Teach that the Destiny of the Spirit is Determined at the Death of the Body.*—Jesus said to the thief, “This day thou shalt be with me in paradise”; there was no intervening place between earth and paradise. We are told that Lazarus died, and on the wings of angels was carried into Abraham’s bosom; nothing said about purgatory, nothing said about masses being offered for the repose of the soul of the thief, or of Lazarus. The Good Book declares, “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest”—nothing said about going through any purging process. And, lest we should make a mistake, Christ declares, “He that is righteous, let him be righteous still; and he that is filthy, let him be filthy still”—no purging process in these Scriptures.

We read in Revelation, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors"—nothing said about purgatorial fires before entering that rest. Paul speaks of his desire to be absent from the body and present with the Lord; no making expiation for certain offenses in purgatory. "For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens." "It is appointed unto men once to die, but after this the judgment." Had there been a state of cleansing and purgation, Paul had an opportunity to describe it here. Speaking of his death, the apostle says, "From henceforth there is laid up a crown of righteousness for me." It seems by this, he expected to pass at once into a state of joy. He was no exception, no privileged character, because he declares that crowns of righteousness are henceforth laid up for all those that desire the appearing of the Lord.

A thousand passages could be quoted to show that there is no intervening purgatorial tabernacle where there must needs be meritorious sufferings.

The Scriptures everywhere teach us that when the spirit leaves the body, if it has been redeemed by the blood of Christ, it passes into paradise, a state of joy; and if it is unredeemed, it passes into a state of punishment, called torment or Tartarus, and between these two places there is an impassable gulf, over which no man can pass.

At the death of Lazarus his spirit went into par-

adise, and at the death of Dives his spirit went into torment ; and in these habitations the righteous and the unrighteous spirits remain until the judgment-day, when they will receive their final reward. This doctrine was taught by Christ and the apostles, and by the Christian authors and teachers of the first three hundred years of Christianity. This intermediate state is called in the Old Testament "Sheol" and in the New Testament "Hades"—both words meaning the invisible state, or the unseen world, or the abode of spirits, and this is the scriptural truth that underlies the colossal lie of purgatory.

The Doctrine of Purgatory Darkens the Death-bed of the Poor Romanist.—He trusts to the priest and clings to the holy candle, eats the little wafer, and faces the terrors of purgatory, where his sufferings will be as intense as the sufferings of the damned in hell. I have seen Roman Catholic death-beds, and I have yet to see a happy one. How can a soul depart this life in joy when he feels that he is going from a bed of pain to a bed of torment, from a world of suffering to a world of purgatorial fire?

Oh, how much better it is to look to Jesus, to trust in Him, to commit all to Him who is able to guide us, even unto death, and keep us safe from the terrors of judgment and bear us to a paradise of joy where there shall be no more sorrow, nor crying, nor pain, nor separation, nor death.

In closing, I would say to those who believe in these dreadful doctrines, of what avail are they? Suppose you are penitent ; suppose you do confess

your sins, receive absolution, perform innumerable satisfactions, and do all that you can do, according to the instructions of your priest. Well, soon the bravest and strongest of you must die—and then where are you? According to your belief, pain, suffering, wrath and woe are your portion. There is no peace and rest, till you pass through purgatory. Oh, my friends, these doctrines you have not learned from God's Holy Word; these doctrines are based upon the creeds and commandments of men—men as sinful as yourselves. I beseech of you, in the name of the Lord Jesus Christ, turn away from them; accept Christ as the living head of the Church, as your personal Saviour; accept the Scriptures as your one rule of faith and practice; live a devoted Christian life; and when your summons comes you will not die in despair, but in hope; you will not die trusting your salvation in the hands of a priest, but trusting in the merits of the Lamb of God; you will not die substituting the external for the internal; you will not die in fear of purgatorial fires, but in hope of peace and joy at the right hand of God; you will not die tormented by wafers, candles and beads, but you will pass away in peace to obtain the glorious victory, through Him that conquered death and the grave, and opened the gates of heaven to all them that love His appearing.

RELICS, IMAGES, SAINTS, ANGELS, AND MARY.

“Thou shalt not make unto thee any graven image.”—Exod. xv. 4.

“And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God.”—Rev. xix. 10.

In this discourse we shall consider some of the objects of veneration and worship in the Roman Catholic Church. Fearful have been the errors which we have considered, but those which are to be noticed as objects of worship are more so, because they blaspheme God, and rob Him of the honor and worship which are due Him. The Scriptures teach us that God is the only object of worship, and that Christ is the only mediator between God and man, and the only source from whence grace, strength, comfort and hope can come. But Rome has decreed that there are other objects of worship and veneration, viz., relics, images, saints, angels, and the Virgin Mary.

The Scriptures teach us that there is only one kind of worship. But Rome has invented different degrees and orders of worship, viz.: There is one kind of worship due to relics and images; there is another kind due to saints and angels; there is another kind due to the Virgin Mary, and still another kind due to the Deity. For the lower

objects of worship, Rome proposes a worship called "dulia"; for the Virgin Mary she proposes a worship called "hyperdulia;" for the blessed Trinity she proposes a worship called "latria." As to the meaning of these words, there is little, if any, distinction. They are derived from a Greek word which means "to serve." They are applied to the service which we pay to God, to the service which heathens pay to their idols, and to the service which men pay to one another. In these senses the words are used indiscriminately, and in the Scriptures they signify the same thing. Rome has made an imaginary distinction to indicate the different degrees of veneration paid to different objects of worship; they have a relative or respective worship, a lower and a higher degree of worship. Their best authors are much confused in making these fine distinctions and subtle niceties; some assert one thing, and some another. The endless confusion of their learned men upon the subject is sufficient to blind and mislead their ignorant followers.

RELICS.

We shall first consider some of their holy relics, and then pass on to images and the higher objects of worship. It is natural to value the possession of relics and remains of those with whom we have once associated and dearly loved, or of those who have been prominent in the world. Such articles are sometimes of great extrinsic value, and are sold at fabulous prices. This custom, innocent

and praiseworthy in itself, has become a superstition and doctrine in the Church of Rome. Let us examine the teachings of the Church upon this idolatrous veneration of relics :

The Second Council of Nice, A. D. 787, decreed : "Whatever venerable churches have been consecrated without holy relics of martyrs, shall have a deposit of relics made in them with the accustomed prayer. And if after the present time any bishop shall be found consecrating a church without holy relics, let him be deposed, as one that transgresseth ecclesiastical tradition."

The Council of Trent broadly decreed the following : "That the holy bodies of the holy martyrs and others living with Christ, which were living members of Christ and the temple of the Holy Ghost, and are by Him to be raised to eternal life and glorified, ought to be venerated by the faithful ; by means of which the faithful receive many benefits. So that they who declare that veneration and honor are not due to the relics of the saints, or that the honor which the faithful pay to them and other sacred monuments is useless, are utterly to be condemned, as the Church already has condemned them, and does so at the present time."

We copy from the creed of Pope Pius : "The saints reigning together with Christ are to be honored and invocated . . . and their relics are to be held in veneration."

St. Thomas states : "A cross of any material ought to be worshiped with latria, because not only the cross upon which Jesus Christ hung is worthy of that worship because it touched Christ, but, also, inasmuch as it is a cross, *i. e.*, a sign and image of Christ hanging on the cross."

Cabrera says : "Those things which by contact

with our Lord partook of His holiness, and remain dignified even in the estimation of the faithful, as the cross, nails, spear, thorns and so forth, are to be adored with latria." You will note that both of these authors assign the highest kind of worship to these relics.

In Dens' Theology the question is asked: "With what worship are relics honored? A. In a mode and with a worship like that which the images of Christ and the saints are worshiped . . . With the same worship with which the person whose relics they are—a relative or respective worship."

In a little book written for Protestants called "Catholic Belief," by Rev. Bruno, we are told that we should give to relics, crucifixes and holy pictures an inferior and relative honor as they relate to Christ and His saints. He then refers us to the handkerchiefs and aprons that touched the body of St. Paul, and closes the chapter by stating: "The many celebrated miracles wrought at the tombs of the martyrs prove that the honor we pay to them is agreeable to God."

In Deharbe's Large Catechism, on page 55, the question is asked: "Why do we honor the relics of the saints? 1. Because the bodies of the saints were the temples of the Holy Ghost, and will one day rise again from the dead to eternal glory; 2. Because God has often wrought great miracles through their means." The chapter then closes by stating: "The practice of honoring images and relics existed in the Church even in the times of the earliest martyrs."

Gretser names a number of these holy relics, and tells us where they are found. "The title of the

cross, at Rome; the reed and the sponge, at St. John Lateran; the spear, at Paris," etc. Among Rome's holy relics are: "The comb of the cock that crowed upon Peter's denial of the Lord; a wing of the archangel Gabriel; the tail of Balaam's ass; the heads, handkerchiefs and bones of early worthies," etc.

Holy relics have been sought with great dexterity. The demand has been prodigious and universal. The bodies of saints have been sought by fasting and prayer. Great discoveries have been attended by great demonstration. Many have traveled through Palestine in search of the bones and sacred remains of the first heralds of the gospel, nor did these pious travelers return home empty; the craft and knavery of the natives imposed upon the credulous relic-hunters, legs, arms, skulls, jaw-bones, handkerchiefs, and other objects that were supposed to belong to the primitive worthies. And thus Rome is in possession of many celebrated relics, a catalogue of which would make a large volume; the majority of them are base impositions. The honor and veneration which she gives to these holy relics borders on, and at places, partakes of worship. The distinction made in the honor and veneration given to them and the higher objects of worship must confuse the poor, deluded, and uneducated Romanist. Some of their authors, as I have already quoted, ascribe "latria," or the highest worship, to some of these relics.

In our country we do not hear so much about these relics, but in Italy, Spain and other Romish

countries the unwary are allured to a great adoration of relics. It is the general system that we discuss, and not the individual appearance which Rome may assume where she is watched and guarded. Do we want our land desecrated with these holy relics and worn-out superstitions? Is it right for Rome to impose upon her members this pious imposition? to bleed them from birth to death, and then, after death, swindle the friends of the deceased for funds to pay for the repose and release of their souls from an imaginary purgatory?

IMAGES.

The worship of images is similar to that of relics. If anything, it is of a more carnal character. An image is an artificial representation of some person or thing used as an object of adoration. It is plain from the practices of the primitive Church, as recorded by the early fathers, that Christians during the first three centuries used in their worship neither statues, images nor pictures. This practice was of slow growth. Paintings and statues were used, at first, as methods of instruction. There were many Christian converts from amongst the heathens; these had been accustomed to looking upon the statues of Jupiter and Mercury, and on embracing the Christian religion they would likely look with little repugnance upon the statues of Paul, or Peter, or Christ; it would have been in accordance with their habits, and would have given but little shock to their feelings.

In the year 305, the Council of Eliberis decreed : “ It is our pleasure that there be no pictures in churches.” About the year 370, Epiphanius states : “ I saw, contrary to the Scriptures, the image of a man suspended in the Church of Christ, and I cut it down.” But while the admission of pictures and images in the churches was rare in the end of the fourth century, it became common in the fifth ; they were, however, still considered as ornaments, and, even with this in view, met with considerable opposition. About the year 601, Gregory the Great condemned the use of images in the strongest terms. He highly commended the Bishop of Marseilles for breaking the images to pieces. In the seventh century I find no instance of any worship given, or allowed to be given, to images by any Council or assembly of Bishops.

The worship of them began again in the eighth century, and spread to such an extent that Emperor Leo published an edict to destroy and put them down, while Gregory the Second upheld them. A civil war ensued ; the Pope anathematized the Emperor, and the Emperor demanded a General Council to settle the dispute. Eventually a General Council, held at Constantinople A. D. 754, attended by 388 Bishops, declared the veneration of images to be highly dangerous, and condemned their use in solemn and emphatic terms.

The effect of this Council was not of long duration. Irene, the wife of Leo, poisoned her husband, and assumed the reins of the empire. In 786, a Council was summoned at Nice, known as

the Second Nicene Council. This Council reversed the decision of the preceding Council, and established the use of images in the following terms: "Moreover, we salute the image of the honorable and life-giving cross, and the holy relics of the saints ; and we receive and salute and embrace the holy and venerable images, that is to say, the image of the humanity of our Saviour Jesus Christ, and of our Immaculate Lady and Holy Mother of God, and the forms of representation of the holy and incorporeal angels . . . and of the inspired apostles, and of the victorious martyrs and of the holy men."

The Church in the West took a different direction, and three hundred bishops, in the year 794, who were assembled by Charlemagne at Frankfort-on-the-Main, pronounced decidedly against image-worship. And thus the controversy continued, the opinions of the Church changing from one side to another, until at length the opposition declined, and the practice was maintained and authorized.

Various Councils reinstated the decrees of the Second Nicene Council, and encouraged image-worship. In the sixteenth century we arrive at the Council of Trent, which pronounced the decree that remains to this day as the authoritative teaching of the Church : "Moreover the images of Christ, of the Virgin Mother of Christ, and other saints, are to be especially had and retained in the churches, and due honor and veneration to be given them. Not that it is believed that any divinity or power resides in them, . . . but the honor with

which they are to be regarded is referred to those who are represented by them; so that we adore Christ and venerate the saints, whose likenesses these images bear, when we kiss them and uncover our heads in their presence and prostrate ourselves.

. . . Whosoever shall teach or think in opposition to these decrees: let him be accursed."

This, my friends, is a short account of the rise and progress of image-worship. For the first three centuries of Christianity it was unknown; for the next three centuries it was resisted by papal authority; for the next two centuries it remained a matter of controversy and dispute between the Councils. Now it stands as a doctrine of Rome.

The Council of Trent decrees some sort of veneration or worship due to holy images, and it must be so, when it teaches men to "kiss the holy images," "to uncover their heads before them," "to bow before them," "to venerate them."

Bellarmino declares: "The images of Christ and the saints are to be venerated, not only by accident and improperly, but properly and by themselves; so that they themselves are the end of the veneration."

Thomas Aquinas says: "Reverence is shown to the image only so far as it is an image, and then it follows, that the same reverence is to be paid to the image of Christ, as to Christ himself. Since, therefore, Christ is to be adored with the worship of latria, the consequence is that his image is to be adored with the worship of latria."

Azorius says: "It is the constant opinion of the divines that the image is to be adored with the same honor and worship as the original."

Vasques says : " Both the prototype and original are included under the same veneration."

Dens says : " Images may be worshiped with the same worship with which their prototypes are worshiped, but only with a relative or respective worship."

In the Breviary for the 14th of September, you may find this prayer : " O cross, more splendid than the stars, illustrious throughout the world, much beloved by men, more holy than all things, who alone wast worthy to bear the treasure of the world, bearing sweet wood, sweet nails, a sweet burden, save this present multitude assembled this day in thy praise." This prayer, you notice, is addressed to the cross as if it was a living thing.

Cardinal Gibbons, in the " Faith of our Fathers," states : " The veneration of the images of Christ and His saints is a cherished devotion of the Catholic Church." He then devotes an entire chapter in a laborious effort to support this dogma of Rome. He, as well as other Romish writers, offers various exercises, makes many palliations and futile attempts to explain away the actual worship of the images. He states they are placed before them as a catechism for the ignorant, to elevate the thoughts, to inspire devotion, to embellish the house of God, etc., etc., etc.

When they defend this dogma against the missiles of Protestantism they deny image-worship, but to their own people, and in their own countries, they furnish, without any ambiguity, a true picture of their doctrine.

Those who are devoted to images may be represented under three general classes :

1. Those who honor the image for the sake of what it represents.
2. Those who honor it with an inferior or imperfect worship.
3. Those who adore it with the same adoration that is given to the original.

Those who write upon this subject for Protestants confine their opinions and statements to the first two classes. But I have shown that some of her acknowledged theologians ascribe the highest worship to some images, particularly the cross. Those who have traveled in foreign Catholic countries, and have made a study of this subject, can testify to the truthfulness of what I have said. They can tell you of the bowing down before images, of the kissing of them, of the great devotion to the image of the Virgin that is set on high, and of the votaries to the cross and the many other images which abound in Romish countries.

I have seen in St. Joseph, the oldest Catholic Church in the State of Ohio, on Good Friday, as many as a thousand Roman Catholics with uncovered heads, with shoes off their feet, crawl on hands and knees up the central aisle, to kiss the toe or foot of a little image; this ceremony was considered very sacred, and it is one that I have witnessed at least a dozen times. I have never witnessed a worship or devotion that appeared so solemn and at the same time so absolutely ridiculous and blasphemous.

IMAGE-WORSHIP IS SINFUL IN THE SIGHT OF GOD.

There is no sin spoken of in God's Word as being so abominable in His sight, so hateful to His nature, and against which so many terrible judgments have been executed.

THE OLD TESTAMENT IS AGAINST IMAGE-WORSHIP.

The Jews excluded all penciled engravings and sculptured representations. Moses warned Israel against any graven or stony effigy; he warned them against shaping the likeness of any fowl, beast or reptile. He denounced and forbade the worship of the sun, moon, or stars of heaven. Note this commandment: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them."

Romish writers and Councils have pretended to find support for this dogma in the cherubim and brazen serpent. But these are most unfortunate references for Rome. The people never beheld the cherubim, which were in the inner court of the temple, and therefore could never have worshiped them; and furthermore, no evidence of their worship was attempted. As for the brazen serpent, it was to be looked upon by the children of Israel in express obedience to God, that they might, by faith, receive a cure. They neither prayed to it, nor adored it, nor fell down before it. The Bible

says, "Whosoever beheld it"—not "whosoever worshiped it." It was, however, treasured as a relic, and finally some of them burned incense to it. But when Hezekiah became king, he determined to purge the Jewish congregation of her idolatry, and we are told: "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it a piece of brass."

When the children of Israel set up the golden calf, God's wrath was kindled against them, and He said to Moses: "Thy people, which thou broughtest out of the land of Egypt, have corrupted themselves. . . . They have made them a molten calf, and have worshiped it."

The Romanists claim that as God is represented as standing, sitting or walking, "Why, therefore, cannot that be exhibited in a picture?" But the Scriptures contain a good reply to this argument in the words of Moses: "Ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude. . . . Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire: lest ye corrupt yourselves, and make you

a graven image, or the similitude of any figure, the likeness of male or female."

Prophet after prophet denounced this species of idolatry amongst the Israelites, and spoke of their miseries, woes, and subjugation because of it. However, Rome cares but little for the teaching of God's Word.

THE NEW TESTAMENT AGAINST IMAGE-WORSHIP.

Image-worship is at variance with the teachings of Christ and the apostles. Paul speaks of those who changed the glory of the incorruptible God into an image made like unto corruptible man, "Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator." To the Corinthians he said: "And what agreement hath the temple of God with idols?" To the Athenians he declared: "We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."

The Early Fathers copied the example of the apostles, and did not permit image-making or worship; they disclaimed the worship of images as the invention of Satan, and as injurious to devotion. For three centuries they had respect to the authority of heaven, and refrained from this idolatry; they neither made images, nor wished for them. Origen (A. D. 230) says: "The Christians do not make or use images in religion; they are by God forbidden to do so." Lactantius (A. D. 300) declares: "It is not doubted but that wherever

there is an image, there is no religion." Ambrose (A. D. 380) says: "The church does not know anything of empty forms, and vain figures of images." These, and many other Christian writers of the first four centuries, bear witness to the truth, that in the purer ages of Christianity image-worship was unknown, and was considered as heathenish and blasphemous.

SAINTS AND ANGELS.

From images and relics we pass on to the adoration of saints and angels. I find in the study of this subject four stages or degrees of this adoration and worship:

1. The lowest degree is that in which God is asked to hear the prayers of His saints that are offered on our behalf. In the Breviary for the 20th of July we read the following: "We beseech thee, O Lord, suffer the blessed Margaret, virgin and martyr, to ask forgiveness for us." I would say in reply to this: How do we know that the saints pray for us? And what is the use of asking God to hear their prayers when we have the assurance that He will hear our own? He bids us "come boldly to a throne of grace"; then why go in this circuitous manner?

2. The next degree is that wherein the petitioner asks God to hear the prayers of the saints because of their merits. For example (I copy from the Breviary): "O God, who didst adorn the blessed Pope Nicholas with many miracles, grant, we beseech thee, that by his merits we may be set free

from the fires of hell." But is this not a contradiction of the great central truth of our religion, which represents Jesus Christ as the only person in whose merits we have any confidence and hope in trusting? In both these instances the prayer is directed to God, and is not idolatry; but in the next two degrees of worship there is an advance made into positive idolatry.

3. In this degree the name of the saint or angel is invoked, and asked to help the petitioners. They trust in the supposed intercession that the saint or angel has a right to make with God.

In one of their Mission Books, which is widely used (on page 238), in the Litany of the Saints, we read: "St. Michael, pray for us; St. Joseph, pray for us; St. Gregory, pray for us; St. Dominic, pray for us; St. Agnes, pray for us; all ye men and women, saints of God, pray for us." This litany covers three pages, and each time direct appeal is made to an individual or collection of individuals.

The Council of Trent teaches "that the saints reigning together with Christ offer to God their prayers for men, . . . that it is good and useful to invoke them with supplication, . . . to have recourse to their prayers, aid and assistance."

Pope Pius IV. decreed: "I constantly hold that the saints reigning together with Christ are to be honored and invocated, and that they offer prayers to God for us." All of this is abundantly confirmed by many of their private writers.

In Deharbe's Large Catechism, on pages 54 and 55, we are told: "The Catholic Church teaches that

it is right and good for the soul to honor the saints and pray to them." "We pray to them that by their intercession they may obtain for us favors from God." "We address ourselves to them because Jesus Christ will hear their prayers more readily than ours." On page 136 of the same catechism, we have a prayer to a guardian angel or saint: "O blessed spirit, whom God in His mercy has appointed to watch over me, intercede for me this day, that I may not stray from the path of virtue. Thou also, O happy saint, whose name I bear, pray for me, that I may serve God faithfully in this life as thou hast done, and glorify Him eternally with thee in heaven."

Among the angels, Michael and Gabriel come in for a large share of the invocations. Nuns and Sisters of Charity are invoked by the wholesale. For example, "Oh, ye 11,000 glorious maids, lilies of virginity, roses of martyrdom, defend me in life by affording me your assistance."

4. The last stage of this worship is the climax of an idolatrous devotion. It sets up another object of prayer and devotion in the place of God. No longer is God asked to hear the intercession of saints, to regard their merits, etc., but the saints and angels are put in the place of God.

Pope Pius VIII. decreed three hundred days indulgence to those who would use the following invocation: "Jesus, Joseph, and Mary, I offer to you my heart and soul; Jesus, Joseph, and Mary, assist me in my last agony; Jesus, Joseph, and Mary, may my soul expire in peace with you."

Here you will observe that Joseph and Mary are placed on a parallel with Jesus.

Cardinal Bonaventura directs the following :
“ Holy angels, seal of the Divine likeness, full of wisdom, perfect in beauty, be present with me to defend me from the assault of evil spirits, from the assaults, frauds and snares of the enemy.”

On the 14th of January the following hymn is directed to be offered to St. Peter : “ O Peter, blessed shepherd, of thy mercy receive our prayers, and loose by thy word the chains of our sins.”

I have in my hand a little manual, called “ Sodality of the Holy Angels,” which was given me by a recent convert from Rome who was once a member of this society. We are told on pages 5 and 6, “ The object of this little sodality is to attract the young to the practice of piety by inspiring them with a simple loving devotion to the Holy Angels . . . and encourage them to invoke their aid and protection in all their necessities.” On page 19, under the act of consecration, we read : “ O blessed spirits, who continually behold the face of God, in the presence of the Immaculate Queen of Angels, I consecrate myself to your service. Receive me, O blessed spirits, among the number of your devoted clients.” On pages 41 and 42 we have the Litany of the Holy Angels, in which a large number are invoked as individuals, as powers, as principalities, etc. On pages 44 and 45 there is a Litany of the Guardian Angel, and on page 51 there is a prayer to be said daily by each member of the society, which begins : “ O angel of God, who art my

guardian, and to whose holy care I am committed by the supreme clemency, enlighten, rule, guard and govern me this day and forever. Amen." This little manual has the approval of Archbishops Purcell, of Cincinnati, and Jacobus, of Baltimore, and is of high authority.

These references are sufficient to demonstrate to you the various degrees of violation of God's Word in Rome. These dogmas are maintained and commanded, argued and defended. They defend them on the ground of "mediators of intercession"; this plea might avail for the lower degrees of worship, but for the last degree, in which the saint or angel is invoked and made an object of worship, the argument is worth nothing, and is mere subterfuge. The next defense is a reference to the angels that helped God's people on earth: Michael, the archangel, is described as helping Daniel; Jacob wrestling with the angel, and Joshua and the angel, are cited. In the case of Joshua, the context proves that the angel was the Lord, and was worthy of worship. In the case of Daniel and Jacob, nothing is said about offering prayers to the angel.

That saints and angels should not receive our worship is evident from the twenty-second chapter of Revelation, where we are told that John fell down to worship at the feet of the angel, and the angel said unto him: "See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

To support this dogma, Rome is compelled to rely upon her chicanery and the ignorance of her people. If her people would only search God's Word, they would soon discover how the Holy Mother Church misquotes and mutilates the Scriptures, which are alone sufficient to make us wise unto salvation.

WORSHIP OF MARY, THE MOTHER OF JESUS.

They ascribe to Mary a worship peculiar to herself, a worship above that of saints and angels. This they call "hyperdulia."

Before entering into the discussion of the worship ascribed to her I wish to state that we should look upon Mary as represented in the Scriptures. Let us examine those passages in which special reference is made to her: "Blessed art thou among women"; "Hail, thou that art highly favored, the Lord is with thee." She is styled "Mary, the mother of Jesus." Elizabeth called her the "Mother of our Lord." The angel, in speaking to Joseph, said: "Mary thy wife," "the young child's mother." On none of these occasions is she addressed as an object of worship.

In the treatment she received by the wise men, the angels, and Joseph, there is nothing from which we might infer that she was to be worshiped. At Cana of Galilee, when she spoke to Jesus about the wine, He replied: "Woman, what have I to do with thee? mine hour is not yet come"—im-

plying that in earthly things they had a relationship, but none in heavenly things.

On one occasion, some one said to Jesus: "Behold, thy mother and thy brethren stand without, desiring to speak with thee." To which he replied: "My mother and my brethren are these which hear the word of God, and do it." In this case he ascribes to her no superior position, but considered her as he does all who obey his will.

On another occasion, some one said: "Blessed is the womb that bare thee." He turned away from earthly relationship, and said: "Yea rather, blessed are they that hear the word of God and keep it."

In all these scenes Jesus as good as forbids any superstitious reverence which any might presume to give to Mary. Contrary to all this, Rome worships and ascribes salvation and divine attributes to her, as we shall presently see.

Rome has invented three festivals in honor of her, of which no mention is made in God's Word: First, the Immaculate Conception; second, the Nativity; third, the Assumption.

THE DOGMA OF THE IMMACULATE CONCEPTION

Is one of the biggest frauds that was ever perpetrated on an ignorant people. It represents the very limit of folly and nonsense. It is claimed that when the Pope was in exile he had a dream which he took for a vision on the subject. He saw the Virgin, who informed him that he should return to Rome, obtain an eternal peace with the Church

and declare the Immaculate Conception, which every one had to believe to be saved. On the 8th of December, 1854, he was sitting on his throne, with a triple crown of gold and diamonds on his head, arrayed in silk and damask, with red and white vestments on his shoulders. He was surrounded with five hundred mitred prelates, and more than fifty thousand people were at his feet in the magnificent cathedral, St. Peter's of Rome. It was then and there, speaking *ex cathedra*, he promulgated the blasphemous doctrine :

“ By authority of our Lord Jesus Christ, of the blessed apostles Peter and Paul, and by our own authority, we declare, pronounce and define that the doctrine which holds that the most Blessed Virgin Mary, in the first instance of her conception, by a special grace and privilege of the Almighty God, in view of the merits of Jesus Christ, the Saviour of mankind, was preserved free from the stain of all original sin, has been revealed by God, and therefore is to be firmly and steadfastly believed by all the faithful. Wherefore should any presume, which God avert, to think in their heart otherwise than has been defined by us, let them know and moreover understand, that they are condemned by their own judgment, that they have made shipwreck as regards the faith, and have fallen away from the unity of the Church.”

As soon as this was pronounced the Pope intoned the *Te Deum*, the bells of three hundred churches rang out, the canons of the citadel were fired, the doors of heaven were shut against those who refused to believe it; and the sacrilegious comedy was over. The doctrine was fiercely discussed by

bishops, priests, nuns and laity. But it was useless to deny it, for the Pope was infallible, and it had to be swallowed, though it was a most ridiculous dogma and altogether antiscryptural. Since that day, the catechisms teach, "The Blessed Virgin Mary, by a special privilege, was preserved from all stain and sin," etc.

THE FESTIVAL OF THE ASSUMPTION

Is celebrated on the 15th of August. In the Breviary, we are told, "Mary the Virgin is taken up"; "the Holy Mother of God is taken up above the choirs of angels to the heavenly kingdoms." In the Sixth Lection we read: "How could the lower regions receive her? how could corruption attack that body in which life was received? A straight, a level, and an easy path was prepared for her to heaven." We are told in the Mission Book, "Twelve years after the resurrection of Jesus Christ, Mary departed this life and was carried up by angels to heaven." This same book tells us, on page 228, that Mary was crowned in heaven by the hand of God and appointed to be our advocate.

All this is said on the authority of man and not of God. The Scriptures say nothing about her death and not a single reference to her Assumption; if she ascended to heaven it is strange that the Scriptures do not mention it, and strange that nothing was heard of it for four centuries after she lived. This doctrine should be cast aside as a popish legend and silly fable, unworthy the belief of every sane man.

MARY IS ROME'S MOST CONSPICUOUS OBJECT OF
WORSHIP.

The worship of the Deity is secondary and subordinate to hers. Two hundred millions of Romanists worship her as the "Queen of Heaven," and ascribe to her divine honors, titles and attributes. It is useless for the Church to attempt to deny this charge. Her holy (?) Fathers may state to Protestants that they only honor her; but let all such Protestants know that the truth is suppressed, and that Rome is to-day publishing and teaching and practicing and glorying in the worship of Mary.

In the Mission Book, which is approved by her bishops, there is an article on "Visits to the Blessed Virgin," from which we copy the following :

Page 209: "O, sweetest, most compassionate and most amiable sovereign . . . thou dost not examine the merits of each one that has recourse to thy goodness, but thou dost promise help to all who will pray to thee. Thou wilt hear me willingly. . . . I consecrate myself to thy service. I give myself to thee. O, then, save now a penitent who is thine and no more his own."

Page 212: "Ah, Mary, my refuge, my strength, and my hope, never permit that I should lose the grace of God, for I am resolved in all my temptations to have immediate recourse to thee."

From Deharbe's Large Catechism (page 132) we copy the following prayer :

"Hail, Holy Queen, Mother of Mercy, our Life, our Sweetness and our Hope; to thee do we cry, poor banished sons of Eve; to thee do we send up our sighs, mourning, and weeping in this valley of

tears. Turn, then, most gracious Advocate, thine eyes of mercy toward us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus, O clement, O loving, O sweet Virgin Mary." Page 135: "O Mary, my Queen and my Mother, I offer myself entirely to thee, and in order to prove myself devoted to thee I consecrate to thee this day my sight, my hearing, my speech, my heart, my whole being. Since therefore I am thine, O good Mother, preserve and defend me as thy property and possession."

Bonaventura, a canonized saint of Rome, has taken the Psalms of David and made a new version of them, with some most remarkable interpolations. Wherever he found the name of "God," or "Lord," he changed it to "Lady," and called his book the "Psalter of the Blessed Virgin." In the 9th Psalm we read, "I will confess to thee, O Lady, with my whole heart, and I will declare among the people thy praise and thy glory." In the 10th Psalm we read, "I trust in the Lady, because of the sweetness of the mercy of her name." In the 23d Psalm we read: "Thou, Most Holy Mother, reigneth with Him forever." In the 29th Psalm we read, "I will exalt thee, O Lady, since thou hast received me." In the 67th Psalm, "Let Mary arise, and let her enemies be scattered." In the 130th Psalm, "O Lady, hear my voice." In the 140th Psalm, "Praise our Lady in Heaven; glorify her in the highest; praise her, all ye men and cattle, ye birds of heaven and fishes of the sea; praise her, all ye legions of angels; praise her, all ye spirits above."

Antonius, Archbishop of Florence, commenting upon the words of Paul, says: " 'Come boldly to the throne of grace.' Mary is the throne of grace; to her let us therefore come with boldness, that we may obtain mercy and grace in the time of need." Biel, commenting on the canon of the mass, declares: "The name of Mary, to us, affords a sweeter taste than that of her Son." Pope Gregory, A. D. 1832, stated in his encyclical letter: "Let us raise our eyes to the Most Blessed Virgin Mary, who alone destroys heresies, who is our greatest hope, yea, the entire ground of our hope."

MARY IN THE EUCHARIST.

Dr. Oswald, a German Catholic theologian, states: "We maintain the co-presence of Mary in the Eucharist. This co-presence is a consequence of our Marian theory, and we must not shrink from any consequence. We believe that in the elements of the Eucharist the presence of Mary is complete; that she exists there entirely, body and soul. . . . We must familiarize ourselves with the idea of a mutual and permanent inter-penetration of the body of Christ with the body of the Virgin, and at the same place, that is, to say, in the holy elements."

Archbishop Gibbons, in the "Faith of Our Fathers," on page 221, says: "I find Jesus and Mary together at the manger, together in Egypt, together in Nazareth, together in the Temple, together at the Cross. I find their names side by side in the Apostles' and the Nicene Creed. It is fitting that they should both find a place in my heart, and that both names should flow successively from my lips. Inseparable in life and in death, they should not be divorced in prayer. 'What

God hath joined together let no man put asunder.' ”

I find Judas and Jesus together when he called the twelve, together in the mountain, together at the sea, together on the plain, together in Jerusalem, together at the Supper, together in Gethsemane. It is fitting, therefore, that they should both find a place in my heart, and that both names should flow successively from my lips, etc., “What God hath joined together let no man put asunder.” What logic ! What an influence ! Gibbons may do to write for people in Mexico, but not in the United States, where they are taught to think.

THE CHILDREN OF MARY.

This is a society, the special object of which is to teach to the young “devotion to Mary.” The girls who are members of this society are practically taught to worship Mary as the one great means of salvation.

BOOK OF THE SCAPULAR.

This is a book written to explain the “Devotion of the Scapular.” Thousands of good Catholics have it, and read it, and practice what it teaches. I have before me the scapular of the Virgin Mary. It is two pieces of brown cloth, with a strip of white muslin sewed on each of them ; on one piece of the white muslin is printed a picture of the Virgin Mary and her infant Son ; on the other, a picture of four angels bowing in devotion to the “Sacred Heart.” The two pieces of cloth and muslin have strings attached to them to enable the

wearer to keep them between his shoulders. The wearing of this scapular was revealed to one of their Holy Saints by the Virgin Mary, who gave him a scapular, and told him that whoever would die wearing this garment would not suffer in the flames of hell.

Pope John had a similar vision. The Virgin informed him that she would descend to purgatory on each Saturday and take with her into heaven those who wore the scapular while on earth. Pope John published a bull telling of this vision and making it a matter of faith.

Alexander V., Clement VII., Pius V. and Gregory XIII. officially declared their faith in this doctrine. Words could not be plainer. Mary will save those who wear the scapular. Many good Catholics wear it, and expect Mary to save them from the flames of purgatory.*

Miss Cusack says: "When the unhappy Dr. Cronin was murdered in Chicago, the men who did the foul deed stripped him naked, but they did not dare to touch the scapular which remained around his neck, an evidence of his faith in Mary, and their superstitious fear of offending her. Powerful indeed must have been this feeling for Mary, which controlled those who did not hesitate to offend God by committing murder."

LITANY OF THE BLESSED VIRGIN.

Behold the extravagant expressions of praise and worship which they give to Mary in the litany which is here given:

*See Appendix 7.

Holy Mary,	Vessel of honor,
Holy Mother of God,	Vessel of singular devo-
Holy Virgin of Virgins,	tion,
Mother of Christ,	Mystical rose,
Mother of Divine Grace,	Tower of David,
Mother most pure,	Tower of ivory,
Mother most chaste,	House of gold,
Mother undefiled,	Ark of the covenant,
Mother unviolated,	Gate of Heaven,
Mother most amiable,	Morning Star,
Mother most admirable,	Health of the weak,
Mother of our Creator,	Refuge of sinners,
Mother of our Redeemer,	Comfortress of the af-
Virgin most prudent,	flicted,
Virgin most venerable,	Help of the Christians,
Virgin most renowned,	Queen of the angels,
Virgin most powerful,	Queen of Patriarchs,
Virgin most merciful,	Queen of Apostles,
Virgin most faithful,	Queen of Martyrs,
Mirror of justice,	Queen of Confessors,
Seat of wisdom,	Queen of Virgins,
Cause of our joy,	Queen of Saints,
Spiritual vessel,	

Pray for us.

What can be the meaning of such expressions as ‘Morning Star,’ ‘Refuge of sinners,’ ‘Seat of wisdom,’ ‘Gate of Heaven,’ etc.? Is not this language that should be applied to Christ only? Is not this rather fulsome flattery lavished upon Mary?

PICTURES, IMAGES, AND MIRACLES OF MARY.

Rome glorifies the Blessed Virgin in art. All the fervor of devotion, wealth of genius and riches of art have been lavished upon her. Millions of images, paintings and statues set forth her queenly

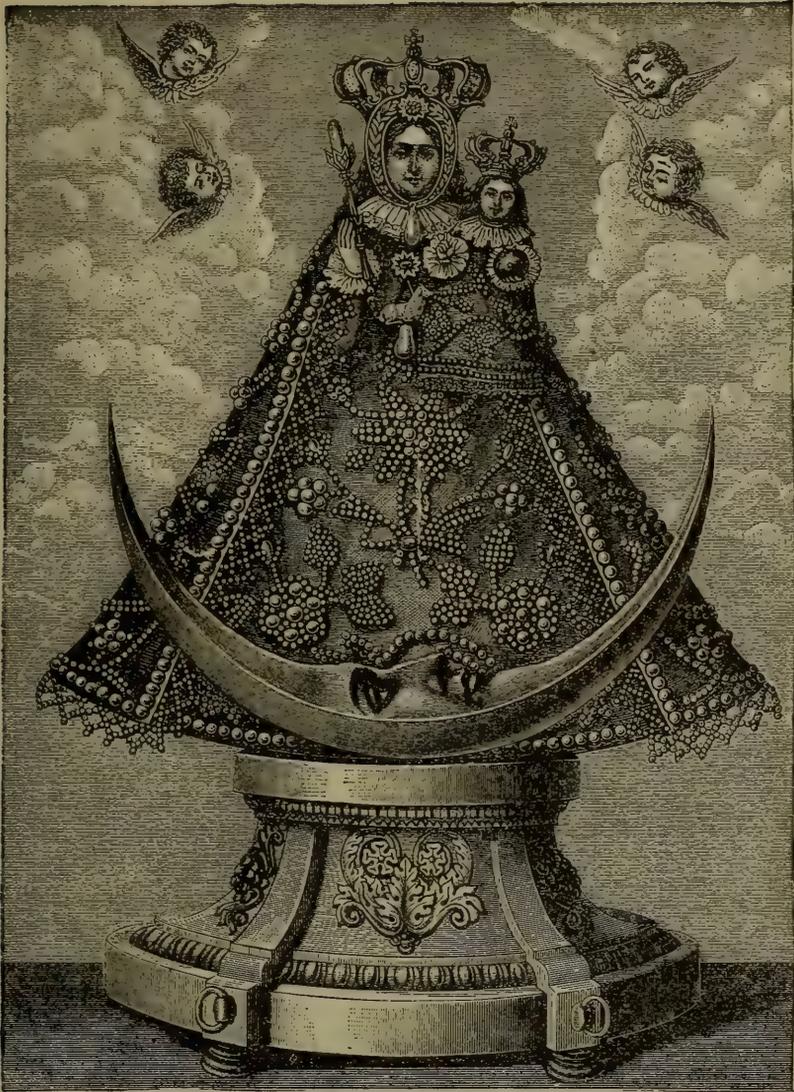


IMAGE WORSHIP.

beauty and glorious majesty. "The Egyptian image or Isis standing on the crescent moon, with the infant God Honorus in her arms, as worshiped by the Egyptians, has been boldly transferred to the worship of the Madonna and Child. The picture is the same—the worship is similar."

Numerous miracles have been attributed to Mary. Amongst them I append a list: "Dead raised, 19; blind made to see, 187; deaf and dumb relieved, 125; lame restored, 136; paralytics revitalized, 153; fevers cured, 135; strains healed, 187; miscellaneous miracles, 210. Total, 1152."*

THE BLESSED VIRGIN THE PATRONESS OF THE UNITED STATES.

St. George is the patron saint of England; St. Andrew, of Scotland; St. Patrick, of Ireland; St. Denis, of France; St. James, of Spain; St. Nicholas, of Holland.

In Sadlier's History of the United States, page 391, we are told: "In 1846 the Sixth Council of Baltimore assembled. Twenty-three bishops took part in its deliberations, and their first act was to solemnly choose the Blessed Virgin Mary, conceived without sin, as the patroness of the United States. This was eight years before the definition of the Dogma of Immaculate Conception."

"GLORIES OF MARY."

This is a book approved by John, Archbishop of New York, published by the Excelsior Publishing

*See Appendix No. 8.

House, New York, 1891 It has been duly examined and approved. Its doctrines no Catholic dares to speak. In this book, Rome teaches that salvation in the hands of Mary is a certainty. I will copy a few, of hundreds of similar statements, that ascribe salvation and divine attributes to Mary.

In the preface, page 13, we read: "God has ordained that all graces should come to us through the hands of Mary."

In the introduction, page 15: "In every danger we may obtain salvation through the glorious Virgin."

Page 18: "To honor the Queen of Angels [Mary] is to acquire life everlasting."

Page 19: "All graces are dispensed by the hand of Mary alone."

Page 26: "All angels and men, all things that are in Heaven, and on the Earth . . . are also subject to the Dominion of the glorious Virgin."

Page 26: "Dispose according to thy will, of everything belonging to thy son, for . . . the kingdom and power over all creatures is due to thee as Queen."

Page 33: "Have pity on us, then, O Queen of Mercy, and give heed to our salvation."

Page 35: "Let us always have recourse to this most sweet Queen, if we will be sure of our salvation."

Page 80: "Mary is our life, because she obtains for us the pardon of our sins."

Page 81: "Honor the Virgin Mary, and we shall have life and eternal salvation."

Page 82: "Let sinners who have lost grace, flee to Mary; with her they will certainly find it. Therefore, she is ordained to be the mediatrix of peace, between the sinner and God."

Page 83: "By her means alone, we hope for the remission of all our sins."

Page 84: "Sinners receive pardon only through the intercession of Mary."

Page 93: "The soul cannot live without having recourse and commending itself to Mary, through whose means the life of Divine grace is obtained for us, and preserved in us."

Page 95: "He falls and is lost who does not flee to Mary."

Page 115: "Mary is the hope of all."

Page 117: "Hail, hope of the Soul! Hail, secure salvation of Christians! Hail, helper of sinners! Hail, defense of the faithful, and salvation of the world "

Page 201: "The Virgin has all power in heaven as on earth."

Page 202: "Omnipotent to save sinners."

Page 216: "The peculiar refuge of the lost, the hope of the wretched, and the advocate of all sinners."

Page 228; "A tower of refuge."

Page 230: "Mary is always before the Divine Tribunal to mitigate the sentence and punishment due to the sinner."

Now, my friends, this is Rome's doctrine of salvation through Mary. Salvation through Mary is approved by Popes and archbishops. And Protestants by their money and influence support institutions where this alleged infallible doctrine is taught. In the rosary, which is frequently said by the Catholics of this city and the Catholics of the world, they call on our Father fourteen times and upon Mary fifty-three times. In their books of devotion, page after page is filled with stories, all of which has the same moral, "If you want to be

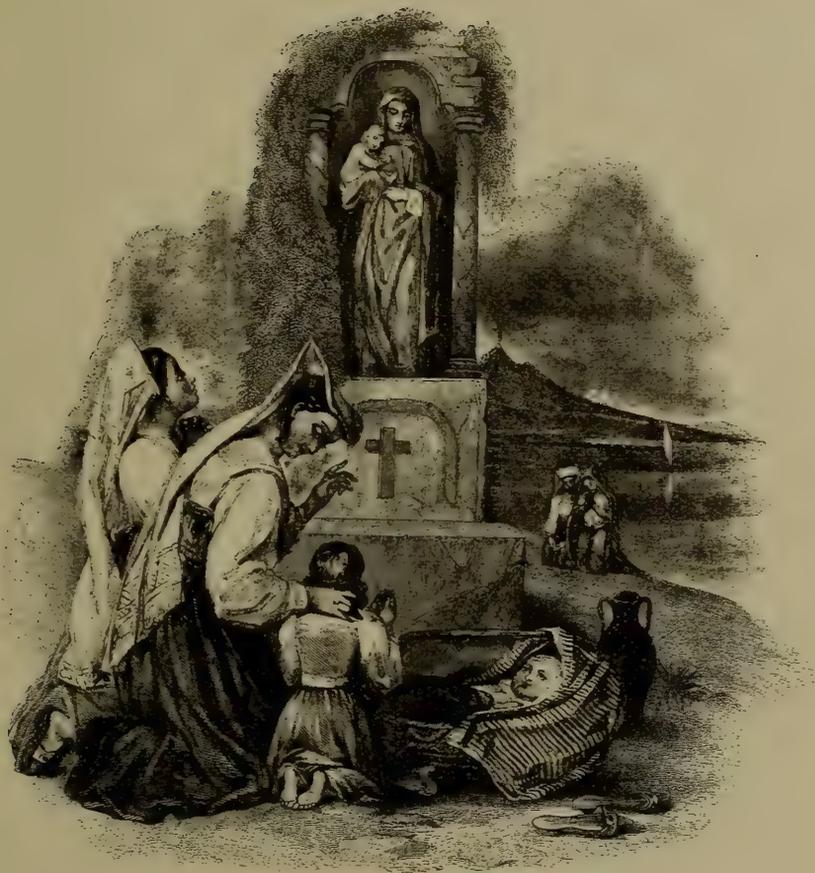


IMAGE OF MADONNA AND CHILD.

saved hereafter call on the blessed Mary." All of which is

AGAINST THE SCRIPTURES.

From the first to the last page of the Scriptures, from Genesis to Revelation, we are taught that God is the only object of worship and that Jesus is the only mediator. It is written: "Thou shalt worship the Lord thy God, and him only shalt thou serve." "I am the Lord, and there is none else: there is no God beside me." "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind."

LET US EXAMINE THE INTERCESSIONS IN THE SCRIPTURES.

Abraham interceded for Sodom, Isaac for Jacob, Jacob for Ephraim. Examine the prayers of Samuel, Elijah, Daniel, David, and all the prophets, and in not one intercession do you find any being addressed save God. God is always the object of worship. If the Lord had intended that the worship of Mary should be an article of faith, He would certainly have revealed it in the Scriptures. But the evangelists and the apostles are absolutely silent on this question.

THE TEACHING OF CHRIST.

Angels ministered unto Jesus, but on no occasion did he request their help. His prayer was ad-

dressed to God. He has taught us to say, "My Father," "Our Father," "When thou prayest, pray to thy Father which is in secret." When Stephen prayed he did not call upon Michael, or Mary, but said, "Lord Jesus, receive my spirit." When Cornelius fell at Peter's feet to worship him, Peter took him up and said, "Stand up, I myself am also a man." When the heathens were about to worship Paul and Barnabas, Paul rebuked them and said, "We also are men with like passions with you."

IT IS BLASPHEMY TO GOD.

This sentimental worship of Mary is a most dangerous doctrine, because it appeals to the best feelings of humanity and because it appears harmless to those who know no better. But is it not the basest blasphemy? The Scriptures teach us that our God is our Creator, Preserver and Benefactor; that honor and glory belong to Him, that we are dependent upon Him for all we have; that we live and move and have our being in Him; that praise and worship is due Him. Now for us to transfer our worship to one of His creatures, is to rob Him of His glory and of His great attributes—omnipotence, omniscience and omnipresence. It attributes to the creature infinite knowledge; for if Christians in all parts of the earth offer their prayers to finite beings in a distant part of the universe, then it supposes that these beings know the wants, accidents and frailties of the petitioners. It attributes the power of ubiquity to the creature,

i. e., he must be everywhere, so as to be able to answer the prayer of the petitioners. It attributes to him omnipotence, *i. e.*, the power to bestow that which is requested by the petitioners. The Scriptures teach us that these attributes belong exclusively to the Godhead, but if the creature possesses them, where is the difference between the creature and the Creator? Verily, Rome would rob God of these great attributes, and transfer the worship due Him to saints, angels and Mary. This is glaring impiety and base blasphemy.

CREATURE-WORSHIP IS BLASPHEMY TO CHRIST.

“Neither is there salvation in any other name under heaven.” “I am the way, the truth, and the life; no man cometh unto the Father but by me.” “In him are hid all the treasures of wisdom and knowledge.” “He is able to save unto the uttermost all that come unto God by him.” “In him is life, and the life is the light of men.” “He is the Lamb of God that taketh away the sins of the world.” “If we ask anything according to his will, he heareth us.” “Ask that ye may receive.” “There is one God, and one Mediator between God and man, the man Christ Jesus.” There are not two mediators between God and man. Jesus is our High Priest, touched by the feelings of our infirmities; therefore come boldly unto the throne of grace. Nowhere are we taught to go to another, or to go in a circuitous or distrustful route. Jesus is the door into the sheepfold; he that climbeth up some other way is a thief and robber,

CREATURE-WORSHIP IS AGAINST ANTIQUITY.

For more than three hundred years after Christ there is nothing mentioned of any worship of saints, angels, or of the Virgin Mary. During this period, when the gospel was preached to so many nations, there were writers of every kind—historians, commentators, ministers and apologists, and yet we do not find a single author teaching or alluding to the worship of saints, angels, or the Virgin Mary. Their writings cover the ordinances, doctrines, faith and practices of the early churches, and in no instance do they allude to the invoking the aid of saints and angels as a component part of their worship; they never refer to the Virgin Mary as the “Queen of Angels,” who has “our salvation in her hands.” But all of them speak of God as the object of our devotion.

CONCLUSION.

A WORD TO CATHOLICS.

If you will study God’s Word, you will soon be convinced of the truthfulness of what I have said. You will find the devotion to relics and images, and the worship of saints, angels and the Virgin Mary are positively antisciptural.

We have proven to you that neither Christ, nor the apostles, nor the early disciples of the Lord taught, or practiced, or countenanced such worship. These are doctrines which have been promulgated by sinful man. These are dogmas forged

as articles of faith which ought to convince you of the fallibility of your Church, the changeableness of your creed, and the shameful lies your priests are required to impose upon you. Why not turn from this blind path to the good old paths? Why not turn from the worship of the Virgin Mary to the worship of God? Why not cast aside all these degrees of worship and come to God through Christ, who is able to save to the uttermost?

O, let me impress upon you that Jesus loves you; that He is the only one who shed His blood for you that you might have remission of sins; and that through Him, and Him only, can you be saved. Be not deceived; God is not mocked. Let not the inventions of superstitious and cunning men beguile you of your forgiveness and reward which is in Christ Jesus.

A WORD TO PROTESTANTS.

It seems as if the Almighty had suffered men, in the hardness of their hearts, to forsake Him and stray into wickedness. The Romanists have forsaken the living God, and set up holy relics and sacred images, holy saints and innumerable angels; they have wandered from the mediation of Christ and substituted that of Mary. They have bestowed the honor due to the Creator upon the creature. I have given to you a very small portion of the evidence which might be adduced upon these subjects. Much more and much worse remains. The adoration and worship of relics, images, saints, angels, and the Virgin Mary in the Roman Catholic Church

is a gross perversion, masked idolatry, and a base imposition.

What shall be done? Let us strive to educate the Romanist. Let us teach him a better way of the Lord. Let us have recourse to prayer. Let us pray for the light to shine upon Rome's dark ways. Let us pray that her people may have a freer insight into God's Word. Let us pray to God to hasten the day when His people will come out of Babylon into the kingdom of our Lord Jesus Christ, out of error into truth, and out of darkness into light.

ROMANISM AND THE BIBLE.

“In vain do they worship me, teaching for doctrines the commandments of men. . . . Full well ye reject the commandment of God, that ye may keep your own tradition.”—Mark vii. 7-9.

“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto the e things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”—Rev. xxii. 18-19.

THE PROTESTANT RULE OF FAITH.

The Bible is our rule of faith and practice. It contains all things necessary to salvation; it is the supreme standard by which all faith, conduct and creeds should be tried. Rome should hear what the Lord hath spoken upon this subject: “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” “He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make known to their children: That the generation to come might know them, . . . that they might set their hope in God, and not forget the works of God, but keep his commandments.” “The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the

Lord are right, rejoicing the heart : the commandment of the Lord is pure, enlightening the eyes, . . . the judgments of the Lord are true and righteous altogether." Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Paul said: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works." The same apostle wrote to the Galatians, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

The early Christian writers received the Scriptures as their rule of faith and practice, and as sufficient to make them wise unto salvation. Eusebius declared at the General Council of Nice, A. D. 325, that we should "believe the things that are written; the things that are not written, neither think upon nor inquire into." Cyril, Bishop of Jerusalem, said (A. D. 356): "Do not simply give faith to me while I am speaking these words to you; have the proofs of what I say from the holy Word; for the security and preservation of our faith are not supported by ingenuity of speech, but by the sacred Scriptures." During the primeval purity of Christianity, appeal was constantly made to the Bible in all matters of doctrine. It was paramount to all things. It was the beginning and ending of all pastoral instructions. All doc-

trines and oral teachings were regulated by it. It stood above the fluctuating opinions of men as authentic and divine. It received no secondary and subordinate place to the dogmas of the Church, the legends of monks, or the traditions of men.

The Jewish religion could not have existed had not God revealed himself to Abraham and Moses. Had not God revealed the doctrines of Christianity unto us, we would not be in possession of it, for no earthly being could have invented it. Now this religion, with all its announcements, blessings, privileges, rewards and punishments we find fully revealed in God's Word ; therefore, whatever is to be believed or done, and whatever is enjoined as doctrine or duty, must have its grounds as coming from God. We must then look to God's Word, and not to men's arguments and creeds, for our authority. On this ground we stand. On this foundation we are safe. It is the foundation of the apostles, the prophets, and Church of God ; it is an infallible foundation. The opinions of men and the dogmas of tradition may change and err, but the doctrines revealed in God's Word will always be the same. We are not born of corruptible, but incorruptible seed, by the Word of God, which liveth and abideth forever.

THE CATHOLIC RULE OF FAITH.

The Roman Catholics receive both the Bible and tradition for their rule of faith. We read in the creed of Pope Pius IV.: "I most steadfastly admit and embrace apostolic and ecclesiastical traditions,

and all other observances and constitutions of the same Church." "I do also admit the Holy Scriptures according to that sense which our Holy Mother, the Church, has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers."

The Council of Trent, which met in the sixteenth century, and which is regarded by Romanists as infallible, issued several decrees on this subject, which are in substance as follows: "The unwritten traditions which we receive from the mouth of Christ himself by the apostles, or from the apostles themselves, have come down to us as if delivered from hand to hand," on an equality with the books of the Old and New Testament. Then a list of the canonical books, including the Apocrypha, is given. The Council then anathematizes all who do not receive and believe this decree. It likewise forbids any interpretation of the Scriptures "contrary to that sense which the Holy Mother Church has held, or holds, or contrary to the unanimous consent of the Fathers."

The Second Plenary Council of Baltimore adds another decree, in which we find the following statement: "We vehemently urge all pastors of souls in this region to keep continually before their eyes all those things which have been decreed in the matter of so great moment by the Council of Trent, commended by the Supreme Pontiffs."

"Catholic Belief," written by Rev. Bruno, and

translated by Rev. Lambert, and approved by several archbishops of this country, speaking (page 45) in reference to the Bible and tradition, says:

“Of the two, Tradition is more clear and safe. Because Tradition can testify in its own behalf, through the many authorized witnesses who carry this Tradition in themselves, while Holy Scripture can not make good its authority without referring to Tradition to testify to its inspiration and preservation.” On page 40, he states: “The Holy Scriptures, when separated from Tradition, which is its support and lawful expounder, and thrown into the hands of unauthorized interpreters, instead of being a source of blessing becomes a cause of endless contention and division, an occasion of doubt, fanaticism, and ceaseless wrangling, as sad experience proves. Tradition without Holy Scripture, Old or New, sufficed for many years, and could still suffice. But Holy Scripture has never sufficed by itself; it always stood in need of Divine Tradition; for it is only by this Divine Tradition that we learn that the Holy Scripture is an inspired book. It is only Tradition that can give, with authority and certainty, the right interpretation and meaning of the Scriptures. Without Tradition the Holy Scriptures may be made to speak in many discordant ways, thus destroying their authority altogether.”

Cardinal Gibbons, in the “Faith of our Fathers,” devotes an entire chapter to prove that God never intended the Bible to be our rule of faith and practice. Some quotations from this chapter will make known the opinions of this high dignitary. Page 115: “A Pope’s letter is the most weighty authority in the Church.” Page 96: “God never intended the Bible to be the Christian’s rule of faith, in-

dependently of the rule of the Church." To prove this assertion he gives the following reason (page 111): "The Scriptures alone cannot be a sufficient guide and rule of faith, because they cannot at any time be within the reach of every inquirer; because they are not of themselves clear and intelligible, even in matters of the highest importance, and because they do not contain all the truths necessary for our salvation." Another reason given is this: "Jesus himself never wrote a line of Scripture. He never once commanded His apostles to write a word, or even to circulate the Scriptures already existing."

How puerile are these arguments in the light of the following Scriptures: "Search the Scriptures; for they are they which testify of me." The Scriptures "are able to make thee wise unto salvation." The Lord knew that His words would be written, and called the apostles for that purpose. What is the difference between the spoken and written word? John states in closing his Gospel, these things "are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Such is the record and statement of the inspired apostle.

On page 102, the Archbishop would have his readers infer that the Scriptures are a "dead letter," and that we cannot be governed by dead letters. The Bible a "dead letter!" This is blasphemy! God's words are not dead sounds. Christ says they are spirit and they are life; that man must live by them; that when they enter the soul

they carry light; that we are born by them, saved by them, converted by them, purified by them, made free by them, judged by them. It was this alleged "dead letter" that stirred Europe from center to circumference, and led millions to throw off the yoke of Rome. On page 116, the Archbishop would have his readers believe that many Bibles are on sale in Catholic book-stores. I cannot allow this to pass without stating that in November, 1894, I sent messengers to two Catholic book-stores in Dayton, to two in Cincinnati, and to two in Toledo, to purchase a cheap edition of the Catholic Bible; and to my disappointment the messengers returned stating that they were told that they had no cheap Bibles on sale; one store reported no Bibles on sale, and the others had only costly volumes. I will leave the reader to make his own inference.

Several years after the Cardinal wrote the chapter referred to, to show how useless a book the Bible is, he preached a sermon in which he praised the Bible. But Cardinal Gibbons is a Romanist, and a full-fledged Romanist will state one thing one day, and another thing another day. He changes his opinions and statements to suit the occasion. It would be an easy matter to show that the Cardinal has made many statements in direct opposition to the infallible decrees of his own Church. But that Church permits the Cardinal to adapt and vary his statements to suit Protestant and Catholic ears, and to suit the occasion, be it a public or private one,

In Deharbe's Catechism, on page 10, we are told: "Catholic Tradition and Holy Scripture were alike revealed by God. . . . A Christian must believe all that God has revealed and the Catholic Church teaches, whether contained in the Holy Scriptures or not."

We have quoted from her Councils, bishops, Popes and catechism to prove that the Romanist receives as his rule of faith and practice both the Scriptures and tradition, and that he places tradition before the Bible in his epitome of faith. We have reached the bottom of his faith; and so far as tradition is concerned, it is a sandy bottom. Every student of history knows that many of these popish legends, decrees of Councils, and supposed traditions are a mass of lies, full of contradictions and gross absurdities, which are wholly without apostolic authority.

TRADITION CONTRASTED WITH SCRIPTURE.

Tradition contains many things that are valuable, but they were not imposed upon us by our Lord and Master as authority in the Church. The Scriptures are always the same. In them we read the same words that the first Christians read, but as for the traditions of Rome, they change like the chameleon; that which was believed yesterday is not believed to-day, and that which is believed to-day will not be believed to-morrow. That which was believed in the seventh century, was condemned in the eighth century. Much that was practiced in the sixteenth century is not practiced to-day. The

Immaculate Conception of the Virgin Mary was made a matter of belief in the year 1854. The Assumption of the Virgin was unheard of beyond the fourth century. Tradition is hollow; it is full of dead doctrines; it is subject to numberless changes. The man that believes it, and strives to practice its teachings will find himself in conflict, and upon a troubled sea. He will find it teaching him thousands of things not found in God's Word. Tradition may contain many things found in the Scriptures; these should be believed, not because of tradition, but because of revelation. The Bible is, and should be, every Christian's court of appeal; it should be the judge to decide all controversy. If we go outside of it for arbiters, we may find ourselves in the realm of paganism, heathenism and darkness. It is useless to seek man's authority when we have recourse to God's. It is useless to appeal to tradition, when we carry the New Testament in our pockets. The New Testament is God's last will. It reveals the only plan of salvation whereby man can be saved, and therefore we should look to it and abide by it.

ROME IS OPPOSED TO OUR BIBLE AND OUR BIBLE SOCIETIES.

In 1816, Pope Pius VII. spoke of the circulation of the Scriptures amongst the Poles, by the Methodists, as "undermining the foundations of religion, as a crafty device, a pestilence which must be abolished, a faith eminently dangerous to souls." This same Pope exhorted the Irish Bishops "to work

with unbounded zeal to prevent the wheat from being choked by the tares." He said this in complaint of the circulation of the Scriptures among the Irish by the Protestants.

The encyclical letter of Gregory XVI. written May 25th, 1844, is of special interest to Americans. A part of it is here given :

“ Amongst the principal machinations by which in this our age, the non-Catholics of various names endeavor to ensnare the adherents of Catholic truth, and to turn away their minds from the holiness of the Faith, a prominent position is held by the Bible Societies. These Societies, first instituted in England, and since extended far and wide, we now behold in one united phalanx, conspiring for this object, to translate the books of the Divine Scriptures into all the vulgar tongues, to issue immense numbers of copies, to disseminate them indiscriminately among Christians and Infidels, and to entice every individual to peruse them without any guide. Nothing is more likely to happen, than that in versions of them multiplied by the Bible Societies, the most grievous errors may be introduced, by the ignorance or fraud of so many interpreters. . . . To these Societies, however, it matters little, or nothing, into what errors the persons who read the Bible translated into the vulgar tongues may fall, provided they be gradually accustomed to claim for themselves a free judgment of the sense of the Scriptures, to condemn the Divine Traditions as taught by the Fathers and preserved in the Catholic Church, and even to repudiate the Church's directions. To this end these members of Bible Societies cease not to calumniate the Church and this Holy See of Peter. . . . We have, however, great cause to congratulate you, Venerable Brethren, that, at the impulse of your own piety and

wisdom, you have never neglected, when necessary, to admonish the Catholic flock to beware of the snares laid for them by the Bible Societies. . . . From intelligence and documents lately received, we have ascertained that several persons of different sects met last year at New York, and formed a new society entitled 'The Christian Alliance,' to be increased by new members from every nation, or by auxiliary societies, whose common design shall be to introduce religious liberty, etc. . . . Having therefore taken into our counsel several Cardinals of the Holy Roman Church, and having gravely and maturely weighed the whole matter, with their concurrence we have decided to issue this epistle to you, Venerable Brethren, in which, as respects all the aforesaid Bible Societies already reprobated by our predecessors, we again with apostolical authority condemn them; and by the same authority of our Supreme Apostolate, we reprobate by name and condemn the aforesaid new Society of the 'Christian Alliance,' constituted last year in New York, and other associations of the same sort, if any have joined it, or shall hereafter join it. Hence be it known, that all such persons will be guilty of a grave crime before God and the Church, who shall presume to give their name, or lend their help, or in any way to favor any of the said societies. . . .

"Called as you are, Venerable Brethren, to participate in our solicitude, we urgently bid you in the Lord to announce and explain, as place and time permit, to the people entrusted to your pastoral care, this our apostolic judgment and commands; and to endeavor to turn away the faithful sheep from the above society of the 'Christian Alliance' and its auxiliaries, as also from all other Bible Societies, and from all communications with them. At the same time it will also be your duty to



THE PROSCRIBED BOOKS.

seize out of the hands of the faithful, not only Bibles translated into the vulgar tongue, published contrary to the above directions of the Roman Pontiffs, but also proscribed or injurious books of every sort, and thus to provide that the faithful may be taught by your monitions and authority, what sort of pasture they should consider salutary to them, and what noxious and deadly. Moreover, Venerable Brethren, against the plots and designs of the members of the 'Christian Alliance' we require a peculiar and most lively vigilance from those of your order who govern churches situated in Italy, or in other places where Italians frequently resort; but especially on the confines of Italy, or wherever emporiums or ports exist from whence there is frequent communication with Italy. For as the sectaries themselves propose to carry their plans into effect in those places, those bishops are especially bound to coöperate with us, so as by active and constant exertions, with the Divine help, to defeat their machinations."

In a letter written by Pope Leo XIII., addressed to his Vicar General in Rome, dated June 26, 1878, we read :

"Here temples of Protestants, which have arisen with the money of Bible Societies, likewise in the most populous streets, as if by way of insult; here schools, asylums, and hospices, open to incautious youth with the apparent philanthropic intention of assisting them in the culture of the mind and in their material wants, but with the true aim of forming of them a generation inimical to the religion and to the Church of Christ. . . . These heretical sects, which are now welcomed with such honors, are endeavoring with the assistance of these godless societies, to shake that rock against

which Holy Scripture declares the gates of hell shall not prevail."

It is evident from these letters that the Popes and their followers have been greatly disturbed in view of the possibility of the Italians reading the Bible and having religious freedom. The Popes condemn all Bible Societies, and especially those whose sole objects are to encourage a wider circulation of the Holy Scriptures without note or comment.

The Second Plenary Council, held in Baltimore in 1866, urged the clergy to "keep away from their own flocks the Bibles corrupted by non-Catholics, and permit them to pick out the uncorrupted food of the Word of God only from approved versions and editions." This Council also determined to retain and use the Douay version.

John Wyckliffe, who was one of the earliest translators of the Bible into English, was anathematized thirty years after his death as a notorious and scandalous heretic. Tindal, another English reformer, and translator of the Bible, was, after being imprisoned over a year and a half in a stone castle, condemned as a heretic, strangled, and burned at the stake, October 6th, 1656.

On the 12th of October, 1869, Pope Pius IX. issued the following bull of excommunication :

"We excommunicate and anathematize, in the name of the Father, Son and Holy Ghost, and by the authority of the blessed apostles Peter and Paul, and by our own, all Wyckliffites, Hussites, Lutherans, Calvinists, Huguenots, Anabaptists, and all other heretics, by whatsoever name they

are called, and whatsoever sect they be; and also, all schismatics, and those who withdraw themselves, or recede obstinately from the obedience of the Bishop of Rome; also their adherents, receivers, favorers, and generally any defenders of them; together with all who, without the authority of the Apostolic See, shall knowingly read, keep, or print, any of their books which treat on religion, or by or for any cause whatever, publicly, or privately, on any pretense or color defend them."

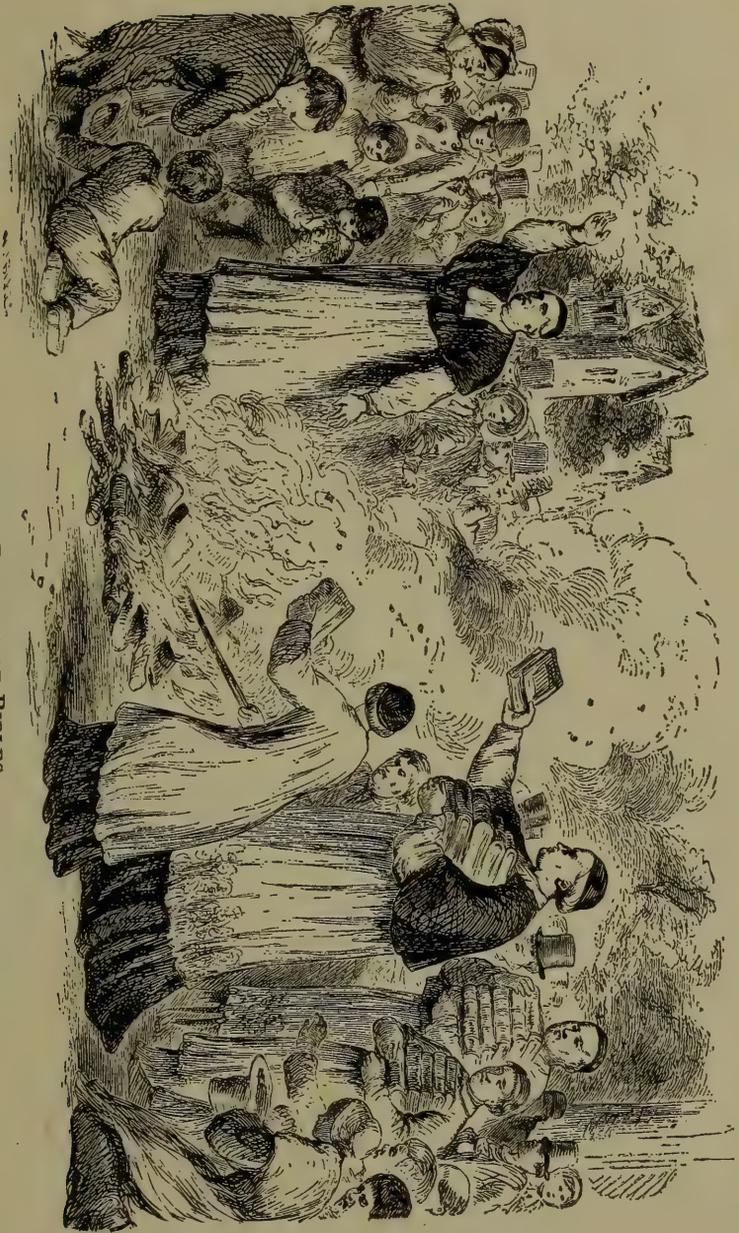
In this bull, the Pope excommunicates all heretics and those who possess or read any books that are not approved by his Royal Highness. It appears that the Popes are fearful of every agency that has for its object the circulation of God's Word. They seem to forget that it is only through this book that men are made wise unto salvation and furnished for every good work.

After reading these various decrees and denunciations we may expect to find some severe treatment given to our Bible. Yes, they have hated our Bible to such an extent that they have gone farther than mere condemnation. They have

BURNED OUR BIBLES.

In November, 1842, several Jesuit missionaries held a protracted meeting in the town of Champlain, New York. A large number of Catholics from the adjoining towns and county attended the meeting. After the meetings were in progress for several days, an order was issued, requiring all who had Bibles to bring them to the priest; and on the 27th of October, a large number of Bibles, more than one hundred, were brought out from the

THE BURNING OF BIBLES.



priest's home, and placed in a pile in the open yard, and fire was set to them, and they were burned to ashes. This was done in open day in the State of New York, and in the presence of many spectators. These Bibles were given to the Catholics by the agent of a Bible Society. Immediately meetings of the Protestants were held throughout the county, and resolutions were passed expressing strong indignation at the insult offered to God and His Book in our country. I have in my possession a copy of the affidavit of four prominent citizens of Champlain, New York, in which they testify to the truth of this account of Bible-burning. Of course, the priest in charge denied it, and added in his denial: "It would be better to burn such translation of the Bible than to give it to grocers and dealers to wrap their wares in."

In the year 1854, the Catholics also burned Bibles in York, Pennsylvania. The priest returned a Bible to the agent of the Society, with a note, which closed with the following statement: "If I find more such Bibles, I will not send them back, but I will burn them, for they are worthy of it."

The agent for the American Bible Society in Chili, in the year 1835, saw New Testaments, without notes, publicly and ceremoniously burned by priests in the public square of one of the cities. Rev. J. C. Brigham, writing from Chili, states that he saw a large number of copies of the New Testament, that had been issued by the American Bible Society, burned with great pomp and ceremony; and adds that the outrage was public, and instead

of being disowned was openly defended, and done in compliance with the decree of an infallible Council. As late as 1867, Bibles were burned in Brazil by priests who found them in the homes of their parishioners, where agents for foreign Bible Societies had left them.

Mr. Charles Chiniquy, who is now residing in Montreal, states when he was a child that the priest came to his father's home and demanded the Bible which Mr. Chiniquy and his child had been reading. The priest said: "You know it is my painful duty to come here and get the Bible from you and burn it." His visit resulted in arousing the ire of Mr. Chiniquy, who ordered him to leave the house.

I have confined my remarks on the subject of "Bible-Burning" to events that occurred in this century, and, sir, I need not go out of the State of Ohio to find a man who will testify that a Protestant Bible was taken out of his hands by a bigoted Romanist and thrown into the fire. If Protestants would burn the Bibles that bear the approval of the Pope, and do it publicly, and in a land where Catholics are numerous, it is highly probable that blood would be shed. I must confess, that I am afraid of every influence that is afraid of the Bible. Every influence that shuts out this great light is a dangerous influence.

Some years ago, the Young Men's Christian Association succeeded in placing Bibles in nearly all the American railway-carriages. Father Grogan, the parish priest in Bridgets, was on his way to

Chicago in an Illinois Central Railroad car; he saw a Bible in the case, for passengers to read. He seized the book, examined it hastily, and threw it out of the window. The passengers offered to assist the conductor in putting off the priest, but the priest apologized, and said the book was full of obscene pictures. A search was made for the book, and no pictures whatever were found in it; the priest was therefore guilty of lying, as well as a hatred for the Bible. This occurred in 1877.

Rome not only hates, condemns and burns our Bible, but she

PROSCRIBES AND RESTRICTS THE READING OF HER OWN BIBLE.

The Romanist in controversy with a Protestant will declare the Church does not forbid the unrestrained reading of the Bible, and the Protestant will not suspect the Romanist is ignorant of the teachings of the Church. Let us examine the teaching of the Holy Mother Church upon this question. The Council of Tolosa, 1229, wages war against the Bible. This sacred Council forbade the laity to possess the Old and New Testament Scriptures in the vernacular idiom. The laity might possess the psalm-book, or "Hours of Mary," but no Bible. Twelve centuries had rolled away from the time of Christ and no assembly had dared to interdict the book of God, but this Council, boasting of its infallibility, repealed the laws of heaven that had been in practice for twelve hundred years.

The Council of Trent decreed: "Inasmuch as it

is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to everyone, the temerity of men will cause more evil than good to arise from it, it is on this point referred to the judgment of the bishops or inquisitors, who may by the advice of the priest or confessor permit the reading of the Bible, translated into the vulgar tongue, by Catholic authors, to those persons whose faith and piety they apprehend will be augmented and not injured by it ; and this permission they must have in writing. But if anyone shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary."

Bishop Milner, a prominent Catholic author, in "End of Controversy," speaking of the reading of the Scriptures, says: "No such obligation is generally incumbent on the flock, that is, on the laity. It is sufficient for them to hear the Word of God from those whom God has appointed to announce and explain it to them, whether by sermons, or other good books, or the tribunal of penance."

I copy the following from Peter Dens' Theology:

"Is the reading of the Sacred Scripture necessary, or commanded to all ?

"That it is not necessary or commanded to all, is plain from the practice and doctrine of the Universal Church.

"It is further proved, thus : it is the duty of some in the Church to teach ; it is the duty of others to seek knowledge of the law from the mouth of the priests ; the same as in civil affairs, it is not the duty of all to investigate the laws, adjudge controversies, etc.

"Besides, the Sacred Scripture was not read in the Church, except in Latin, Hebrew, or Greek,

until the fourth century, and in Spain, only in Latin, until the sixth century.

“The Church does not forbid by any decree, the reading of the Sacred Scripture, even to the laity, in the Hebrew, Greek, or Latin language.

“Of course, however, this must be abstained from, if this reading, through defect of capacity, or disposition of the mind, would be of bad tendency.”

When Pope Julius requested three Roman Catholic bishops to give advice as to the best manner of strengthening the Church of Rome, they replied:

“Lastly, of all advice we can give your Beatitude, we have reserved to the end the most important: Namely, that as little as possible of the gospel in the vulgar tongue be read in all countries subject to your jurisdiction. The little which is usually read at Mass is sufficient, and beyond that, no one whatever must be permitted to read it. . . . To sum up all: That book is the one which, more than any other, has raised against us those whirlwinds and tempests whereby we are almost swept away; if any one examine it diligently and then confronts therewith the practice of our Church, he will perceive the great discordance, and that our doctrine is utterly different from and often contrary to it.” The original of this article is in the library of the British Museum.

A Roman Catholic Missionary in India writes: “To show the Scriptures, without long preparation, to a pagan, for the purpose of exciting him to inquiry, is an absurdity. I have under my care eight thousand native Christians, and I would be much troubled to find among them four persons to whom the simple text of the Bible could be of any use.”

Rome did not authorize a copy of the Bible in English until she was forced to do it, and now that it is done, she proscribes and restricts the use of it. For years those who read it, had to obtain permission from the priest to do so. Now the Bible is in costly binding, and carefully guarded and restricted in its circulation and use, and this, too, in some of her colleges. On page 85 of "Fifty Years in Rome," we read the following: "I must say, though with a sad heart, that moral and religious education in Roman Catholic colleges is worse than void, for from them has been excluded the only true standard of morals and religion, the Word of God."

You will observe the Church, or the Pope and bishops, stand between the Bible and their people. The faithful Romanist is not allowed to read the Bible and think for himself, but must let the Church think and interpret for him; he goes not to the law and testimony, but to the Church; not to follow the Church would be a great sin.

One word as to the Church granting permission to read the Bible: I know two Catholics, with whom I associated during all my early life, who had written permits from the parish priests to read the Bible; they boasted of these permits, and they spoke disparagingly of others who did not possess this privilege. I am glad to know that this decree on permission is not in effect, and that her people have proven the fallibility of the Council.

Every now and then, some priest or bishop boasts of Rome's great veneration for God's Word,

and the desire the Church has to have the laity read authentic versions of it, and even the Pope issued an encyclical with this sham pretense ; but these bluffs pass in respectable silence, and Rome again settles down into her former condition.

One of her priests wrote an article for the "*Contemporary Review*," in April, 1894, in which he states, "When in search of light and guidance, as many of us are at present, it is not the Bible to which we have recourse, but directly to the Church or its Venerable Head."

Henry Lasserre, of France, in his preface to his edition of the Bible, states: "The greater part of the children of the Church know the divine books only by the fragments contained in the prayer-book," and he adds: "the Gospel, the most known book among us, not three believers in each parish have studied it. The Bible is not always so neglected. . . . We must lead the faithful to the fountain of living water which flows from the inspired book. We must make them hear, taste and relish the direct lessons of the Saviour's words. . . . It is a notorious fact that the Gospels are hardly ever read by those who profess to be Catholics, and never by the multitude of the faithful." This was written in 1887, and this able Catholic author certainly had an accurate knowledge of the general condition of the laity and of the circulation of God's Word amongst them. Lasserre's Bible was approved by the Pope, and was having a large sale ; but soon the crash came, and the good work was stopped. The infallible authority re-

versed his approval, and forbade its sale. All this occurred within the past ten years.

WHY DO THEY OBJECT TO THE CIRCULATION OF GOD'S WORD?

Can it be because the Bible gives a detailed account of the great apostasy of the Church? Can it be because it warns the people to turn away from seducing spirits, false prophets, saintly impostors, those who utter lies in hypocrisy, and forbid to marry? Can it be that Rome objects to the Bible because so many of her rites, doctrines and sacraments are not found therein? Can it be because purgatory, the confessional, the consecrated host, extreme unction, and many other abominations are not in the Bible? Can it be because Romanism can not be reconciled to the Bible? I fear these are the reasons why Rome looks upon the Bible as a "dead letter" and "dangerous book."

Another question is opportune: Why does Rome require her people to read the Scriptures according to the interpretations of the Holy Mother Church, when this Church has never given an infallible explanation of a single chapter of the Bible? The Church would require the people to read the Bible according to her interpretation, and then she refuses to interpret. If the Scriptures are to be interpreted by the Church, or rather the Pope and bishops, then Jesus Christ must submit the meaning of His own words to men who are both sinful and violators of God's laws. If the people cannot interpret the Bible, and therefore ought not to

read it, pray how are they to read and interpret the Constitution of the United States? Then why permit them to study the natural sciences without having Rome interpret for them? If people cannot have a private understanding of the Scriptures, then they may not be able to have a private understanding of geography, arithmetic, political economy. If the people are not able to read and understand the Bible, I cannot see how they are to read understandingly anything else. Ah, the truth is, Rome is trying to hold in bondage her people. She fears the circulation of God's Book. She knows that where it is circulated, her power wanes. For these reasons she opposes and denounces and anathematizes our seventy-five Bible Societies, that are giving the Bible to the people in more than three hundred languages and dialects, and are sowing this good seed by the distribution of millions of copies annually.

It would be interesting to know how many Bibles the Roman Catholic presses have issued, and how much money they have expended on Bible Societies, in comparison with the work done by the Protestant Bible Societies. Of the Bibles given away it would be surprising to know how few the Catholics have given and the tens of millions that have been given by Protestants.

In Roman Catholic countries, Bibles in the language of the people are both rare and costly. Until recently, notwithstanding the most rigid censorship over the press and the importation of books, notwithstanding the almost unlimited authority in

Church and state, and notwithstanding the unbounded wealth of Rome, the City of the Pope had not a single copy of the original Hebrew Old Testament and Greek New Testament printed within her limits.

The art of printing facilitates the diffusion of the Holy Scriptures, but the Holy Mother Church has not been eager to avail herself of the art. Anson G. Phelps, of New York City, offered to print a large edition, of any approved translation of the Holy Scriptures into the Latin language, and send it to Italy for gratuitous distribution ; but Archbishop Hughes, to whom the offer was made, never accepted it. This offer has been made repeatedly by Protestants, both in England and the United States, but the offer has always been rejected.

Romanism places a ban upon the Bible, and then decrees "that works of antiquity, written by the heathens, are permitted to be read because of their elegance and the propriety of their language." Restrict the reading of the Bible, but let the laity read heathenish literature ; let them have the catechism ; let them read the book of the "Glories of Mary," and the "Faith of our Fathers," the decrees of Councils, and popish legends and nonsense.

Before closing, I want to call your attention to the

DOUAY BIBLE.

Mr. C. H. Collette, a well-known author, examined twenty-nine Roman Catholic catechisms, which are used in many countries, and found in

twenty-seven, the second commandment was entirely omitted, and in the remaining two it was mutilated. They have endeavored to take away the second commandment, and divide the tenth into two, to make up the number ten. They have subtracted and added to God's Word. Why suppress and mutilate God's Word? It is done in order to support a system which is not founded on God's Word. I have in my possession three of their catechisms, and neither of them give the ten commandments as they are found in the decalogue.

In the Douay Bible, Matthew iii. 2, we read: "Do penance, for the kingdom of heaven is at hand." In the Bible used by Protestants, the translation reads: "Repent ye: for the kingdom of heaven is at hand." The great Bible commentators of the world are opposed to the word "penance," and declare it to be an incorrect translation.

In the Lord's Prayer, in the Douay Bible, we read: "Give us this day our supersubstantial bread," and the note at the bottom explains, "It is understood of the bread of life, which we receive in the blessed sacrament."

In the Douay we read (James v. 14): "Is any sick among you? let him bring in the priests of the church." In the King James translation it reads: "Is any sick among you? let him call for the elders of the church."

In the Douay (Acts xiv.) we read: "And when they had ordained for them priests in every church," etc., which in the King James translation we read: "And when they had ordained them elders in every

church," etc. The word "priest" is here inserted to help support the system of Babylon. The ministers of Christ are called apostles, bishops, presbyters, teachers, evangelists, and deacons, but in not one instance are they called "priests."

In the Douay (James v.16) we read: "Confess, therefore, your sins one to another," and the note explains, "that is, confess them to the priests of the Church."

These are sufficient examples to show how the true text is perverted, and how the incorrect translation is imposed upon the credulous people by misleading foot-notes.

We might also point to various instances in which the meaning of the text is conceived by giving Greek words instead of the English; for example, in Luke xxii.1, Douay reads: "And the festival of the Azymes approached, which is called *Tasch*." Our Bible reads: "Now the feast of unleavened bread drew nigh, which is called the Pass-over."

The translators of the Douay make a great effort to sanction the worship of images and relics. Heb. xi. 21: "By faith, Jacob dying, blessed every one of the sons of Joseph, and adored the top of his rod." Protestant: "By faith, Jacob, when he was a dying, blessed both the sons of Joseph: and worshiped, leaning upon the top of his staff."

I will add only one more, the intention of which is too evident to be mistaken. I. Cor. ix. 5: "Have we not power to carry about a woman, a sister," etc. Protestant: "Have we not power to lead

about a sister, a wife," etc. The Douay comment on this verse is puerile in the extreme.

The eminent historian Fuller, speaking of the Douay translation, said, "It is one that needs to be translated." He also stated that its editors labored to suppress the truth under one pretext and another.

In this discourse we have proven :

1. The Bible, and the Bible alone, is the Protestant's rule of faith and practice.
2. That the Bible and tradition is the rule of faith for the Roman Catholic Church.
3. That Rome considers tradition of more weight and authority than the Scriptures.
4. That tradition is full of error and is constantly changing.
5. That Rome is the avowed enemy of our Bible and Bible Societies.
6. That she proscribes and restricts the circulation of the Bible translated by her own schoolmen.
7. That a number of the words in the Douay translation are incorrectly translated, and a number are left untranslated, for the purpose of suppressing the truth, confusing the reader, and supporting Romish dogmas.

And this, my friends, is the treatment the good old Book receives at the hands of the Romanist. Our Saviour taught us to search the Scriptures, but Rome forbids this, and teaches us to search the decrees of Councils and popish legends. Our Saviour said : "Ye have one that judges you, even the word that I have spoken unto you," but Rome

teaches that we shall be judged by Popes, Councils, bishops and the Holy Mother Church. Jesus taught that we are cleansed by the words that He spoke unto us, but Rome teaches that the people are cleansed by traditions and the confessional. Paul taught that the Scriptures are able to make us wise unto salvation ; but Rome will not allow the free use of the Scriptures, lest her people should become wise unto salvation. Paul taught : "Though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed." But Rome teaches and preaches the gospel of Councils, Popes, canons, etc. In our text we are forbidden to add to or to subtract from the words of the Bible, but Rome subverts the truth, and adds the traditions of men. Our Scriptures teach us that God alone forgiveth iniquity ; Rome teaches, in Deharbe's Catechism (page 89), "That the bishops and priests of the Catholic Church have power to forgive sins."

Our Bible is the foundation of our greatness ; it is the rock of our liberties ; it is the anchor of our hopes ; it is the guide of our people. Wherever it has gone, it has carried showers of blessings. It has made the United States, England, Germany and France the first nations in civilization. It has regenerated the cannibal ; it has tamed the wild savage. It has made husbands and wives more loyal to each other. It has made children more obedient to parents, it has made citizens more patriotic—in short, this great light has transformed

nations and blessed the world, commercially, socially, intellectually, and spiritually.

On the other hand, Rome has made void the Word of God through her traditions; her priests received the gospel by the dispensation of angels, and have kept it not; they have subverted the truth by the decrees of Councils; they have, for a pretense, made long prayers; they have shut up the kingdom of heaven to themselves, and will not permit others to enter; they have encompassed land and sea to make proselytes, and then have made them twofold more the children of apostasy than they were before; they have paid tithes of anise and cummin, and have omitted the weightier matters of the law; they have cleansed the outside of the cup and platter, while within there is extortion and excess; they appear before Protestants as whited sepulchers, while within there is uncleanness and dead men's bones; their churches, cathedrals, convents and monasteries are amongst the finest buildings of the world, but behold the mysteries and iniquity within! They have killed some of the noblest and best men that God has ever given to the world; they have burned millions of innocent men, women, and children, because they would not subscribe to their traditions; they have persecuted every prominent Protestant in our own country who has dared to expose their dogmas and intrigues. By their iniquities, they have crucified afresh the Lord of Glory.

I would say, in closing, "Come out of her, my people, that ye be not partakers of her sins, and

that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." There are many honest Catholics whose eyes are being opened unto the plagues and iniquities of Rome; to them I would say, "Come out of tradition unto God's Word; come out from the worship of the Virgin Mary to the worship of the true and living God; come out from the bondage of the priesthood into the liberty of the Gospel; come out from the regions of darkness into the light of life; come out from the fear of purgatory into the hope of everlasting life; come, and you will have peace, joy, pardon, inspiration, and hope."

ROMANISM AND PROTESTANTISM.

DOES ROME TEACH THAT ALL PROTESTANTS WILL
BE DAMNED ?

In 1529 the advocates of the Reformation in Germany protested against the unjust decision of the Diet of Spires, and in consequence they were called "Protestants"—a new appellation for an old institution ; for Protestantism, in its application, began to signify Christianity. The changing the sign did not change the signification.

The Protestant faith is the faith of the Bible. It was, at first, the purpose of those who protested, to reform the Roman Catholic Church, to pluck the weeds out of the grain, and to restore to vigorous health the diseased and apostate Church. It was their purpose to supplant debility and decay by vigor, bloom, and beauty. Romanism was a treacherous conspiracy against the rights of humanity ; it was the enemy of the commercial, social, civil, and religious interests of mankind ; it was the perversion of the doctrines of the Bible ; it was a man-made institution ; it was guilty of torturing, burning and butchering some of the best men and women on the earth ; its leaders were arrogant and

corrupt. For these reasons Protestantism sprang to light—reasons sufficient to justify the existence of Protestantism and to vindicate its godlike character and divine origin.

Protestantism is the name now given to the various denominations of Christians which have sprung from the adoption of the principles of the Reformation. It stands opposed to Romanism. Its adherents number considerably over one hundred million.

In the light of these facts, it is pertinent to ask what Rome teaches about Protestants. We must judge Rome by her authorized teachings. We must not take the word of an individual on such a grave question. It appears at once, that if Rome is the only infallible Church, she is the only Church in which a man can be saved.

In Stephen Keenan's Controversial Catechism, which is approved by one of Rome's greatest cardinals, and which is extensively used both in parochial schools and Roman Catholic churches, there is an article on "Reasons why no Salvation is Possible Outside of the Roman Catholic Church." We will give some of the questions and answers which are found in this Catechism on this subject:

"Q. Must all who wish to be saved die united to the Catholic Church ?

"A. All those who wish to be saved must die united to the Catholic Church, for out of her there is no salvation.

"Q. Have Protestants any faith in Christ ?

"A. They never had.

"Q. Why not ?

“A. Because there never lived such a Christ as they imagine and believe in.

“Q. In what kind of a Christ do they believe?

“A. In such a one whom they can make a liar, with impunity; whose doctrine they can interpret as they please, and who does not care what a man believes, providing he is an honest man before the public.

“Q. Will such a faith, in such a Christ, save Protestants?

“A. No sensible man will assert such an absurdity.

“Q. What will Christ say to them on the day of judgment?

“A. I know you not, because you never knew me.

“Q. Are Protestants willing to confess their sins to a Catholic Priest, who alone has power from Christ to forgive sins? ‘Whose sins you shall forgive, they are forgiven.’

“A. No; for they generally have an utter aversion to confession, and therefore their sins will not be forgiven throughout all eternity.

“Q. What follows from this?

“A. That they die in their sins and are damned.”

From Keenan’s Catechism, page 180, we have some more light upon this subject:

“Q. What else keeps many from becoming Catholics?

“A. What keeps many from becoming Catholics is: They know very well if they become Catholics they must lead honest and sober lives, be pure and check their sinful passions; and this they are unwilling to do.”

And again:

“Q. Will those heretics be saved who are not guilty of the sin of heresy, and faithful in living up to the dictates of their consciences?

“A. Invincible ignorance or inculpable ignorance of the true religion excuses a heathen and a Protestant from the sin of heresy, but such ignorance has never been the means of salvation.”

And again :

“Q. But is it not a very uncharitable doctrine to say that no one can be saved out of the Church ?

“A. On the contrary, it is a very great act of charity to assert most emphatically that for no one outside of the Catholic Church salvation is possible, for Jesus Christ and His Apostles have taught this doctrine in very plain language. He who sincerely seeks the truth is glad to embrace it, in order to be saved.”

In Deharbe's Catechism No. 2, page 86, we find :

“Q. Who have been the most dangerous enemies of the Church since the time of Constantine ?

“A. The most dangerous enemies of the Church have been the heretics who have fallen away from the Catholic Church, and have founded heretical communities or sects.

“Q. Why does God permit sects ?

“A. Because by their schism from the Church He rids it of its rotten and diseased members.”

In Deharbe's Large Catechism there is an article on “The Necessity of Faith” (page 10) :

“Q. Will any faith save us ?

“A. No ; only the true faith, which the Catholic Church teaches, will save us.

“Q. Why has the Catholic Church alone the true faith ?

“A. The Catholic Church alone has the true faith, because she alone received her faith from Christ himself through the Apostles, and has kept it uncorrupt.

“Application. Rejoice that you are a child of

the Catholic Church; for as St. Augustine says, 'There is no wealth so great, no treasure so precious, as the Catholic faith, because it is the only true saving faith.'

On page 40 of the same Catechism, the question is asked:

"Q. Why is the Catholic Church called the only saving Church?"

"A. Because she alone was established by Christ and commissioned to save men's souls."

And again: "What, then, are we obliged to do to save our souls?"

"A. To save our souls we are obliged to believe the doctrines of the Catholic Church, to observe her commandments and to use her means of grace."

Again: "What, therefore, do we believe by these words of the creed: 'I believe in the Holy Catholic Church'?"

"We believe that Jesus Christ has established an infallible Church, which we must all hear and obey if we wish to save our souls, and that this Church is no other than the Catholic Church."

Day after day these questions and answers are taught in upwards of four thousand parochial schools throughout our land. The children are early taught these expressions and imbibe these false notions.

If Protestants are thus attacked, why should they be criticized if they reply to the attack?

In the encyclical letters of Pope Pius IX., dated December 8, 1849, December 8, 1864, August 10, 1863, and in his Allocution of December 9, 1864, we read:

"It is not without sorrow that we have learned another not less pernicious error, which has been

spread in several parts of Catholic countries, and has been imbibed by many Catholics, who are of the opinion that all those who are not at all members of the true Church of Christ can be saved.

“Hence they often discuss the question concerning the future fate and condition of those who die without having professed the Catholic Faith, and give the most frivolous reasons in support of their wicked opinion. It is indeed of faith, that no one can be saved outside the Apostolic Roman Church; that this Church is the one ark of salvation, that he who has not entered it will perish in the deluge. . . .

“We therefore must mention and condemn again that most pernicious error which has been imbibed by certain Catholics, who are of the opinion that those people who live in error and have not the true faith, and are separated from Catholic unity, may obtain life everlasting.”

Pope Pius IX. further states: “The Catholic Religion with all its votes ought to be exclusively dominant in such sort, that every other worship shall be banished and interdicted.”

Mr. Brownson, writing under the approval of the American Papal Bishops, in the *Quarterly Review* of January, 1854, stated :

“Save, then, in the discharge of our civil duties and in the ordinary business of life, there is and can be no harmony between Catholics and Protestants. The two parties stand opposed ; separated, not merely by a papal wall, as some of the sects are, but by a great gulf. The people of Christ [*i. e.*, the Romanists] are a peculiar people ; they stand out from the world, distinct, separate, and *must*, if they will be the people of Christ. They can have no fellowship with Belial, nor live in peace and harmony with his children [*i. e.*, the

Protestants]. The Church triumphed over the Arians ; she will triumph over the Protestants. A union whose principle is hatred will not long subsist, but will soon break asunder. Protestantism is doomed. The devil may be very active and full of wrath, and utter great swelling words for a season because he knows his time is short, but Protestantism must go the way of all the earth."

A book published in Boston by Priest Baddelley, which Catholic children are obliged to study, and which accused Luther of adultery, blasphemy and drunkenness, states : " The Protestant Church, instead of leading them to heaven, infallibly leads them to hell."

The Omaha Roman Catholic organ, in denouncing Protestantism, stated : " Protestantism has no principle or consistency ; it was the creation of a drunken, thieving and lusting mob, and consequently must always act as the mob dictates."

In a little book written by Mgr. Segur, entitled " Plain Talk about Protestantism of To-day," we are told that " Protestant children are taught blasphemy in their homes. Protestantism is not a religion, but a rebellion, a cancer and the arch-enemy of souls." It plainly teaches that Protestants cannot be saved :

" All Protestant sects acknowledge that salvation can be in the Catholic Church. On the other hand the Catholic Church has unceasingly protested that she is the only true Church, and that it is necessary to belong to her to be a child of God." (Plain Talk, page 66.)

" Protestantism is a pretended Christianity, without obedience to faith, without obedience to

the authority of the Church, without confession, without eucharist, without sacrifice, without works of penance, without practices of obligation, is condemned by that Gospel whose name it so often usurps." (Page 73.)

"Protestantism, in giving the reading of the Bible as the fundamental rule of Christian faith, excludes the people from Christianity. In fact, many among the poor cannot read, and what is a book for those who cannot read? Again, many among them have no leisure time to read, their time being wholly taken up with manual labor, and what is a book to him who has no time to read it?" (Page 104.)

We have quoted from several of Rome's principal catechisms, from one of her cherished Popes, and from several of her private authors: all with one accord declaring that there is no salvation out of the Catholic Church, and that all Protestants will be damned. The effect of this teaching is most serious; the generality of her people believe this doctrine, and therefore they will not listen to people who have no faith. When they forsake the Church many of them become infidels.

This doctrine, above all others, erects a barrier around the Catholic heart, and makes it very difficult to convert him to the evangelical faith. As a result of this doctrine, heretics have been excommunicated, anathematized and cruelly punished.

This doctrine taught to children, instills into them a deep-seated prejudice against Protestants. The first sentence in the constitution for the parochial schools of this diocese declares: "He who educates the child, makes the man, rules the state.

Imagine the man who was educated in the Roman Catholic school to consider all Protestants damned, as ruling the state. How dare Protestants, who know the teachings of Rome on this question, give support to her institutions? How dare they send their children to schools that teach that all Protestants are living in sin? How dare they vote for Romanists, and Roman sympathizers? It is contrary to good judgment, and the laws of self-preservation.

PROTESTANTISM IS LOYAL TO CHRIST, ROMANISM
TO THE POPE.

Christ dwells in the high and holy place, and in the humble and contrite heart. He is enthroned in heaven as the King of kings, and in the heart of every Christian as the Saviour of the soul.

Fulton says: "The Pope lives in a palace, fifteen hundred feet long, eight hundred in breadth, with twenty courts, miles of galleries, two hundred staircases, eleven hundred rooms, the construction of which cost more than one hundred millions of dollars. He has for his own use, four palatine cardinals, three prelates and a master, ten prelates of the private chamber, amongst whom are cup-bearers and keepers of the wardrobe; two hundred and fifteen domestic prelates, and more than four hundred women; two hundred and forty-nine supernumerary prelates of the private chamber, and four private chamberlains of the sword and cloak; Roman patricians, a quartermaster, major, a correspondent general of the post, one hundred and thirty fresh private chamberlains of the sword and cloak; two hundred and sixty-five honorary monsignori, extra urben, six honorary

chamberlains of the sword and cloak, and eight private chamberlains; two private monsignori of the tonsure—barbers, in short—and eighteen supernumeraries: in all one thousand and twenty-five persons, beside Swiss guards, a legion of servants, etc.”

To support this brazen effrontery there are tens of thousands of priests and nuns all over the world extracting the pennies from the pockets of the poor Romanists. In this splendor the Pope lives, wears his triple crown, is borne about on the shoulders of men, enjoys his millions, gives forth his laws, and occasionally condescends to permit some votary to kiss his toe.

Protestants are Loyal to Christ as the Head of the Church, and Romanists are Loyal to the Pope as the Head of Romanism.—Christ’s will is the law of Protestants, and the Pope’s will is the law of Romanists. The Protestants grow up into Christ, who is the Head over all. The Pope would exalt himself above civil authority, and accept the appellations of “His Holiness,” “The Pope,” “The Vicar of Christ,” “The Holy Father,” etc.

The Christ of Protestants is Perfect, the Pope of Romanism is Imperfect. - It was said of Jesus that he was holy, harmless, undefiled, separate from sinners; “In him was no sin”; “the Lamb without spot or blemish.” But as for the Popes, if you will study their biographies, you will be convinced that they represent a compound of cruelty, treachery, licentiousness, and other vices. The Christ of Protestantism is a living Christ. The Popes of

Romanism are dead. Jesus said, "Because I live ye shall live also"; "Wherefore is he able to save to the uttermost, all that come unto God by him, seeing he ever liveth to make intercession for them." He is called a very present help in time of trouble. But the Popes come and go; not one of them is able to say: "Lo, I am with you alway." Not one is able to come, and comfort and relieve in time of distress.

The Christ of Protestantism is an All-sufficient Mediator; the Pope of Romanism is Supplemented by Numerous Mediators.—Christ is called the "one mediator between God and man." Protestants believe this and worship Him accordingly. Rome has many saints, angels, and the Virgin Mary for mediators, to whom they go in times of trouble, and to whom they go in vain.

The Protestants have for their Leader the "Christ, the Son of the Living God"; Romanists have for their Leader, the Pope, Scripturally called the Anti-Christ.—The Scriptures represent the "anti-christ" as "speaking lies in hypocrisy," "giving heed to the doctrine of demons," "forbidding to marry," "commanding to abstain from meats," as "coming with signs and lying wonders," "whose coming is after the working of Satan." All these representations are accurately fulfilled in the history of the Popes. From such we gladly turn to Christ, the Son of God, who lives, loves, and lightens our burdens.



TEACHING THE CATECHISM.

(See page 331.)

PROTESTANTS ACCEPT THE NEW TESTAMENT OF
OUR LORD AND SAVIOUR JESUS CHRIST AS THEIR
INFALLIBLE RULE OF FAITH AND PRACTICE,
WHEREAS ROMANISTS ACCEPT THE
TEACHINGS OF THE POPE AS THEIR
INFALLIBLE RULE OF FAITH
AND PRACTICE.

The Vatican Council (1870) decreed that when the Pope speaks "*ex cathedra* in defining doctrines of faith and morals to be held by the universal Church, he is possessed of infallibility." In the Pope's encyclical letter of January 10, 1890, he states: "The faithful should always take as the rule of their conduct the political wisdom of the ecclesiastical authority." And again: "The union of minds requires perfect submission of will to the Church, and the Sovereign Pontiff, as to God Himself." M. Preston, Vicar General of New York, in a sermon of January 1, 1888, stated: "Every word Leo XIII. speaks from his high chair is the voice of the Holy Ghost, and must be obeyed. To every Catholic heart comes no thought but obedience."

But nowhere in the Bible are we taught to look to any human authority as being infallible; nowhere are we asked to obey a Pope. We are assured that God speaks to us through Christ; He introduced the last will and testament of God; He fulfilled the prophecies; He is the soul of the Bible. A man may believe in the Pope and be lost, "but

he that believeth on the Son hath life." We obey Christ, for He said: "He that hath my commandments, and keepeth them, he it is that obeyeth me"; "Ye are my disciples, if ye keep my commandments." John says: "We know that we have passed from death to life, because we keep his commandments." "We ask and receive, because we keep his commandments." Then we have the promise of entering into the Golden City if we keep the commandments of His Book. But not a single promise is made to any one for obeying the Pope.

PROTESTANTISM STANDS FOR THE TRUE CHURCH
OF CHRIST, AND ROMANISM FOR THE
APOSTATE CHURCH.

Protestantism has opened the Bible, and through it, has made Christ the Sun of the moral world. Protestantism goes at once to the Word of God, whereas Romanism permits a haughty priesthood to step between the laity and the good old Book.

Protestantism rejects Romish traditions, which make the Word of God of no effect. It consults not human compositions and infallible men, but goes direct to the great volume as the repository of its faith.

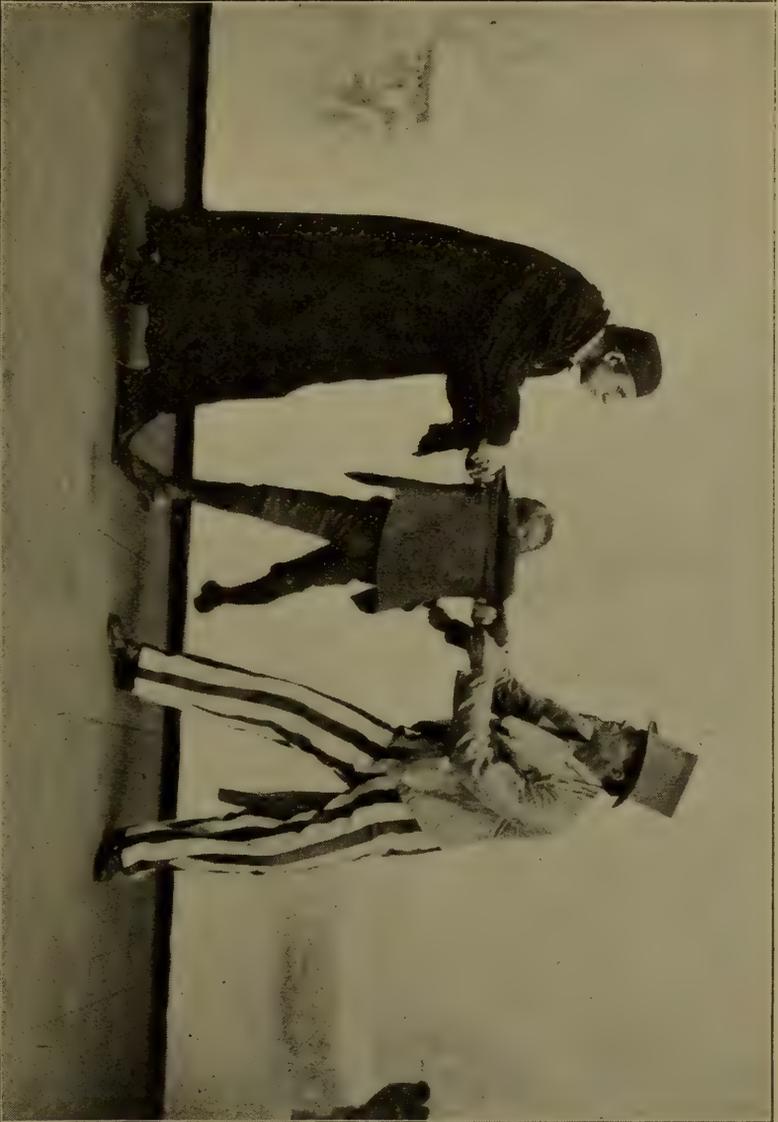
Protestantism not only stands for the Bible, but it stands for the primitive Church, with all its doctrines, ordinances and fruits. It stands for the Gospel of Christ, which is the power of God unto salvation. It stands for faith in the Lord Jesus

Christ, reformation of life, and obedience to His will. It stands for the ordinances of Baptism and the Lord's Supper ; it stands for love to God, love to our fellow-men, and purity in our personal lives. It stands in short, for apostolic worship, apostolic organization, apostolic doctrines, apostolic ordinances, and apostolic worship.

Romanism stands for many ordinances not found in the primitive Church. It stands for holy water, holy oil, holy fire, holy ashes, holy palm, holy candles, holy medals, holy grounds, holy relics, holy fathers, etc., etc., none of which are found in the primitive Church, and none of which are efficacious in blessing the soul and protecting from the storms of life.

The apostate Church has popes, cardinals, archbishops, priests, acolytes, and porters, none of which were appointed by Christ. The apostate Church has mortal and venial sins, auricular confessions, penances, satisfactions, purgatory, masses, indulgences, relics, images, prayers to saints and angels, and a hundred other things that were not instituted by Christ and the apostles. She has corrupted the truth, and preaches another gospel besides that which the apostles preached. Her history is a dark one—she has persecuted heretics, confiscated their property, and despoiled them of their rights.

In all ages she has been intolerant and cruel. This very day in Vienna, the capital of Austria, the Protestant religion is proscribed, and those who conduct prayer-meetings in their own homes run the risk of being arrested for disturbing the



WHO SHALL EDUCATE THE CHILD ?

Copyright, 1895.

(See page 485.)

peace. She gives neither religious or civil freedom where she has power.*

PROTESTANTISM STANDS FOR THE RIGHT OF PRIVATE JUDGMENT : ROMANISM DENIES THAT RIGHT.

Protestants claim the right of every man to exercise his mind on every subject brought before him; to examine into the truthfulness of every book that is presented to him; to investigate the claims of every teacher that professes to represent Christ on earth; to try every dogma by the sacred Scriptures; to prove all things and hold fast that which is good, and to think independently upon whatever his mind is capable of comprehending.

As Protestants, we claim the right of independence of thought; this right no human authority dare usurp. We may err in the exercise of this right, but this is no reason why we should surrender the prerogative; if we err, it is our own fault, and we are accountable to God. We claim the recognition of this right as essential to both civil and religious liberty. Without exercising it, no one can tell whether he is on the road to heaven or hell. By this right we judge ourselves, and examine ourselves in view of our solemn and individual responsibility to God.

On the other hand, Romanism denies the right to private judgment. Cardinal Wiseman, in his account of "The Roman Catholic Church" (chapter 2), states: "The Catholic Church professes to

*See Appendix 9.

be divinely authorized, to exact interior assent to all it teaches.”

The same Cardinal, in his preface to the “Exercises of St. Ignatius,” says: “In the Catholic Church no one is ever allowed to trust himself in spiritual matters.”

Ignatius, founder of the Jesuits, in his “Exercises,” says: “That we may in all things attain the truth, that we may not err in anything, we ought ever to hold it as a fixed principle, that what I see white I believe to be black if the Hierarchical Church so define.” The same saint on another occasion said: “We do not act as individuals; we act in concert, as members of a great organization.”

The creed of Pope Pius IV., the Council of Trent, and the Bishop of England, ask the Roman Catholic laity to take the Holy Scriptures and interpret them according to the unanimous consent of the Fathers.

The *Catholic World* (January, 1867) says: “What the Church commands is the law of the Christian’s will.”

The New York *Tablet*, in speaking of the temporal power of the Pope, states: “The decrees of the Church forbid difference of opinion among Catholics on this subject.”

The eminent Vicar General Preston stated in a sermon, New York, January, 1888, “To every Catholic heart comes no thought but obedience. You say I will receive my faith from the Pontiff, but I will not receive my politics from him. You

must not think as you choose, you must think as Catholics."

J. A. Froude, speaking on what a Catholic majority could do in America, says: "A Catholic majority, under spiritual direction, will forbid liberty of conscience and will try to forbid liberty of worship. It will control education, it will put the press under surveillance, it will punish opposition with excommunication, and excommunication will be attended with civil disabilities."

A book prepared by F. X. Schoupe for use in Romish schools, and approved by Cardinal Manning, states (page 278): "The civil laws are binding on the conscience only so long as they are conformable to the rights of the Catholic Church."

Thus, my friends, you see on the question of private judgment, liberty of thought, Protestantism and Romanism are as far apart as day and night.

PROTESTANTISM IS LOYAL TO THE CONSTITUTION OF
THE UNITED STATES: ROMANISM IS LOYAL
TO THE ROMAN HIERARCHY.

While our Constitution may not be perfect in all its parts, yet it may be said that no other country has, for a foundation, such a broad basis of laws for the universal happiness and prosperity of her people. The greatest statesmen of the world have recognized our Constitution as the best of all. The highest compliment that can be paid it is seen in the happiness and

prosperity that it has secured for its people. The Constitution was made for the people; it recognizes them as supreme, as being the source of their own political power.

We are self-governing. The Government of the United States, and of the individual States, is of the people, by the people, and for the people. To this Government Protestantism is loyal. In fact it is a Protestant Government.

On the other hand, the Pope, in an encyclical, declares: "The Romish Church has a right to exercise its authority, without any limit set to it by the civil power; the Pope and the priest ought to have dominion over temporal affairs. The Romish Church and her ecclesiastics have a right to immunity from the civil law. In case of conflict between ecclesiastical and civil powers, the ecclesiastical ought to prevail." ("Our Country," by Strong, page 50.)

Pope Leo XIII., in one of his encyclicals, states: "It is not lawful to follow one rule in private conduct and another in the government of the state."

The *Catholic World*, August, 1871, says: "We are to take with unquestionable docility whatever instruction the Church gives us." The same paper, in another issue, stated, "If allegiance to the Church demanded of us the opposition to political principles adopted by our civil government, we should not hesitate to obey the Church." And again: "We are purely and simply Catholics, and profess our unreserved allegiance to the Church,

which takes precedence of and gives the rules of our allegiance to the state."

Archbishop Katzer, Milwaukee, said at the Buffalo Convention (September, 1891): "Brethren, before I am a German, before I am an American, I am a Catholic."

Bishop Gilmour, of Cleveland, Ohio, is credited with the following statement: "Nationalities must be subordinate to religion; we must learn that we are Catholics first, and citizens next. God is above man, and the Church above the state."

James Anthony Froude declares: "Every true Catholic is bound to think and act as his priest tells him; and a republic of true Catholics becomes a theocracy administered by the clergy."

M. Preston, on the witness-stand in New York, November, 1888, in reply to the question whether Roman Catholics must obey their bishops, right or wrong, stated: "They must obey, right or wrong."

Weniger, on the Infallible Authority of the Pope, states: "One of the most glorious enterprises for the Catholic to engage in at this day, is the conversion of the United States to the Catholic Faith." And again this enthusiastic Jesuit states: "The interest of mankind demands a bridle by which the princes may be restrained and the people saved. This bridle might, by common consent, be placed in the hands of the Roman Pontiff."

The *Catholic World* says: "While the state has rights, she has them only in virtue and by permission of the superior authority, and that authority can only be expressed through the Church." This

ideal supremacy of the Church, this writer claims, "is within the power of the ballot wielded by the Catholic hand."

In one of Pope Leo's encyclical letters, he states: "It is an impious deed to break the laws of Jesus Christ for the purpose of obeying a magistrate, or to transgress the laws of the Church under the pretext of obeying the civil law. . . . Every Catholic should rigidly adhere to the teachings of the Roman Pontiff, especially in the matter of modern liberty, which already, under the semblance of honesty of purpose, leads to destruction. We exhort all Catholics to devote careful attention to all public matters, and take part in all municipal affairs and elections, and all public services, meetings and gatherings. All Catholics must make themselves felt as active elements in daily political life in countries where they live. All Catholics should exert their power to cause the constitution of states to be modeled on the principles of the true Church." (November 7, 1890.)

These quotations are sufficient to prove that Rome demands of her subjects loyalty to the Romish hierarchy; that she has little or no respect for government when it conflicts with her decrees; that the Church must take precedence of all else; that her people are Catholics before they are Americans; that her people have not political or religious freedom, and that, in compelling this obedience, she takes this freedom from the child before it is born, in the vows the parents are required to make to the Church. Is this right? Is

the capital of our country Washington or Rome? We would not hear England, and now, in the name of liberty, must we hear Italy? Shall we be obedient to the Constitution of the United States or to the dictates of the Roman Pontiff? Shall we live under the Declaration of Independence, that forbids foreign potentates or ecclesiastics to dictate to American citizens, or shall we accept the administration of the Pope?

PROTESTANTISM FAVORS PROGRESS: ROMANISM IS
ITS FOE.

Cardinal Manning once uttered these memorable words: "An appeal to history is a treason to the Church." Protestantism examines history to see whether these things be so. The first conditions of progress are enlightenment, the application of science, and the practice of constitutional liberty. Protestant nations alone have made this progress. The nations subject to Rome seem to have no power of expansion; their present is dark, and their future full of evil forebodings.

Protestant nations in elementary instructions are far in advance of Catholic nations. The Protestant religion rests upon the Bible, and the Protestants, to know it, must know how to read. The Catholic religion rests upon the sacraments and ceremonies; it does not exact reading. To know how to read is rather a danger, for it unsettles the principles of obedience and leads to heresy.

The organization of education for all dates from the Reformation, and so does general progress and

the founding of free institutions. When the Reformation began, art and science received a mighty impetus; the intellect of Europe awoke from the dark night.

The great discoveries in science, the great mechanical inventions, and the vast products of literature, have sprung from Protestant brains. In the exhibitions at the great world's fairs the Protestant nations have led the way. The schools, colleges, and the press which shapes the thought of the public, are manned by Protestants. The annual sale of books in England and America alone, exceeds by millions the sale of books in all Catholic countries. Verily, the Catholic intellect is enslaved, while the Protestant intellect is free.

Mr. Shaw states, in the "Roman Conflict" (page 439):

"The Church of Rome finds herself not only in the conflict with the Bible, but also with science and literature. Hence her antagonism to them. Botany and chemistry are in conflict with transubstantiation. Astronomy reveals no purgatory. Political economy casts a shadow on Romish politics. History gives her a horrible record. Literature and the press are too free from her iron grasp. Mathematics and algebra will not bend to her measurements and quantities. Geology, while rich in fossil discoveries, reveals no relics. Philosophy, mental or natural, will not stoop to her dogmas. Electricity, while belting the globe with intelligence by telegraph and telephone, bears no news from her departed mediators who have gone, gone beyond that bourne from whence no traveler returns."

Protestantism encourages and glories in the discoveries and inventions of her great men; but Romanism has made it a principle to discourage inventions, to excommunicate and condemn those who saw beyond the narrow limits of her Inquisition. Amongst her victims we name Virgilius, who taught that the earth was a sphere; Copernicus, who discovered the relation of the heavenly bodies; Bruno, who taught the plurality of worlds; Galileo, who discovered the moons of Jupiter, the belts of Saturn, and the true motion of the earth. And of modern times, Jos. Guibord, who for claiming the right to keep in the Canadian Institute, Milton's Paradise Lost, the Works of Dante, Copernicus and Galileo, was excommunicated, was refused the sacrament on his death-bed, and refused burial in the Catholic cemetery, until the priests were compelled, by law, to permit his friends to inter his remains in the holy ground.

These Holy Inquisitors have condemned many a good book, excommunicated many a noble man, and censured many a well-meaning editor.

Says Pius IX. in his Syllabus: "It is an error to believe that the Roman Pontiff can and ought to be reconciled to, and agree with progress, liberalism and civilization as lately introduced."

Says Cardinal McCloskey: "Move in solid mass. in every state against the party pledged to sustain the integrity of the public schools."

"Light on Popery" says: "Did the Church attempt to teach science? Yes; one Pope sent out a bull declaring that the earth was a flat plane, that

the sun came up through a hole in the east, and went down through another hole in the west. A story is told that a poor ignorant peasant, when the priest read the bull, asked: 'Who pulls the sun back to the other hole while we are asleep?' This was too much for the priest, and the poor fellow was taken to prison, and on a popular festa, or saint's day, he was burned at the stake."

The schools of Romanism do not give a liberal education. They train the mind in a narrow groove. Their standard is taken from the decayed courts and depressed circles of past ages. They do not equip boys and girls for the activities of the United States; they do not prepare them to compete with the pupils that pass through our public schools. The teachers in the parochial are not, as a rule, well educated.

The statistics of the United States in proportion to every ten thousand inhabitants, show by the public schools of twenty-one States, three hundred and fifty illiterates, and by Roman Catholic schools fourteen hundred illiterates. In the State of New York the Roman Catholic system turns out three and a half as many paupers as the public school system.

In Massachusetts, in 1875, there were one hundred thousand illiterates. Ninety-four thousand of them were foreign born. Ireland sent sixty-seven thousand. Every fourth Irishman that landed in New York was unable to write his own name.* To verify these statements examine the census of

*See Appendix 10, on "Illiteracy."

Massachusetts, 1885, page 89. The Church had charge of the parochial schools in Ireland.

The *Catholic Review*, 1871, states: "We do not indeed prize as highly as some of our countrymen the ability to read, write, and cipher. Some men are born to be leaders and the rest are born to be led."

Bishop Cosgrove, of Davenport, Iowa, speaking of the Catholic papers of the country, says: "The combined circulation of all the Catholic papers of the country is less by thousands than that of the journals published by another single establishment, the Methodist Book Concern. Protestant exchanges charge that our people are ignorant, that they lack intelligence, and usually they have the best of the argument, for these facts are very stern and hard to face."

PROTESTANTISM EXERTS A SALUTARY INFLUENCE
ON NATIONS: ROMANISM A BLIGHTING
INFLUENCE.

Both of these systems claim to be Christian, but in their teachings and influence they are as far apart as the poles. Where Protestantism predominates, everything seems to be earnest, progressive and enthusiastic. Where Romanism predominates, the shadows of the dark ages linger, and society moves tremblingly.

The Papacy found the Romans the masters of the world; it left them the slaves of Austria and France. It found the Irish an active Celtic race; it has made them hewers of wood and drawers of

water for other nations. It found Italy a bright and promising nation, and it has disinherited her fair name and left her people in the depths of superstitions and the realm of infidelity. It found Spain settled with a liberal and joyful people, and it has left her a huge and torpid mass, inactive and at least two hundred years behind the day. Philip Walsh, of Philadelphia, returning from a trip to Spain, said: "I don't know what Spain was when Washington Irving was there, but I know what it is now, and if I owned Spain and hell I would sell Spain."*

Where Romanism has the sway in the New World it is but little better than the Old. Where Romanism reigns in Central America, Mexico, and South America, the people groan under their yoke, and are frequently plunged into sanguinary revolutions.

You may call the roll of all the nations where Romanism is dominant and there comes but one answer: "Only a small per cent. are able to read and write, the masses living in ignorance, superstition and idleness." On the other hand, where Protestantism reigns, there is the mighty din and noise of business, the greatness of intellectual achievements, and the swelling tide of progress.

The Scotch, who were barbarians when Ireland was civilized, having adopted the principles of Protestantism, soon outstripped Ireland, and her people now speak for the education, industry and activity of Protestantism, while the Irish speak

*See Appendix 3,

for the ignorance, poverty and inactivity of Romanism.

The Netherlands, with two millions of souls, with Protestant principles in their hearts, resisted the Spanish Catholicism which held Europe in its hand; and as soon as the Netherlands became free, they covered the seas with their flags and took a stand at the head of civilization.

Sweden, with her six million inhabitants, buried half the year in snow, dominated by Protestant principles, in all the elements of civilization, beats sunny Italy, the home of Romanism.

England is to-day the queen of the sea; the United States is the richest of nations; Germany is taking the lead in educational institutions: these are Protestant nations. The supremacy of the world belongs to them. Three centuries ago, it belonged to Spain, Italy, France and Austria. To-day the highest civilization, the greatest morality, the broadest liberty, the happiest homes, the most indomitable energy, the most liberal education, the purest Christianity, belong unquestionably to the Protestant nations.

Government statistics show that illiteracy, crime, and suicide are much greater where Romanism is dominant.

Josiah Strong says: "The highest percentage of illiteracy given for any Protestant nation in the world is thirty-three. In all these countries where fifty per cent. or more are illiterate, the religion is Roman Catholic, Greek, or heathen."

An examination of the Cyclopaedia of Education,

edited by Kiddle and Schem, shows that the only nations "nearly free from illiteracy" are Protestant.

Our Government statistics show that the illiteracy among the foreign-born population is thirty-eight per cent. greater than among native-born white people.

The official returns of the suicides in England and France for four years, give England sixty-four to the million, and France one hundred and twenty-seven.

I have before me some statistics from Germany, taken from the *New Englander*, which show an average of 117 illegitimate births in every 1000 births in the Protestant provinces, and 186 in every 1000 in the Roman Catholic provinces. In Austria, the statistics give for Protestants 60, and for the Roman Catholic 215. The average number of illegitimate births in every 1000 for the Protestant nations of Europe is 88; and for the Roman Catholic, 145. The *New Englander* also states that Roman Catholic Dublin contains a larger proportion of prostitutes than any other city in Great Britain.

The New York *Tribune* (August 1, 1870) gives the nativity of the people arrested in New York, the ten years previous to 1870 as : United States, 55,000; Ireland, 460,000 ; Germany, 115,000 ; others, 86,000. In the penitentiaries there were 2,100 Irish, against 1,800 natives of the United States ; city prisons, 44,000 Irish against 25,000 natives of the United States.

According to the census of 1890 (Census Bulletin

No. 357) the Irish form 22 per cent. of the foreign-born population, Germans 30, English 10, Scandinavians 10, Scotch $2\frac{1}{2}$, Italians 2.

Of the foreign-born criminals, according to Census Bulletin No. 352, the Irish comprise 35 per cent., Germans 18, English 12, Scandinavians $2\frac{1}{2}$, Scotch 3, Italians 2.

Of the foreign-born paupers, according to Census Bulletin No. 352, the Irish comprise 51 per cent., Germans 24, English 7, Scotch $2\frac{1}{2}$, Italians $\frac{1}{2}$.

An article in the *Forum* for December, 1889, called "Immigration and Crime," by W. M. F. Round, goes over the same ground, and shows the same results from the census of 1880.

Froude, the historian, has said: "The Roman Catholic Irish are a curse and a terror to all countries to which they go."

Of the inmates of prisons and reformatories in the United States in 1891, 42 per cent. were Roman Catholics. (See statement, page 28, "The Abnormal Man," by Arthur MacDonald, published by the United States Bureau of Education, 1893.)

Says Mr. Seymour: "Name any Protestant country or city in Europe, and let its depth of vice and immorality be measured and named, and I will name a Roman Catholic country or city whose depth of vice and immorality is lower still."

The World Almanac for 1892 (page 165) says: "Italy takes the lead of the European murderous nations, with an average annual crop of murders of 2,470," a ratio of 30 to every 10,000 deaths; then follows Spain, Austria, and France. Protestant

England is the last, with only 7 murders to the 10,000 deaths.

Romanism furnishes the majority of our paupers. In Massachusetts, out of 3,696 paupers of foreign birth, 2,829 were Irish.

For years, I have, on all suitable occasions, made inquiries as to the religious belief of paupers and criminals, and I have met with the universal reply: "Nearly all are Catholics." A judge of a criminal court in New York city told me that he sat on the bench for sixteen years, and of the criminals he sentenced those who professed any religion at all were, with but one or two exceptions, Roman Catholics.

"Fifty Years in the Church of Rome," by Father Chiniquy: "The public statistics of the European, as well as of American nations, show that there is among Roman Catholics nearly double the amount of prostitution, bastardy, theft, perjury and murder, that is found among Protestant nations. Where must we, then, look for the cause of those stupendous facts, if not in the corrupt teachings of the theology of Rome? How can the Roman Catholic nations hope to raise themselves in the scale of Christian dignity and morality as long as there remains two hundred thousand priests in their midst, bound in conscience every day to pollute the minds and the hearts of their mothers, their wives and their daughters."

The fruits of the two systems speak emphatically in favor of Protestantism as the safer guide in morals, order, and intelligence.

CONCLUSION.

We have shown in this lecture that Protestantism stands for Christ, and Romanism stands for the Pope; that Protestantism stands for the true Church of Christ, and Romanism stands for the apostate Church; that Protestantism means loyalty to the civil government, and Romanism means loyalty to the papal hierarchy; that Protestantism stands for education and progress, whereas Romanism is its foe; that Protestantism stands for the right of private judgment, whereas Romanism denies that right; that Protestantism has exerted a salutary influence upon the nations, while Romanism has exerted a blighting influence.

The difference between Protestantism and Romanism is a difference in principles—principles that will not mix any more than oil and water; it is only a question of time, as to which one will be the dominant power. As the principles of Protestantism are right, and those of Romanism are wrong, it is our duty to exert our might and main to the pulling down of the strongholds of Romanism. The weapons of our warfare are not carnal but spiritual.

Against the costly indulgences of Romanism, let us oppose a glorious Gospel without price, and without penances, and without crossings. Against a hideous purgatory let us oppose a free salvation and a free heaven. Against popish legends, let us

oppose a free Bible. Against the dwarfed Catholic literature, let us oppose the vast intellectual products of the Protestant brain. Against the celibacy of the priesthood, let us oppose the happy households of the Christian ministry. Over against the popish schools and Romish convents, let us set our free schools and state universities. Against the Latinized service of Romanism, let us set the heartfelt prayers and plain teachings of Protestantism. Against the costly Romish cathedrals, let us place our cheerful churches. Against the senseless chanting in Rome's worship, let us place our congregational singing. Against the narrowness and bigotry of the Roman Catholic Church, let us set the platform of Christian brotherhood. Against the cursing of heretics, let us welcome all who believe in the Lord Jesus Christ. Against relics, images, saints and angels, let us place our crucified Saviour. Against the many ordinances of the Roman Catholic Church let us place the two simple ordinances of the Church of Christ—Baptism and the Lord's Supper. Against their rites, ceremonies, rituals and masses, let us place one Lord, one faith, one baptism, one Spirit, and one hope. Against Rome, let us place America. Against Romanism, let us place Protestantism. Against the Pope, let us place Christ.

HOW ROME CONTROLS AND SUBSIDIZES THE PRESS.

John Quincy Adams said of printing, "It is the greatest invention that ever was compassed by the human genius." Its influence on human progress and happiness cannot be measured. Before this discovery, the masses were in ignorance, books were so scarce and expensive that even the wealthy and educated possessed but few of them, communities were isolated, justice silent, philosophy lame, and science at a stand. When printing was introduced, civilization began to advance toward the proud eminence which it now occupies. It has brought all the treasures of science and literature from their secret places and scattered them amongst mankind. It has given the world the richest treasures of the most richly endowed intellect. Through this medium the Aristotles of to-day have nations at their feet; the words of the reformers are carried from shore to shore; and mechanical inventions and scientific discoveries are at once heralded around the world.

AN UNFETTERED PRESS

May expose the tyranny of tyrants and become the scourge of oppressors and the dread of criminals.

Sheridan said : " Let me have an unfettered press, and I will defy them to encroach a hair's breadth upon the liberties of England." Isaac Errett said : " The man of letters, the devotee of science, the champion of freedom, the reformer, the statesman, the jurist, the theologian—all multiply their power infinitely, and secure for themselves almost ubiquity and omnipotence in the accomplishment of their mission. Franklin owed much of his power to the press ; in every emergency he sought it, and by its aid prepared the way for success. Without it, the foundations of the despotisms of the Old World had not yet been sapped, nor had the anthem of Freedom's triumph been sung in the New."

In 1683, Lord Effingham, the governor of Virginia, was ordered " to allow no person to use a printing-press on any occasion whatever." On the 24th of April, 1704, appeared the first regular newspaper in North America. It was the *News Letter*, published in Boston. One paper, at that time, seemed to be enough for America. One hundred years later there were about three hundred newspaper establishments. There are, at present, in the United States, about twenty thousand newspapers, with forty million subscribers, and with a circulation of three billion two hundred and fifty million. When we consider the size of the newspaper of to-day, the talent employed, the capital invested, the enlarged range of subjects discussed, its wide circulation and the eagerness with which it is read, we must acknowledge it, as the mightiest instrumentality man can employ to influence the

thoughts, feelings and actions of his fellow men, and to mold public opinion for good or evil. Its victories sink into significance all the conquests of all the generals of the world. Such a power in civilization should always be on the side of truth, justice and righteousness, always loyal to the highest interests of our country, always advocating and defending our free institutions, and always free from Jesuitical influences.

ROME AND THE PUBLIC PRESS.

I am aware, in speaking on this question, I occupy an unenviable position, and may possibly become the subject of criticism and censure. The men whom we shall discuss, and possibly offend, never forget, and never forgive, and on all opportune occasions will retaliate; yet I am persuaded that this subject should receive a most candid and painstaking discussing.

ROME IS SEEKING THE CONTROL OF OUR CIVIL INSTITUTIONS.

It is her aim to secure control of all instrumentalities that will increase the power of the Church and enable her to overthrow our civil, educational and religious liberties.

She is endeavoring to manage the public school, to name the text-books used, to control the school boards, to name the religion of the teachers employed, or else bring about a division of the public school funds. She is seeking to place her own sons in the high official positions of the Government.



WAKE UP, UNCLE SAM! THE JESUIT HAS HIS HAND ON THE PRESS OF YOUR COUNTRY.

She places judges on the bench, councilmen in the chair, policemen on the streets, and officers in command of the army and navy. In the number of public officials she has the lead in many of our large cities. She has more commissioned officers in the regular army than her numerical strength justifies. She has sufficiently Romanized the navy to introduce the confessional-box in some of our men-of-war. With the exception of the Secretary of the Treasury and his immediate assistants, the heads of the important subordinate departments of the treasury are Roman Catholics. Recently five hundred printers were dismissed from the Government Printing-office at Washington, and not one of them was a Romanist. Go through the Government Printing-office, which contains twenty-five hundred workmen, and you will find the department filled with foreigners and meet with the Irish brogue at every step. Many of them come from early mass to the saloon and then stagger into the printing-office. It is well known in Washington that a Roman Catholic who has personal influence with a Washington priest can procure and retain a position in our nation's capital.

Rome is making converts rapidly among the Indians and the colored people. She has laid broad plans to secure control of all agencies that will effectually aid her in obtaining sufficient power in this country to warrant her in asserting her absolute authority. And one of the most effectual agencies to aid her in the accomplishment of

disloyal purposes is the secular press. Roman Pontiffs place a high estimate upon the power of the press.

Leo XIII. said to a deputation of Catholic journalists (February 23, 1879), "A person would not deviate far from the truth were he to ascribe this deluge of evils and the miserable condition of the times to the wickedness of the press. . . . Wherefore, since custom has made newspapers a necessity, Catholic writers for them should labor principally to apply to the salvation of society and the defense of the Church, that which is used by the enemy."

A decade ago, Henry F. Durant, the founder of Wellesley College, predicted that "before twenty years the leading journals of our country would be in the hands or under the control of the papal Church." It may be of interest to examine into the methods employed by Rome in her efforts to secure control of the press.

1. ROME CLAIMS THIS PREROGATIVE.

The Decrees of Trent on the Restriction of the Press, Books, etc.—The tenth rule reads thus :

"Wherefore, if, in the noble city of Rome, any book is to be printed, let it first be examined by the Vicar of the supreme Pontiff, and the master of the sacred palace, or by persons appointed by our most Holy Lord. But in other places, let its examination and approval belong to the bishop, and an inquisitor of that state or diocese in which the printing will be executed, and let it be approved by their hand. . . . Let the approbation itself be given in writing, and let it appear authentically in the front of the book, whether manuscript or print-

ed ; and let the proving and examination, and all the rest, be attended to gratuitously. Moreover, in the several states and dioceses, let the houses or places where printing is performed, and libraries of books are for sale, be frequently visited by persons deputed for that object by the bishop, or by his vicar, and also by the inquisitor of heretical depravity, that none of the prohibited things may be printed, sold or kept. Let all librarians and booksellers have in their libraries a catalogue of the books for sale, which they keep, with the subscription of such persons. And let them keep or sell no other books, or by any means deliver them, without the license of the same deputies, under the penalty of the confiscation of the books, or other punishments, to be inflicted at the discretion of the bishops, or inquisitors. And let the buyers, readers, and printers be punished at the discretion of the same. . . . Let the punishment be fixed either by the loss of the book, or by some other pains, at the discretion of the same bishops or inquisitors, according to the character of the contumacy, or of the crime. In conclusion, it is enjoined upon all the faithful, that no one presume against the authority of these rules, or the prohibition of this index, to retain or read any condemned books. But if any one shall keep or read the books of heretics, or the writings of any authors condemned and prohibited for heresy, or for the suspicion of a false dogma, let him immediately incur the sentence of excommunication. But he who shall read or keep books interdicted on any other account, besides the guilt of mortal sin, with which he is affected, let him be punished severely at the discretion of the bishop."

We have translated the word "liber" "book;" though literally, the word means any writing con-

sisting of two or more leaves. That the Council intended to include in its decree, any written document, treatise, tract, or newspaper, there is abundant evidence. This decree was submitted to Pope Pius IV., and after examination was given the following eulogistic approval :

“By our apostolic authority, we approve, by these presents, the index itself, together with the rules prefixed to it; and we command and decree that it be printed and published, and that it be received everywhere by all Catholic universities, and by everyone whatsoever; and that these rules be observed; prohibiting each and all, as well as ecclesiastics, secular and regular, of every grade, order and dignity; and laymen, no matter what their dignity and honor, that no one may dare to keep or read any publication contrary to the command of these rules, and the prohibition of the index itself.”

Gregory XVI., following the spirit of this decree, anathematized the freedom of the press in the following words: “It is worthy of public execration and the fires of everlasting judgment.” In Belgium, on the strength of this decree, absolution is refused to those who subscribe to secular newspapers.

In the paper entitled “The Catholics of the Nineteenth Century,” we find the following: “The supremacy asserted for the Church in matters of education implies the additional and cognate functions of the censorship of ideas, and the right to examine and to approve or disapprove, all books, publications, writings, and utterances intended for

public instruction, enlightenment or entertainment ”

The Third Plenary Council of Baltimore decreed: “ Let that only be held to be a Catholic newspaper which sets forth and defends the doctrines of the Church, narrates the progress of the Church at home and abroad, and is ready to submit in all things to the authority of the Church.” This decree amongst the Roman Catholics is unalterable and infallible.

Rome not only claims this, but she has organized to carry out her claim and pretensions :

2. THE CATHOLIC TRUTH SOCIETY.

This society is one of the results of the first American Catholic Congress at Baltimore. It was organized at St. Paul, Minn., March 1, 1890. Prof. Townsend says : “ Recently there has been published the fact that this society is ‘ to beg, borrow or buy space in the secular papers—the dailies, weeklies, and monthlies, ’ all over the civilized globe, that it may thereby defend and extol the Papacy. Another purpose of this society is to overrun newspaper offices with Roman Catholic employees, and to see that Roman Catholic youths are properly qualified for journalistic work. . . . Another object is to control, in a quiet way, the utterances of those publications that are owned and controlled by men who are nominally Protestants.”

In 1892 there was a Congress of the Catholic Truth Society held in Liverpool. Some of their discussions appeared in the *Catholic Times* and the *Catholic News*, from which the following statements were taken. An English bishop said : “ We can get a report in the newspapers wherever we like.”

Father Rothwell said : " It is a greater gain for a Catholic article to appear in a non-Catholic paper than in a Catholic one."

The following item was also made public : " There is at least one Catholic journalist in every large town ; the journals of America and Europe have on their various staffs, Roman Catholics in larger numbers than their relative ability, or than their relative numerical strength in these countries, would warrant."

3. THE APOSTOLATE OF THE PRESS.

This mighty organization extends over the world, and is carried on with great subtlety and secrecy. Archbishop Vaughan says : " We are in the age of the apostolate of the press. It can penetrate where no Catholic can enter. It can do its work as surely for God as for the devil. It is an instrument in our hands." It has its hand on the Associated Press. The largest dailies of New York, Boston, Chicago, Philadelphia, San Francisco, and many other cities, are under its spell ; and so surreptitious is the work, that many are unaware of it.

4. CLASSES IN JOURNALISM.

I am told that nearly every Jesuit college has a class in journalism, where young men are trained for positions on the daily press. Gen. T. M. Harris says he has " good reasons to believe that the Jesuits in the United States have found means to colonize one or more of their graduates in journalism on the

staff of nearly every great daily paper in our country.”

I copy the following from the *Boston Citizen*: “Schools are formed where boys and girls from the tenderest age are trained under the priesthood into the intricacies of the printing-office and other places, and fitted to enter in their pupilage, the various lines of drudgery opening before them, from the printer’s devil to editor—the work to be kept up from year to year, for the purpose of surveillance. This will enable them to have such a cordon of pressmen, compositors, editors, etc., as from time to time to fill offices in the establishments.”

Another method of influencing the press is by

5. THE USE OF MONEY.

Some years ago I read a statement, said to have been made by Murat Halstead before an association of editors, to the effect that many editors were guilty of selling the influence of their papers to the highest bidder and to the mightiest power.

Reports reached the public from the Congress of the Catholic Truth Society, of Liverpool, that “Roman clergy who were anxious to secure glowing reports in the daily papers, could gain their purpose by being obsequious to the reporters of those papers.”

Mr. Markoe, the secretary of the Catholic Truth Society, said at the World’s Columbian Catholic Congress: “One of the objects of this society is: The publication of short timely articles in the secular press (to be paid for if necessary) on Catholic doctrines.”

A Catholic informer, whose name is withheld

from the public, says : " I have heard from a good authority that the Jesuits pay leading newspapers ; therefore *money* is the reason why the papers are silent as to Jesuitical doings and to matters which would harm them if inserted. Money is of no consequence to a Jesuit Superior, because there is no lack of donating to their order." This, of course, is hush-money.

The Jesuit starts on the assumption that the Roman priesthood is sacred, and that their frailties should not be published, and therefore the flood of priest crime, drunkenness, and infanticide that would otherwise fill our columns is consigned to oblivion, while any weakness of a Protestant clergyman is doubly exaggerated and spread before the people. I have in my possession more than a score of cases of crime and disgrace on the part of the Roman clergy, about which the daily press, in the community where the disgrace appeared, said not a word. A Rev. Mr. Hill, a Protestant minister of Newark, Ohio, made a mistake, not criminal either, and the matter traveled far and near as an Associated Press dispatch, and in the Cincinnati and Columbus papers special articles appeared. At the same time a drunken priest in Cincinnati was guilty of two offenses, either of which was of a more serious character than Mr. Hill's, but not one word appeared in the Associated Press dispatches. John D. Sullivan, a Roman Catholic clergyman of Syracuse, New York, was sentenced to eleven years' imprisonment for the crime of seduction, and the great dailies of Boston said not a

word about it; but when an Episcopal minister in New Jersey fell into disgrace, a Boston editor sent a special reporter to that State to obtain the particulars for publication.

6. THE BOYCOTT.

If an editor makes it his business to insert news damaging to the Roman Catholic Church, then his paper is boycotted. The Jesuit directs the Catholic subscribers and advertisers to take effective measures to silence "the slanderous paper," and immediately the Roman Catholic subscriber stops his paper and the Roman Catholic advertiser withdraws his patronage. A number of editors have told me that such was the case, "and as Protestants don't care, it is not necessary to injure our business by publishing news damaging to Romanism." But Protestants do care! There are thousands of patriotic men who are demanding fair play, and the day is near at hand when this demand will be so strong that it will be heard with a most telling effect.

7. BY THE ESTABLISHMENT OF CATHOLIC NEWSPAPERS.

Mr. Wolff said at the Catholic Congress: "It is all-important that there should be a vigorous, intelligent and ably conducted Catholic newspaper press. . . . The best way to keep bad newspapers out of a family is to furnish it with good sound Catholic newspapers. . . . The establishment of a Catholic daily newspaper is necessary, because Catholic weekly journals cannot quickly expose and refute the falsehoods and calumnies

that are constantly invented and spread abroad respecting the Church and especially respecting the Holy See. . . . There is to-day more than enough capital invested by Catholics in non-Catholic newspapers all over the land to amply provide for a dozen or a score of Catholic dailies. . . . There are, on the great non-Catholic dailies of our large cities, Catholics who, in sagacity, quickness, fullness of knowledge, and all that goes to make a successful journalist, are peers to their non-Catholic fellow-workers."

The Fathers (?) of the Third Plenary Council declared :

"It is greatly to be desired that in each of our large cities a Catholic daily newspaper be maintained, fully equal to the secular daily papers in financial strength, and the sagacity, vigor and power of its writers. Nor is it necessary that the word Catholic be displayed at the head of its pages. It is sufficient that, in addition to recent occurrences and all those things which in other daily newspapers are eagerly desired, it defend, whenever a proper opportunity presents itself, the Catholic Church from the assaults and calumnies of its enemy, and explain its doctrine ; and, moreover, that it carefully abstain from placing before its readers anything that is scandalous, indecent, or unbecoming."

Journalism is dependent upon four instrumentalities, and therefore may be commonly divided into four departments : the mechanical department, the Associated Press department, the editorial department, and the distributing department.

1. THE MECHANICAL DEPARTMENT.

This is controlled largely by unions—the Typo-

graphical Union, the Stereotypers' Union, the Pressmen's Union, the Mailers' Union, etc. Among these unions there are many members and officers who belong to the Roman Catholic Church. The number is so large and so influential that were they to cease operations, it would greatly inconvenience, if not altogether paralyze, the mechanical department of some of our most influential dailies. In many cities these unions are strong enough to coerce the people into their methods, to demand their own wages, and to name the number of hours of labor.

2. THE ASSOCIATED PRESS DEPARTMENT.

This is an organization or bureau for furnishing telegraphic news to the daily press. A number of large dailies may consolidate under the management of a joint committee that appoints agents, contracts with telegraph companies, distributes the news to various associations, sells it to individual papers, and transmits the proceedings of Congress, State legislatures, public documents, and occurrences of interest, by telegraph, cablegram, etc. The items of news gathered and forwarded by the Associated Press are regarded as of general interest to the citizens of our country, and it is in the power of these institutions to supply or suppress news for publication. Many who collect the news-items and write the dispatches are either Romanists or Roman sympathizers. Many news-items of general interest have been suppressed,

while others of less importance have been published.

“For years our American papers,” says Prof. Townsend, “have been filled with extracts from speeches in the House of Commons of men of the O’Brien and Davitt stamp, while the speeches of the best men in Great Britain have been wholly ignored, and we have been obliged to wait for the reliable reports of such scholars and journalists as George Pellew, George W. Smalley, and Edmund Yates, before we could get truthful news as to what had really been going on in the British empire. Does some one ask how this has happened? Well, the secret not very long since was incidentally disclosed by the Boston *Herald*, in the statement that J. J. Clancy, the Irish Nationalist agitator, a prominent Roman Catholic, had charge of the Irish news department of the Associated Press in London.”

For years the Associated Press of Chicago was controlled directly or indirectly by Alexander Sullivan and Patrick Egan, Irish Roman Catholics. Associated with these men were others of the Jesuitical stripe. And while trouble has passed over some of these Romanists, resulting in their retirement, yet the vacancies have been filled by other Romanists. Rev. John W. Allen, for years a prominent Chicago pastor, declares: “The Associated Press is controlled by Romanists, and the daily papers are all influenced by Romanists.”

The managers of the Associated Press in many of our large cities have applied the sifting process; that which is of interest to the Papacy is heralded, and that which is injurious is suppressed.

Archbishop Corrigan receives six times more space in the Associated Press than any bishop in any Protestant denomination.

Why is it, just prior to the election in 1894, when the New York priests urged their parishioners to vote for the Tammany candidates, and thereby created a stir in political circles that was of general interest to the country, that none of their utterances appeared in the Associated Press? Had Protestant ministers thus harangued their people to vote for the candidates of a certain party, and made the seditious threats, boasts, and promises that were uttered by the New York priests, the country, far and near, would have heard of it.

I have in my possession replies to a series of inquiries that I sent to reliable men in twenty leading American cities, and, without an exception, they state that many of the daily papers are either directly or indirectly under the influence of Rome, and in the majority of the replies we are informed that either Romanists, or Roman sympathizers, write the Associated Press dispatches.

At the Baltimore Catholic Congress, 1889, the advisability of establishing a vigilant Catholic press agency was discussed, and urged upon the attention of Catholic journalists, priesthood and laity. After discussing the power of the Associated Press agency, and the establishment of Catholic daily newspapers, and the victories that could be gained by them, Mr. McGloin said :

“ We may now consider another, and to us Catholics a more grateful picture. I refer to the glo-

rious and yet more recent victory achieved by brave German Catholics over the great Iron Chancellor, Bismarck. It is conceded, under God, that this speedy and brilliant victory is due, in a large extent, to the German Catholic press. Had Germany in the days of Luther such a Catholic press as she has now, . . . there would never have been any effective or enduring Protestantism. . . . Considering the potency of the press, we may rest assured that Almighty God did not disclose it to mankind in order that it might serve mainly as an instrument of evil. In his own good time he will establish his own invincible dominion over it, and bend its principal force into the service of religion."

3. THE EDITORIAL DEPARTMENT.

In this department we refer to the literary productions, the clippings, general supervision, and sifting in the editorial rooms. There are many conscientious men at work in this department, but the editors of many of our leading dailies, in order to maintain the circulation amongst Romanists and to receive the patronage of Roman Catholic advertisers, become servile to the interests of the papal church. They may not defend their doctrines, but they refuse to publish that which in any way would bring the Roman Catholic Church into disrepute.

The Editorial Staff in London.—The *Weekly Register* says: "There is not in London a single newspaper of which some of the leading reporters and one or more of the chief persons on its staff are not Roman Catholics."

“The number of Catholic journalists in London is very large,” says the *Catholic Times*. “Anti-papal *Punch* has its F. C. Bernard, who was at one time on the point of entering the priesthood; and even the *Standard*, which was established with the special intention of attacking the Catholic religion, now includes Catholics on its staff. On the *Times*, *Morning News*, and the *Daily Chronicle*, Catholic pens are at work; also on the *Saturday Review*, the *Spectator*, and lighter weeklies, such as the *World*. The monthly magazines have many contributors of the same creed—in evidence of which we may mention that a glance over the forthcoming number of *Tinsley* shows us no fewer than four articles written by Catholics.”

The United States.—Prof. Townsend said, in an address delivered in the Boston Music Hall:

“There is not a daily paper in Boston but has one or more Catholics upon its reportorial staff; there is not a paper in Boston, issuing a morning edition, but has one or more Roman Catholics in the editorial rooms; and the Protestant reporters on these papers know, if they should present facts for publication, detrimental to the Papal Church, no matter how true or of how much public interest, their communications would never see the light. Such communications go from the editorial rooms, not to the hands of the compositors, but into the editorial waste-basket.”

The *American Citizen*, Saturday, January 5, speaking of the daily press of Boston, says: “All are so tied to Rome by financial, or political, or social obligations that they could not—without unwelcome sacrifice—be true to American Protestant principles.”

But Boston is not the only New England city whose press is servile to the interests of Rome. One or more leading dailies in Providence, Manchester, Lowell, Lynn and Worcester, are in bondage to the Jesuitical power. We have already spoken of the press of New York city. In Washington we are in the lap of Rome; here many items of news of great interest to Protestants are suppressed, and that which is of interest to Catholics is extolled to the skies. An editor of a Washington daily, upon being asked why this was done, replied; "Washington is a Roman Catholic city, and we cannot afford to offend the Church." In the great American cities of the West, whose population is largely foreign, you will find the leading dailies more or less in the service of the Papacy. In a letter of January 8, 1895, from Nast, the celebrated artist, I quote: "I think you will find a Catholic spy in every newspaper office, and that he has more or less influence."

In Denver, Col., a couple of years ago, there was in connection with every daily paper, a Romanist, either a proprietor, or prominent on the editorial staff. In a discussion on the use of Meyer's History in the public schools, a single priest had more influence with the press of that city than had the Protestant Ministerial Association. The priest's attack on the history was published in full, but the reply that was prepared at the request of the Association by a committee of Protestant ministers, was refused publication.

THE DISTRIBUTING DEPARTMENT.

A member of the Boston Committee of One Hundred, who had personal connection with the distribution of educational literature of that committee, says: "The news-stands and agents cannot be greatly depended upon. . . . More than once the committee was greatly annoyed by the conduct of the employees of the post-office department." It is the duty of these news agencies to faithfully distribute the papers and other literature placed in their hands for distribution. But the editor of every newspaper that has taken sides upon the school controversy against Rome could tell you of the boycotts his paper has received. The American News Co., of New York, with sub-agencies all over the country, has for its manager and principal owner, Patrick Farrelly, of New York City. He is a prominent Irish Roman Catholic. He believes in suppressing publications that are antagonistic to the Papacy. In Mr. Nast's letter, to which I referred, is an interesting statement bearing upon this subject: "I started a paper of my own two years ago, but was soon crushed out of existence. The President of the American News Co., Patrick Farrelly, did all he could against me, and not having enough money to get the best of him, I had to give up."

For some reason periodicals and books of an anti-Catholic character are not kept on sale at the news-stands of this agency, neither are they found amongst the publications that are on sale in our

railway coaches. But the anti-Christian works of Ingersoll and many novels of a questionable character are spread before the people.

In addition to what has already been said, allow me to call your attention to several examples of the suppressing of news and of unfairness :

Boston.—Numerous meetings have been held in Music Hall and Tremont Temple, Boston, of great interest to millions of free Americans. These meetings have been addressed by prominent men, and not one word has been in the daily press of Boston or passed to the outside world as Associated Press matter. Such men as Dr. R. S. MacArthur, Prof. L. T. Townsend, Dr. Lorimer, Joseph Cook, and others equally prominent, have spoken to immense audiences in these auditoriums, and yet their names and their words have been kept from the public, while insignificant meetings of a different character have been heralded.

San Francisco.—Sunday, October 14, 1894, Rev. Mr. Henry, who for some thirty Sundays had been conducting patriotic services in the Metropolitan Temple, was assaulted by a Catholic mob. A statement of the facts was made by Mr. Henry, and was sent to each of the leading dailies of the city, and not one of them would insert it. Had such an attack been made by Protestants on a Catholic priest, it would have been news for the Associated Press.

The Concord Attack.—In the latter part of the year 1894, some patriotic men were marching peacefully through historic old Concord, and a furious attack

was made upon them by a mob of Romanists, but nothing appeared in the Associated Press about it.

Denver, Colorado.—During my pastorate in Denver I addressed large congregations; the leading dailies were anxious to make reports of my discourses, and finally one of them paid me for the exclusive right to publish my Sunday evening lectures. Everything went charmingly along until I came to the subject of "Romanism," and then the press, with one accord, turned against me, and published a false report about a marriage ceremony that I performed, in which I united a Protestant to a Roman Catholic, and a Romanist wrote a lengthy account of it for the Associated Press. In their reports they claimed that I donned the garb of a priest, and deceived the young lady and her mother, who were Spaniards. Soon after these reports were published, I obtained statements and affidavits from the parties married, and the witnesses thereto, to the effect that no such thing had ever been talked about or taken place (statements and affidavits which I have in my possession and which show that priests and press maliciously lied about the matter), and they were refused publication. The Catholic paper of Denver, edited, at that time, by Father Malone, published an account of the affair in which he made five false statements, and when I confronted him with the facts, he promised, in the presence of two witnesses, to publish my refutation, which included the affidavits above mentioned; but the little Jesuit failed to keep his promise. During this controversy I was President of the Pastors'

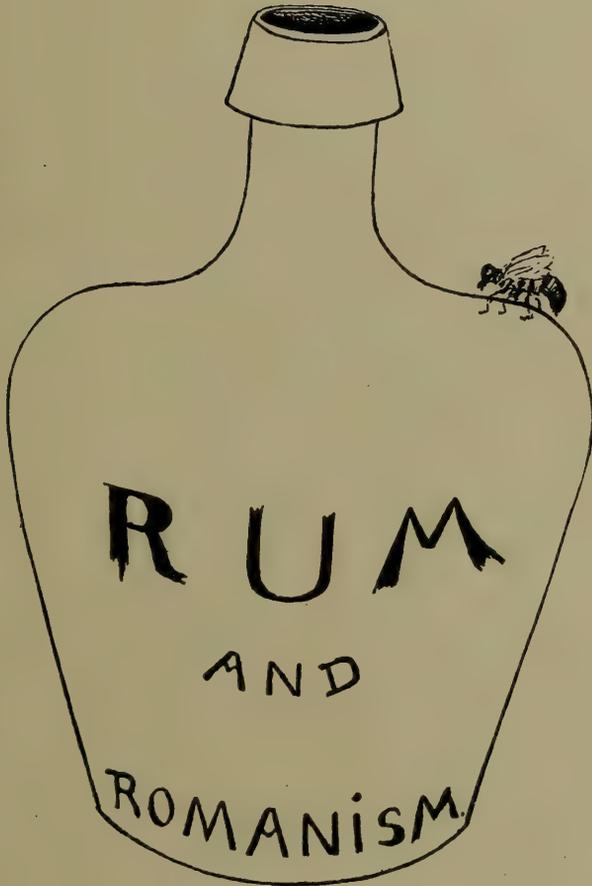
Association of Denver, and the ministers with one accord stood by me, as did the members of my own congregation and the substantial and patriotic Protestants of Denver.*

Toledo, Ohio.—The daily papers of Toledo, Ohio, with one exception, are under the influence of Rome. Rome has her daily papers in this city, without the name “Catholic” at the head of them; they have suppressed news of general interest to many of our citizens. They have discriminated in favor of Roman Catholics. I have had some personal experience with these papers. On my coming to Toledo, and for some time thereafter, the *Commercial*, *Bee* and *News* made favorable mention of both my abilities and my labors. But as soon as I began my discourses on “Romanism,” these papers, either directly, or indirectly, began to defend “Romanism” and to abuse, defame and slander me. They misquoted and misrepresented what I said. When Father Elliot, the Roman evangelist, came to this city, these papers endorsed him and his work at great length; they supported him in both editorial and local columns; they gave copious extracts from his lectures and spoke of his large congregations. At the same time Protestants were conducting meetings in the National Union Auditorium, and these papers never alluded, save in bitter language, to the large audiences, the hundreds turned away unable to find standing-room, the character of the meetings, etc. These papers showed their colors. A Jesuit,

*See Appendix 11.

metaphorically or literally, sits at the elbows of these deluded editors. In making known these facts I shall probably be criticized by them, but about them, I have only to say, what I once said of some donkeys that I saw when I was passing over the highest range of the Rocky Mountains: "Looking out from their corral, they viewed and reviewed us, but—we passed on to the summit of the mountain." The *Daily Blade* has occupied a more impartial ground. It gave some reports on both sides of the controversy. I delivered twelve discourses on "Romanism," and the *Blade* asked in advance for a synopsis of each discourse, but extracts were printed from only six. Knowing the influence of Rome in Toledo and in the country in general, I am constrained to say that the *Blade* did fairly well. It is certainly the only daily paper in the city of Toledo that dares to print in its columns anything against the dogmas and intrigues of Rome.

Similar facts to these that I have stated about the papers in the foregoing cities, could be stated by many prominent lecturers upon the subject of "Romanism," such as Joseph Cook, Dr. Lorimer, Prof. Townsend, Evangelist Leyden, Col. Sherman, Gen. Harris, Rev. Lansing, Rev. Fulton, Rev. White, Rev. Chiniquy, and scores of others. The daily press has, in many cases, refused to advertise their lectures, and, in nearly every instance, refused to report the success and the character of their meetings.



THE BEE AND THE JUG.

ROMAN CATHOLIC PRESS UNDER THE BAN.

There is not a Roman Catholic journal published in this country that stands as the independent and free organ of the man or company editing and publishing it. All of them must take their orders from Rome. All of them are subject to the cruel censorship of their holy (?) supervisors.

At the Baltimore Catholic Congress, Mr. Wolff stated: "We repeat it with emphasis, Catholic newspapers, or their editors, or their writers, have no mission, no authority to decide, upon what is Roman doctrine. Their work is to declare that doctrine as they have received it from the Church, and to defend it against those who assail it, misrepresent it, and who would prevent and corrupt it, if they could. Obedience to ecclesiastical authority is the third characteristic laid down by the Council of Baltimore. The obligation is imperative, and its meaning unmistakable. . . . Catholics err most grievously when they allow themselves to be deluded into supposing that the subjects to which we are referring are mere matters of opinion, and that they are at liberty to think, speak, write, or act with regard to them as they please. In so imagining, they expose themselves to the imminent danger of losing their faith and the spirit of true obedience to the authority and teaching of the Church, and thus, they not only imperil their own souls, but the souls also of all whom they influence. . . . With regard to the spirit of subordination and implicit obedience which must characterize every true Catholic newspaper, there is, we believe, a steady and constant improvement."

The Third Plenary Council of Baltimore, in

speaking of Catholic editors who are bent on exercising their own individual judgment, declares:

“We declare that they themselves, and those who assist and encourage them in this most pernicious abuse, are disturbers of good order, contemners and enemies of the authority of the Church, and guilty of the gravest scandal; and therefore, when their guilt has been sufficiently proved, should be punished with canonical censures.”

In Joseph Keller's *Life of Pope Leo XIII.*, there is an account of “over four hundred members of the Catholic press, delegates from thirteen hundred and thirty papers, and representing fifteen thousand writers,” who were admitted to an audience with the Sovereign Pontiff, who “being seated on the throne, graciously received their address, which was replete with expressions of homage and implicit adherence to the apostolic chair.” In turn his Holiness gave forth expressions of great joy “over their pledge of allegiance,” recommended them “to be dignified in their language, to be united and faithful to the teachings and views of the Church,” and condemned those who “take it upon themselves to decide and define, on their private judgment, controversies which concern the condition of the Apostolic See.”

In one of Pope Leo's letters (June 17, 1885) obedience is strictly enjoined as a duty “on journalists who, if they were not animated with a spirit of docility and submission, so necessary to every Catholic, would help to extend and greatly aggravate the evils we deplore.”

I have in my possession a number of cases in which the censorship of the press has been exercised. Several examples will suffice.

The Catholic Herald of New York Sat Down Upon.—For publishing certain articles approving the views of McGlynn, the following letter of censure was administered by Archbishop Corrigan to Mr. O’Laughlin, the proprietor of the *Catholic Herald*:

452 MADISON AVE., N. Y., April 13, 1887.

To the Editor and Proprietor of the Catholic Herald:

GENTLEMEN: By this note, which is entirely private and not to be published, I wish to call your attention to the fact that the Third Plenary Council of Baltimore, following the leadership of Pope Leo XIII., has pointed out the duties of the Catholic press, and denounced the abuses of which journals styling themselves “Catholic” are sometimes guilty. “That paper alone,” says the Council (decree No. 288), “is to be regarded as Catholic that is prepared to submit in all things to ecclesiastical authority.” It warns all Catholic writers against presuming to attack publicly the manner in which a Bishop rules his diocese.

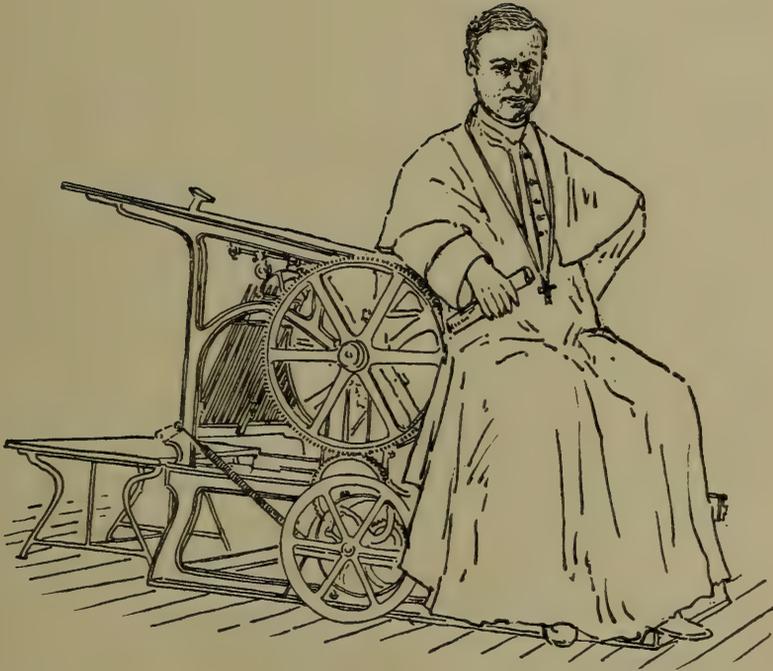
For some time past the utterances of the *Catholic Herald* have been shockingly scandalous. As this newspaper is published in this diocese, I hereby warn you that if you continue in this course of conduct it will be at your peril.

I am, gentlemen, yours truly,

M. A. CORRIGAN,

Archbishop of New York.

Bishop Keane Censures the Church Progress, of St. Louis, Mo.—The *Boston Daily Traveller* of February 10, 1892, gives an interesting account of a correspondence which took place between Bishop Keane,



SITTING DOWN ON THE PRESS.

of the Catholic University of Washington, and the editor of the *Church Progress*. The Bishop censures the editor for criticizing the Archbishop of New York for sanctioning some Poughkeepsie arrangement. He then proceeds to censure him for criticizing and discussing the actions of the Archbishop of St. Paul for his course in the Faribault schools. He says he considers the course of the *Church Progress* as inexcusable, and calls the attention of the editor to "the verdict, on matters of this sort, passed by the Third Plenary Council of Baltimore, Nos. 230 and 231, which we here give. In No. 230, the Council expresses its shame and its sorrow that it should be compelled to remind the newspaper writers that they cannot be permitted either themselves to attack, or to permit others in their columns to attack, ecclesiastics, and especially bishops, for the administration of the charges committed to them; and it quotes, at length, strong words to the same effect from our Holy Father, Pope Leo XIII., in apostolic letter of January 25, 1882. In No. 231, it warns such writers, that by so doing they render themselves obnoxious, not only to reproof, but even to ecclesiastical censures. Its concluding words are: 'And with still greater reason, if they presume to criticize or condemn, in their newspapers or books, the action of a bishop in ruling and administering his diocese, we declare both the writers themselves and those who are partakers in or encouragers of this most pernicious abuse to be disturbers of good order, contemners and enemies of ecclesiastical authority, and guilty

of most grave scandal; and that they therefore deserve, upon proof of their guilt, to be punished also by canonical censures.'”

Archbishop Kain Censures the Editor of the Western Watchman.—In March, 1894, the priests of the St. Louis archdiocese received the following letter from their archbishop :

The *Western Watchman*, and its reprint, the *Sunday Watchman*, a weekly paper edited by the Rev. D. S. Phelan, and published in this city, and professing to be devoted to the interests of the Catholic Church in the West, is adjudged by us a most unfit paper to be introduced into our Catholic families. We regard it as subversive of ecclesiastical discipline, and even dangerous to the faith of the Catholic people; and, therefore, we feel bound to warn them against its baneful influence and to entreat them not to give it their support or encouragement. Inasmuch as the reverend editor pays no heed to our admonitions—nay, even defiantly denies our authority in the premises—we deem it our solemn duty, as the guardian of the Church’s interests, to thus publicly warn the faithful under our pastoral charge, against a newspaper which falsely claims to be an exponent of Catholic thought. You are ordered to read this letter at all the masses in your church on the first Sunday after its reception. Yours very truly in Christ,

JOHN J. KAIN,

Archbishop Coadjutor and Administrator.

ST. LOUIS, Mo., March 15, 1894.

Sad, indeed, it is to record the fact, that the interdiction of this despot was successful in its purpose. It forced Editor Phelan to make a most humiliat-

ing apology, and to print a complete retraction which was dictated by the archbishop.

Archbishop Elder Censures Owen Smith, Editor of the Catholic Telegraph.—We have not space to publish this correspondence in full, but will quote sufficiently to give you an idea of the tyranny of the Archbishop of Cincinnati :

I call on you to publish in the *Catholic Telegraph* of this coming week, in the usual place and type of editorial matter, a declaration of your regrets for each of the three articles mentioned above ; your retraction of all injurious assertions contained in them ; and your express promise, that hereafter you will not allow anything to appear in the paper which may contravene, neither the admonition of the Sovereign Pontiff, nor the prohibition of the Council of Baltimore. It will be necessary to let me see the declaration and promise before it is published, that I may be satisfied of its sufficiency. In case you should not think proper to comply with this requirement, it will become my duty to take what other measures may be needed to abate the scandal. Very respectfully,

Your Servant in Christ,

WILLIAM HENRY ELDER,

Archbishop Cincinnati.

After several communications had passed between the editor and the Archbishop, the editor finally subscribed himself to the following :

“I cheerfully subscribe my name to the following disavowal, so kindly dictated by his Grace: ‘As publisher of the *Catholic Telegraph*, I hereby comply with the requirements of the above letter. I regret the appearance of the articles referred to. I retract (or if you choose, disavow) all of the in-

jurious assertions and inferences contained in them, and I make the required promise, which I will keep loyally and honorably as long as I am connected with the paper. OWEN SMITH.”

The sentence that gave particular offense to the Archbishop was the following sarcastic reflection upon the clergy: “Almost all of the priests of the diocese are looking for big parishes. There is no concealing the fact, there seems to be a perfect mania among them.”

Bishop Gilmour of Cleveland Censures the Editor of the Catholic Knight.—During the Bishop’s absence at the Baltimore Congress some indiscreet writer on the *Knight* penned a criticism on the musical regulations of a neighboring diocese, which brought forth a censure from Bishop Gilmour, of which the editor speaks as follows :

“The Bishop censured us publicly in the press, and from several altars and pulpits, and privately, wherever he got a chance to introduce our name. He went so far as to labor with the merchants to have them refuse to trade with us. He tried to have Catholic publishers refuse to sell us their books; those whose ‘ads’ were in our columns were forced to withdraw their patronage, etc.”

The *Cleveland Leader*, commenting on this, says: “The editor of the *Catholic Knight* supported his Church with whatever ability he possessed, and the first time he manifested the slightest independence of mind, he finds her terrible engines of despotism turned against him. He is feeling the weight of the iron rod he has helped to strengthen. He is forced to swallow a dose of the medicine he has aided to administer to others.”

Archbishop Fabre and the Canada Revue.—The Archbishop condemned the *Revue*, and instituted a

boycott against the paper. The managers of the paper instituted suit against the Archbishop, but the judge dismissed the case upon the ground that "such a high dignitary of the Church as an archbishop, who is the spiritual adviser of many thousand souls, has a perfect right to warn persons under his spiritual charge against pernicious literature, and also to condemn certain so-called Catholic publications which attack his Church." The judge admitted that the plaintiff may have suffered damages, but that, as a professed Catholic, who published what were considered by his spiritual superior improper or unorthodox articles, he could have no cause for redress. Therefore the costs of the suit were levied against the plaintiff.

The above instances are but a few of the many censures which archbishops have administered to editors. When a Catholic editor makes a commendable effort to expose and reform abuses in the Church, it is certain that he will be humiliated by the despot that rules over his diocese. The above letters reveal the spirit of the boycott, the excommunication, and the Inquisition. It is the spirit that has been manifested by Rome from the dark ages to destroy freedom of speech, freedom of press, and freedom of worship. The letters of these archbishops are insults to the freedom and intelligence of our country. I denounce these ecclesiastical interferences and boycotts as public and national outrages.

A Catholic editor dares not write what he thinks unless it be in harmony with the Papacy; he is a

gagged man; he is a subject and servant of the archbishop. His paper is in bondage; it is not a defender of the liberty of our land; it dares not uphold our Constitution.

PROTESTANT PERIODICALS BRANDED.

We have already quoted criticisms, denunciations and anathemas against them from Popes, Councils, and authors, but to refresh your minds upon this subject I will give a statement made by their Mr. Wolff, at the Baltimore Congress, on the non-Catholic newspapers: "Catholics have no more right to read such papers, or permit their children to read them, than they have to associate with irreverent or bad people, or with those who sneer or scoff at the true faith."

Again and again have the laity been warned against Protestant papers in general, but now and then a particular paper is made the object of Rome's vengeance. For example:

Scribner's Monthly Spotted.—From the *New York Catholic Review* of November 2, 1889, we copy the following:

"Catholics must notice with regret the occasionally unfortunate remarks and reflections on the faith that are creeping into Scribner's fine magazine. We look, of course, for partial blunders now and then. Protestant and agnostic editors cannot avoid them absolutely; and we allow for the spirit which has been abroad in the world for nearly four centuries, and which will show itself, even when precautions are taken. But we must protest against such views as are expressed in Andrew

Lang's poem in the November number, and we advise Catholics of spirit to leave that number unbought on the news-stands."

CONCLUSION.

The first Amendment to the Constitution of the United States declares: "Congress shall make no law abridging the freedom of speech or the press." We have learned from the decree of Rome and the censorship of the press that Romanism is an enemy to the freedom of the press and therefore to our Constitution. She claims the right to curse editors and to curse papers. She claims the right to command the laity to withdraw subscriptions and advertisements from newspapers. She claims the right to dictate what shall be published in papers and what shall be read. Is not this presumptuous? Is not this high-handed despotism? Is not this depriving the people of the right to be their own guardians and censors?

THE CENSORSHIP OF THE PRESS IS DEPRESSING TO THE INTELLECT OF MAN.

There is a dignity in being able to say, as did the Apostle Paul: "I am a free man." No Roman Catholic editor can say that. To be dictated to by an ecclesiastical superior is most degenerating to the mental faculties. The editor who is compelled to look to a bishop to know what is right and wrong, and what is fit and unfit for his paper, is disqualified to be a member of our free republic. This censorship is as depressing to communities

and states as it is to individuals. Those who surrender to it cannot be defenders of the liberty of the press. Those who obey these commands must be false to our Constitution and traitors to our Government.

Charles Eaton, speaking on this subject, says : " If a considerable portion of our population shall surrender to this priestly dictation, it will have its injurious effect on all the other portion ; or, if the latter resist its influence, then the effect of a continuance of the dictation will be to stir up strife and conflict between the element which submits and that which manfully perseveres in upholding independence. There will necessarily be conflict in a state where there are rival sovereignties, namely, that of the papal priesthood ruling a large portion of the people on the one hand, and that of the self-governing people on the other hand ruling themselves. And the conflict will wax in intensity till one or the other sovereignty is humbled in the dust."

HOW LONG MUST AMERICANS ENDURE THIS CENSORSHIP ?

Have we no pity for those who are under the power of the Pope ? How long must our daily papers be the slaves of this papal organization ? How long must we submit to this ecclesiastical authority that detests Protestantism ? How long shall we permit this suppression of news to continue ? How much longer must we suffer this unjust discrimination ? Are we to stand by in indifference and excuse ourselves on the ground that this discipline enforced in the Catholic Church is none of our busi-

ness? Have we no duty to perform but to keep silent? Shall we surrender the right that we possess under the Stars and Stripes? Shall we stand idly by and permit these dictators to defy our independence, control and degrade our public press? Shall we suffer woe to come upon us because we refuse to lift our voice and cast our votes against this unjust proscription? Of what service is a free press, if it is not exercised? Of what value is liberty, if it is not to be enjoyed?

Shall we not, as free men, demand an unfettered press, unfettered by every organization that is opposed to our civil liberties, good morals, good citizenship, and the enforcing of existing laws? Shall we not demand a public press that will speak out, without fear or favor, upon the school question and the rights and liberties of American citizens? Shall we not demand a public press free from Roman Catholic editors, and reporters, and sympathizers? Shall we not demand a press that will assist in educating our people and molding our opinions more in favor of home rule than Pope rule? Shall we not demand a public press that will support every movement that favors free speech, free press, free conscience, and a free worship? Shall we not demand a press that is opposed to the dictations of foreign potentates and powers and the arbitrary denunciation, censorship, and government of Papal ecclesiastics?

“This controversy is upon us,” says Bishop Cox, of the Episcopal Church, “and the sooner our people realize it the better, and the sooner the sword

is drawn the better ; the sooner the scabbard is flung to the winds the better ; and the sooner the bridges are torn down, or burned, the better. There is no satisfactory compromise possible. This controversy cannot come to an end until the hand of this foreign ecclesiastical power no longer shall be felt, pressing with its withering touch upon our journalistic literature, and upon all the free institutions of this country, which are as dear as life to every true American citizen."

Oh, my patriotic friends, let us work and pray for a day when we shall have in reality and in truth a free press ; a day when the beams of truth radiating from this free press will dispel the gloom of mental night, chase from the world the superstitions of the dark ages, unmask the tyrannies and gigantic wrongs of despots, wake humanity from its sleepy ignorance, break the bondage of papal reign, and bathe the world in a flood of light, until the triumph of truth shall be complete, and the "wilderness and the solitary place shall be made glad, and the desert shall rejoice and blossom like as a rose."

ROME'S ATTACK ON OUR PUBLIC SCHOOLS.

"I speak as to wise men; judge ye what I say."—I. Cor. x. 15.

I have a little book compiled by a Roman Catholic priest, entitled "Judges of Faith: Christian *vs.* Godless Schools." It is published by a Catholic publishing house, and bears the endorsement of Cardinals Gibbons and Newman, and of many other authorities of the Church. It contains the rulings of more than twenty councils; six or seven synods; two Roman pontiffs; three hundred and eighty high church dignitaries, besides the views of prelates and priests of various ranks. To indicate its spirit we will give some of the choice epithets which it uses in denouncing our public school system: "Godless," "irreligious," "unchristian," "scandalous," "grossly immoral," "filthy," "vicious," "diabolical," "a detestable system," "positively dangerous," "a place where children imbibe the poisonous germs of infidelity and immorality," "your very blood would curdle at the scandal of which they are the scene." On page 9, the author tells us "Catholics will continue building schools on their own grounds" until our school buildings, "left empty by Catholics deserting them, shall be

lawfully acquired and occupied by denominational schools." This little book is of the highest Roman Catholic authority, and has a wide circulation; it is addressed to Catholic parents, and unreservedly commits the Church as the implacable enemy of the public school.

We must mention some special attacks made upon our schools by some of their dignitaries and official organs.

The Catholic *Quarterly Review*, of Boston, says: "We would much rather our children should grow up in ignorance than be taught in a school that is not Catholic."

Freeman's *Romish Journal* says: "Let the public school system go to where it came from—the devil. We want Christian schools, and the State cannot tell us what Christianity is."

The Cincinnati *Catholic Telegraph* says: "It will be a glorious day for the Catholics of this country, when, under the blows of justice and morality, our school system will be shivered to pieces."

Cardinal Manning says: "The common school system of the United States is the worst in the world."

Father Walker declares, "Unless you suppress the public school system, as at present conducted, it will prove the damnation of this country."

The *Catholic Columbian*, edited under the supervision of the Bishop of Columbus, says: "Secular schools are unfit for Catholic children. Catholic parents cannot be allowed the sacraments who

choose to send their children to them when they could make use of the Catholic schools."

Pope Pius IX., in the 45th proposition of the syllabus issued by him in 1864, declares: "That the Romish Church has a right to interfere in the discipline of the public schools, and in the choice of the teachers of these schools." And in proposition 47th, that "public schools open to all children for the education of the young, should be under the control of the Romish Church; should not be subject to the civil power, nor made to conform to the opinions of the age." In proposition 48th, he says: "Catholics cannot approve of a system of educating youth which is unconnected with the Catholic faith and power of the Church."

Edmund F. Dunne, LL.D., said at the Catholic Congress (Baltimore, 1889): "Why should the state ask for the child? What can it do with it? It cannot educate it. It has no power in that direction. . . . That is beyond its charter, beyond its rights, beyond its power." Again he says: "Why should we not love this land? Is it not our own? Is it not under the care of Catholic saints? With a Catholic people this land were surely Catholic."

Bishop Gilmour, at the dedication of the Catholic University at Washington, said: "Catholics are willing to accept the public schools in America as they have done in Europe and elsewhere, *on condition* that an arrangement should be made that the child be taught *religion*." I ask, what religion?

Pope Leo XIII., in a letter to one of his cardi-

nals, dated March 25, 1879, says: "Nor can we here pass over in silence the opening of anti-Catholic schools, with singular effrontery, under our very eyes, even at the gates of the Vatican, the venerated seat of the Roman Pontiffs. In contrast to this licentious liberty so amply conceded to heterodox schools, in ways indirect indeed, but yet supremely efficacious, they endeavor to impede the increase and development of Catholic schools."

I have in my possession a sufficient number of discourses, letters and decrees denouncing our public schools, from Roman Catholic dignitaries, to make a good-sized volume. The hierarchy has thoroughly committed itself against the public school system, and as it is infallible it cannot retreat; to do so would be a refutation of its infallibility.

HOW ROME ATTACKS OUR PUBLIC SCHOOLS.

1. BY ABOLISHING THE BIBLE.

This was the first attack; this the entering wedge; this she has accomplished in many towns and cities. "The Judges of Faith" objects to the Bible, because, it declares, "The very reading of the Bible in the public schools is an attempt to pervert the hearts of Catholic children." Bishop Spotswood says, "I would rather one-half the people of this nation should be brought to the stake and burned than one man should read the Bible and form his judgment from its contents"





THE PRIEST AND THE PARISH SCHOOL.

She claims to be the only Church of Christ on earth, and yet she dreads the Bible. God pity the Church that is afraid of the Bible. Our national independence was won by men who loved God's Book. Our free school system is the result of a Bible-loving patriotism. Our forefathers planted homes, schoolhouses and churches, side by side. They came to this country as a persecuted people, who sought liberty of speech and of worship. Their children studied the school-books and read the Bible. If we must take the Bible out of our public schools, why not take it out of our halls of legislation, courts of justice, public asylums, prisons, etc. If the Bible is, as Andrew Jackson said, "the rock of our liberties," I cannot see how the reading of it would be injurious to our public schools. The Catholics say "it is sectarian," and "Protestant," and "wicked to use it"; therefore, they want it prohibited. Then, why not prohibit the army, because the Quakers say it is wicked?

I am opposed to the union of church and state, yet the separation of the same does not imply a divorce of religion from state. Protestants oppose sectarian instruction in our public schools, yet they do not consider the reading of God's Word as having any tendency to make them sectarian. The reading of the Bible will build up our morals, and yet it will not necessarily make the schools sectarian. If the reading of the Bible will promote the morals of the children, the schools have a right to it.

Daniel Webster declares : "To preserve the government we must also preserve the morals." If the reading of the Bible in the public schools will preserve the morals, then it will hurt the state to dispense with it. One-half of the children in the United States are not in Sunday-schools ; if the Bible would be read in the public schools it would teach these children reverence for God, and reverence for law, and reverence for woman, all of which are "pillars of the republic."

On this subject there should be the widest liberty, and the parents who object to this reading should be allowed to decide whether their children should or should not be present when the Bible is read. Let the Bible-reading occur at the beginning or the close of the session.

But the Catholics have said that the Bible must go. They have protested against the reading of it in our public schools. They have used their political intrigues, and have, to a large extent, accomplished their purpose. The fiery Revolutionary orator, Rufus Choate, once said, "The Bible shall not be taken from our public schools so long as there is a bit of Plymouth Rock left for a gun-flint." Well, Plymouth Rock still stands, but the Bible is left out of many of our schools, and the Rufus Choate patriotism has been trampled under foot.

The Bible is God's book. It belongs neither to the Roman Catholics exclusively, nor to the Protestants, but to both. It was made for all of God's people, and is no more sectarian than the air we breathe or the water we drink. Rome wants the

Bible out of the public schools for the reason that it exposes her iniquities, and because, "You cannot find in it the fundamental dogmas of Romanism. You cannot find in it the priestly or episcopal celibacy. If the Roman Catholic people should read it, they would all see that their priests are not keeping the laws of God in living without recognized families. The doctrine of the Immaculate Conception is not in the Bible. The worship of Mary is not in the Bible; Purgatory is not in the Bible. The Mass is not in the Bible. The Assumption of the Virgin is not in the Bible. Indulgences are not in the Bible, nor Papal Infallibility, nor Extreme Unction, nor the Inquisition, nor Dens' Theology, nor a great deal more that they depend upon. This is the real reason that they object to the Bible: because the open Bible in the hands of the people destroys the wicked pretensions of the hierarchy, and emancipates men from the yoke that neither they nor their fathers have ever been able to bear without being pressed to the ground." (Rev. I. J. Lansing.)

Because she keeps her mutilated Bible from the masses is no reason that we should keep a correct translation from them. This grand old Book has brought comfort to many a sorrowing heart, light to many a dark soul, and salvation to many a lost man. It is the foundation of all just government. It is the ground of our morals. It is, as Gen. Grant says, "the sheet-anchor of our liberties." Then let us treasure it as the apple of our eye.

2. BY DENOUNCING THEM AS GODLESS.

Priest Walker, in a discourse published in the *New York Herald*, in speaking of the public schools, said: "They are Godless, and those who send their children to them cannot expect the mercy of God. You will live to see the day when it will be understood that the parents who permit this great sin will be refused the sacraments of the Church. What! let them die without the rites of the Church? Yes, I say so. I would as soon administer the sacrament to a dog as to such a Catholic." "The Judges of Faith," on page 125, gives a quotation from Archbishop Spaulding, in which he declares that under our public school system our children are practically reared up more like enlightened pagans than as instructed Christians. Priest Frul says: "These so-called public schools are infidel and sectarian. Catholic parents who send their children to them are guilty of a mortal sin." The *Chicago Tablet*, a prominent Catholic paper, says: "The common schools of this country are scenes of moral pollution, and sinks of hell."

Rome's first attack on our public schools was on the ground that they were sectarian because the Bible was read in them; and when the Bible is gone, she declares them to be Godless. It was first too much religion, and now it is not enough. As Mr. Rowland has well said, "Rome makes them Godless, and then objects to them because they are Godless." But is this not a very dangerous argument for her to use? Had she not better sweep her

own door-steps? Had she not better pluck the beam out of her own eye? Whoever brings immorality into our public schools should be exposed and punished. But I must deny the charge that our public schools are "Godless" and "grossly immoral." I must deny that our tens of thousands of public school teachers exert an immoral influence over their pupils. Rome says our public schools are Godless, then I presume she would call her schools Godly. Let us see. As to the relative moral influence on society of the public school system and the Roman Catholic Church and schools, the latter will find that she is the stench of a charnel-house in comparison with the purity of the Rocky Mountain air. She attacks our public schools as Godless, yet three-fourths of our criminals are her children, or are brought up under her influence.*

3. SHE DENOUNCES THEM AS PROTESTANT.

Says one of her writers: "Why should the State support Protestant schools and not Catholic?" But this argument is false. Our public schools are not Protestant. Because a public school teacher is a Protestant does not imply that the school is Protestant, any more than to say because McKinley is a Methodist the State of Ohio is Methodist.

Neither are we to infer, that because a majority of the pupils are Protestant, the school is therefore Protestant. If the denomination of the teacher was considered, then many of our public schools

*See lecture on Romanism and Protestantism.

would be most emphatically Roman Catholic ; but this Romanists are unanimous in denying, for they claim them to be both Protestant and Godless. The public school is not an institution to teach either Romanism or Protestantism, but to teach the common branches, facts in science, history, literature, etc.

4. BY OBJECTING TO THEIR TEXT-BOOKS.

Again and again Rome has attacked our text-books. Again and again she has objected to the history taught in our public schools. She is afraid of history, and desires to conceal her black record. She does not want the rising generation to know that she has murdered from fifty to one hundred million Protestants. She would like to cover up her bloody record in Spain, France, England, Mexico, and other countries. She would like to blot out of existence the terrible story of the Inquisition. She has objected to every history that has given a correct, authentic and full account of the great Reformation.

Jos. D. Fallon, one of the Roman Catholic text-book examiners of Boston, in speaking of Meyer's and Sheldon's Histories, declares: "Two books more inaccurate as historical records, more bigoted and objectionable in their language and spirit, have never been presented for examination to the present text-book committee." Judge Fallon's report on these histories, as well as on Sheldon's History, is merely Rome's charge upon histories because they contain facts, because they are not tortured into

a justification of the ways of the alleged infallible Church. Rome parts faith with the very history she has made. She dare not face her own record. History exposes Rome. It explodes many of her dogmas, such as papal infallibility, temporal power, clerical celibacy, purgatory, indulgences, etc. In the light of history these are unsubstantiated.

Father Malone, editor of the *Colorado Catholic*, made an attack upon Meyer's *Mediaeval and Modern History*. He objects to such historic facts as the following: "The Reformation was the means of freeing Northern Europe from the despotic domination of Rome"; "The Church set herself to the work of exterminating, with fire and sword, the entire people, men, women and children, of the Albigenses"; "Indulgences are remissions of punishment granted to the persons who prefer to pay a sum of money rather than pay the penances imposed upon them by the Church." Mr. Meyer would not change his history; he claims that "history is history," and that it must not be doctored to suit any church or potentate.

The old edition of Anderson stated many facts in history to which Rome objected, and the new edition of Anderson's history was altered to suit the Romanists. In the old edition we read, "King Henry, in order to gain the favor of the Church, caused severe laws to be passed against the Lollards, and one of them was condemned and burned at the stake. This was the first English subject that was put to death on account of his religious opinions"; in the new edition this sentence is

omitted. On page 192 of the old edition we read, "The inquisition was established at Toulouse, and all who refused to conform with the tenets of the Church of Rome were mercilessly punished"; in the new book all of this is omitted. In the old edition we are told "the whole number slaughtered in different parts of the kingdom amounted to thirty thousand" (the author is here speaking of the massacre of St. Bartholomew); in the new edition this sentence is omitted. I could make numerous quotations of this kind, showing that Anderson had to make many alterations that his book might be approved by the Pope and his officials. Swinton's History was driven out of the Boston public schools because it told some unpleasant truths about Rome. Rome has compelled Anderson to change and mutilate his history. She has protested against Meyer's, and excluded it where it was within her power.

President McDowell, of the Colorado Methodist University, says: "It is evident that the attack is simply a part of the determination of Rome to have suppressed every fact in the history of the middle ages which reflects in any way upon the Roman Catholic Church," and he adds, "the Romish Church, from the Pope down, is opposed to our public schools unless she can control them."

As Rome objects to our public school histories, it is opportune to ask what history she would teach. In her History of the United States, by M. Sadlier, more space is devoted to Romish priests than to Lincoln and Washington. His histories of the

United States are more the history of Catholicism in the United States than the history of our rise, progress and victories.* Rome's Bible History tells us "Protestantism resorts to force and violence." Her history of the middle ages is woefully perverted. We look upon the great Reformers as the leading lights of those dark periods, but Rome denounces them as blasphemers. Dickens' Child's History of England was cast out of the public schools of Boston by Rome's text-book examiners; so was Thompson's History of England; and so were other books, for the simple reason that Rome objects to them. Rome objected to Webster's Dictionary until the publishers of that splendid dictionary were compelled to secure Callaghan, of the diocese of Little Rock, to revise and edit everything appertaining to the Church. In the light of these facts, do we want Rome to dictate to our school authorities how to teach our children? Must we sit like belabored hounds and allow Rome to rule us, and to rule us by boycotts, poisoned cups, the midnight assassin, the incendiary's torch, the subsidized press, the sword and the bullet?

5. BY CLAIMING IT IS UNJUST TO BE TAXED
WITHOUT RECEIVING BENEFIT.

The *Freeman's Journal* says: "We do not want to be taxed for Protestant or Godless schools." A priest at Berlin, Wis., boldly said, "The time is not far when the Romish Churches, by order of the Pope, will refuse to pay the school taxes, and

* See article on Text-Books Used in Parish Schools.

sooner than pay the agent or collector will put a bullet through his breast. This order can come at any time from Rome ; and will come as suddenly as the pulling of the trigger of a gun, and of course this will be obeyed, as it comes from God Almighty."

The same sentiment has been expressed by more than one Romanist. Even the *Catholic World* declares, "Education must be controlled by Catholic authorities, and under education the opinions of the individual and the utterances of the press are included, and many opinions are to be forbidden by the secular arm, under the authority of the Church, even to war and bloodshed."

Rome takes her children from our public schools, forces them into the parochial schools, and then cries "unjust taxation." Why do not the Presbyterians, Congregationalists, Methodists and Disciples, who sustain schools and colleges, make the same demand upon the public? Why do not our wealthy bachelors, and wealthy married people who have no children, cry out "unjust taxation"? As regards the matter of taxation, the state deals with her people neither as Catholics or Protestants, neither as married or single, but solely as citizens. The state does not ask whether the taxpayer is Jew or Gentile, a Catholic or a Protestant, married or single. It simply asks that he pay his taxes as an individual. The public school is considered by the state an institution that is necessary for her highest interests, and therefore she taxes her people to support and maintain them.

6. BY PROPOSING A DIVISION OF THE PUBLIC SCHOOL MONEY.

I was told by a member of the Roman Catholic Church that she belonged to a society whose prime object was to work for a division of the public school money. Rome is greedy, and there is no end to her schemes for getting money. She has wormed out of the city of New York more than five million dollars to endow, support and sustain her institutions. Again and again they have proposed a division of the school fund. They claim that such a division between the Protestant and Catholic, *pro rata*, would only be equitable. But do you see to what this would lead? Every denomination throughout the country would claim her share of the public money, and consequently there would be numerous sectarian schools springing up throughout the land, and many of them would be more anxious to maintain their creed and denomination than to educate the children. The various Protestant denominations know the folly of such a proposal and the inevitable results that would follow it, and therefore make no such demands.

Our lamented Garfield said: "It would be dangerous to our institutions to apply any portion of the revenue of the state to the support of sectarian schools," and General Grant stated in 1876 that "We must encourage free schools, and resolve that not one dollar appropriated to them shall be applied to the support of any sectarian school."

7. BY SUBSTITUTING PAROCHIAL SCHOOLS.*

Romanists claim that the public school system is more expensive than the parochial system, and therefore, on the merit of superior economy, they propose the parochial school. In reply, I would say that it is not always economy to buy the cheapest article. It is very questionable as to whether it would be better to have a cheaper Catholic education than to receive a more expensive one in our public schools. The character of the education must be considered, as well as the expense. Were the parochial schools introduced, and all the other sects to start up their schools at public expense, the cost of so many rival schools would probably be far greater than at present. The matter of economy, therefore, should not be considered.

Rome has her parochial schools. She compels her children to attend them; in some places she refuses to confirm children that do not attend them; in other places she refuses the sacrament to the parents who do not support them.

Do you know what Rome teaches in these parochial schools? I was told the past week by a young man who had attended Father Quigley's school that the principal study in that school is the catechism. They begin on the catechism, and unless they know it, other lessons are deferred until it is learned. They seem to live on the catechism. It is like a boarding-house in Virginia, where they have corn bread every meal. More than one Romish

*See Appendix 12.

priest has stated that the catechism is sufficient for the common man to know.

The effects of the parochial school are sufficient to condemn them in the eyes of every intelligent man. Children trained in the parochial schools are more than three times as likely to get into jail than those who are reared in our public schools.*

In the parochial schools the children are taught the superiority of the Pope's flag over the stars and stripes; the superiority of the Pope to the President of our United States; they are taught the catechism more than any other book; they are taught to hate Protestantism.

Mr. Wheeler has made a statement of the illiteracy of eight Roman Catholic and eight Protestant countries, in which it is shown that the illiteracy in the former is fourteen times greater than the latter. The statement is compiled from the data furnished by the reports of the United States Commissioners of Education, the census of 1880, and the Statesman's Year Book of 1887 :†

“Contrast eight Roman Catholic countries, viz., Venezuela, Austria, Hungary, France, Brazil, Spain, Portugal, Belgium and Italy, with eight Protestant countries, viz.: Victoria, Sweden, Switzerland, Netherlands, Germany, Denmark, Great Britain and the United States. The two groups each cover an area of over 4,000,000 square miles; they each contain about 150,000,000 people. In the one group the Romanists show an average percentage of 91.3 of the inhabitants. In the other group the

*See article on Romanism and Protestantism.

†See Appendix 10—Illiteracy.

Protestants show an average of 79.75 of the inhabitants. Each religion is respectively dominant in its own group. But right here the similarity ceases. Night and day are not more unlike. While the average percentage of illiteracy in the Roman Catholic group is 59.61 or over half the population, the average percentage of illiteracy in the Protestant group is only 4.156 ; in other words illiteracy in the Roman Catholic group is 14.343 times greater than in the Protestant."

It is no wonder that Victor Hugo said: "Italy, that taught man how to read, knows not how to read." Father Chiniquy says: "The purpose of Rome is to educate a man just enough so that he will kiss the toe of the Pope." The parochial schools have kept the masses in ignorance. I challenge the Catholic priesthood to point to one Catholic nation where the children have been taught to read and write, and to point to one Catholic nation that stands in the lead in education. The brains of the world, the great books of the world, the great inventions of the world and the great educational institutions of the world are found in Protestant countries. The world has learned that an education, to be broad and universal, must be taken out of the hands of the Romish priests and nuns. The illiteracy of Roman Catholic countries is the best condemnation of parochial schools. History declares them to be failures, utter failures. Then let Rome reform her own schools and bring them up to the standard of our public schools before she asks to be heard.

8. BY SUPPLYING THE PUBLIC SCHOOLS WITH CATHOLIC TEACHERS.

Pope Pius IX. says: "The Romish Church has a right to interfere in the discipline of the public schools, and in the arrangement of the study, and in the choice of teachers for these schools." All of her children do not attend her parochial schools, and therefore she uses her political intrigue and power to fill the public schools with Roman Catholic teachers, that they may, as far as possible, Romanize the American youth. But if our public schools are, as Rome says, too Godless and grossly immoral for Catholic children to attend, then are they not too Godless and grossly immoral for Catholic teachers to teach in them? Through her political power she elects Catholic school boards, and they, playing into the hands of the Catholic Church, appoint Catholic teachers.

Dr. O. C. Brown, of Dubuque, Iowa, addressed an interesting letter to the Catholic Bishop of that Diocese, concerning what the Romanists are doing in Protestant Iowa. These facts Dr. Brown verifies by his personal experience. In this letter he states:

"At Key West, three miles southwest of here, the public school is in the same yard with the Catholic Church. It is taught by nuns, who teach the Roman Catechism as a regular study. At the time of my visit the children were away riding with the sisters on a school-day and in school-hours. At New Mallory, Prairie Creek, and the district next beyond the last (Miss Rooney, Miss McCarthy and Miss Callaghan respectively being

the teachers), the catechism of the Roman Church is regularly taught as one of the studies. I myself have seen it in two of these schools and heard a recitation in regular school-hours. At Bernard, there is a similar state of things.

“At Wilton, near Ashbury, three miles northwest, some years ago a priest of this diocese ordered and secured, through the Catholic members of the school board, the removal of the school from the public building to one which he designated, where he regularly heard recitations in the catechism. Later the same priest appeared at a public exhibition, produced a heavy whip which he had bought, and ordered the whipping of fourteen children in a house crowded with visitors. While the whipping was in progress he stood over the teacher ordering her to ‘lay it on.’ And yet there are those who tell us that such high-handed and outrageous proceedings of priests within your diocese are no worse than the quiet reading of a chapter from the Sermon on the Mount by other teachers. At ‘Holy Cross’ the public school was sold, and the only school there now is one built on church property and managed by Catholic authorities, but paid for by public money. All of these facts and others like them exist, as you know, in this county. At Spruce Creek, Spring Brook, La Motte, Otter Creek, Butler, District No. 3, and many other places in Jackson County, a similar state of things exists. All of these public schools have been perverted to the use of Romanism, so far, at least, as to have the catechism taught in them, in violation of the Constitution of Iowa and of the United States. At Tette de Morte a still greater abuse exists, for there the public school in District No. 2, Jackson County, is in a nunnery.”

We can submit these facts to the reader without

comment. They are concerning the public schools supported by the state. Similar facts can be gathered in every State in the Union. If the Baptist or Methodist Church had done these things, there is not a political organ in the nation that would not ring with indignation. Why are they silent now?

In the year of our Lord 1893, twenty Protestant teachers were ejected from the Troy schools, and Catholic teachers put in. In 1890 there were 1855 public school teachers in Chicago, and 1144 of these were Catholics; Rev. J. W. Allen, of Chicago, writes Dec. 15, 1894, that 75 per cent. of the public school teachers of Chicago are Catholics.

But, you say, why not employ Catholic teachers in our public schools as well as those of Protestant denominations? I would say most emphatically because the Roman Catholic Church is a political party and the Protestant denominations are not. No Catholic school-teacher shall be absolved unless she works in the interest of Rome. Are we not justified in objecting to teachers in our public schools who are avowed enemies to the schools and who are in favor of parochial schools and of state money to support them? This is a most important question. Our school board should be most carefully selected. Before voting, every voter should ask as to the religious convictions of Murphy, or Flanagan, or O'Flaherty, or Mulligan, or O'Brien, or Pat Daugherty. When Mr. Edward Everett Hale was asked if he would not serve as a member of the school board of Boston, he said, "Gentle-

men, I am incapable of being a member of the school board ; I never spent but two weeks in Ireland in my life." Well, my fellow citizens, true patriotism and self-preservation demand that you keep every enemy of our public schools out of the school board as a member thereof, and out of the school as a teacher.

9. BY CONCILIATORY METHODS.

Bishop Ireland recently declared that he was a friend of the state schools, and in favor of the state making laws looking to compulsory education. This will do as a bright side to present to a Protestant public, but the anaconda always covers his victim with slime before he swallows him. We are to accept with a great deal of allowance any such statement. Bishop Ireland said at the Catholic Centenary Celebration, " The great work which the Catholics of the United States are called to do in the coming century is to make America Catholic." The little book called " Judges of Faith : Christian against Godless Schools," contains the endorsement of the highest authorities of the Roman Catholic Church, all of which are unreservedly opposed to the public schools. The Pope has sent Satolli to the United States to assist in settling the school question, and other questions, in favor of the Pope. I for one have never been the least inclined to accept him as an ambassador, because he came from a land where the standard of education is so low, that it is out of sight, when compared to the standard of education in the United States. I have

never taken much to their conciliatory methods. Our public schools are cherished institutions, and essential to the preservation of our liberties. And, when Roman Catholics publicly declare and acknowledge that they are Godless and infidel, they publicly declare and acknowledge that they are enemies of our free institutions, and are in open conflict with Protestantism and Patriotism.

10. BY CLAIMING EVERY PARENT HAS A RIGHT TO
EDUCATE HIS OWN CHILD.

Catholics have much to say on this question. They cry loud and long upon the subject of Catholic conscience. Let us for a moment examine into the rights of the child, the rights of the parent, and the rights of the state. The child has the right to existence, the right to maintenance, the right to a fair education, the right to state protection, and the right to worship according to the dictates of his conscience. The parent has a right to exercise authority over the child so long as he does not conflict with the rights of the child or the rights of the state. The parents has no right to teach the child or allow him to be taught immorality or treason; he has no right to do anything that will lead the child to trample on the rights of others, or permit him to be taught by others any dogmas that will unfit him for good citizenship.

Mr. Owen, in the "School Plot Unmasked," has given us a list of some of the rights of the state. The state has the right to exist and to perpetuate its existence. What is necessary to its existence it

has a right to require. The state has the right to establish universal education as the necessary condition of universal intelligence and social morality. The state has the right to establish a universal system of public schools as the necessary condition of universal education. The state has the right to establish universal use of the means of education by the instruction of all the children in the school.

All of these rights are involved in the right of the state to exist as a society of individuals. A knowledge of these rights should be taught in schools. These rights are not taught in the parochial schools; on the contrary, the parochial schools keep this knowledge from their children, and rob them of the superior advantages offered by our system of education.

Germany maintains one great principle which is beautifully expressed by one of her authors: "National education is a national duty; national education is a sacred duty; to leave national education to chance, church or charity, is a national sin."

Daniel Webster said: "The power over education belongs essentially to the Government. It is one of those powers, the exercise of which is indispensable to the preservation of society, to its integrity, and to its healthy action. It is the duty of self-preservation according to the mode of its existence for the sake of common good."

The Romanist lays claim to violation of conscience by our public school system, and if this claim is honest and just, it should receive candid attention; but if this claim is built upon the sand,

it must fall. Conscience is under law and must be reasonable. The conscience of Protestants and the conscience of the nation must be considered. Is not the Catholic conscience upon the school question considerably perverted? Is it not a most unreasonable conscience that opposes one of the institutions that is necessary for the preservation of the highest interests of the state? Is not the Catholic conscience the conscience of the Pope, a foreign pontiff? We have shown that the public school is a necessity and the Catholic authorities are opposed to public schools; therefore, the Catholic conscience is unjust and unreasonable, and does not deserve consideration. The Catholic conscience demands that their own religion must be taught in the public schools, or the children must attend the parochial schools. Then the question must be, to which does the school belong, to the church or the state? This is one of the real issues.

This conflict between the parochial and the public schools is far deeper than many Protestants are aware of. As Josiah Strong has well said: "It involves the whole subject of education, its aims and methods."

The object of the public school is to make good citizens. The object of the parochial school is to make good Catholics. The public school seeks to give both knowledge and discipline—not only truth, but the power to find truth. The parochial school aims to lead, rather than to train the mind; to produce a spirit of submission, rather than one of independence. The one system is calculated to

arouse, the other to repress the spirit of inquiry. The one aims at self-control, the other at control by superiors. The one seeks to secure intelligent obedience to rightful authorities; the other, unquestioning obedience to arbitrary authority.

Let me give you some of the real reasons why Rome attacks our public schools.

1. SHE FEARS INTELLIGENCE.

She is afraid of coming in contact with Protestant intellect. She prefers her youth to receive separate and priestly teaching. The editor of the *Irish World* claims that there are ten million persons in the United States, who as descendants of Roman Catholics ought to be members of the Holy Mother Church, but are lost to it, and this loss he attributes to the use of the public school. The *Catholic Review*, 1889, said: "The parochial school is necessary because Catholic children cannot be brought up Catholics and attend the public schools. At the present moment the Catholic Church in America depends more on the faith of the Catholic immigrant than on the faith of those who have received their education in the public schools. We see, therefore, no way of making them Catholics, than by the parochial school."

It is evident from their own writers that Romanism goes down before the electric torch of our public schools. Our public school makes intelligent citizens; it makes American citizens; it exposes the superstitions, dogmas and practices of past ages. Where these things are taught, Romanism cannot

stand. Ignorance is the necessary condition of Romanism. The *Catholic World* declared: "The best ordered and administered state is that in which few are well educated and lead, the many who are trained to obedience are willing to be directed, content to follow, and do not aspire to be leaders. We believe the peasantry in Catholic countries, two centuries ago, were better educated, although for the most part unable to read or write, than are the great body of American people of to-day."

A Protestant once asked a fellow laborer, who was a Romanist, the question, "What do you believe, Patrick?" To which Patrick replied, "Shure, and I believe what the Church believes." "Well," asked the Protestant, "what does the Church believe?" "Shure, man," said Pat, "the Church believes what I believe!" "Well, Pat, what do you both believe?" "By my soul, sir, we both believe alike." "And," says Mr. Owen, "implicit faith and implicit ignorance are her condition." This is true, and this ignorance is a power when marshaled by despotic priests, who stand before the ignorant masses with supposed authority to save or damn the poor dupes who are pledged to obey the voice of the Church. Rome's power rests on keeping her people illiterate, on keeping them studying the catechism, believing in relics, holy bones, holy saints, holy water, hail Marys and innumerable masses and indulgences.

2. ROME WANTS TO CONTROL OUR PUBLIC SCHOOLS.

One of their bishops, in writing to the professors of a certain college, declared: "The Church holds herself to be invested with the absolute right to teach mankind. She holds herself to be the depository of truth." The *Tablet* says: "The organization of the schools, their internal arrangement and management, the choice and regulation of studies, the selection of, appointment and dismissal of teachers, belong exclusively to the spiritual authority." Bishop Ireland said to some graduating students at Rome, "We can have the United States in ten years, and I want to give you three points for your consideration." The public schools was one point named.

Judge Dunne, at the Baltimore Congress (1889), said: "The Catholic seal is set on this land forever. . . . Why should the state ask for the child? What can it do with it? It cannot educate it. It has no power in that direction. . . . That is beyond its charter, beyond its rights, beyond its power." Again he says: "Why should we not love this land? Is it not our own? Is it not under the care of Catholic saints? With a Catholic people this land were surely Catholic." Bishop Gilmour, at the dedication of the Catholic University at Washington, said: "Catholics are willing to accept the public schools in America as they have done in Europe, and elsewhere, on condition that an arrangement should be made that the child be taught religion."

I would ask: What religion? Yea! Verily Rome is pushing hard to make Romanism supreme in the nation, to make religion a state affair, to control the press, to undermine our public schools, and to overthrow our liberties. Had she the power she would close our public schools, and compel our children to receive her instructions or do without instruction altogether. And this, too, in the face of the fact, that wherever she has been supreme, ignorance, poverty, degradation, superstition and crime have prevailed.

3. OUR PUBLIC SCHOOL SYSTEM IS ONE OF THE FOUNDATION-STONES OF OUR LIBERTIES.

The hope of our nation lies in the intelligence and morality of the people. Franklin said: "We must educate, or we must perish by our own prosperity." A large per cent. of our crime is committed by the ignorant classes. Ignorance endangers our public institutions, and therefore the United States must suppress ignorance by educating the rising generation. As a result of this, she pays one hundred and thirty-three million dollars annually for the instruction of thirteen million of her children. Our great statesmen have said: "Our public schools are the bulwark of our liberties, and we must consider as an enemy every power or person that would oppose them."

4. BECAUSE THEY AMERICANIZE IMMIGRANTS.

This is peculiarly a function of the common school. It is highly important that we Ameri-

canize the children of immigrants. The public school has mighty assimilating power ; by means of it the children of different races are made Americans. The sturdy Scotchman, the comical Irishman, the substantial Englishman, the honest German, and the polite Frenchman, have widely different characters and ideas ; these are blended into one composite whole by the public school. The public school is supremely important in changing the heterogeneous character of our population into a homogeneous one. Mr. Shaw in the "Roman Conflict," says : "Rome assails the public school because she has lost already four million of people through its agency ; she cannot control the political vote of her people educated there ; she cannot compete with American education in common schools ; she wants a separate education for her own people, as she knows they cannot stand the light of the other system ; as history, science, and mathematics are against her, she wishes to eliminate whatever is opposed to her."

CONCLUSION.

ROME HAS TRIED HER HAND IN EDUCATING AND
HAS FAILED.

For twelve centuries she was the teacher of the world. All the nations of Europe bowed to her authority. They drank of her corruption. Those were dark ages. The dawn of the Reformation marks the revival of science, literature, and learning. The profound minds were the great reformers of

the time. Wycliffe, Huss, Jerome, Luther, Calvin, Melancthon, Knox, Cranmer, Latimer and Ridley were the great scholars as well as the great reformers of their times. The Roman Catholic education has everywhere had a tendency to repress rather than quicken the thought and life of the pupil, and to unfit rather than prepare him for the discharge of the great duties of life. Those who have been educated in their schools drop behind in the sharp contests. Her people do not read many books, nor subscribe to many papers. Josiah Strong says: "Her real attitude towards the education of the masses may be inferred from her course in those countries where she has or has had undisputed sway, and there she has kept the people in ignorance."

The Encyclopedia of Education gives a table of the statistics of thirty countries; of these five are starred as nearly free from illiteracy, and all of them are Protestant. The Roman Catholic countries show as great illiteracy as India and China. Seventy-three per cent. of the inhabitants of Italy, and ninety-three per cent. of the inhabitants of Mexico, are illiterate.

The progress of intelligence in Europe has been made in spite of Romanism. It scourged Prinnelli, for saying that the stars would not fall. It tortured Campanella, for saying that the number of worlds was infinite. It persecuted Harvey, for proving the circulation of the blood. It imprisoned Galileo for his discoveries. It anathematized Pascal in the name of religion, and Montaigne in

the name of morality. It burned millions at the stake because they would not subscribe to its creed. It has tried every way to check the march of intellect. It has rejected nearly everything that has been invented by genius and achieved by knowledge. Some of the grandest productions of literature it has denounced and endeavored to drive out of both private and public libraries. It has gone so far as to excommunicate those who would dare to publish, possess or read such books.

ROMANISM AND PROTESTANTISM ARE WIDELY
DIFFERENT.

Marvin Owen says: "A tree is known by its fruits." We must judge any system of religion by the grade of work it turns out. Stand such men as Sumner, Seward, Lincoln, Colfax, Grant and Garfield by the side of the Kelleys, Morrisseys, Sullivans, etc., and which class of men stand highest in the minds of cultured people?

The public schools teach supreme allegiance to the United States, the parochial schools teach supreme allegiance to the Pope; the free schools float the stars and stripes, the papal schools the Romish emblem; the free schools teach charity for all; the Romish schools teach intense hatred of the Protestants, that they are heretics, that marriage among them is a farce, and that all outside of the Romish Church are to be damned.

The theory of American education is to stimulate thought; to encourage research; to teach a man all he can learn, and to make him self-reliant and

independent. The theory of parochical education is to stifle thought, to suppress research, to limit the education, and to make man dependent upon the Pope.

Our public schools turn out young men and women with high and holy ambitions, and with a mighty stimulus to exertion. The parochial schools turn out men and women with smothered ambitions, and with no incentive to labor. The public school makes such republics as the United States of America. The parochial school makes such countries as Italy and Mexico.

In 1870, in the Protestant countries of Europe, one in every ten was in school, while in the Roman Catholic countries one in every one hundred and twenty-four was in school. In the same year, in the six leading Protestant countries of Europe, there was one newspaper or magazine published to every three hundred and fifteen inhabitants; while in six Roman Catholic countries there was but one to every twenty-seven hundred and fifteen inhabitants. It is a fact, that wherever you institute an honest comparison between Romanism and Protestantism in respect to schools, school systems, general intelligence, general morality, and general prosperity, you have a result most unfavorable to the Roman Catholic Church and schools. We are therefore constrained to say :

PROTESTANTS, STAND FIRM.

1. *Stand for the Bible.* This grand old Book came from God, and came to this country with our Pil-

grim Fathers. The first school planted in the colonies had the Bible in it, and it was never taken out until Rome lifted her finger against it and said, "It must be taken from our public schools." It is a book of wisdom. It blesses everybody that reads it in the spirit of sincerity and truth.

1. *Stand by our Public Schools.* You must stand opposed to electing school boards and the employment of teachers who are the avowed enemies of the public schools. You must stand opposed to giving public moneys to those who seek the destruction of the public schools. You must stand opposed to this despotic and political religion in your homes, in your society, in your business, in your church, and in your politics. I appeal to you from the standpoint of self-preservation, to stand by the public schools.

Let the free schools be undermined, and you remove one of the great corner-stones of our republic. You must have these schools to preserve your liberties, to educate your children, and save them from the power of Rome. These schools you have received as one of the fairest heritages from your forefathers, and you must preserve them as well as the spirit that instituted them. Oh, my fellow Protestants, has the spirit of '76 died out? Have you lost your patriotic blood? Have you ceased to cherish the liberties that cost your forefathers such a great price? Have you forgotten their struggles, their persecutions, their victories? Stand for the public schools. Let the flag of the free heart's hope and home float over them.

Let no treasonable flag be raised on top of the little red schoolhouse. The stars and stripes must not be insulted. Stand by every Roman Catholic that turns his back against the dogmas and treason of Rome and swears allegiance to our country, and unreserved support to our schools and liberties. Oh, men, brothers, patriots, Protestants, stand by the free schools which your fathers bought with their blood. I charge you, stand by them, by your votes, your prayers, your papers, and your pulpits. Raise high the standard of the public schools. Continue to maintain a system superior to the parochial school system.

YOU MUST STAND UNFLINCHINGLY.

You have yielded to Rome's demands five of our best histories and the Bible. Are you to keep on yielding? Rome will not stop demanding until she has complete control. You must call a halt, turn over a new leaf, regain your lost ground, and maintain your free schools, your free Bible, your free press and your free church.

SATOLLI AND HIS MISSION TO AMERICA.

The present Pope was once a professor in a Jesuit college; Satolli was one of his pupils. A strong attachment was formed between the professor and the student. Satolli afterwards occupied the chair of professor and won success in difficult research. He has been under the eye of the Pope during his whole life.

HIS PERSONAL APPEARANCE.

John Talbot Smith says: "Satolli is physically a plain, unpretentious individual, very Italian in appearance, and without any peculiarities that might indicate the prince of the Church or the diplomat. His eyes are small; his mouth is wide to the point of ugliness; his skin is dark and sallow; his figure is lean, and possesses the Italian suppleness and grace."

HIS OFFICIAL POSITION.

Satolli holds as high an office and as great a rank as can be bestowed by the Roman Catholic Church, with the exception of the papal chair. He is the official head of the Catholic Church in America. He is the Pope's representative in America. He has established his headquarters in Washington,

and has there raised the papal flag. He considers it a great privilege to be a friend of the reigning Pontiff, and on the other hand, the Pope considers him as obedient, trustworthy, and as representing Romanism exceedingly well in America. As the Pope's delegate to America he enjoys a salary of five thousand dollars a year, wears a royal robe, and speaks with authority.

HIS WELCOME TO THIS COUNTRY.

He came over in October, 1892, and on his arrival was greeted by a Government vessel as a representative of the Pope. Harrison and Cleveland were candidates for the Presidency. The chairman of the Central Republican Committee was a Roman Catholic, and the chairman of the Central Democratic Committee was also a Roman Catholic; the affairs of politics seemed to be between Satan and the Devil. Things were in a bad way. The Roman Catholics held the balance of power, and both parties were bidding for votes. The papers heralded the coming of Satolli. Since his arrival he cannot pack his gripsack, or say a dozen words in public, but a half column is devoted to him in the Associated Press dispatches.

To illustrate this statement we will give one among many instances—his visit to Waterbury, Conn. The report of his visit appeared in our daily press, and I shall present it as told by the New York *Christian Advocate*, a paper that stands firmly upon American principles:

“Monsignor Satolli, dressed in the robes of an



MGR. SATOLLI.

Photographed by Jas. L. Breese from a portrait by A. Muller Ury.

Copyright, 1894, by Jas. L. Breese.

Permission granted Feb. 20, 1895.

archbishop, with a gold cross hanging upon his breast from a chain about his neck, stood many hours, while the people filed by him at the rate of thirty-three a minute. He received everyone with a smile of welcome, and to all he extended the ring worn upon the third finger as the insignia of episcopal authority. (The kissing of this ring signifies the union of Jesus Christ with the Church, and of the Church with the people.)

“ After music, the members of the common council grouped themselves about the archbishop, and the mayor addressed the dignitary in a speech offering to him, in behalf of the corporation, its officials and people, a hearty welcome, and then said: ‘I can assure you that we more than appreciate the high honor conferred on the city and its citizens by your kindly visit, affording the opportunity of meeting and greeting the representative in America of his Holiness, Pope Leo XIII., and of showing our respect and admiration for one so distinguished in position and so famed for the learning and wisdom which have marked the administration of the duties of his high and important office.’ ”

During his sojourn in Waterbury, he visited the parochial schools and blessed the children, and also the high school, and after addressing the teachers and board of education in complimentary terms, he commended the parochial schools in the following language :

“ The state does all within its power and beyond doubt wishes to encourage all institutions that are builded upon the American spirit and obedient to the scholastic law, whose object is to protect and assure moral and religious education—and such institutions are Catholic schools. In the domain

of instruction and education, church and state go hand in hand, working together for the purpose of forming citizens worthy of this country, and sincere believers of the Catholic religion."

Says the editor of the *Advocate*:

"That the mayor of a city speaking for its whole population, should presume to utter such a speech, surprised us when we looked into the matter. The present mayor of Waterbury is an Irish Roman Catholic, the board of aldermen and common council that gathered about the monsignor are about half of them Roman Catholics, and could easily be so wholly, except for the division into wards that exists in Waterbury. The non-Roman Catholic members seem to be so dominated that, with one or two exceptions, they dare not raise an objection to being led in the triumphal train of a Roman Catholic pageant. The city clerk is a Roman Catholic; the treasurer, auditor, sheriff, prosecuting attorney, the street inspector, the chief of police, most of the policemen, the town clerk, the clerk of the court of probate, and various other town officers are Roman Catholics. The chairman of the board of education has been for several years and now is the Rev. Father Mulcahey, pastor of a Roman Catholic Church. The treasurer, clerk, the chairman of the committee on text-books, and a majority of the school district finance committee, are Romanists."

Now I would like to ask all true Americans what they think of this? What do you think of Satolli going and being received as an envoy from the Pope, wearing official robes, of praising his schools, and his Church, and receiving from the public authorities a welcome and praise that should be

given, under such circumstances, to no one except to a representative of Uncle Sam?

HE IS A DIPLOMAT.

Whoever takes him for a fool, is mistaken; whoever wagers that he is more in sympathy with our free institutions than he is with the Pope, will lose his money. He is a trained diplomat. He is an accomplished man of the world. He is acquainted with the thought of the time. He is a full-fledged Romanist, and as such knows how to make the worse appear the better side, and how to change his tactics to suit the occasion. He has the history of Romanism and the policy of the Pope at his fingers' ends, and with flexibility he adapts it to the surrounding circumstances.

HIS MISSION TO AMERICA.

1. TO STATE THE POPE'S RULINGS.

Satolli said at the World's Columbian Catholic Congress, "Study the encyclicals of Pope Leo XIII., . . . hold fast to them as the safest anchorage. The social questions are being studied the world over. It is well they should be studied in America, for here do we have more than elsewhere the keys of the future. This no one understands better than the immortal Leo, and he charges his delegate to speak out to America words of hope and blessing."

The Roman Catholic Bishops of America, or at least some of them, particularly Bishops Spaulding,

McQuade, and Corrigan, have been hinting at and desiring home rule in the United States, but Satolli's decisions will settle this question.

When Bishop Keane, of the Catholic University of Washington, returned from a visit to Rome and the Pope, he was reported as saying that it is the Pope's intention to firmly establish and maintain the Satolli delegation in the United States, to enlarge the powers of the apostolic delegate, and to make them commensurate with the extent and character of the country. The Bishop also stated that the Pope expressed great gratification with Satolli's work, and that he takes great interest in the political and religious affairs of America, and claims that America will be the bulwark of the Catholic Church of the future.

2. TO DO FOR AMERICA WHAT ROME HAS DONE FOR OTHER COUNTRIES.

Satolli is reported as saying, "What Rome has done for other countries, she will do for the United States." His biographer in *Munsey's Magazine* says: "Pope Leo rendered important services to the French Republic in two recent crises—so important in the opinion of Chas. A. Dana, that without it, the republic would not have weathered the storm. It may yet appear that in the appointment of Satolli to the American mission, he did the people's cause another notable service."

I do not doubt that Rome intends to make an effort to do for America what she has done for other countries. She has degraded Spain, Italy,

and Mexico, and now she pledges herself to degrade the United States. She proscribes the religious liberty of the Protestants in the capital of Austria, and she would like to do the same here.

A. D. 1893, the Rock River (Ills.) Conference of the M. E. Church sent a letter to the Pope requesting him to use his influence to give the same protection to Protestants in South America that Protestants give to Romanists in the United States. One year passed away, and as no reply was received, a member wrote to Archbishop Ireland and Delegate Satolli, asking them to bring the action of the Conference to the notice of the Pope; receiving no replies to these letters, a registered letter, signed by all the members, was sent to Satolli, to which he replied: "Your letter of June 22d and document dated July 12th came duly to hand. The enclosed copy of the encyclical letter of our Holy Father is, I think, the most fitting reply I can make." The reply not being satisfactory to the committee, the Rock River Conference and several other conferences have strongly expressed themselves on the subject of religious liberties.

This action of the Pope and his representative is sufficient to convince American Protestants that Rome would like to do for the United States what she is doing for the Protestants of Peru, Ecuador and Bolivia: *proscribe their religious liberties.*

3. TO SETTLE DISPUTES.

When he came to America, Romanism was in a congested condition. McGlynn and Corrigan were

in trouble; priests were groaning under the tyranny of bishops; many of the laity were objecting to the parochial school system; immigration had brought many Catholics of different races to our country, and they were keeping up their different tongues, customs and quarrels of Europe; these jealousies, contentions and disputes were continually traveling across the sea to Pope Leo, and therefore he found it necessary to send a delegate to America who would be eyes and ears for him.

It is now in order to make a statement of some of the disputes he has settled.

1. *The McGlynn Case.*—The excommunication was removed, McGlynn denied what he said, he praised the Pope, and the people were deceived. Satolli promised McGlynn if he would go to Rome he would have his place back again. He came back from Rome, and was denied the privilege of appearing at the altar as a priest, because of Corrigan's power and the failure of Satolli to keep his promise.

2. *Priest Phelan and the Bishop.*—Over two hundred priests brought charges against their bishop for innumerable and unmentionable crimes. Justice was promised the priests. Phelan fought the bishop as best he could; he believed justice was on his side. But when the decision came he had to lick the dust and be told that "consecrated lips do not lie," and the whole matter was hushed up, and no one knows the true state of the case.

3. *The Trouble with the Archbishops at the Palace in New York.*—Satolli appeared with authority. The

archbishops withstood him to his face ; he claimed they did not understand him, and asked them to wait and hear from Leo. When the message came from Leo, Satolli had sole power, and Archbishop Corrigan had to swallow his own word, and give Satolli a welcome and professed friendship.

4. *Priest Smith's Trouble at Paterson, N. J.*—Trouble for a long time had been brewing between Priest Smith and his congregation. The latter appealed to Satolli, and a committee waited on him in the Vatican on the Potomac. He referred the case to Archbishop Corrigan, and gave the committee a letter purporting to be to that effect. But before leaving the room, the letter was opened in Satolli's presence ; it was in Latin, and to the astonishment of the committee, instead of transferring the case, it indorsed and approved Priest Smith. A sensational scene occurred. The committee told Satolli that such methods would do in Italy, but they would never do in America. The apostolic delegate then promised that he would settle the case within two months, which promise he never kept.

Some months after the above scene occurred, Satolli stopped with Priest Smith on his way from Montreal. A committee of sixteen men forcibly entered the priest's residence, and refused to leave until they saw Satolli. A lively conversation ensued, and Mr. Gibson, the spokesman for the committee, said : "It is an outrage to send a man here from Italy, who cannot speak the English language, to settle church matters in America." To this Satolli replied : "You insulted me by

bringing into my presence an apostate" (alluding to the interpreter who had gone with the committee to Washington); to which Gibson replied: "You will make more apostates than converts. It is an outrage to American citizenship that after you have promised to settle our troubles you have come here on a social visit to Smith, who is banned by the whole city. The American head of the Church must treat the people here as Americans, and not as foreign slaves." The *New York World*, from which we quote, says that the delegate's eyes blazed, his face turned deathly pale, and his lips compressed. He began to ascend the stairway three steps at a time, and when half way up, he caught his foot in the trail of his long silk gown and fell on the steps, and the enraged Gibson shouted after him: "Isn't that a dignified position for the head of the Catholic church of America? Work of this kind will result for the Church at large in much the same way that the trouble in this miserable creature Smith's church has resulted for this bleeding and outraged congregation." This incident shows how helpless the Catholic laity are, and how little Satolli cares for his promises.

5. *The Saloon Question.* In Ohio he stands for temperance, and in New York for the saloon. In Ohio he stood by Bishop Watterson, who ordered that Roman Catholics who sell liquor should suffer reproach in the Church of Rome. In New York City he winked at Corrigan and the corrupt Tammany Ring.

To the temperance people he professed temper-

ance. But when the saloon-men said they would neither get out of the Church nor out of the business, and claimed that they were the best supporters of Rome, it behooved Satolli to do something pleasing to please the saloon-men; and in order not to get mixed up in the papers, Mgr. Schroeder, a professor of theology at the Catholic University at Washington, speaking with authority for the delegate, explains that Satolli's letters were written only in defense of Bishop Watterson's authority, and then adds: "The Catholic Church has never condemned the reasonable and moderate use of spirituous beverages, nor has Mgr. Satolli, who is not a total abstinence man, but 'takes a little wine for his stomach's sake,' etc. Furthermore the apostolic delegate has 'never declared it a scandal for Catholics to conduct a saloon,' never decreed that spirituous liquors should be banished from Catholic houses or Catholic societies, or that Catholic saloon-keepers, because of their business, should be excluded from Catholic societies."

And so the great ado that was made about rum-selling by Romanists has passed by, and they continue to sell and drink liquor. A Catholic saloon-keeper in Cincinnati, O., publicly said "that every German Catholic Church in that city was built by the proceeds from the sale of beer."

Mr. Fulton says: "Satolli admits that he uses strong drinks, and is ready to put the saloons under the ban and sell them a dispensation, and that he stood by Bishop Watterson in his actions and not by the principles of temperance." This

little account of Satolli and the temperance question shows that his religion is sufficiently flexible to stand for temperance in Ohio and for rum in New York.

4. TO MAKE THE CATHOLIC BODY OF ONE LANGUAGE.

John Talbot Smith claims that it is Satolli's mission "to make the Catholic body of one language, of one habit, of one country." It is pertinent to inquire, "What the language?" Smith says: "He is very Italian in appearance, and his public addresses are delivered in severe and elegant Latin." It appears that on nearly all public occasions he has spoken in Latin. How then is this Italian, who was brought up in a papal court, who is representing the interests of a foreign power, and who is limited in his knowledge of English, to make the Americans of one language, unless it be the Latin language? If it is the English language, would it not be advisable for him to speak in English, adopt English customs, wear English garments and have the English tongue used in the Catholic service, and have their decrees, etc., all printed in English? I feel a little like the Catholic saloon-keeper in Cincinnati who insisted that "the Church be consistent."

5. TO ENCOURAGE AND SUPPORT PAROCHIAL SCHOOLS.

Thanksgiving Day, 1893, a reception was tendered Satolli in the city of Washington. At this reception the public press reported Satolli as saying:

“The more public opinion, and the Government, will favor Catholic schools, more and more will the welfare of the commonwealth be advanced. The Catholic educator is the surest safeguard to the permanence throughout the centuries of the Constitution, and the best guide of the republic in civil progress.”

The Catholic weekly papers report him as saying: “The Holy See, far from condemning or treating with indifference the public schools, desires rather, *that by the joint action of civil and ecclesiastical authorities* there should be public schools in every State, according as the circumstances of the people require, for the cultivation of the useful arts and the natural sciences; but the Catholic Church shrinks from those features of the public schools which are opposed to the truth of Christianity and to morality; and since in the interest of the society, itself, these objectionable features are removable, therefore not only the bishops but the citizens at large should labor to remove them in virtue of their own right and in the cause of ‘morality.’ We [*i. e.*, the Pope and I] further desire that you strive earnestly that the various local authorities, firmly convinced that nothing is more conducive to the welfare of the commonwealth than religion, should by wise legislation provide that the system of education which is maintained at the public expense, and to which therefore Catholics also contribute their share, be in no way prejudicial to their conscience or religion. We do not think that anyone hereafter looking into these things clearly, will let Catholic parents be forced to erect and support schools which they cannot use for the instruction of their children.”

What do you think of these statements, coming from the head of the Roman Catholic Church in

America? He is the friend of the Pope, and his mission is to establish the Pope's claims in this country. Pope Leo, in an encyclical to the Bishop of New York, printed in the daily press in June, 1892, said :

“All agree to deny that neutral schools, *i. e.*, schools devoid of all religion, may be approved; on the other hand, all favor denominational schools for countries inhabited by Catholics and non-Catholics, *i. e.*, schools in which children are duly taught religion by those whom the bishops judge fit for such teaching. Hence, your chief duty, venerable brothers, is, in union with the other bishops of the United States, to put in common your counsels and efforts to obtain that Catholic children do not frequent schools where religious instruction is altogether omitted, and there is evident danger of moral perversion. We desire that you should endeavor to induce those who govern in your various States, and honestly acknowledge that of all things the most salutary to the republic is religion, to secure by wise legislation such a mode of teaching as shall not offend the religion and conscience of Catholics, who, equally with their non-Catholic fellow-citizens, furnish the means of education. We have conviction, based on the fair-mindedness and practical prudence of your countrymen, that they can be easily brought to lay aside suspicions and prejudices offensive to the Church, and to recognize freely the services of that power which dissipated pagan barbarism with the light of the gospel, and created a new society with all its glories of Christian virtues and human culture. Such consideration will, I hope, lead every man in your country to the conclusion that the Catholic parents should not be forced to build and support schools

and institutions they cannot use for the education of their children."

Lest the bishops of America should be in doubt as to Satolli's position, the Pope states :

"The principal propositions offered by him (Satolli) were drawn from the Third Plenary Council of Baltimore, and especially declare that Catholic schools are to be most sedulously promoted, and that it is to be left to the judgment of the ordinary to decide according to the circumstances when it is lawful and when unlawful to attend these public schools."

He added, moreover, "that these decrees, in so far as they contain a general rule of action, are faithfully to be observed, and that although the public schools are not to be entirely condemned (since cases may occur in which it is lawful to attend them), still every endeavor should be made to multiply Catholic schools and to bring them to perfect equipment. But in order that in a matter of so grave importance, there may remain no further room for doubt or for dissension of opinions, we again, so far as need be, declare that the decrees which the Baltimore Councils, agreeably to the directions of the Holy See, have enacted concerning parochial schools, and whatever else has been prescribed by the Roman Pontiffs concerning the matter, are to be steadfastly observed."*

In an article in the *North American Review*, December, 1894, Satolli, speaking of the parochial Catholic system in Rome, says :

"The Directive Council, faithful and wise interpreter of the instructions of the Holy Father, has made it a special care that the pupils should be preserved from a doctrine and system which might in-

*See Appendix 12.

still into their youthful hearts discouragement and doubt. It therefore selects the text-books with the greatest circumspection, and when it has been compelled by law to adopt any one that is erroneous or lacking in principle, it has strictly enjoined the professors to make the necessary corrections and observations when explaining the same."

In this article the cunning and subtlety of Rome appears. Satolli insinuates that the system of government schools breeds discouragement and doubt, and some of the text-books are both erroneous and lacking in principle. It is the same attitude of Rome toward the public schools of the United States. In closing the article, he says:

"The supreme end of these institutions, which is religious and moral education, has not been neglected in the regulations, programmes, books, or methods of teaching; and it has been their special aim to deviate as little as possible from the national traditions which so harmoniously combine faith and science, and to furnish the boys and girls of the new generation with that grade of culture which is best adapted to their social position."

Here we are told that the supreme end of the Catholic school system in Italy is to teach religion—the Roman Catholic religion—and for this purpose, great care has been exercised in providing books, programmes, etc., and, of course, the Catechism has not been overlooked. Patriotism takes either a second place or is entirely omitted.

He also says that they deviate as little as possible from national traditions. Why not say papal traditions? The sentence, "The national traditions which so harmoniously combine faith and

science," will suggest to every student of history, Galileo, Bruno, and others.

And what parochial schools have done and are doing for Italy, they will do for America. That Satolli and his supporters are doing their utmost to create a sentiment in favor of the division of the public school money in the United States is evident, not alone, by what has been said, but by what has been done:

In the year 1893 a circular was issued in Maryland, appealing to the legislature of that State, asking for a portion of the public school funds of that State to aid in the support of parochial schools. The circular was said to have been indorsed by Satolli. The circular deplures the absence of religion in the public schools, asks that the consciences of Catholic parents be respected, and that none be taxed without deriving therefrom a corresponding benefit.

The New York correspondent of the *St. Louis Republic*, A. D. 1893, says that Dr. Walsh, the editor of the *New York Sunday Democrat*, and D. A. Spelacy, were engaged in obtaining signatures to a petition addressed to the legislature of that State, that was approved at Rome and by the cardinals and bishops in all English-speaking countries, as well as by some of the most noted dignitaries of France and Germany. This bill received upwards of a million signatures, and its purpose was, in the words of Dr. Walsh, "to get the members of the legislature on record on this question." The papers from which I quote do not give a copy of the bill,

and I do not know what became of it ; but this I do know, that in September, A. D. 1894, there was presented in the New York Constitutional Convention the following amendments to the educational article :

Forbes' amendment, providing that the section forbidding the use of public money for sectarian schools shall not apply to orphan asylums or institutions for the care of persons under sixteen years old.

Lauterbach's amendment, providing that the sectarian section "shall not apply to orphan asylums or correctional institutions, in which education is incidental only."

Marshall's amendment, authorizing the appropriation of public money for secular instruction in orphan asylums and reformatories.

Carter's amendment, providing for the election of the superintendent of public instruction by the regents.

These amendments were defeated by a bare majority. Lengthy discussions followed these proposed amendments, in which the subtlety and policy of Rome were manifest. Although the majority was small, yet it was sufficient to say that the liberties of New York were saved from the most serious peril. By a subsequent vote of 77 to 60, the educational article in its original form was ordered to the third reading, and it now stands as follows :

"Neither the State, nor any subdivision thereof, shall use its property or credit or any public money, or authorize or permit either to be used, directly or

indirectly, in aid or maintenance, other than for examination or inspection, of any school or institution of learning wholly, or in part, under the control or direction of a religious denomination, or in which any denominational tenet or doctrine is taught."

I have said sufficient to convince Protestants that this friend of the Pope is here to meddle with our free institutions; he is here to tell our American children "when it is lawful and when unlawful to attend the public schools"; he is here to secure by wise legislation such a mode of teaching as shall not offend the religion and conscience of Catholics; he is here to convince Americans that Catholic parents should not be required to build and support schools and institutions which they do not use for the education of their children; he is here to mold and frame public opinion to suit the Holy See; he is here to take a hand in the government of our country; he is here to look after the Roman Catholic schools among the Indians, and to see that the Government continues its appropriations to support them.

CONCLUSION.

There are some things that Satolli has failed to do that should have been done. He has tithed mint, anise and cummin, and omitted some of the weightier matters of the law. When the great strike was raging and three hundred thousand people were crying for bread, and fully two hundred and fifty thousand of them were Roman Catholics, Satolli and his bishops, who represent the Holy Mother Church, and most of whom are rolling in wealth, did not

come to the rescue of the poor sufferers. This, in my mind, was a grave sin of omission on the part of the man who claims to represent the Vicar of Christ. During political campaigns and elections the Romish hierarchy controls and directs the votes of their poor people; but when these poor people are threatened with starvation, the same hierarchy maintains indifference.

SATOLLI THE AMERICAN POPE.

The interests of Rome are so great in the United States that according to Bishop Keane, it has become necessary for the Pope "to establish a papal legation in Washington, commensurate with the extent and character of this country."

Now if this little Pope contemplates recognition as a representative power at the hands of the people and Government, I believe that forty million patriotic voices in the United States will thunder their objections in no uncertain sounds.

Must Washington become the home of the Pope? Must it be dominated by Roman Catholic influence? Must our Declaration of Independence against foreign power be of no avail?

It has come direct to me from Catholic lips, that many Catholics believe that Satolli will be the next Pope, and will establish the Vatican in America, and that his presence here and work are looking to that end. The report may receive some credence in view of the statement made by one of their dignitaries that America is the only place where the Pope rules.

These pretenses and presumptions are becom-

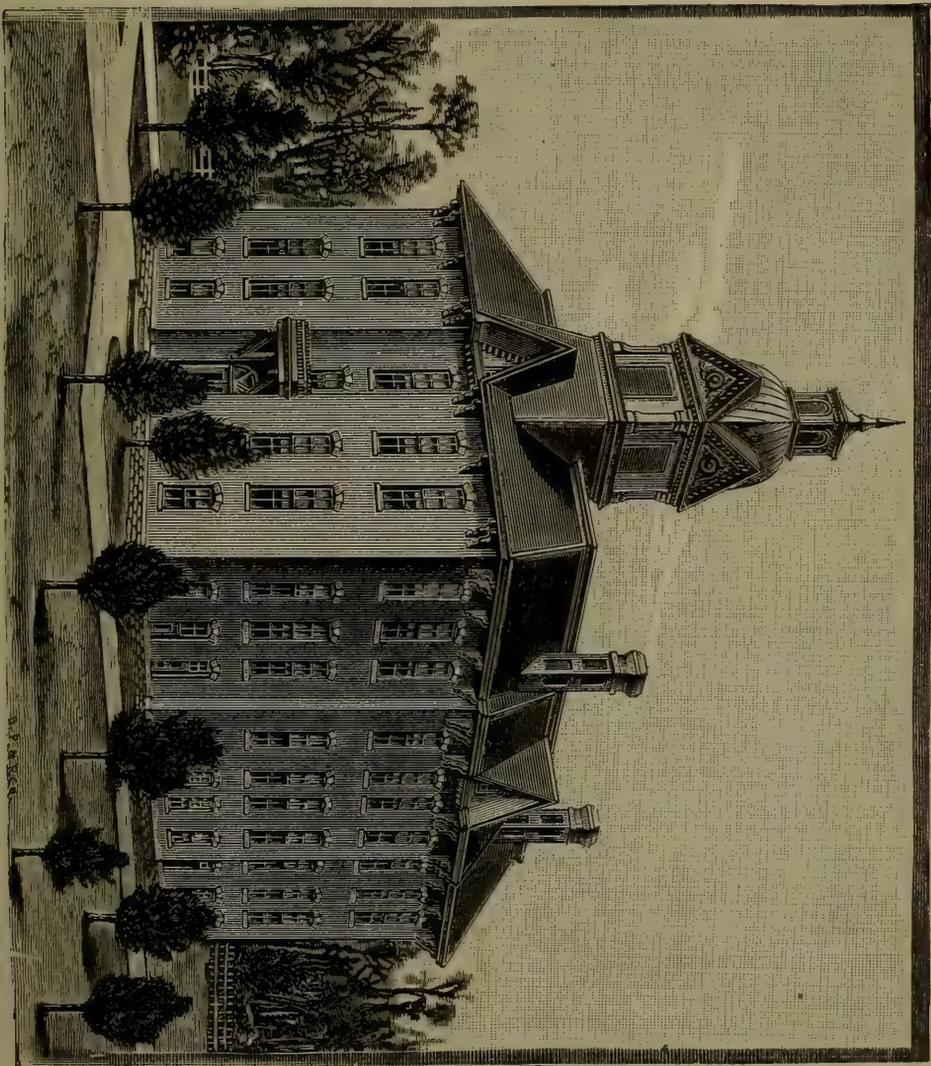
ing too numerous and daring for patriotic Americans to allow them to pass unnoticed ; and before our country commits suicide it is time that Protestants are exercising their power, politically and otherwise, to prevent this papal delegation, whose sworn doctrines are against our liberties, from obtaining recognition as a Church at the hands of the United States. It is high time that Protestants are watching the movements of the Roman Catholic bishops, priests and plotters. It is also time to watch Protestant editors and politicians who are courting the favors of Rome, and are denouncing all efforts to preserve our liberties, and are saying nothing against the Jesuitical influences that are undermining them.

THE BATTLE IS ON.

Rome has made the attack ; she has sent her generals to lead an army that counts its numbers by the millions against our national institutions. The battle is on. And unless Rome calls off her dogs of war this whole continent will soon be in the throes of a terrible struggle. Rome has started an agitation in this country that is awakening the largest lion on the face of the earth—Protestant America—and remember my words, when this lion is fairly aroused, shakes his mane, lifts his paw, and gives his roaring command, the struggle will continue until every Jesuit will be forever banished from this beautiful and fair land.

SHALL WE GIVE UP OUR PUBLIC SCHOOLS?

Shall I ever cease to praise our public schools?
Shall I forget the old schoolhouse at the cross-



THE PUBLIC SCHOOL BUILDING.

roads that I attended for twelve years? Shall I forget those happy days? Shall I forget how the children mingled together in their innocent sports? Shall I forget how they plucked the wild grapes as they grew purple in the kisses of the autumn sun? how they vied with each other in their studies? and how they were taught to love our great country, with its common interests and common perils? My right hand will forget its cunning before I shall forget that old schoolhouse, and my tongue will cleave to my mouth before I shall cease to sound the praises of our public schools. Out from these schools have come our ablest men, our strongest patriots, our purest daughters, our sweetest wives, and most devoted mothers. And the man that dares to call them "Godless," "eternally debauched" and "grossly immoral," may just as well call our Constitution "Godless," and our people "Godless," and he may just as well take you by the throat and raise the assassin's knife.

This question means a life or death struggle to Protestantism or Romanism in America. It has resolved into a few simple questions: Shall the patriotic Roman Catholic laymen be cheated out of their birthrights by a foreign potentate? Shall Protestants permit this Italian meddler and his bishops and priests to throw dust in their eyes? Shall they give up the public school for the parochial school? Shall they surrender their accurate histories for falsified histories? Shall they exchange honest school boards and honest teachers for packed school boards and intimidated teachers?



Shall they surrender the stars and stripes for the papal emblem? Shall they give up their liberties to priestly interference? Shall they permit the Pope to make his future home in America? Shall we be loyal to our Constitution or to the papal hierarchy? Shall we stand for the land of independence, or for the land of Popes, hand-organs, monkeys, ignorance and assassins?

Shall we sit idly by, or speak like patriotic Christian citizens until there shall be such a volume of public sentiment created against Satolli that he will hasten back to Italy, where he may wear his little red hat and enjoy the papal influence that has reduced the citizens of Italy to such a low level that scarcely ten per cent. are able to read and write.

Satolli, go! for don't you know
You are not needed here?
Our schools—our hope—don't want the Pope
To take the helm and steer.

With level head, our fathers said
"A state without a king"—
Their children say to you to-day,
"Your words lack loyal ring."

No priest for state, no ablegate,
Our politics shall stain;
Now tell the Pope, "Haul in your rope
And pull me back again."

Submit our schools to Roman rules?
No! Rome shan't interfere;
Your church is free, and so are we;
Our rights to us are dear.

Go, Satolli, go back to Italy!
Thou friend of the Pope, go!
Now pack your traps and tighten straps:
The show is over—go!

—*Prof. H. H. Lincoln.*

WHAT GREAT MEN HAVE SAID OF ROME.

In this chapter we present to our readers pungent extracts on the subject of Romanism from the writings and speeches of some of the world's greatest statesmen, generals, authors, reformers, theologians, et. *Read and reflect.*

THE NEXT CONFLICT.—If the liberties of the American people are ever destroyed, it will be by the power of the Roman clergy.—*Marquis de La Fayette.*

THE JESUITS.—The Jesuits constitute one of the wisest, shrewdest, and most dangerous organized bodies of men to be found in this world.—*Prof. L. T. Townsend.*

THE THIRD CONFLICT.—This country had its first conflict for its independent existence; its second for its unbroken unity; the third will be for its institutions.—*Dr. Philip Schaff.*

NO COMMUNION WITH HERETICS.—No Roman Catholic does, or can, give security for his allegiance or peaceful behavior. His argument is based on the maxim of the Romish Church, that "no faith is to be kept with heretics."—*John Wesley.*

THE PAPACY.—Under Antonelli's guidance it is like the subterranean sewers of large cities: it carries all the filth. When it is stopped and filtered, it spreads infection and death.—*Gattina*.

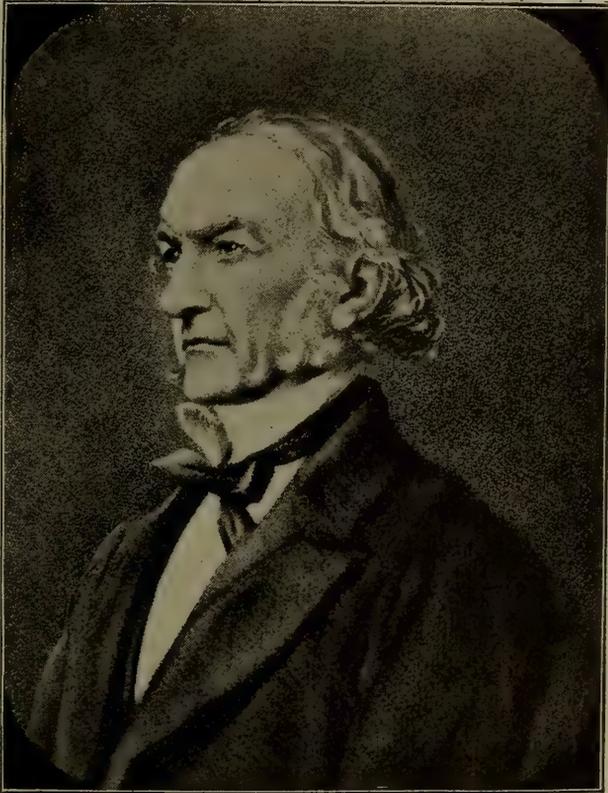
POPERY A POLITICAL POWER.—Popery is a political system, despotic in its organization, anti-democratic and anti-republican, and cannot, therefore, exist with American republicanism.—*Prof. Morse*.

POPERY AN ECCLESIASTICAL AND POLITICAL POWER.—Popery is a double thing to deal with, and claims a twofold power, ecclesiastical and political; both usurped, and the one supporting the other.—*John Milton*.

POLITY OF ROME.—The polity of the Church of Rome is the very masterpiece of human wisdom. . . . Among the contrivances which have been devised for deceiving and controlling mankind, it occupies the highest place.—*Macaulay*.

SPANISH CATHOLICS IN COLORADO.—We have mediæval Spanish Catholicism voting in Colorado. If the spirit of the Lord descends with tongues of fire on a Christian College in the New West, it is likely that one of the tongues will be Spanish.—*E. P. Tenney*, President Colorado College.

NEVER SURRENDER THE PUBLIC SCHOOLS.—The surrendering of our free school system, the dividing of the public funds, the recognition of sects in the administration of the Government, would be the death-blow of the republic, would mark the failure of the American experiment.—*Gail Hamilton*, in *North American Review*.



GLADSTONE.

THE BIBLE.—To all the decisions of Fathers, of men, of angels, of devils, I oppose, not the antiquity of custom, not the habits of the many, but the Word of the Eternal God—the Gospel—which they themselves are obliged to admit. It is to this book that I keep—upon it I rest—in it I make my boast—in it I triumph over papists.—*Martin Luther.*

SHERMAN'S RELIGIOUS VIEWS.—In giving to the *North American Review* at this late day these letters, which thus far have remained hidden in my private files, I commit no breach of confidence, and to put to rest a matter of constant inquiry referred to in my letter of May 28, 1884, I here record that my immediate family are strongly Catholic. I am not, and cannot be.—*Gen'l Sherman.*

THE RIGHT OF PRIVATE JUDGMENT.—The one question greater than all others has been in regard to the right of men to think for themselves, especially in matters pertaining to religion. Popes, archbishops, cardinals, bishops, and priests have disputed the right, to secure which hundred of thousands of men and women have yielded their lives.—*Charles Carleton Coffin*, in "The Story of Liberty."

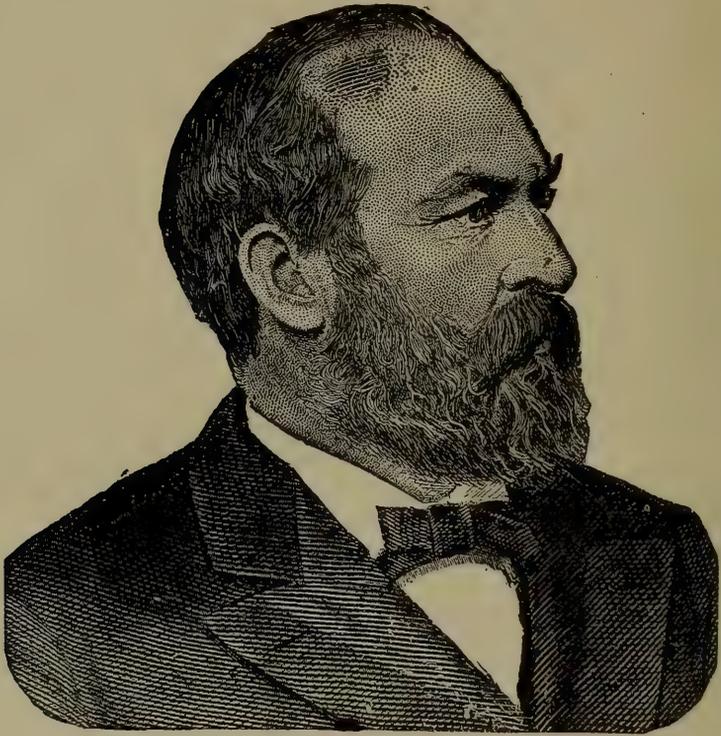
THE MIRACLES OF ROME.—And now I am sorry that I have occasion to say it, but it is too true that the miracles pretended to by the Church of Rome, for the confirmation of her erroneous doctrines, are taxed by several of their best writers of imposture and forgery, of fable and romance, so extravagant and freakish and fantastical, wrought without any necessity, and serving to no wise end, that they are

so far from giving credit to their doctrines, that they are a mighty scandal to them and our common Christianity.—*Stanley S. Gibson.*

AFRAID OF THE LIVING CHRIST.—Few things so frighten the dignitaries of Rome as the appearance of this living Christ. An immoral priest may confess to his brother priest and be absolved any number of times without losing his position, but let him preach a living Christ, mighty to save, without sacrament or saint, and he is hurled from his priestly office amid thunders and lightnings of papal anathema.—*A. C. Dixon.*

THE BIBLE AND TRADITION.—The Bible, according to her, is an imperfect book, containing only a part of revelation, the remainder being laid up in the traditions of the Church, without which the Bible cannot be understood, and which we are therefore commanded by the Council of Trent to receive with equal reverence and affection as the writings of the prophets and apostles.—*Rev. John Dick, D. D.,* in *Lectures on Theology.*

ROME OPPOSED TO THE PUBLIC SCHOOLS.—It is no secret that the Roman Catholic Church is utterly and irrevocably opposed to our common school system. We do not blame them for that. They have a perfect right to provide a better way. We only insist that they shall present their substitute openly, so that there can be no mistaking the issue. Then we shall be quite content to leave the result to the verdict of the American people.—*H. W. Beecher.*



JAMES A. GARFIELD.

SEPARATION OF CHURCH AND STATE.—Next in importance to freedom and justice, is popular education, without which neither freedom nor justice can be permanently maintained. It would be unjust to our people, and dangerous to our institutions, to apply any portion of the revenue of the nation, or of the state, to the support of sectarian schools. The separation of the church and state, in everything relating to taxation, should be absolute.—*Pres. Garfield's Letter of Acceptance, July 12, 1880.*

THE THIRD CONFLICT.—Upon the third conflict the nation has entered. There is to-day an organized and persistent attempt, under foreign leadership and under mask of devotion to liberty of conscience and liberty of worship, to control the primary education of the youth of the state, and to prevent, by spiritual threats and undue influence, the attendance of the children to-day, who are the voters of to-morrow, upon our public schools, and to pervert to sectarian purposes the sacred school fund.—*Josiah Strong.*

THE POPE OPPOSED TO PROGRESS.—There is not a single progressive principle which has not been cursed by the Catholic Church. This is true of England and Germany, as well as of Catholic countries. The Church cursed the French Revolution, the Belgian Constitution and the Italian Independence. Nevertheless, all these principles have unrolled themselves in spite of it. Not a constitution has been born, not a single progress made, not a solitary reform effected, which has not been under the terrible anathemas of the Church.—*Castelar.*

ROME AND TAMMANY HALL.—Its triumphal carriage is a beer-wagon. Its throne is a whisky-barrel. Its scepter is a policeman's club, and its crown is of ivy-leaves dedicated to Venus and Bacchus. And all over the civic crown is a tiara of the Pope of Rome. . . . Let me give you a recipe for making Tammany Hall. Select a great caldron, presided over by witches, representing

various crimes. Kindle the fires underneath with embers brought from Hades. Put in intellectual ignorance, social vulgarity, political fever, religious bigotry, typical thuggism, political venality, variegated murder, and sprinkle the whole with holy water.—*Dr. MacArthur.*

THE POPE'S POWER IN PRUSSIA.—This Pope, this foreigner, this Italian, is more powerful in this country than any other person, not excepting the King. And now please to consider what this foreigner has announced as the programme by which he rules Prussia and elsewhere. He begins by taking to himself the right to define how far his authority extends; and this Pope, who would employ fire and sword against us if he had the power to do so, who would confiscate our property and not spare our lives, expects us to allow him full, uncontrolled sway.—*Bismarck.*

ORDER OF HIBERNIANS.—I tell you we are living upon a volcano. I hold here in my hands the constitution and laws of the Ancient Order of Hibernians. It is a complete military organization, and in every county and town throughout these United States, under the priest, by his direction, the whole of the Roman Catholic population of the male persuasion are being drilled and disciplined. I obtained possession of this only last year, when they met at Louisville and completely organized their national compact. I have made a copy of a portion of it, and if you will obtain a copy of it, it will give you startling information. Battalions,



BISMARCK.

regiments, companies, everywhere, they are compelled to join this military organization.—*Col. Edwin A. Sherman.*

OBEDIENCE TO PRIESTS.—Every true Catholic is bound to think and act as his priest tells him, and a republic of true Roman Catholics becomes a theocracy administered by the clergy. It is only as they are a small minority that they can be loyal subjects under such a constitution as the American. As their numbers grow they will assert their principles more and more. Give them power, and the Constitution will be gone. A Roman Catholic majority, under spiritual direction, will forbid liberty of worship, and will control education; it will muzzle the press; it will punish with excommunication, and excommunication will be attended with civil disabilities.—*Froude, the Historian.*

JESUITS.—In Washington is an organization that has set out to control this country, which has been repudiated by every free country, Catholic and Protestant, in the Old World; they have come to our borders; they are among us, and to stay; and they understand they are to secure the control of this continent by destroying the public school system of America. They are engaged in that nefarious, wicked work. And as Jesuits have been expelled from the Old World, let me say the time is soon coming when the Jesuits will be looked upon as more the enemy of this country than is the anarchy of to-day. And the process either of their expulsion or of their conver-

sion will be one in which the American people will sometime be engaged, unless the order change their programme and their work.—*Senator Blair.*

THE MARTYRS.—We cannot compete in bitterness with a church that burned John Oldcastle, and scattered the ashes of Wycliffe, and massacred the Waldenses, and dug the Inquisition, and roasted over slow fires Nicholas Ridley, and had medals struck in honor of St. Bartholomew's massacre, and took God's dear children and cut out their tongues, and poured hot lead into their ears, and tore out their nails with pincers, and let water fall upon their heads until it wore to the brain, and wrenched their bodies limb from limb, and into the wine-press of its wrath threw the red clusters of a million human hearts, till under the trampling of their feet the blood foamed to the lip of their imperaled chalices.—*Dr. T. Dewitt Talmage.*

CHURCH AND STATE.—“No state shall make any law representing an establishment of religion, or prohibiting the free exercise thereof; and no money raised by school taxation in any State, for the support of public schools, or derived from any public fund therefor, nor any public lands devoted thereto, shall ever be under the control of any religious sect; nor shall any money so raised, or land so devoted, be divided among religious sects or denominations.”

James G. Blaine presented this article in the House of Representatives as a Constitutional Amendment, and “it was stated by Senator Blair, as a

matter of history, on the 15th of February, 1888, that the defeat of this amendment was brought about by the Jesuits."—From "Two Sides of the School Question."



U. S. GRANT.

ENCOURAGE FREE SCHOOLS.—If we are to have another contest in the near future of our national

existence, I predict that the dividing line will not be Mason and Dixon's, but it will be between patriotism and intelligence on one side, and superstition, ambition and ignorance on the other. In this centennial year, the work of strengthening the foundation of the structure laid by our forefathers one hundred years ago, should be begun. Let us all labor for the security of free thought, free speech, free press, and pure morals, unfettered religious sentiments, and equal rights and privileges for all men, irrespective of nationality, color or religion. Encourage free schools, and resolve that not one dollar appropriated to them shall be applied to the support of any sectarian school; resolve that any child in the land may get a common school education, unmixed with atheistic, pagan, or sectarian teachings; keep the church and state forever separate.—*Gen. Grant.*

ROMANISM SUSPECTED.—The Catholic Church in America is to-day under suspicion, aroused by its history. If it continues to attack the public schools, men will universally conclude, as some have frankly declared, that the Catholic Church is afraid of general intelligence, and therefore fears common schools. If it continues to provoke hostilities by any of those means which have been suggested, then is the controversy inevitable, which in the words of *The Churchman*, (a Protestant Episcopal organ) “would be a great public misfortune, for it is certain that it would revive those old hatreds which are far more at variance with Christ's religion

than are errors of intellect." And sad will be the day for civilization, for religion, for the Catholic Church, when this thing comes to pass.—*E. M. Winston*, in the *Forum*, June, 1894.

DENIAL OF RELIGIOUS LIBERTY.—The Church of Rome is founded on a rock indeed—not that on which Christ has founded His church, but the rock on which that Church is founded is the denial of religious liberty. I will tell you where you will find the true exponent of Romanism. Wherever you can get a mob of Irishmen to break up a Sunday-school, and assail the children in the streets, there is the infallible, the immutable doctrine of the Church of Rome, the application of physical force as pertaining to religion. Dr. Kelley had an opportunity to see it in the island of Madeira. There, not only the church but the government was Roman Catholic, and the people were "Catholic," and even the power of the British Government, of which he was a subject, could not have protected him but for his concealment. This is the immutability of the Church of Rome, and it is in relation to this very point that we are to maintain our conflict in this country.—*Rev. Leonard Bacon, D. D.*

ROMAN PAGANISM.—It is a fact, too well established to admit of doubt or denial, that, for twelve centuries or upward, a system of religious worship has existed, supported by a vast and powerful hierarchy, having its headquarters in the city of Rome, called by the name of Christianity, but possessing the closest possible resemblance to paganism, in

the rank and order of its priesthood; from the Pope downward through every gradation, in its pompous and imposing ceremonies of worship, as well as in the images it reverences or adores, it is almost identically the same. This resemblance is so striking, as well as so extensive, as to force upon us the conviction that the elder is the parent of the younger, and that not the spiritual religion of the despised Nazarene, the Gospel which Paul preached, but Roman paganism, such as it was in the days of Cicero, or Virgil, is the source from which is derived, and the model upon which is framed, the whole fabric of Roman Papal worship — *Dr. Dowling.*

ROMANISM OPPOSED TO FREEDOM.—The influence of the Roman Catholic Church is adverse to freedom in the state, the family, and the individual. . . . The clerical government at Rome has every vice under the sun. . . . Rome does not keep good faith with history as it is handed down to her and marked out for her by her own annals. . . . To secure rights has been, and is, the aim of Christian civilization; to destroy them and to establish the resistless, domineering action of a purely control power, is the aim of the Roman polity. . . . The Pope demands for himself the right to determine the province of his own rights, and has so defined it in formal documents as to warrant any and every invasion of the civil sphere. . . . Rome requires a convert who joins her, to forfeit his moral and mental freedom, and to place his loy-

alty and civil duty at the mercy of another. . . .
 No more cunning plot was ever devised against the intelligence, the freedom, the happiness and virtue of mankind than Romanism.—*W. E. Gladstone.*

THE INQUISITION.—The Inquisition, which certain men of the party try to-day to reëstablish; which has burned on the funeral-pile millions of men; the Inquisition, which disinterred the dead to burn them as heretics; which declared the children of heretics infamous and incapable of any public honors, excepting only those who shall have denounced their fathers; the Inquisition, which, while I speak, still holds in the papal library the manuscripts of Galileo sealed under the papal signet. These are your masterpieces. This fire, which we call Italy, you have extinguished. This Colossus, that we call Spain, you have undermined—the one in ashes, the other in ruins. This is what you have done for two great nations. What do you wish to do for France? Stop! you have just come from Rome. I congratulate you, you have had fine success there. You come from gagging the Roman people, and now you wish to gag the French people. I understand. This attempt is still more fine, but take care—it is dangerous. France is a lion, and is still alive!—*Victor Hugo.*

THE JESUITS AND THEIR PURPOSES.—They are simply a band of ecclesiastical office-holders, held together by the cohesive power of common ambition as compactly as an army of soldiers, and are governed by a commander-in-chief, whose brow

they would adorn forever with a kingly crown, and who wields the papal lash over them with imperial threatenings. All these, with exceptions, if any, too few to be observed, are laboring with wonderful assiduity to educate the whole membership of their Church up to the point of accepting, without hesitation or inquiry, all the Jesuit teaching in reference to the papacy as a necessary and indispensable part of their religious faith ; so that, whenever the papal order shall be issued, they may march their columns unbroken into the papal army. With blasphemous and fulsome adulation of the Pope, applying to him terms which are due only to God, they are all devoted to the object of exterminating Protestantism, civil and religious, and extending the scepter of the papacy over the world.
—*R. W. Thompson.*

PAGANIZED CHRISTIANITY.—Is not the worship of saints and angels now in all respects the same as the worship of demons was in the former times ? The name only is different, the thing is identically the same thing, . . . the deified men of the Christians are substituted for the deified men of the heathens. The promoters of this worship were sensible that it was the same, and that the one succeeded to the other ; and as the worship is the same, so likewise it is performed with the same ceremonies. Nay, the very same temples, the very same images, which were once consecrated to Jupiter and the other demons, are now consecrated to the Virgin Mary and the other saints. The

very same rites and inscriptions are ascribed to both, the very same prodigies and miracles are related of these as of those. In short, almost the whole of paganism is converted and applied to popery; the one is manifestly formed upon the same plan and principles as the other; so that there is not only a conformity, but even a uniformity, in the worship of ancient and modern, of heathen and Christian Rome.—*Bishop Newton.*

IMMORALITY OF THE THRONE.—The conceit of infallible opinion is a horrible curse to mankind; the blood of ten thousand martyrs is on its head, and the bitterness of millions of broken hearts lies at its doors. What was called orthodoxy, what was called Catholicity, was often hideous error, despicable for its ignorance and execrable for its cruelties. Men were massacred wholesale for supposed mistaken tenets, while vice and villainy flaunted in high places unrebuked. A Pope steeped to the lips with infamy founded the Inquisition; murderers and adulterers died in the odor of sanctity if they professed zeal for orthodoxy and subservience to the priests. Charles V. and Philip II., men grossly immoral in personal character, doomed eighteen hundred innocent victims to the scaffold or the stake, in the Netherlands alone, for such crimes as eating flesh in Lent, or reading the Psalms in their native language. . . . When the sweet odor of the returning Gospel invaded men's souls with the brilliancy of heaven, there was a brief bursting of this iron network of false traditions.—*Canon Farrar.*

PAGAN AND MODERN ROME.—The Roman empire lost not its sway, but only changed its sceptre. The Emperor gave way to the Pope. The supreme authority was transferred from the palace of the Cæsars to the Vatican. The legions of vanquished soldiers gave way to hordes of invincible monks, the tyranny of a Nero and a Caligula to that of the Inquisition and the Jesuit Fathers. And again for centuries Rome ruled the world, which seemed by the eruptions of the northern barbarians to have broken the yoke, which was really only changed, not lightened. Thus Rome has a double history. There is a classic and there is an ecclesiastical Rome, a pagan and a Christian Rome, a Rome of the Cæsars and a Rome of the Popes. And as it has a double history, so there is a double city: a city of antique ruins, and a city of ecclesiastical relics; a city of viaducts and arches and palaces and heathen temples, and a city of churches and saints and sacred art; a city of ruined circuses and theatres, and a city of papal pageantry; a city whose heart is the ancient Roman forum, and a city whose center is the comparatively modern St. Peter's and the Vatican.—*Harper's Monthly.*

ROME'S ATTITUDE TOWARDS THE NINETEENTH CENTURY.—During fifty years a marvelously rich development had taken place in human affairs—a marvelous progress in intelligence, in regulated freedom of thought and action, in inventions highly endowed with power to benefit man; and by necessary consequence a marvelous addition to the well-

being of the human family. It behooved the Church to express herself regarding these unprecedented circumstances. She opened her lips to curse them. She announced irreconcilable and eternal hostility to the spirit and impulses which are the peculiar glory of the age. She placed the stamp of her preference upon the imperfect development of an earlier time. She condemned heaven's great law of progress—of advancement from a lower level of civilization and well-being to a higher, and sought to lay enduring arrest upon its operation. Thus, Rome broke finally with the nineteenth century, and declared antagonism to all its maxims, its aims, its achievements. And the millions who owned her sway raised no protest, uttered no remonstrance. Nay, a few years later, their chiefs are found solemnly declaring that the man who was specially chargeable with this egregious folly was so amply blessed with divine guidance that error was to him impossible.—*R. Mackenzie, in Nineteenth Century.*

THE POPE OR THE CONSTITUTION.—No man can serve two masters. To the true papist the Pope is the supreme master. The tiara is high above all other crowns. The loyalty of the true papist is pledged to Rome. He is Romanist first, and British second. Nor am I to be put off my guard by being told that the Pope cannot, in these enlightened days, carry out his ideal and abstract pretensions. It is enough for me that he makes them. He will carry them out if he can. If he

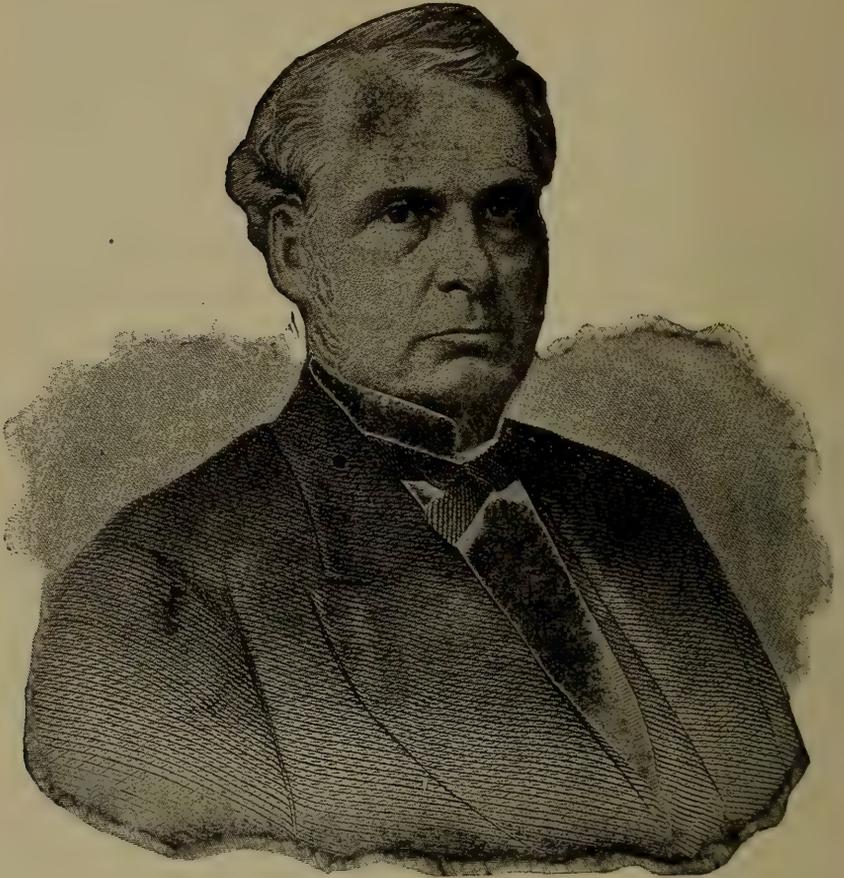
cannot carry them out it is because of that very Protestantism which he hates with unspeakable bitterness. The constitution of nations must give way, but not the policy of the Pope. He must conquer all along the line. His Holiness never budges an inch. Thus we bow to the very supremacy which we deny. We laugh at the Pope's claims and concede them. We deride the Pope's infallibility, and then bow down before it. I am not beguiled by rhetoric when I characterize papal history as a record of superstition, tyranny, and bloodshed. And popery never alters. That is the point you have to keep in mind. If popery has ever extended the liberties of the people, I call for the evidence. If popery has ever made the Bible a people's book, I call for the evidence. If popery has ever led the nations in healthy thought and democratic progress, I call for the evidence.—*Rev. Dr. Joseph Parker, London.*

LINCOLN'S DECLARATION AND PROPHECY.—As long as God gives me a heart to feel, a brain to think, or a hand to execute my will, I devote it against that power which has attempted to use the machinery of the courts to destroy the rights and character of an American citizen. But there is a thing which is very certain; it is, that if the American people could learn what I know of the fierce hatred of the generality of the priests of Rome against our institutions, our schools, our most sacred rights, and our so dearly bought liberties, they would drive them away, to-morrow, from among us, or would shoot them as traitors. . . .

The history of the last thousand years tells us that wherever the Church of Rome is not a dagger to pierce the bosom of a free nation, she is a stone to her neck, and a ball to her feet, to paralyze her and prevent her advance in the ways of civilization, science, intelligence, happiness, and liberty. . . . I do not pretend to be a prophet. But though not a prophet, I see a very dark cloud on our horizon. And that dark cloud is coming from Rome. It is filled with tears of blood. It will rise and increase, till its flanks will be torn by a flash of lightning, followed by a fearful peal of thunder. Then a cyclone such as the world has never seen, will pass over this country, spreading ruin and desolation from north to south. After it is over, there will be long days of peace and prosperity; for popery, with its Jesuits and merciless Inquisition, will have been forever swept away from our country. Neither I nor you, but our children, will see those things.—
Abraham Lincoln.

ROMANISM AND PROTESTANTISM CONTRASTED.— Put into the contrast Italy and Prussia. North Germany, as compared with Italy, has many physical disadvantages—a poor soil, an inclement climate. We know what the German Universities are, as compared with the Italian in the last hundred years. I was assured in Rome by a most scholarly and painstaking Italian statistician, that when the Papal States, in which the Pope had his own way, fell into the hands of Victor Emmanuel, a less proportion of the adult inhabitants could read

and write than in the darkest provinces of Spain. Contrast Spain with England, or Portugal with Scotland. Edmund Burke called Spain a stranded whale on the coast of Europe. Why has it not had recuperative force enough to flounder back into the sea? How is it that Protestant nations not greatly favored by climate or position strike into the vanguard of progress, while the most favored semi-tropical nations drop behind, fall into ignorance, pauperism, general decay, and exhibit so little recuperative force? Compare the Catholic and Protestant cantons of Switzerland. Dickens says you would perceive the difference in their condition, even if you walked across the borders between them in the night. It has been my fortune to be mobbed on the St. Lawrence for temperately asserting in defense of a Protestant colporteur, who was my companion, that I did not believe that a priest could raise the dead. One is surprised in Canada to this moment, in the eastern and Romish portion of the Dominion, to find the rural population very largely in a state of prolonged childhood, just such as characterizes the agricultural people of Italy and South Germany and Austria. In Western Canada we have the brain of the Dominion, and a heart and enterprise that are reaching out their arms to clasp Manitoba and the fat valley of the Saskatchewan and the Pacific. Western Canada is a Protestant region; and its recuperative force, its progressive valor, contrast sharply with the lassitude of Eastern Canada, and result very largely from its different church life.—*Joseph Cook.*



J. G. WHITE.

WARNING VOICE.—Romanism and Christianity are antagonistic. Between them there is, of necessity, an irrepressible conflict. This conflict is destined to be the great conflict of the nineteenth century. Prophecy and Providence indicate that the present generation will be required to assume fearful responsibilities. Whatever may be the great revolutions and changes in society, they will ul-

timately merge into one final struggle between Truth and Error, Light and Darkness, Liberty and Despotism, Christ and Antichrist. In America, Rome is making vigorous efforts to regain her lost power. Her plan embraces the entire Western Continent. Her chosen field for special effort is North America; her center of operation, the Northwestern States and Canada. Her plans have special reference to emigration, education, and an aggressive effort among the Indians and colored population. Her efforts are systematically directed against the Protestant Bible, free schools, and a democratic republic. In this Rome is aided by the Austrian and other despotic powers. A storm is gathering—dark clouds environ our horizon; the Sun of Liberty sheds a feeble ray, while many Christians and patriots seem to apprehend no danger. . . . God gave this country to our fathers as a Protestant land, in which to erect the Temple of Liberty. The Herculean work has been accomplished, and the temple stands, a monument of national glory, defying the earthquake and the tempest. . . . Let not this glorious temple be defiled by sacrilegious hands. Let not its sacred shrines be trampled by the foot of despotism. Let it never be forgotten that "Eternal vigilance is the price of liberty."—*Rev. J. G. White.*

THE POPE AGAINST THE PRESIDENT.—SHERMAN'S VIEWS.—The controversy which sprung up over the late General Sherman's religious convictions on account of the zeal of his children, while the

General was in a comatose state, in bringing in a priest of the Roman faith to apply the ante-mortem unction, has been a topic of considerable comment and conversation among the departed hero's personal friends. The General never made any secret of his notions on religion. The strong Roman practices of members of his family caused him to be very decided in his expressions of hostility to the Roman Church, but beyond that he had no fixed views in matters of religious convictions or denominational details. In a conversation with the correspondent of the *Enquirer* when the General was at a white heat of indignation and disappointment over his son's going into the Society of Jesuits, the General said: "Oh, yes, I am disappointed. I am more than that, I am angry; mad, very mad, all over. Mrs. Sherman and I agreed to disagree on that question. I had no objection to the girls being under their mother's influence, but I claimed the boys. Their mother was very devoted to the Church, and I never interfered with her in that matter, but I believe that loyalty belongs to the Government first. I do not want to say that a man cannot be a good American citizen and a loyal subject to the Pope. If there ever should be an issue affecting the safety of American institutions in conflict with the supremacy of the Roman Catholic Church, they will put the Pope above the President. We may not see it, and yet some living to-day may. I believe that our Constitution, with the institutions which have grown out of it, is the grandest heritage given to the human race. It is above

creeds, because it owes no allegiance to any power save God and the people. Man is instinctively a religious animal, but an American does not want his religion mixed for him or filtered through somebody else as the custodian of his thoughts. That may do for the ignorant subjects of a foreign State, but it will not do for free-born, intelligent, self-confident American sovereigns—the people.”—Washington correspondent in the *Philadelphia Enquirer*.

THE JESUITS.—What a strange condition is that of a man who employs his study, his reading, his meditation, his labors, his public and private discourses, to subvert the foundations of that edifice which Jesus Christ came to erect among mankind, and which He has cemented with His blood! What a doctrine is that of a man, who presumes to call himself a guide of conscience, a pastor of a flock, an interpreter of Scripture, and who gives only false directions, who poisons the souls committed to his care, and darkens and tortures the Word of God!

Jesus Christ, to confound the glosses of the false teachers of his time, said: “Ye have heard that it was said by them of old time” so and so: “but I say unto you” otherwise. The teachers of whom I speak use another language, and they say, you have heard that it was said by Jesus Christ, so and so: but I say to you otherwise. You have heard that it was said by Jesus Christ, “Search the Scriptures”: but I say to you, that the Scriptures are

dangerous, and that only one order of men ought to see them. You have heard that it has been said in the inspired writings, "Prove all things": but I say unto you, it is not for you to examine, but to submit. You have heard that it has been said by Jesus Christ, that "the rulers over the Gentiles exercise lordship over them, but it shall not be so among you": but I say unto you, that the Pontiff has a right to domineer not only over the Gentiles, but even over those who rule them. You have heard that it has been said, "Blessed are the dead which die in the Lord," that the soul of Lazarus "was carried by the angels into Abraham's bosom": but I, I say unto you, that the dead pass from the miseries of this life, only into incomparably greater miseries in the flames of purgatory.—*Saurin's Sermons*, Vol. 2, page 96.

ROMANISM AS IT IS.—1. The Roman Catholic Institution, sometimes called the Holy, Apostolic, Catholic Church, is not now, nor was she ever, catholic, apostolic, or holy; but is a sect in the fair import of that word, older than any other sect now existing; not the Mother and Mistress of all Churches, but an apostasy from the only true, holy, apostolic, and catholic church of Christ.

2. Her notion of apostolic succession is without any foundation in the Bible, in reason or in fact; an imposition of the most injurious consequences, built upon unscriptural and antiscritptural traditions, resting wholly upon the opinions of interested and fallible men,

3. She is not uniform in her faith, or united in her members; but mutable and fallible, as any other sect of philosophy or religion—Jewish, Turkish, or Christian—a confederation of sects, under a politico-ecclesiastic head.

4. She is the “Babylon” of John, the “man of sin” of Paul, and the empire of the “youngest horn” of Daniel’s sea monster.

5. Her notions of purgatory, indulgences, auricular confession, remission of sins, transubstantiation, supererogation, etc., essential elements of her system, are immoral in their tendency, and injurious to the well-being of society, religious and political.

6. Notwithstanding her pretensions to have given us the Bible, and faith in it, we are perfectly independent of her for our knowledge of that book, and its evidences of a divine origin.

7. The Roman Catholic religion, if infallible and unsusceptible of reformation, as alleged, is essentially anti-American, being opposed to the genius of all free institutions, and positively subversive of them, opposing the general reading of the Scriptures and the diffusion of useful knowledge among the whole community, so essential to liberty and the permanency of good government.—*Alexander Campbell* affirmed these propositions in the discussion with Archbishop Purcell.

THE ROMAN CLERGY.—Ah, we know you! We know the clerical party. It is an old party. This it is, which has found for the truth those two mar-

velous supporters, ignorance and error. This it is, which forbids to science and genius the going beyond the missal, and which wishes to cloister thought in dogmas. Every step which the intelligence of Europe has taken has been in spite of it. Its history is written in the history of human progress, but it is written on the back of the leaf. It is opposed to it all. This it is, which put Campanella seven times to torture for saying that the number of worlds was infinite, and for having caught a glimpse at the secret of creation. This it is which persecuted Harvey for having proved the circulation of the blood. In the name of Jesus it shut up Galileo. In the name of St. Paul it imprisoned Christopher Columbus. To discover a law of the heavens was an impiety, to find a world was a heresy. This it is which anathematized Pascal in the name of religion, Montaigne in the name of morality, Moliere in the name of both morality and religion. For a long time the human conscience has revolted against you and now demands of you: "What is it that you wish of me?" For a long time already you have tried to put a gag upon the human intellect; you wish to be the master of education, and there is not a poet, not an author, not a thinker, not a philosopher that you accept. All that has been written, said, found, dreamed, deduced, inspired, imagined, invented by genius, the treasure of civilization, the venerable inheritance of generations, the common patrimony of knowledge, you reject. There is a book—a book which is from one end to the other an emanation

from above ; a book which is for the whole world what the Koran is for Islamism ; what the Vedas are for India—a book which contains all human wisdom—a book which the veneration of the people call the Book—the Bible. Well, your censure has reached even that—unheard-of thing ! Popes have proscribed the Bible. How astonishing to wise spirits ; how overpowering to simple hearts to see the finger of Rome placed upon the Book of God !
—*Victor Hugo.*

THE JESUITS.—The Church and court of Rome, since the remarkable period when so many kingdoms and provinces withdrew from their jurisdiction, have derived more influence and support from the laborers of this single order than from all their other emissaries and ministers, and all the various exertions of their power and opulence. It was this famous company which, spreading itself with astonishing rapidity over the greatest part of the habitable world, confirmed the wavering nations in the faith of Rome, restrained the progress of the rising sects, gained over a prodigious number of pagans in the most barbarous and remote parts of the globe to the profession of popery, and attached the pretended heretics of all denominations by the affected softness and complying spirit which reigned in their conversation and manners, by their consummate skill and prudence in civil transactions, by their acquaintance with the arts and sciences, and a variety of other qualities and accomplishments. They insinuated themselves into the peculiar favor

and protection of statesmen, persons of the first distinction, and even of crowned heads. Nor did anything contribute more to give them a general ascendancy, than the cunning and dexterity with which they relaxed and modified their system of morality, accommodating it artfully to the propensities of mankind, and depriving it, on certain occasions, of the severity that rendered it burdensome to the sensual and voluptuous. By this they supplanted, in the palaces of the great, and in the courts of princes, the Dominicans and other rigid doctors, who formerly held there the tribunal of confession and the direction of consciences; and engrossed to themselves an exclusive and irresistible influence in those retreats of royal grandeur, whence issue the councils that govern mankind. An order of this kind could not but be highly adapted to promote the interests of the Court of Rome; and this, indeed, was its great end, and the leading purpose of which it never lost sight, employing everywhere its utmost vigilance and art to support the authority of the pontiffs, and to save them from the contempt of which they must have been naturally apprehensive, in consequence of a revolution that opened the eyes of a great part of mankind.—*Mosheim's Ecclesiastical History*, Vol. 2, page 55.

THE AMALGAMATION OF PAGANISM AND CHRISTIANITY.—Great is the difference between Christianity under Severus and Christianity after Constantine. Many of the doctrines which at the later period were prominent, in the former were un-

known. As years passed on, the faith described by Tertullian was transmuted into one more fashionable and more debased. It was incorporated with the old Greek mythology. Olympus was restored.

. . . Not only was the adoration of Isis under a new name restored, but even her image, standing on the crescent moon, reappeared. The well-known effigy of that goddess with the infant Horus in her arms has descended to our day in the beautiful creations of the Madonna and Child.

. . . The reign of Constantine marks the epoch of the transformation of Christianity from a religion into a political system. . . . Let us see, in anticipation, to what a depth of intellectual degradation this policy of paganism eventually led. Heathen rites were adopted, a pompous and splendid ritual, gorgeous robes, miters, tiaras, wax-tapers, processional services, lustrations, gold and silver vases, were introduced. Churches were built over the tombs of martyrs, and consecrated with rites borrowed from the ancient laws of the Roman Pontiffs. Festivals and commemorations of martyrs multiplied with the numberless fictitious discoveries of their remains. Fasting became the grand means of repelling the devil and appeasing God, celibacy the greatest of the virtues. Pilgrimages were made to Palestine and the tombs of the martyrs. Quantities of dust and earth were brought from the Holy Land and sold at enormous prices, as antidotes against devils. The virtues of consecrated water were upheld. Images and relics were introduced into the churches, and wor-

shipped after the fashion of the heathen gods. It was given out that prodigies and miracles were to be seen in certain places, as in the heathen times. The happy souls of departed Christians were invoked; it was believed that they were wandering about the world, or haunting their graves. There was a multiplication of temples, altars, and penitent garments. The festival of the Purification of the Virgin was invented to remove the uneasiness of heathen converts, on account of the loss of their feasts of Pan. The worship of images, of fragments of the cross, or bones, nails, and other relics, a true fetich worship, was cultivated. Two arguments were relied upon for the authenticity of these objects—the authority of the Church, and the working of miracles. Even the worn-out clothing of the saints and the earth of their graves were venerated. From Palestine were brought what were affirmed to be the skeletons of St. Mark, St. James, and other ancient worthies. The apotheosis of the old Roman times was replaced by canonizing; tutelary saints succeeded to local mythological divinities. Then came the mystery of transubstantiation, or the conversion of bread and wine by the priest into the flesh and blood of Christ. As centuries passed, the paganization became more complete. Festivals sacred to the memory of the lance with which the Saviour's side was pierced, the nails that fastened him to the cross, and the crown of thorns, were instituted.—*John Wm. Draper*, in "Religion and Science."

HOW TO CONQUER THE ENEMY.

I believe that one of the most pronounced enemies of the great principles of the Constitution of the United States is the Roman Catholic Church. We have already shown how she has assailed and renounced most of these principles. All Protestants believe in our Constitution, and are determined to defend it. Over the word "union," in our Constitution, one of the most terrific wars the world has ever seen was fought.

ROME IS AN ENEMY TO THE SOVEREIGNTY OF THE PEOPLE.

Says the preamble to the Constitution: "We, the people of the United States, in order to promote a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

In Article VI. of the Constitution we find: "This Constitution, and the laws of the United States which shall be made in pursuance thereof, . . . shall be the supreme law of the land."

The Declaration of Independence declares that "Governments derive their just powers from the consent of the governed."

These plain declarations declare the people of the United States to be the supreme source of political power—to be self-governing.

Many of the State constitutions announce the same doctrine; as, for instance: "We, the people of the State of New York, grateful to Almighty God for our freedom, in order to secure its blessings, do establish this constitution."

Against this principle of our Government Rome announces the Pope as the supreme judge and invests him with supreme sovereignty.

Pope Leo XIII. announces in one of his encyclicals: "It is not lawful to follow one rule in private conduct and another in the governing of the state: to wit, that the authority of the Church should be observed in private life but rejected in state matters."

Rome's canon law declares the Pope has the right to annul state laws, treaties, etc.

In essays on "Religion and Literature," edited by Cardinal Manning, we read, "Moreover the right of opposing kings is inherent in the supreme sovereignty which the Popes exercise over all Christian nations."

Bishop Gilmour, in 1873, said: "Nationalities must be subordinate to religion, and we must learn that we are Catholics first and citizens next."

The present Pope, in 1890, declared: "Politics

. . . are inseparably bound up with the laws of morality and religious duties."

The *Boston Pilot*, February 15th, 1890, announces the present Pope as saying we must render as "perfect submission and obedience of will to the Church and the sovereign Pontiff as to God himself."

Pius IX. states in his syllabus: "The Roman Church has a right to exercise its authority without any limit set to it by the civil power."

Vicar General Preston said: "The man who takes his religion, but not his politics, from Rome, is not a good Catholic."

The *Catholic Weekly*, of Albany, says: "Though we love our country dearly, we love our Church and the Pope more and more."

Leo XIII., in an encyclical, November, 1885, declares: "Every Catholic should rigidly adhere to the teachings of the Roman Pontiff, especially in the matter of modern liberty, which under the semblance of honesty of purpose, leads to harm and destruction."

Father Hecker, in the *Catholic World* of 1870, says: "All legislation must be governed by the will of God, unerringly indicated by the Pope."

Daniel O'Connell urges Catholics to do all in their "power to carry out the intentions of the Pope. Where you have the electoral franchise, give your votes to none but those who assist you in so holy a struggle."

One of the generals of the Jesuits declared: "I govern all the world without anyone knowing how I do it."

Henry Brownson, in an address at the Baltimore Catholic Congress, stated: "If Catholics separate religion from politics, claiming that politics are independent of religion, how can the Church produce any effects in support of popular government?"

C. J. Bonaparte, at the same Congress, said: "Every Pope . . . must inflexibly assert that no living man is his rightful superior. . . . If he admits that his liberty depends on the law, then to protect himself against changes in the law, he must use his only effective weapon, political agitation. . . . It matters little if the Pope be an exile or a captive, a subject he cannot be. . . . The Church needs now a chief ruler, who for what he does, or what he leaves undone, shall answer at no human judgment-seat." The same author declares: "The freedom of the Pope is an inalienable right embraced in his divine commission, and for this right, the Pope has, and ever will have, the unwavering support of his spiritual children."

M. F. Morriss, of Washington, D. C., gave out the following hope at the World's Columbian Catholic Congress: "Is it too much to hope that the time will come again when all the nations will agree, by common consent, to submit their controversies which they are unable to settle amicably between themselves, to a supreme court of the world, presided over by the Roman Pontiff?" The first sentence in the second resolution, at this same Congress, reads as follows: "We declare our devoted

loyalty and unaltered attachment to our Holy Father, Pope Leo XIII."

These numerous quotations, which could be multiplied into a volume, assure us that the Pope claims the supreme sovereignty, and that all loyal Catholics support this claim. These statements are sufficient to convince any intelligent mind that Romanism is the enemy of the sovereignty of the people.

ROME IS AN ENEMY OF OUR RELIGIOUS LIBERTY.

Our Constitution declares in its first Amendment, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Pius IX. declared it to be an error that "every man is free to embrace and profess the religion he shall believe true."

Bishop O'Connor says: "Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world."

The *Shepherd of the Valley* not many years ago, Rome's official organ of the Bishop of St. Louis, stated: "If Catholics ever obtain a sufficient numerical majority in this country, religious freedom is at an end."

The *Boston Pilot* announces that "no good government can exist without religion, and there can be no religion without an Inquisition, which is wisely designed for the protection and promotion of the true faith."

In the allocution of Pope Pius IX., September,

1857, we read: "The Roman Catholic religion, with all its rights, ought to be exclusively dominant in such sort that all other worship should be banished and interdicted."

ROME IS AN ENEMY TO LIBERTY OF CONSCIENCE.

The Constitution of the United States guarantees liberty of conscience; nothing is dearer to our people.

Pius IX., in an encyclical letter of December 8th, 1864, condemns those who assert the liberty of conscience and of religious worship, and from another encyclical, August 15th, 1854, we take the following extract: "The absurd and erroneous doctrines, or ravings in defense of liberty of conscience, are a most pestilential error, a pest of all others, to be dreaded in the State."

Said the *Catholic World*, January, 1870: "The Church is instituted, as every Catholic who understands his religion believes, to guard and defend the rights of God on earth against any and every enemy, at all times and in all places. She therefore does not and cannot accept, or in any degree favor, liberty in the Protestant sense of liberty. My conscience is my church, the Catholic Church; and any restriction of her freedom, or any act in violation of her rights, violates or abridges my right or freedom of conscience."

Rome's attitude on this question being established, we shall next show that:

ROME IS OPPOSED TO SEPARATION OF CHURCH
AND STATE.

Our Constitution prohibits the establishment of a state religion.

Pius IX. declares that it is an error to hold that "the church ought to be separate from the state and the state from the church."

Says the *Catholic World*: "The state is just as much bound to respect, protect and defend the Catholic Church in her faith, her constitution, her discipline and her worship, as if she were the only religious body in the nation."

One of Rome's most enthusiastic speakers at the World's Columbian Catholic Congress, declared: "The Church does desire to influence human government; it does watch empires, kingdoms, republics, or whatever be the form such corporations may take, with anxious eyes."

Says Mr. J. D. Fulton: "Rome is organizing an aggressive warfare upon the separation of the Church and the state. It was the hope of promoting a union of church and state that made the red-robed cardinal desire the company of a son of a Presbyterian minister, occupying the position of President, in laying the corner-stone of the Jesuit College."

We believe the Church of Christ is a divine institution, and its mission is to preach the Gospel. We believe in the state, and claim it is a divine institution, and its duties are to guarantee every sub-

ject liberty and protection. "There must be a free church in a free state; the state, subject to justice; the church, subject to Christ."

ROME IS AN ENEMY OF THE OATH OF NATURALIZATION.

The revised statutes of the United States declare: "The alien seeking citizenship must make oath to renounce forever all allegiance and fidelity to any foreign prince, potentate, state or sovereignty, in particular, that to which he has been subject."

The Roman Catholic profession of faith, sanctioned by the Third Plenary Council of Baltimore, contains the following oath of allegiance to the Pope: "And I pledge and swear true obedience to the Roman Pontiff, Vicar of Jesus Christ, and successor of the blessed Peter, prince of the Apostles." Rome's canon law declares: "No oaths are to be kept if they are against the interests of the Church of Rome."

There is an ex-judge in Toledo, who told me of a priest that made oath of allegiance to the United States, and the next Sunday stated to his church that he only did it to secure the right of suffrage, and that he wanted his people to understand that he was first loyal to the Pope.

ROME IS THE ENEMY OF THE FREE PRESS.

In one of the amendments to the Constitution we read: "Congress shall make no law. . . abridging the freedom of speech or of the press."

Pope Leo, in a letter of June 17th, 1885, informs

us that obedience to the Pope is "a duty incumbent upon all without exception," and "most strictly so upon journalists."

Pius IX., 1864, condemned all who maintained the liberty of the press. Father Hecker, in the *Catholic World*, 1870, declares that Catholic authorities must control the utterances of the press. As we have devoted an entire chapter to this subject, further quotations are unnecessary.

ROME IS AN ENEMY OF THE FREE SCHOOLS.

One of the foundation-stones of our great country is the public school. This institution is fostered by both national and state laws. The syllabus of Pope Pius IX. affirms that the Roman Catholic Church "has the right to deprive the civil authority of the entire right of the public schools." Cardinal Antonelli, January 1st, 1870, writing in behalf of Pope Pius IX., on the subject of free education and worship, states "Both of these principles are contrary to the laws of the Church." The *Western Tablet*, of Chicago, informed the Catholic laity that "if your son or daughter is attending a state school you are violating your duty as a Catholic parent, and conducing to the everlasting despair and anguish of your child." The following is taken from one of the resolutions of the World's Columbian Catholic Congress: "We must continue to use our best efforts to increase and strengthen our parochial schools and colleges. . . . It is the sense of this Congress, therefore, that Catholic education should be steadfastly upheld, according

to the decrees of the Council of Baltimore and the decisions of the Holy See." They passed no resolution supporting our public schools—far from it.

As we have devoted a chapter to this subject, further citations are unnecessary.

ROME IS AN ENEMY OF PROGRESS.

All Protestants believe in progress and development, in advancing to a higher standard in commerce, education, morality and religion. Says Pius IX. in his syllabus, "It is an error to believe that the Roman Pontiff can and ought to reconcile himself to and agree with progress, liberalism and civilization, as lately introduced." Can it be possible that Rome would take us back to the decree of Pope Urban XIII., who said, "In the name and by the authority of Jesus Christ, the plenitude of which resides in his Vicar, the Pope, we declare that the teaching that the earth is not the centre of the world, and that it moves with a diurnal motion, is absurd, philosophically false, and erroneous in faith."

Mr. Mackenzie, in the *Nineteenth Century*, says: "Once Rome could prevent progress, now she can but curse it. Rome has entered on a mortal contest with forces which are universal and irresistible. She has undertaken to arrest and turn back the mightiest power on earth. She has announced resistance to the laws of Providence—silent, patient, but undeviating. Nothing less than shameful defeat can result from such an enterprise. . . .

If Rome is unable to reconcile herself to modern civilization, her decline and fall are inevitable."

ROME IS AN ENEMY OF PROTESTANTISM.

A Protestant is one who denies the authority of the Pope and holds to the right of private judgment in matters of religion. The chief features of Protestantism are: the supremacy of the Bible, justification by faith, individual responsibility, and freedom of conscience, of education and of worship. Now let us see in what utter contempt Rome holds these principles. Archbishop Ireland, at the Centenary Celebration, said: "As a religious system, Protestantism is . . . utterly valueless as a doctrinal or moral power." H. F. Brownson, of Detroit, at the Baltimore Catholic Congress, said: "The American system is also anti-Protestant, and must either reject Protestantism or be overthrown by it." Father Fidelis stated at the dedication of Rome's University at Washington, "Protestantism has had its day, and is passing, as all human systems of philosophy or religion must surely pass."

Archbishop Ireland says: "The great work which in God's providence the Catholics of the United States are called upon to do within the coming century is to make America Catholic, and to solve for the Church Universal the all-absorbing problem with which the age confronts her," and he then tells us, "The Catholic Church is the sole living and enduring Christian authority. She has the power to speak; she has an organization by which her laws may be enforced." I wonder

if he here alludes to Rome's numerous secret societies, that are so well organized, and armed and drilled for any contest that may come.* If this is the purpose of the Roman Catholic Church, and if this is the spirit that Archbishop Ireland endeavored to instill into the members of the Catholic Congress, then, my friends, look out for a conflict—a conflict between the principles of our Government and those of the Roman Catholic Church.

Dr. Brownson tells us: "Undoubtedly it is the intention of the Pope to possess this country. In this intention he is aided by the Jesuits and all the Catholic prelates and priests." The *Catholic World* asserts: "The Roman Catholic Church cannot accept or in any degree favor liberty in the Protestant sense of liberty." The *New York Tablet* tells us: "Protestants have no authority in religion and count for nothing in the Church of God."

In the secret plans of the Jesuits we find the following: "That this secret hate be combined with great activity in endeavoring to detach the faithful from every government inimical to us and employ them . . . to strike deadly blows at heresy." We read in the Memorial of the Captivity of Napoleon: "Wherever the Jesuits are admitted, they will be masters, cost what it may. Their society is by nature dictatorial, and therefore it is the enemy of all constituted authority." We are told in the same book, "Every act, every crime, however atrocious, is a meritorious work, if committed for the interests of the society of the

*See Appendix 14.

Jesuits." This agrees with the doctrine of St. Thomas Aquinas, one of their celebrated theologians: "Though heretics must be tolerated, not because they deserve it, we must bear with them, till, by a second admonition, they may be brought back to the faith of the Church; but those who, after a second admonition, remain obstinate in their errors, must not only be excommunicated, but they must be delivered to the secular power to be exterminated."

In one of Rome's books on rites and ceremonies, "Pontificale Romanum," is the bishop's oath, in which are the following words: "Heretics, schismatics and rebels to our said Lord, or his aforesaid successors, I will to my utmost persecute and oppose." This portion of the oath is now kept from the public when the bishop swears allegiance to the Pope.*

Judging by the foregoing extracts from Rome's highest authorities, nothing could be more evident than that Rome is the open and avowed enemy of our Government, and that if the principles of Rome prevail here our Constitution must fail.

This enemy claims that the temporal powers must obey the spiritual; the Church has power to grant or take away temporal possessions; the Church has the right to practice the censure of books and the press. The Pope has the right to amend state laws and constitutions, to absolve from obedience thereto, when opposed to the Church; the right to absolve from oaths and to annul all legal relations of

*See Appendix 15.

those in marriage ; to persecute heretics, and to absolve from sin, etc.

We have shown that Rome is the enemy of the sovereignty of the people, of religious liberty, of liberty of conscience and of the liberty of the press. She is opposed to the separation of church and state ; opposed to the oath of naturalization ; opposed to our free schools. She is the foe of progress, of Protestantism and of our Bible societies. In short she is the implacable enemy of America, whose overthrow she has plotted.

Suppose that in America there were ten million Chinamen who were taking Rome's attitude toward our Government. Suppose they attacked and denounced every principle of American liberty. Suppose they announced that they were organized, and were determined to obtain the supremacy of our country. Suppose they were continually swearing allegiance to a former Emperor. How long would loyal American citizens permit this treason? One of two things is certain : they would soon be compelled to leave this country, or to render allegiance to the Government. They would have to renounce the foreign potentate or leave the country. Should not the same rule hold good when applied to Rome? The Jesuits have been expelled from nearly every country in Europe, and shall we now permit them to suck the life-blood from this nation? Shall we allow our liberties to be devoured by this Roman vulture? Is there no remedy? Is there no balm in Gilead? Is there no help? Must we continue to

suffer these abuses? May we not hope to find the remedy in one or all of the following measures?

1. ORGANIZATION.

Rome is an organized power. She can be most effectually met by organization. In union there is strength. In coöperation there is power. In organized work there is victory. We should come together as individuals and organize, that we may stand united in our efforts to conquer the enemy. States are organized into empires. Many short railroad lines are organized into an immense system. Business men organize for business. Political parties organize for more effectual work. Manufacturers organize to further their interests. Laboring men organize to protect their rights. When Christ fed the multitude He had them seated in companies by hundreds and by fifties; He completed an organization of twelve men that turned the world upside down. There is much unused power among the Protestants because they lack organization. By this power, our labors can be controlled and centralized. It will be an economy of resources.

It will be a conservation of energy. As Protestants, we agree upon the fundamental principles of our Government. As Protestants we want no divided kingdom, but a focusing of all of our forces for the preservation of our institutions. This will hasten the victory.

2. A UNION OF CHRISTIAN PEOPLE.

God's people must lay aside their private opinions and petty jealousies, and work together against

the powers of darkness. Coöperation in poorer methods is better than division in better methods. We are told that "one shall chase a thousand and two shall put ten thousand to flight." An organized army of ten thousand can put to flight an unorganized army of ten times that number. Rome laughs at our divisions. This is our greatest weakness. Our many denominations are an undeniable evil. Is there no ground upon which we may unite? Is there no foundation upon which we may stand as a united body? Do we not agree upon the great fundamental principles of Christianity? Do we not believe that Jesus is the Christ, the Son of the living God? As a basis of union, is not this the central idea? Is not this of Divine authority? This foundation is broad enough for every true believer. This is the foundation that God laid. It is the foundation of the prophets and apostles. Faith in Christ, and obedience to His will, I believe, will eventually settle every question, and restore to the Word of God its proper place and make it the only rule of faith and practice. In short, this foundation will substitute the Bible, for human creeds; facts, for definitions; things, for words; faith, for speculation; unity of faith, for unity of opinion; the commandments of God, for human traditions; piety, for ceremony; godliness, for formality; Christianity, for partizan zeal; the practice of Christianity, for the mere profession of it; Christ for the Pope.

It seems to me, that to this end we must labor. Let us exalt Christ; let us preach the whole Christ,

the tender-hearted, miracle-working, sympathetic teacher of humanity. Let us preach Him as the crucified and risen Lord, as sitting at the right hand of God the Father. Let us preach Him as the sole fountain of authority, the sum and substance of our faith, the all in all of our salvation, the beginning and the end, the first and the last.

Upon this basis I believe we shall eventually arrive: one Lord, one faith, one baptism; one Bible, one name, one hope, one Spirit, one God, the Father of all, who is above you all and in you all.

3. TELL THE TRUTH.

Tell what you know about Romanism! Uncover its pollutions! Make known the scandal of the confessional! Tell what you know about the convents and nunneries! Expose the conduct of the celibate priesthood! Publish what you know about her intrigues and purposes! Every effort you put forth will subtract from Rome's power. Every truth spoken will strengthen Christianity and oppose Romanism. Think how Luther and Melancthon, Knox, and William of Orange, told the truth. They told it in huts, palaces, churches, towns and cities. Every Protestant man and woman in the North and South, in the East and West, must as individuals, come up to the help of the Lord against the mighty. Proclaim the truth. Agitation is needed. No reform is ever brought about by keeping silent. You owe it to your country and to your God to speak out upon this question. God is for the truth. You are an instrument

in the hands of God to attest the truth that God will help them that work for Him, and that He will bless the truth wherever it is spoken. "Ye shall know the truth, and the truth shall make you free."

4. CREATE AND DISTRIBUTE LITERATURE THAT WILL EXPOSE ROME.

Our people need to be educated upon this question. Knowledge is power. Give wings to knowledge. Let its noise be heard. It will arouse the energies and enlist the sympathies of millions who are asleep. Christ must be preached. The Pope must be antagonized. Politicians must have their eyes opened. Men of courage must take a stand. Urge the pulpit, the press and the platform to support the principles of our Government against the encroachments of Rome. Urge Catholics to read the Bible. It is God's inspired book. It is against Rome. Wherever this book is clearly read and men are taught to think for themselves, Rome loses her grasp. Let the open Bible tell of its treasures to the poor and deluded Romanist. If he has no Bible, give him one. If he possesses no book that teaches him the real purposes of Romanism, either give or lend him one. Let a million men do this, and keep on doing it, and there will be such a mighty sentiment created in this country against Rome that her power will soon begin to fade.

5. USE YOUR INFLUENCE AT THE BALLOT-BOX.

"It is not in our stars, but in ourselves, that we are underlings." Mark every man that panders to

Rome. Know the principles of every office-seeker. Before you cast your vote, know beyond the shadow of a doubt the principles of the aspirant to the office. Especially look well to your school boards and law-makers. Votes count. Rome moves solidly, so says one of her archbishops, for the party that will promote her interests. Then it is your duty to lay aside party politics and vote solidly for the party that is against Rome. This is a national question, and it will have to be fought out either in the pulpit, school, press and ballot-box, or upon the battle-field.

KEEP IN SIGHT THE PLEA OF PROTESTANTISM.

“A Protestant,” says the Standard Dictionary, “is a member of one of those bodies of Christians that adhere to Protestantism as opposed to Roman Catholicism: in general, a Christian who denies the authority of the Pope and holds to the right of private judgment in matters of religion.”

The term was first applied to the adherents of Luther, who protested against a decree that involved a submission to the authority of the Roman Catholic Church. In short, a Protestant is one who protests against Rome; one who turns away from Romanism to Christianity, from man-made creeds to the Word of God, from the Pope to Christ.

Protestants who lose sight of these facts weaken the cause of Protestantism. These facts and principles should always be kept in view, and on them all Protestants should stand firmly and be consis-

tent. When men are led to believe that Romanism is about as good as New Testament Christianity, their influence for the cause that we so earnestly plead is hurtful.

When they begin to fawn upon Romanism and to seek her favors, they are laying the axe at the root of Protestantism. It is like the Christian who falls in with the world; he imbibes its notions and adjusts himself to its ways.

Conformity to the spirit and intentions of Rome, and losing sight of the great principles of the Reformation, is the deplorable weakness of the Protestants of our country. When this spirit of indifference to our distinctive plea becomes manifest, danger from Rome becomes imminent.

Protestant people are like the man in the hotel, who when awakened in the night by the cry of fire, turned over in the bed, and after assuring himself that the walls were still cold, went to sleep again. O Protestants, forget not the principles of your ancestors! Those principles are divine. They must be proclaimed from every hilltop and tower. There must be a revival of protesting against Rome—protesting against her intrigues, encroachments, and practices.

Lastly :

PERSONAL CONSECRATION TO THE WORK.

Every man that reads this, has a work to do against Rome; and if he does not do it, it will not be done. He has an influence to exert, and if he does not exert it, it will not be exerted. He has a

word to say, and if he does not say it, it will not be said.

There is a great demand for consecrated energy. There is power in consecrated life. We should have convictions and stand by them. We should have principles and stand upon them. We should speak the truth and spurn the consequences. We should stand by the right in the face of criticism. To the great work of instructing humanity, of purifying politics, of protesting against the encroachments of Rome, of calling God's people out of Babylon, of preserving the freedom of our public institutions, of advocating the principles of Protestantism—in short, of preaching the Gospel of Christ, every Christian should reconsecrate the energies of his body, the affections of his heart, the faculties of his mind and the attributes of his soul.

Let us do our duty while it is to-day. Let us do our work lovingly, yet boldly, and when we lay aside our garments our children will take up our work and become defenders of the right, stormers of abuses, reformers of wrong, heralders of liberty, advocates of the truth, ministers of the gospel, and men of God; and our country will be free and independent, and our schoolhouses will stand as the lighthouses of universal knowledge, our press will be pure and untrammled, our flag will float over land and sea as the grandest emblem of a liberty-loving people, and the Christ will be accepted as the King of Kings and the Lord of Lords.

THE GROWTH OF ROMANISM IN THE UNITED STATES.

The numerous adherents of the Roman Catholic Church give it great power. As the Romanists increase in numbers, they increase in power and in zeal. The majority of Protestants are unaware of the rapid growth of Romanism in our midst. They think that her losses through the influence of our free institutions are sufficient to offset her gains. Truly, her losses are heavy, but they are not the gain of Protestantism.

Romanists are taught to believe that there is no salvation outside the Roman Catholic Church, and, therefore, but few of those who lose confidence examine the Protestant faith; consequently the majority sink into skepticism. For this reason, Romanism is mainly responsible for the skepticism of Europe. Infidelity amongst Christian nations is the legitimate child of Rome. Once the papal authority is thrown off, the widest liberty is exercised, and the victim becomes an easy prey to unbelief. Notwithstanding the many thousands of Romanists who have apostatized in the United States, her numbers are increasing with great rapidity.

HER PRESENT MEMBERSHIP.

The estimates as to her numbers vary. Cardinal Gibbons places the number in the United States at

nine million ; Bishop Hogan of Missouri at thirteen million ; Edmund F. Dunne, at the Catholic Congress, 1889, said : " We have twelve million Catholics now, and of them the end is not yet."

But perhaps the most reliable statistics of Catholicity are those given on page 378 of Sadlier's History of the United States : " The Catholic Church in the United States now numbers fourteen archbishops, one being a cardinal, seventy-three bishops, more than nine thousand priests, over twelve thousand churches, fifty-four theological seminaries, one hundred and thirty-eight colleges, more than six hundred academies, three thousand five hundred parish schools, and six hundred charitable institutions. The Catholic laity include about ten million."

In 1800 there were one hundred thousand Roman Catholics in the United States ; there was then, one Romanist to every fifty-three of the population ; in 1850, one to fourteen ; in 1890, one to six and one-half. The Roman Catholic Church has increased more rapidly than our population. Its rate of growth has been more rapid than that of the Protestant churches.

Josiah Strong says : " From 1800 to 1880 the population increased ninefold, the membership of all Evangelical churches twenty-seven-fold, and the Romanist population sixty-three-fold. From 1850 to 1880 the population increased 185 per cent., and the Romanist population 294 per cent. ; during the same period the number of Evangelical churches increased 125 per cent., and the number of Evan-

gical ministers 173 per cent., while the Roman Catholic Churches increased 447 per cent., and the priests 381 per cent."

In 1800 the Roman Catholic population was 21 per cent. of the number of Evangelical church-members; in 1850, 45 per cent.; in 1890, 75 per cent.

The census for 1890 gave the number of communicants in the Evangelical churches as thirteen million four hundred thousand. Sadlier's history gave the Roman population as ten million.

Her growth is significant. She believes the West is to dominate the nation, and she has determined to dominate the West by concentrating her forces there. There are six Western States in which there are four times as many Romanists as Protestant church-members. I have traveled extensively through every State and Territory in the West. I spent six years in that country, and I know that the Jesuits, with their churches and schools, are everywhere, and are now an overwhelming evil.

Rev. Mr. Warren, writing from California, said: "They are at work, night and day, to break down the institutions of the country, beginning with the public schools. As surely as we live, so surely will the conflict come, and it will be a hard one."

MEANS BY WHICH ROME INCREASES HER MEMBERSHIP.

1. *Immigration.*— This has been her greatest means of increase. Roman Catholic congregations are largely made up of foreigners and their chil-

dren and grandchildren ; the majority of our immigrants for the past fifty years have been Roman Catholics.

S. W. Barnum claims that seven-eighths of all who come to our shores from Ireland are Romanists, and one-half the immigrants from Germany are of the same faith. That immigration has been the principal source of Roman Catholic increase in the United States, is conceded by both Protestants and Romanists, so further citation of statistics is unnecessary.

2. *Family Increase.*—The *Catholic World* boasts that “Catholic families increase much faster than others.” The majority of Roman Catholics belong to the laboring class, and are decidedly more vigorous than the non-laboring class. Dr. Mattison says : “In Roman Catholic families there are four or five children, while in the average non-Catholic family but two or three.” There is no doubt that the priests use both the pulpit and the confessional as a means of inculcating upon the married the duty of multiplying and increasing the race.

3. *Mixed Marriages.*—In the majority of cases when a Romanist and Protestant marry, it generally turns out to the advantage of the Catholic Church. The children of such marriages are generally brought up Catholics, and frequently the Protestant parent becomes a Catholic.

4. *Conversion of Protestants.*—These are numerous. Her educational establishments are the principal instrumentalities in winning Protestants. Special effort is made to attract the children of

Protestants to these schools, in order to convert them to Romanism. Those in charge of the schools declare the non-interference with the religion of the pupils, and though coercion may not be used, yet sufficient influence is exerted to bring about the conversion of seven-tenths of the Protestants thus educated.

The Sisters declare they make no effort to convert Protestant children, but facts speak for themselves. Their text-books are smirched with Roman Catholic doctrines; in many schools, frequent and systematic instruction is given to Catholic children in the presence of Protestant children; books on Catholic doctrine are frequently placed in the hands of Protestant children, and the exceptional kindness of the nuns becomes a most persuasive and convincing argument to win them to Romanism.

The daughter of Winfield Scott was educated in a convent in Montreal, and consequently became a Romanist. Thirty-eight out of forty Protestant girls that were sent at one time to a convent in Montreal became Catholics. I am personally acquainted with five young ladies, all Protestants, who attended one of their institutions in Indiana, and strenuous efforts were made to convert every one of them to Romanism. A lady in the city of Toledo, who spent two years in a convent in the District of Columbia, told me that during those two years, she knew more than two hundred Protestant girls were converted to Romanism in that one convent. Rev. F. N. Walcott says: "I knew of four young ladies, daughters of prominent Prot-

estants who resided in Minneapolis, Minnesota, who attended St. Joseph's Convent in St. Paul, and as a result three of them became Catholics."

Such instances are common. Will Protestants ever take warning, and keep their children out of these proselyting institutions, and will they ever cease contributing of their funds for the building of them?

Other methods of winning Protestants, through missions, political influences and the giving of money alleged to have been surrendered through the confessional, we shall not consider.

Rome's losses in the country will probably 'not be so great in the future as they have been in the past. The main cause of her loss has been the public school, and now she is able to overcome this through the establishment of thousands of parochial schools and academies. On this subject Mr. Strong says: "The now pronounced parochial school system policy can hardly fail to keep great numbers in the Roman communion, which through the broadening influence of the public school would have left it, thus greatly stimulating the growth of the Church in the future."

In this article we have discussed the numerical strength of Rome in the United States. Her political and social strength are equally as great. Father Hecker prophesied that the present generation would see the Roman Catholics as numerous in this country as the Protestants. Their motive is to control our country, and they are using their utmost exertions to bring about that result,

A writer in the *Forum*, April, 1888, in speaking of the Jubilee of Leo XIII., says: "The Pope entering St. Peter's, adorned with the tiara sent him by Emperor William, descendant of Luther, using the basin and ewer of Queen Victoria, the successor of Elizabeth, wearing on his finger the ring presented to him by the Sultan, and carrying a bound copy of the United States Constitution presented by President Cleveland, was indeed a strange spectacle, calling to mind the pantheism of the Roman Empire, which admitted the worship of all gods in the Pantheon of Agrippa."

Rome, disappointed in Europe, has turned her eye toward America. Pope Gregory XVI. said: "Out of the Roman States there is no country where I am Pope, except the United States."

Archbishop Ireland said at the Centenary Celebration of the Catholic Church: "Let me state, as I conceive it, the great work which in God's Providence the Catholics in the United States are called to do in the coming century. It is twofold: to make America Catholic, and to solve for the Church Universal the all-absorbing problem with which the age confronts us. I doubt if ever since that century, the dawn of which was the glimmer from the eastern star, there was prepared for Catholics of any nation of earth a work so grandly noble in its nature, and pregnant with such mighty consequences. The work gives the measure of our responsibility. Our work is to make America Catholic. If we love America, if we love the Church, to mention the work suffices. Our cry shall be

'God wills it,' and our hearts shall leap with Crusader enthusiasm. We know the Church is the sole owner of the truths and graces of salvation, . . . the sole living and enduring Christian authority. She has the power to speak; she has an organization by which her laws may be enforced. The American people must look to her to maintain for them in the consciences of citizens, the principles of natural equity and of law, without which a self-governing people will not exist, falling ultimately in chaotic anarchy or becoming a prey to ambitious despotism."

Henry F. Brownson, of Detroit, stated at the Catholic Congress (November, 1889): "The American system is also anti-Protestant, and must either reject Protestantism or be overthrown by it. Based on natural law and justice, our institutions are incompatible with a religion claimed to be revealed, but which fails to harmonize the natural and the supernatural."

At the dedication of the Catholic University at Washington, D. C., Father Fidelis said: "We may safely say the present age is one of unusual and momentous hesitation. Old things have passed away—what shall be the resultant of the new sources which have already gone into operation? Whether to be Christian [*i. e.* Catholic], this is the question which is confronting our modern society; this is the problem which is being silently worked out in many minds, which looms up behind all political quarrels, and lies deeper than all social questions or the disputes of capital and labor.

Whether to go off into final apostasy, or to cling still to the shreds of hope which flutter towards us from the torn garments of the past."

What shall we say about these bold statements? What shall we say about the avowed purpose of Rome "to make America Catholic"? What shall we say about this increasing power? Or rather, what shall we say about the indifference of Protestants, who are picnicking on a slumbering volcano? Have we lost the patriotic blood of our forefathers? Have we lost our love for liberty? Are we too weak in body, mind and spirit to speak out upon this question? Are we not bold enough to expose Rome's methods and Rome's purpose? Shall we permit Rome and those who toady to Rome, to mold public opinion, and close the mouths of patriotic Christians? Let us preach the gospel of civil liberty and religious liberty, and that will set us free from the power of Rome and the power of sin. Christ has well said: "Ye shall know the truth, and the truth shall make you free."



ENTICING TO THE CONVENT.

CONVENT LIFE ILLUSTRATED.

In this chapter we give some illustrated scenes from convent life :

ENTICING TO A CONVENT.

It was considered a great duty to exert ourselves to influence novices in favor of the Roman Catholic religion ; and different nuns, were, at different times, charged to do what they could by conversations to make favorable impressions on the minds of some who were particularly indicated to us by the Superior. I often heard it remarked, that those who were influenced with the greatest difficulty, were young ladies from the United States ; and on some of those, great exertions were made.—“Secrets of the Black Nunnery Revealed,” Maria Monk, page 98.

EXPERIENCES OF A CANDIDATE—SCRUBBING THE FLOORS.

I was chosen to perform the most distasteful and laborious work in the convent. The manner of the sisters changed from the sweet, gentle beings they at first seemed, to harsh, unkind, tyrannical taskmasters. I found among them every nationality and disposition. I was never accustomed to unkindness, therefore I was extremely sensitive, and deeply wounded by the least unkind look or word. I could not please the sisters, no matter how much I would try. In the dormitories I would labor two



EXPERIENCE IN A CONVENT.

Copyright, 1895.

or three hours, making beds, etc., and the sister in charge, without any provocation, would compel me to undo my work, and then remake them, while she would remain standing over me, with as much severity in manner and tone as a slaveholder would display towards a slave. Also in the kitchen, refectory, and laundry, everything I did the sisters termed half done, although I was confident that in many respects my work was well done.

I was one day commanded to scrub with a brush and sand, on my knees, the large study hall. Such work was new to me, therefore most laborious. Nevertheless I performed my task in the best manner I knew how. Moreover, being of a delicate organization, it was accomplished with great pain and difficulty, and consequently took me a long time to complete it. When my task was nearly finished, the novice mistress appeared and in a furious manner chided me for my laziness; snatched the brush from me with such violence as to tear the skin from the palm of my hand, at the same time throwing a pail of water over the hall, and thereby compelling me to rescrub the hall in less time than it could usually be performed by a woman familiar with such work all her life, while the task was rendered next to unendurable by the pain of my hands, which were torn and bleeding.

This is a small specimen of the trials which awaited me: it was but the beginning of sorrows. —“Edith O’Gorman,” page 23.

HANDS IN A POT OF LIME.

On another occasion, I was obliged to wash all the pots and kettles, and scour all the knives and forks in the establishment. My hands, which were naturally very soft and white, began to look soiled and dirty. Having remarked in my simplicity to Sister Margaret, the housekeeper, “Indeed, sister,



SCENE IN A CONVENT.

Copyright, 1895.

I am now ashamed of my hands," she sharply returned, "Well, thin, I'll be afther making ye more ashamed of 'em." Accordingly she called me out into another room where a sister was white-washing the walls, and commanded me to dip my hands into a pot of hot lime. I hesitated a moment, thinking certainly she could not mean it; however I was soon convinced of her earnestness by her harsh tone, "None of yer airs, now; but do as I bid ye, or I'll tell the mother of ye." I put my hands down into the hot lime, and she held them there some minutes. For several weeks my hands were in a most pitiable condition. The skin would crack and bleed every moment, causing me to suffer the most excruciating pain, and yet I was forced to wash and hang out clothes in the frost and cold of December, the skin from my bleeding hands often peeling off and adhering to the frozen garments. Of course they presented a most shocking appearance, their smoothness and whiteness gone; they were red, swollen, and chapped. I made no complaint, but bore that penance in silence, remarking to a sympathizing candidate that I justly merited it for being so proud and vain of my hands.—"Edith O'Gorman."

TAKING THE VEIL.

My superiors soon became satisfied that my vocation for the religious life was from God, and the mother held me up to the novices as a model of simplicity, humility, and docility. Finally, on the first of January, 1863, my hair, of which I was once very proud, was shorn from my head, and I was clothed in the brown habit of the novice, receiving the name of Sister Teresa de Chantal, by which I was from thenceforth to be known.—"Edith O'Gorman," page 26.

The concourse of people that assembled on this occasion was very great. The interest created by



TAKING THE VEIL.

the apparent voluntary retirement from the world of one so young, so wealthy, and so beautiful, was intense, and accordingly the chapel in which I preached was filled to overflowing with the nobility and fashionables of that section of the country. Many and large were the tears that were shed, when this beautiful young lady cut off the rich and flowing tresses of hair. Reader, have you ever seen the description which Eugene Sue, in his "Wandering Jew," gives of the lustrous, luxurious, and rich head of hair, worn by Charlotte de Cardoville, and shorn from her head by Jesuits under the pretense that she was insane? If you have not, take the "Wandering Jew," turn over its pages till you find it, and you will see a more accurate description of that shorn from the head of a young lady to whom I allude, than I can possibly give.—"Popish Nunneries," by William Hogan, p. 15.

FIRST NIGHT IN CONVENT.

This is not home!

And yet for this I left my girlhood's bower,
 Shook the fresh dew from April's budding flower,
 Cut off my golden hair,
 Forsook the dear and fair,
 And fled, as from a serpent's eyes,
 Home and its holiest charities;
 Instead of all things beautiful,
 Took this decaying skull,
 Hour after hour to feed my eye,
 As if foul gaze like this could purify;
 Broke the sweet ties that God had given,
 And sought to win His heaven
 By leaving home work all undone,
 The home race all unrun. —*H. Bonar, D. D.*

HOME AND MOTHER LOST TO ME FOREVER.

Oh, I can never forget the awful solemnity of my feelings on that never to be forgotten New Year's

day, when I put off the old and familiar scenes of life, and embraced the new and unfamiliar austerities of an untried experience. And oh, how often during that day would come the harrowing reflection—home and mother lost, lost to me, forever! Never again to enter that hallowed circle? Never again behold its loved ones? Never again to make the walls ring with my girlish joy? Never again to listen to the sweet voice of my mother, as it breathed its melody in my poor lonely ear?—"Edith O'Gorman," page 26.

DOING PENANCE.

We have already given part of a chapter on Satisfaction or Penance. In the illustration before us this young lady is required to present all of her jewels to the convent, and to recite psalms, litanies, etc.

ESCAPE FROM THE CONVENT.

A very interesting story is told in a book entitled "Priest and Nun," about an intelligent girl, who for a long time had been a pupil in a convent, assisting a nun to escape. The girl, whose name was Agnes Anthon, had learned the ways of Rome, and seeing a poor nun from Missouri weeping a great deal, managed to hear from her own lips her sad story. Her sympathies were immediately aroused, and she determined to assist her to gain the liberty that she so earnestly desired. In order to deceive the Mother Superior, Agnes pretended to have conceived a sudden desire to remain in the convent as a nun. This greatly pleased the Mother Superior. Agnes takes an old Scotch uncle into her confidence, to whom she tells her plans for the release of the Missouri nun; he is not only willing to assist her, but is delighted to know that she is not thinking of becoming a nun. According to



DOING PENANCE.

instructions conveyed to the uncle he goes to the convent to see her, and names a day on which he will call at the convent to take her "home." On the day appointed, the uncle, apparently very angry, calls at the convent and orders Agnes to make herself ready to go with him. She is overcome with grief at the thought of leaving the "dear Mother Superior" and the "dear convent," but assures them that she will certainly return to them. She begs, as a last favor, that she may be allowed to spend ten minutes in her own room in prayer. This is granted by the impatient uncle, and she retires to her room, and returns in ten minutes, deeply affected, with her veil down, and handkerchief pressed to her face, while sobs shake her form. The uncle immediately takes her to a waiting carriage, and they drive away. Meanwhile, the nun from Missouri was in her cell and would not come out, but kept telling her beads and repeating her prayers; such was the story carried to the Abbess, who finally sent for her to find out the meaning of her conduct. The nun pulled her hood down well over her face and with her head drooping (thus concealing her features) she went into the presence of the Abbess.

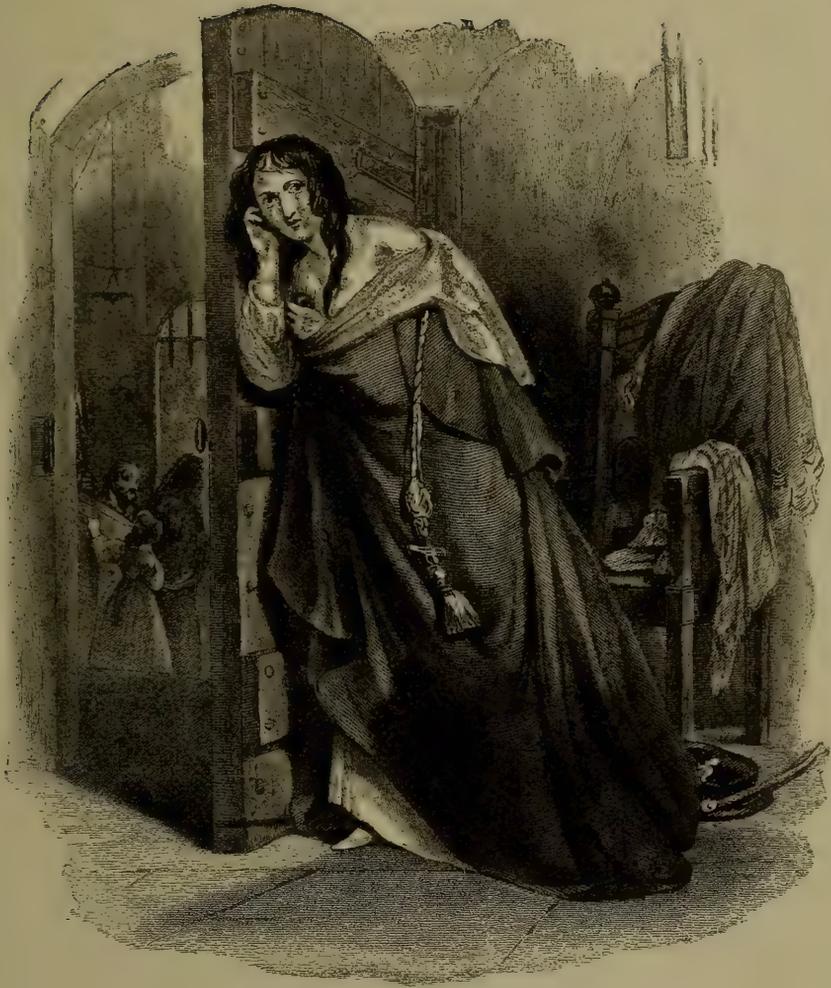
"Look at me, daughter," said the Abbess. The nun slowly raised her head and pushed back her hood with both hands, and the bright, handsome face of Agnes Anthon met the Superior's eye.

"Agnes," said the Abbess, "what does this mean?"

"It means," said Agnes boldly, "that I have turned Rome's weapons against her. Here you taught me to deceive, and I have deceived you."

"What have you done?" asked the Abbess.

"I have set your poor little captive from Missouri free! She left yesterday with my uncle, and to-day he will be back for me, and if he does not find me,



ESCAPING FROM THE CONVENT.

he has power and Scotch energy enough to turn your precious convent upside down. You helped this poor girl to run away from her relatives to join you, and now, in order to escape from you, she has used some of the guile that you have taught her."

Just then a furious ring at the bell told Agnes that her uncle had come for her, and she was free to go out into the world again to spend the remainder of her life in assisting those who were in need, and in doing God's work in God's own way.

EDITH O'GORMAN.

"The great entertainment of the week to the citizens of Philadelphia, has been the lectures of Edith O'Gorman, the escaped nun, who on each night addressed large and enthusiastic audiences on 'Convent Life,' and 'The Romish School System,' and 'The Confessional,' 'Indulgences,' and 'Papal Supremacy.' . . . She has knelt with the unquestioning obedience of a blind devotee at the confessional until her reason revolted, and her ears tingled with very shame; and instead of finding what she sought—soul repose in seclusion, and ardently desired perfection in penance and idolatrous devotion to Mary and a multitude of saints—she fled for refuge to Christ Jesus. . . . With the new-found light and the love of the Gospel in her heart, there is nothing vindictive or vituperative in her chaste and eloquent periods. With pity she turns to the multitude of her former associates, who grope in darkness and terror through a life of ignorance, wretchedness and sin, and are dying without the true knowledge of God, and kindly points out to them the better way." —*M. E. Home Journal*, Philadelphia, Pa.



EDITH O'GORMAN.

WHO ASSASSINATED LINCOLN?

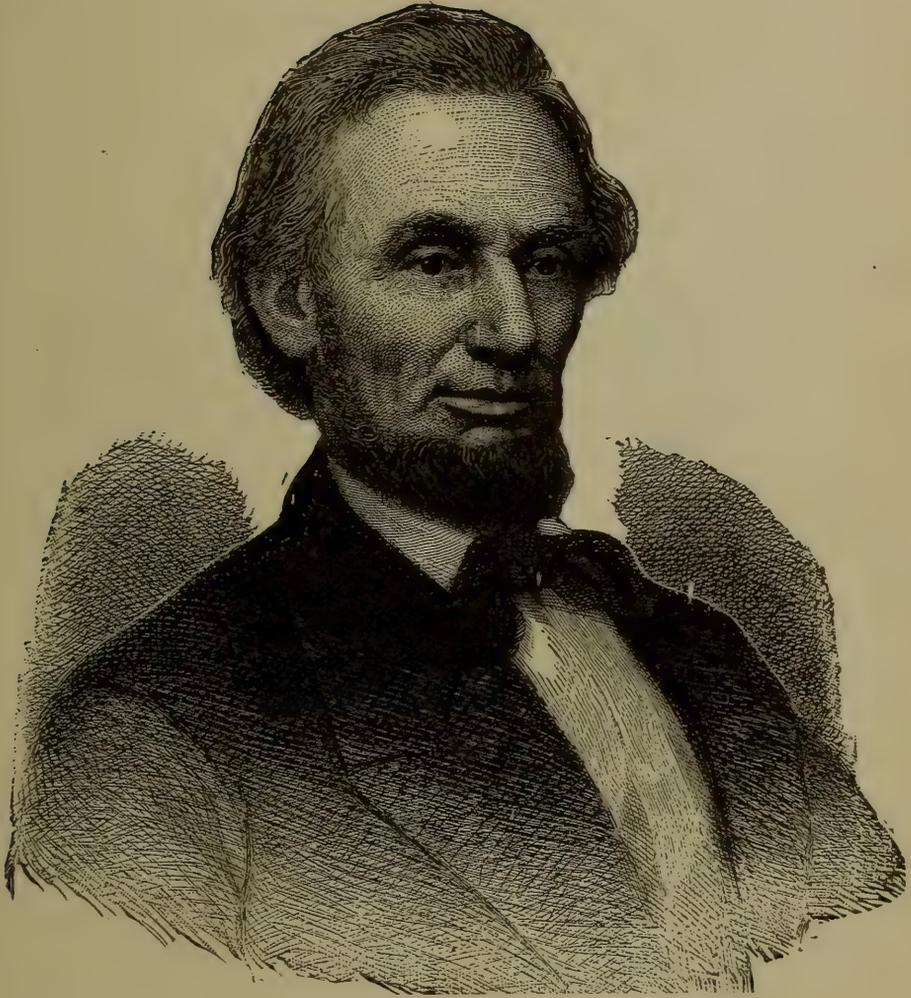
Ponder well the following facts and draw your own conclusions.

It was published in many papers that Lincoln was born a Catholic, baptized by a priest, and therefore was to be considered a renegade and an apostate. This publication was false. Rev. Mr. Chiniquy said to Lincoln at the time, "That report is your sentence of death."

Lincoln declared at the conclusion of the trial of Rev. Mr. Chiniquy that he would devote all of his powers to the overthrow of Romanism, thereby furnishing Rome a motive for his assassination.

Lincoln prophesied that he would be assassinated by the Jesuits, and said he had "a presentiment that God would call him through the hand of an assassin."

Lincoln said: "If the American people could learn what I know of the fierce hatred of the generality of the priests of Rome against our institutions, our schools, our most sacred rights, and our so dearly bought liberties, they would drive them away or they would shoot them as traitors." He also said: "This war would never have been possible without the sinister influence of the Jesuits. We owe it to popery that we now see our land reddened with the blood of her noblest sons. . . . If the people knew the whole truth, this war would turn into a religious war. . . . New projects of assassination are detected almost every day. We feel, at their investigation, that they come



LINCOLN.

from the Jesuits. . . . The New York riots were evidently a Romish plot. We have proof in our hands that they were the work of Bishop Hughes."

The first gun shot at Fort Sumter was fired by Beauregard, a Roman Catholic.

The Pope was the only crowned head in Europe that recognized the Southern Confederacy. The Pope wrote a lengthy and consoling letter to Jeff Davis. Jeff Davis's sister was the Superioress of a convent in Bardstown, Kentucky.

The plot for Lincoln's murder was planned in the home of Mrs. Surratt, a Roman Catholic. Legal evidence shows that the most devoted Catholics in the city lived there. Mrs. Surratt said, "The death of Lincoln is no more than the death of any nigger in the army."

Mr. Lloyd, who kept the carbine that Booth wanted for protection, was a Roman Catholic.

Dr. Mudd, who set Booth's leg, was a Roman Catholic.

Garrett, in whose barn Booth took refuge, was a Roman Catholic.

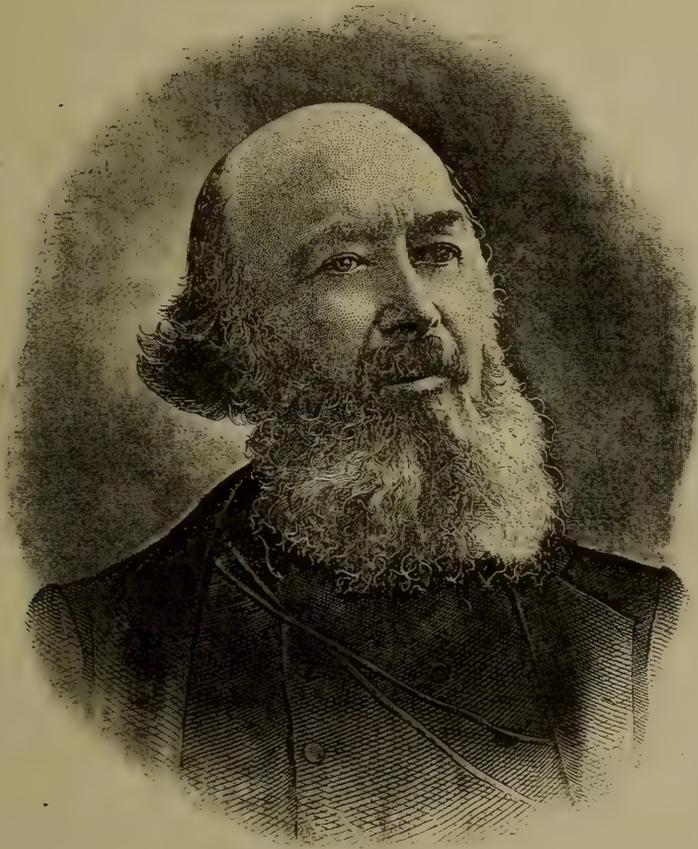
Booth was a Roman Catholic.

General Baker, the great detective, says, "All the conspirators were Roman Catholics."

John H. Surratt, who went to the Pope for protection, and who was concealed under the banners of the Pope when he was detected, was a Roman Catholic.

Prominent government officials said, "We have not the least doubt but that the Jesuits were at the bottom of the great iniquity."

The death of Lincoln was announced by Roman Catholics, several hours before it occurred, at St. Joseph, Minn., forty miles from a railroad and eighty miles from the nearest telegraph station. This fact is established in history. And it is evi-



FATHER CHINIQUY.

dent that it could only be known at that great distance by communicating the plot to the priest in that far-away town.

Why has Rome treated his assassination so lightly, and why do they devote so little space in their histories to the life of Lincoln? Roman theologies teach that "obstinate heretics must be exterminated," and "if by declaring our religion, we cause some disturbances or deaths, or even the wrath of the tyrant, it is often to the glory of God." See Liguori's and Thomas Aquinas' theologies.

The history of the assassination of Coligny, Henry III. and Henry IV. by the hired assassins of the Jesuits, resembles the assassination of Lincoln.

Booth said, "I can never repent. God made me the instrument of his punishment." This is the principle of Rome.

When Booth was dying he pressed the medal of the Virgin Mary on his breast.

Rev. Mr. Chiniquy, Colonel Edwin A. Sherman and Gen. Harris, warm friends of Lincoln, have carefully investigated this subject, and do most unequivocally affirm that Rome was the instigator of Lincoln's assassination. To their writings, especially Chiniquy's "Fifty Years in the Church of Rome," I refer the reader. Also, see "Trial of John Surratt," and "Assassination of Lincoln."

Rome had the principle, the motive, the object to be accomplished, the reward in view, and she found in her own son, Booth, the man who did the daring deed. This same power is in our midst, unchanged in principle, spirit and purpose.

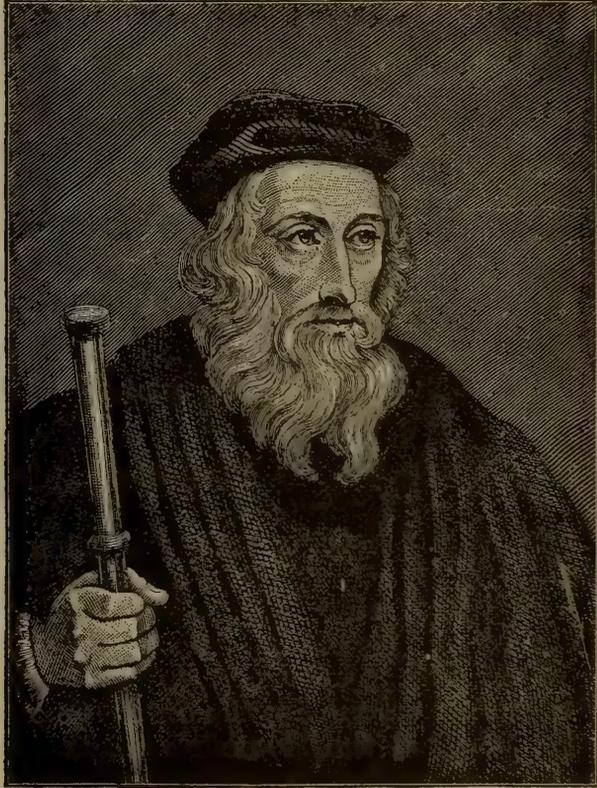
HERETICS AND MARTYRS.

In this chapter we give the portraits and brief sketches of the lives of some of the great reformers that Rome condemned as heretics. She has made no apology for these dark deeds. The blood of martyrs stains the pages of her history. To the great men upon whose faces you may now look and whose brief biographies you may now read, we are greatly indebted for Protestant Christianity. We enjoy the fruits of their labors. Let us cherish dearly the cause which they espoused, the Word they preached, and the God they adored.

JOHN WYCLIFFE, born A. D. 1324, died A. D. 1384.

This man has been termed the "Father of the English Bible." He translated the Scriptures into English. He held that God's Word should be preached to all, and that the Bible should be the property of all. He firmly held to the conviction that the Scriptures alone are the only rule of faith. He openly attacked the Romish system. He assailed the doctrine of substantiation, and said it was an "abomination of desolation in the holy place." These views created an immense sensation at Oxford, and led the Archbishop of Canterbury to summon a Council that declared Wycliffe's opinions to be heretical. He was expelled from the University of Oxford. The latter part of his life

was spent in translating the Bible and preaching the gospel. His English translation became an engine of wonderful power against Romanism. To translate the Bible was considered an act of heresy. His translation was widely circulated, but was condemned by Rome. About twenty years after his



JOHN WYCLIFFE.

death, he was adjudged a heretic by the Council of Constance, and forty years after his death his remains were disinterred, burned, and the ashes thrown into the river.

JOHN OLDCASTLE, Lord Cobham, born 1360, martyred 1417.

The spirit of Wycliffe lived in the hearts of thousands of people. John Oldcastle caught that spirit, and the brave, wise and good man disseminated the Protestant doctrine. He was cast into



JOHN OLDCASTLE, LORD COBHAM.

the Tower and urged to beg for absolution, but to this he replied: "I have never sinned against you, therefore I will never beg forgiveness of you."

Again, said he: "For a transgression of God's law they have never accused me, but for the sake of their own laws and traditions they treat me and others most shamefully." His trial took place December, 1417, before the House of Lords. He refused to defend himself, commending himself to God as the one to whom vengeance belongs, and closed by saying: "It is a very small thing that I should be judged of you." He was condemned as a traitor, and sentenced to be burned as a heretic. He was laid on a cart, his hands tied behind him, and dragged through the city to the place of execution. He was suspended by chains and a fire kindled under him that burned him slowly to death. He died praising God and commending his soul into His hands.

JOHN HUSS, born 1373, martyred 1414.

John Huss was a zealous advocate of the principles of Protestantism, and thereby incurred the censure of the Catholic clergy. He had the works of Wycliffe translated into the Bohemian language. He denounced the papal bull issued against the King of Naples, and condemned the sale of papal indulgences. He said: "An evil and a wicked Pope is not the successor of Peter, but of Judas." He wrote a work, "On the Church," exposing the abuses of popery. He was excommunicated, and condemned as a leader of heretics. When the fagots were piled around him, the Duke of Bavaria desired him to abjure. "No," said he, "what I taught with my lips, I now seal with my blood." As soon as the fagots were lighted he sang a hymn with a loud and cheerful voice, and looking steadfastly toward heaven said: "Into thy hands, O Lord, do I commit my spirit: Thou hast redeemed me, O most good and faithful God." His voice was soon

interrupted by the flames, and he expired amid the



JOHN HUSS.

crackling of the burning fagots and the noise of the multitude.

MARTIN LUTHER, born 1483, died 1546.

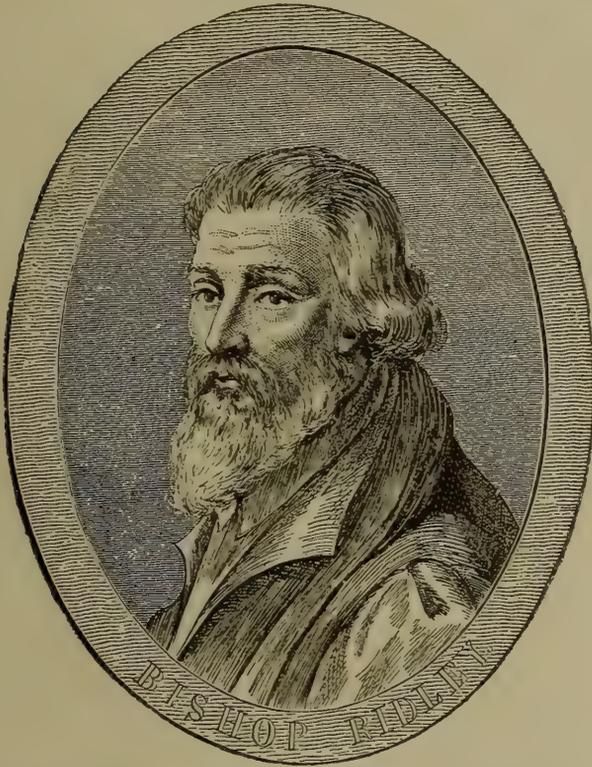
In the year 1520, the Pope condemned Luther's works as heretical, scandalous and offensive to pious ears. All persons were forbidden to read his writings upon pain of excommunication, and those who possessed them were commanded to commit

them to the flames. Luther was commanded to publicly recant within sixty days, or be pronounced an obstinate heretic to be delivered to Satan for the destruction of the flesh, and princes were required



to seize his person, and punish him as his crimes deserved. Luther was not disconcerted by this sentence, but declared the Pope to be the Anti-christ, declared against his tyranny with greater vehemence, and having assembled all of the professors and students of the University of Wittenberg, cast the volumes of the canon law, together with the bull of excommunication, into the flames. Besides Luther's translation of the Bible, he left

numerous sermons, letters and controversial writings. Melanchthon said: "Each one of his words was a thunderbolt." Carlyle says of him, "No more valiant man ever lived. . . . The thing he will quail before exists not on this earth or under



it." Heine observes, "He was not only the greatest but the most German man of our history. He was not only the tongue but the sword of his time." Carlyle characterizes him as "possessing a most gentle heart, and indeed the truly valiant heart." In Luther's will he bequeathed his detestation of popery to his friends and brethren in the following words: "I was the plague of popery in my life, and shall continue to be so in my death."

RIDLEY AND LATIMER.

These great reformers lived in the sixteenth century, and consecrated their powers to the cause of the Reformation. They opposed the Pope, and



encouraged the circulation of the Bible in the common tongue. They denied the real presence of Christ's body, blood, soul and divinity in the Sacrament, and repudiated the doctrine of Mass. The sentence of excommunication was read to Ridley, Latimer and Cranmer, April 20, 1554. Ridley and Latimer were executed October 16, 1555. They were led to the appointed place in the north part of Oxford. Ridley walked between the mayor of

the city and one of the aldermen. Latimer was led some distance behind him. When they came together, they embraced and kissed each other. Their burning, as was the custom, was preceded by a sermon. This was preached by Dr. Smith, one of their opponents. Ridley and Latimer begged the commissioners for leave to say a few words, but they were refused. "Well," said Ridley, "so long as the breath is in my body I will never deny my Lord Christ, and his known truth. . . . I commit our cause to Almighty God." They were then stripped of their clothes and chained to the post. As the fagots were being lighted, Latimer cried out: "Be of good comfort, Ridley. We shall this day light such a candle by God's grace, in England, as I trust shall never be put out." They prayed and committed their spirits to the Lord until the bright flame kindled the powder that was tied about their necks, which soon extinguished the life of the martyrs. As the burning flesh fell from their bodies, hundreds of spectators melted into tears.

THOMAS CRANMER, born A. D. 1489, martyred
A. D. 1556.

This great reformer consecrated his talents to subvert the power of the Pope in England and to abolish the monasteries. He declared the Pope was Antichrist and his doctrines empty lies. He suffered, with fortitude, martyrdom by fire. When the flames seized him he was heard to say, "Lord Jesus, receive my spirit." His form was then hid by the flame and ascending smoke. Hume says, "He was a man of merit, possessed of learning and capacity, adorned with candor and sincerity. . . . His moral qualities procured him universal respect, and the courage of his martyrdom made him the hero of the Protestant party."

JOHN KNOX, born A. D. 1505, died A. D. 1572.

This is the man who said to Queen Mary Stuart, the loyal supporter of Rome: "Neither doth your will, nor your thought, make the Roman harlot the



THOMAS CRANMER.

true and immaculate spouse of Jesus Christ." "Queen Mary," says the Encyclopedia Britannica, "having failed to influence the reformer by her many salt tears or her flattery, endeavored to get him into her power by moving the privy council to pronounce him guilty of treason. . . . To her unconcealed chagrin and intense displeasure, Knox

was, by a majority of the noblemen, absolved from all blame." In early life he openly renounced the Catholic religion, and became a zealous preacher of the Protestant doctrines. It is said that Mary



JOHN KNOX.

feared his prayers more than all the allied armies of Europe. Knox was distinguished for his courage and sagacity, as well as for his earnestness and implicit faith. Morton, who delivered his funeral oration, said of him: "Here lies he who never feared the face of man." Froude said of him: "The one man without whom Scotland, as the modern world

has known it, would have had no existence. . . . He was the one antagonist whom Mary Stuart could not soften; he raised the poor commons of his country into a stern and rugged people, who might be hard, narrow, and superstitious, but who were men whom neither king, noble, nor priest could force again to submit to tyranny." (See History of England, Vol. 10.)

COLIGNY OF FRANCE, born A. D. 1518, murdered A. D. 1572.

This noble Huguenot leader took arms for his faith. This great man and many of his friends are invited to the marriage of Charles IX. and Marguerite. It is all a snare. Plans are carefully laid for the crushing out of the Huguenots on that fatal day of St. Bartholomew. At daybreak a bell tolls, and the ruffians under the direction of the Duke of Guise, the Duke of Anjou and Catherine de Medici, do their bloody work. The door into Coligny's room is broken open, and the spear is thrust into his bosom. The Duke of Guise calls from the street for them to "throw down his body." The ruffians drag the lifeless body to the window and throw it out. It falls with a thud upon the ground. The Duke of Guise looks at it; the face is covered with blood; he wipes it away with the corner of his dressing-gown, and exclaims: "'Tis Coligny, sure enough," and then stamps his heel into the face. The head is severed from the body, and taken to Catherine de Medici, and what does Catherine do with it? Who of all the earth will be most pleased to receive it as a present? Who but the Pope, her uncle? It is embalmed and sent to Rome that the Pope may see, with his own eyes, the head of the great Protestant leader. Bells ring from the cathedrals! Torches flame in the

streets! Armed men rush frantically from house to house, breaking in the doors and murdering men, women and children! There was but one cry: "Mass or death—make your choice." The priests urged the people to kill the heretics. Neither little infants, nor gentle maidens, nor loving mothers, nor hoary-haired men were spared. Seventy thousand were slaughtered. The ground was covered with ghastly corpses. But God is not mocked! He will double unto Rome double according to her works.

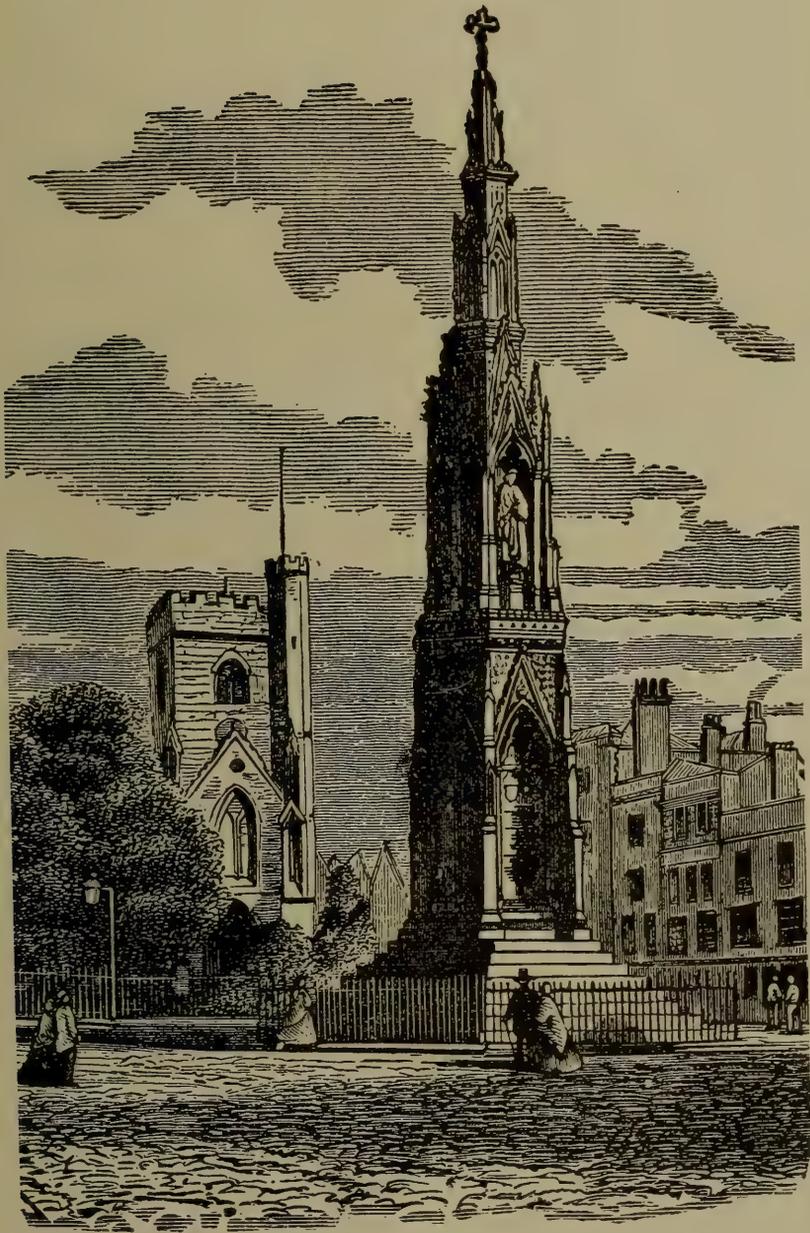
MARTYRS' MEMORIAL.

This elegant monument stands in Oxford on the spot where Ridley and Latimer were burned October 15, 1555, and where, five months later, Cranmer was burned. This fitting memorial was erected A. D. 1840, but the grandest memorials they left are the principles of the Reformation that are cherished in the heart of every honest Protestant. Their death was the kindling of a light that shall never be extinguished; their cause was the Master's cause; their faith was evangelical faith; they suffered with Christ, and are now reigning with Him.



CATHERINE DE MEDICI WITH THE HEAD OF COLIGNY.

Copyright, 1895.



MARTYRS' MEMORIAL

TEXT-BOOKS USED IN ROME'S PARISH SCHOOLS.

SADLIER'S EXCELSIOR STUDIES IN THE HISTORY OF THE UNITED STATES.

(Published by William H. Sadlier, New York.)

Let us first examine the preface ; let us note the bow the author makes ; let us examine the reasons for this publication. We are told in the preface :

“The principal motive which induced the preparation of the present volume was to provide for American youth a correct narrative of American history. If it be true, as has been remarked by a celebrated modern writer, that European history has long been a conspiracy against truth, it is equally certain that American history, or at least text-books on the subject, have also been in league against truth. It is simply wonderful how the part enacted by Catholics on our soil, from the days of Columbus to the present time, has been persistently and coolly ignored by writers of text-books ; so that, from this very silence, a child of even ordinary intellect could not fail to infer that Catholicity has done little or nothing for our country ; whereas the reverse is singularly and emphatically the case. Catholics have been here from the earliest dawn ; and, as was pithily observed by Archbishop Hughes : ‘ Neither the first page, nor the last page, nor the middle page, of our history would have been what it is, or where it is, without them.’ The discovery, exploration, and, to some extent, the colonization of our country, were undertaken by

Catholics, with Catholic aims, and with Catholic aid. . . . The independence of the United States was, in a great degree, secured by Catholic blood, talent and treasure. If our country's history be truly told, Catholicity must be met, willingly or unwillingly, at every step."

Our attention is next called to some "Points to be specially noted." The seventh point reads as follows: "The Revolution and the Civil War, the details of which teachers find it so difficult and well-nigh impossible to impress upon the memory of their pupils, are as far as possible condensed," etc., etc. The eighth point to be noted: "Catholics, so far as could be in this brief outline, are assigned their proper place in the annals of our land."

After a careful reading of this preface, the student of history may expect to find a text-book somewhat different from those used in our public schools, and he will not be disappointed. The Romanist objects to our public school histories, and therefore are we not to infer that this is what he offers as a substitute—especially so as the author claims this is a correct narrative of our country's history? In Study No. 2 we are introduced to Father Juan Perez, and the work he had to do in introducing Columbus to Queen Isabella. A detailed account is given of the crosses and blessings and chants and prayers of Columbus and his crew, from the meeting of Father Perez to the landing at San Salvador. In Study No. 3 our attention is called to the Mass of Thanksgiving that was offered on the return of Columbus; to the Dominican missionaries that accompanied Columbus on a second voyage, and to the foundation of the first Catholic church in the New World on the festival of the Epiphany. This study closes (page 21) with a paragraph on the spirit of the discovery, in which

we are told "the discovery of America was preëminently a Catholic enterprise. In fact, Protestantism did not as yet exist. The voyage was made under the protection of the Blessed Virgin, and for truly Catholic motives. . . . To make it still more Catholic, the reigning pontiff, Alexander VI., issued a bull, in which he laid it as an obligation on the Spanish sovereigns to send to the newly-found islands and continent tried men, to instruct the inhabitants in the Catholic faith and teach them good morals."

We are next introduced to some biographical sketches, amongst them a cardinal, a bishop, a Catholic prince, a Catholic queen, Father Perez and others, some of whom had little or nothing to do with the discovery of the New World. Section No. 2 is made up pretty much of Catholicity. The author is very particular to tell us that De Soto died beneath the shadow of the cross he had planted, and over his remains was chanted the first requiem ever heard in those wild regions. The second study under the second section is on "Missions in the South." It may not be amiss to mention the headings of some of the paragraphs: "Franciscan Missions in New Mexico," "Jesuits in Florida," "Father Segura," "Franciscans in Florida," "Franciscans in New Mexico." We are also told in this study that the Huguenots were French Protestants, and "some at length turned pirates and captured Spanish vessels."

On page 47 we are again introduced to some biographical sketches, amongst them such eminent men as Father Cancer, Father Da Corpa, Rt. Rev. John Juarez, a celebrated Dominican missionary, Las Casas, Father Mark, Father Martinez, Monk Ojeda, Father Omas, Father John Roger, Father John Baptist Segura, Saint Francis Borgia, the third general of the Society of Jesus, and Pope St.

Pius V., of whom it is said, "he died in the sixty-ninth year of his age, and one century later was beatified by Clement X. He was canonized in 1712, and is classed amongst the greatest and best of the successors of St. Peter."

On page 75, on the study of New England, we copy a paragraph headed "Religious Intolerance": "Though the Puritans had been the victims of religious persecution in the Old World, in the New they themselves proved equally intolerant. They established odious religious tests, and persecuted or banished all those who ventured to worship God in a manner different from their own." This study closes with a chapter on "The Jesuits in Maine." On page 83, we have a glimpse at the character of the colonists: "The Puritans were industrious, sober, enterprising, and religious in their own way; but they were also narrow-minded, exclusive, and short-sighted in character, cruel to the Indians, and bigoted and persecuting to all creeds except their own. . . . New England Protestantism appealed to liberty, and then closed the door against her." The youth that studies this history will not entertain a very high respect for our Puritan forefathers.

On page 91, we are introduced to a chapter on "The Early Jesuit Missionaries at the North," and we are told in a paragraph on the Exploration of the Missionaries, that they were the pioneers, not alone of the cross and of religion, but of discovery and exploration, of colonization and civilization. Then we have the following paragraphs: "Discoveries and Improvements made by the Missionaries," "Franciscan Missionaries in Canada," "The Missions Resumed," "Brebœuf," "The Ajax of the Mission," "Jesuits in Michigan," "Father Jogues in New York," "Other Missionaries," etc., etc. The next study is on "Missiona-

ries at the North—Continued.” These missionaries and the work they did occupy many pages. Of course these missionaries are all Jesuits. Nothing is said of Protestant missionaries, of their devotion, of their self-sacrificing spirit.

On page 116, we have paragraphs on “Missions in New York” and “Catholicity Proscribed.” On page 121, we are told of the landing of two vessels at St. Clemens, on the Potomac, and “having landed on the festival of the Annunciation, mass was celebrated for the first time in that wild region,” a fact in history that is important for Protestants, who attend Catholic schools, to know.

On page 125, under a “Study on Maryland,” there is a paragraph on the subject of religion which reads as follows: “Under Catholic rule, all Christian religions were protected by law; but when Protestants rose to power, a spirit of intolerance unhappily prevailed.” Mr. Sadlier seems to be gifted in the art of presenting history in such a light as to prejudice those who study it against Protestant people. He makes it appear that the Catholics are a persecuted people, and that Protestants have been a most intolerant people.

We are next introduced to some ten pages of biographical sketches, and, as usual, they are principally Romanists, the first one being a Jesuit missionary, Father Allouez, Lord Baltimore, Charlevoix, the author of the life of “Mother Mary of the Incarnation,” Father Marquette, Pope Urban VIII., Father Andrew White, to whom twice as much space is devoted as to the biography of William Penn. We would do Father Rasle an injustice if we didn't make mention of his death that is recorded at some length on page 155. On page 163, we are told how the Arcadians counted their beads, chanted the litanies of the Blessed Virgin, etc., etc.

On page 232, we have a study on Catholicity and the Revolution. The first paragraph is on Catholics and Patriotism. Two paragraphs are devoted to Mr. Carroll, the first Bishop in the United States. Another paragraph to "Missions in Pennsylvania," and another to "Missions in California."

The next chapter is on biographical sketches, and the Rt. Revs., Holy Fathers and Bishops take their place alongside of Washington, Henry and Jefferson. In fact, more space is given to Archbishop Carroll than to either Washington or Jefferson. It is made to appear that these saintly priests and bishops had more to do in creating history than the great Revolutionary leaders of Protestantism.

We now pass over about one hundred pages devoted to the Civil War, written with an attempt at impartiality. The work of Lincoln is sunk into insignificance. "The death of Lincoln," says the author, "produced no disorder." On page 362 reference is made to the Washington Centennial. The names of the orators and great men of the occasion are not mentioned, but the benediction that was pronounced by Archbishop Corrigan, of New York, is given in full.

Four pages are then devoted to "Art and Literature." The space given to Catholic authors is twice that allotted to Protestants, though in importance the latter outweigh the former a thousandfold.

We are next introduced to a chapter on "Religion." Sixteen pages of this chapter is devoted to the Roman Catholic religion, and one-third of a page to the Protestant denominations, whose names are sarcastically mentioned. In this chapter we have brief articles on the following: Increase of Bishops, Growth of the Church, Religious Orders, Sanctity of the Confessional, First Provin-

cial Council, The First Archbishop of New York, The Several Plenary Councils of the Church in the United States, The First American Cardinal, The Catholic Centennial, Statistics of Catholicity, The Blessed Virgin the Patroness of the United States, etc., etc.—items of great importance, many of which some of you may never have heard.

The book closes with thirteen pages of biographical sketches, and of course Archbishop Hughes, Cardinal McCloskey and Father Smet are the most important, or at least the most space is allotted to them—Father Smet, of whom you may never have heard, receives more attention than either Webster or Lincoln. Archbishop Hughes' sketch occupies more space than both Lincoln and Madison. In the biography of Hughes we are told of "that memorable debate before the Common Council of New York, in which he discussed the public school system, and opposed alone the eminent council arrayed against him. Though his demands were rejected by the Common Council, he did not dismiss the matter, but recommended the Catholics to nominate independent candidates at the ensuing election. This movement brought to view such unexpected strength that a modification of the school system was soon after effected. The present New York system, though an improvement on that which preceded it, is still false in principle, and affords to Catholics no immunity from double taxation for the education of their children." (See page 383.)

Verily, Rome has rejected all correct histories of our country and has written one to suit herself, and what is it? It is a burlesque on history. It is, as I have said before, a history of Romanism in the United States. It does an injustice to puritanism, it ignores Protestantism, it distorts history, it sinks into insignificance that which is promi-

nent and brings into prominence that which is insignificant. It gives lengthy accounts of priests who did nothing to make history, and abridges the heroic deeds of our great patriots. The youth that studies only this history, will have an incorrect knowledge of our country and will be prejudiced against Protestantism.

I have in my possession the Catholic National Series of Readers, prepared by Bishop Gilmour. The articles in these books, as well as their illustrations, are prepared with the same object in view as Sadlier's History. They contain chapters upon the Confessional, the Mass, the Blessed Virgin, the Holy Catholic Church, Saints, Images, Archbishops, Popes, etc., etc. All the dogmas of Rome are kept prominently in view, and are carefully and seductively presented. The child that studies them must necessarily be influenced to believe in and to support the Church, and to oppose every principle the Church opposes. Even the geographies, in questions, answers and illustrations, are made subservient to the purposes of the Church.

After having carefully examined the books used in many of Rome's parochial schools in this country, I am prepared to say that they are evidently written with one avowed purpose in view, viz., to make the children who study them Roman Catholics. The Catechism is the main study in the school, and the other books play second to the Catechism.

How much longer will Uncle Sam endure this perversion of history? Must he surrender his children to the Jesuits? Must he give up the training of the American youth? The struggle is on! One or the other will gain the victory! Will you come to the help of Uncle Sam? Indifference means defeat. Activity means victory.

APPENDIX.

1.—PAPAL INFALLIBILITY.

The declaration of papal infallibility was delivered to the Church enveloped in malediction, the familiar drapery of papal decrees. It solemnly anathematized the following persons: Those who deny that the blessed apostle Peter was chief of the apostles and head of the whole visible Church; those who deny that Peter had perpetual successors, or that the Roman pontiffs are his successors; those who deny the supreme authority of the Pope over all churches and pastors in all parts of the world, not only in regard to faith and morals, but also in regard to discipline and government; those who deny that the official decisions of the Roman pontiff, on questions of faith and morals, are infallible, without any consent of the Church.

On the surface it seems merely an idle jest that five hundred elderly gentlemen, after months of agitating debate, should gravely declare another gentleman, also elderly and conspicuously erring, to be wholly incapable of error. But this view, however just, does, by no means, exhaust the significance of the transaction. The assertion of infallibility is a reiterated declaration of irreconcilable hostility against all enlightening modern impulses. It is the assumption of power more despotic than the world ever knew before, in order the better to give effect to that hostility. Such a despotism, accepted by two hundred million Chris-

tians, and animated by such a motive, cannot be lightly regarded, but it furnishes no ground of alarm. This vast and threatening aggression upon human liberty is, in truth, an evidence of decay. It is a device of church officials, forced upon them by the decline of faith among their people. The supporters of infallibility were especially numerous in France and Italy, where the power of the Church is waning; in England and in the Eastern countries, where the faithful are a little band living among enemies. The growing intelligence of Europe saps the foundations of papal authority. Men who are learning to read and reflect, and who have tasted the enlightening influences of travel, cannot help an increasing alienation from a power which abhors railways and the printing-press, and would gladly suppress freedom of thought if it could. Men used to self-government in state, feel the yoke of absolute authority in church becoming constantly more irksome. Priests, conscious of the change, flock to Rome and vainly strive to recall by the vote of a council the diminishing supremacy of the Church. It is the only defensive measure that is possible for them. Once Rome could prevent progress; now she can but curse it.—*Robert Mackenzie, in the Nineteenth Century, page 447.*

2.—ROMANISM INCOMPATIBLE WITH EITHER RELIGIOUS OR CIVIL LIBERTY.

A church which claims to be infallible, *ipso facto*, claims to be the mistress of the world; and those who admit its infallibility, thereby admit their entire subjection to its authority. It avails nothing to say that this infallibility is limited to matters of faith and morals, for under those heads is included the whole life of man, religious, moral, domestic, social, and political. A church which claims the right to decide what is true in doctrine and obligatory in

morals, and asserts the power to enforce submission to its decisions on the pain of eternal perdition, leave no other room for any other authority upon earth. In the presence of the authority of God, every other disappears. With the claim to infallibility is inseparably connected the claim to pardon sin. The Church does not assume merely the right to declare the conditions on which sin will be forgiven at the bar of God, but it asserts that it has the prerogative to grant or withhold that forgiveness. "Ego, to absolve," is the formula the Church puts into the mouth of its priesthood. Those who receive that absolution are saved; those whom the Church refuses to absolve must bear the penalty of their offenses. An infallible Church is thus the only institute of salvation. All within its pale are saved; all without it perish. Those only are in the Church who believe what it teaches, who do what it commands, and are subject to its officers and especially its head, the Roman pontiff. Any man, therefore, whom the Church excommunicates is thereby shut out of the kingdom of heaven; any nation placed under its ban is not only deprived of the consolations of religious services, but of the necessary means of salvation.

If the Church be infallible, its authority is no less absolute in the sphere of social and political life. It is immoral to contract or to continue an unlawful marriage, to keep an unlawful oath, to enact unjust laws, to obey a sovereign hostile to the Church. The Church, therefore, has the right to dissolve marriages, to free men from the obligations of their oaths and citizens from their allegiance, to abrogate civil laws, and to depose sovereigns. These prerogatives have not only been claimed, but time and again exercised by the Church of Rome. They all of right belong to that Church, if it be infallible. As these claims

are enforced by penalties involving the loss of the soul, they cannot be resisted by those who admit the Church to be infallible. It is obvious, therefore, that where this doctrine is held there can be no liberty of opinion, no freedom of conscience, no civil or political freedom. As the recent ecumenical Council of the Vatican has decided that the infallibility is vested in the Pope, it is henceforth a matter of faith with Romanists, that the Roman pontiff is the absolute sovereign of the world. All men are bound, on the penalty of eternal death, to believe what he declares to be true, and to do whatever he decides to be obligatory.—“Systematic Theology,” by Charles Hodge, D. D., page 149.

3.—THE INFLUENCE OF THE CONFESSIONAL ON NATIONS.

IRELAND.

Why is it that the Irish Roman Catholic people are so irreparably degraded and clothed in rags? Why is it, that that people, whom God has endowed with so many noble qualities, seem to be so deprived of intelligence and self-respect that they glory in their own shame? Why is it that their land for centuries has been the land of bloody riots and cowardly murders? The principal cause is the enslaving of the Irish women by means of the confessional.

Every one knows that the spiritual slavery and degradation of the Irish woman have no bounds. After she has been enslaved and degraded, she, in turn, has enslaved and degraded her husband and sons. Ireland will be an object of pity; she will be poor, miserable, riotous, bloodthirsty, degraded, so long as she rejects Christ, to be ruled by the father confessor, planted in every parish by the Pope.

FRANCE.

Who has not been amazed and saddened by the downfall of France? How is it that her once mighty armies have melted away, that her brave sons have so easily been conquered and disarmed? How is it that France, fallen powerless at the feet of her enemies, has frightened the world by the spectacle of the incredible, bloody, and savage follies of the commune?

Do not look for the causes of the downfall, humiliation, and untold miseries of France anywhere else than in the confessional. For centuries has not that great country obstinately rejected Christ? Has she not slaughtered or sent to exile her noblest children, who wanted to follow the Gospel? Has she not given her fair daughters into the hands of the confessors, who have defiled and degraded them? How could woman, in France, teach her husband and sons to love liberty, and die for it, when she herself was a miserable, an abject slave? How could she form her husband and sons to the manly virtues of heroes, when her own mind was defiled and her heart corrupted by the priest?

The French woman had unconditionally surrendered the noble and fair citadel of her heart, intelligence, and womanly self-respect into the hands of her confessor long before her sons surrendered their swords to the Germans at Sedan and Paris. The first unconditional surrender had brought the second. The complete moral destruction of woman by the confessor in France has been a long work. It has required centuries to bow down, break, and enslave the noble daughters of France. Yes; but those who know France, know that that destruction is now complete as it is deplorable. The downfall of woman in France, and her supreme degradation through the confessional, is now *un fait accompli*,

which nobody can deny; the highest intellects have seen and confessed it.

One of the most profound thinkers of that unfortunate country, Michelet, has depicted that supreme and irretrievable degradation in a most eloquent book, "The Priest, The Woman, The Family," and not a voice has been raised to deny or refute what he has said.

Those who have any knowledge of history and philosophy know very well that the moral degradation of the woman is soon followed everywhere by the moral degradation of the nation, and the moral degradation of the nation is very soon followed by ruin and overthrow.

The French nation had been formed by God to be a race of giants. They were chivalrous and brave; they had bright intelligences, stout hearts, strong arms and a mighty sword. But as the hardest granite rock yields and breaks under the drop of water which incessantly falls upon it, so that great nation had to break and fall into pieces, under, not the drop, but the rivers of impure waters which, for centuries, have incessantly flowed in upon it from the pestilential fountain of the confessional. "Righteousness exalteth a nation, but sin is a reproach to any people." (Proverbs xiv. 34.)

In the sudden changes and revolutions of these latter days, France is also sharing; and the Church of Rome has received a blow there, which, though perhaps only temporary in its character, will help to awaken the people to the corruption and fraud of the priesthood.

SPAIN.

Why is it that Spain is so miserable, so weak, so poor, so foolishly and cruelly tearing down her own bosom, and reddening her fair valleys with the blood of her own children?

The principal, if not the only, cause of the down-

fall of that great nation is the confessional. There, also, the confessor has defiled, degraded, and enslaved women, and women in turn have defiled and degraded their husbands and sons. Women have sown broadcast over their country the seeds of that slavery, of that want of Christian honesty, justice, and self-respect with which they had themselves been first imbued in the confessional.

But when you see, without a single exception, the nations whose women drink the impure and poisonous waters which flow from the confessional, sinking down so rapidly, do you not wonder how fast the neighboring nations, who have destroyed these dens of impurity, prostitution, and abject slavery, are rising up?

What a marvelous contrast is before our eyes! On the one side, the nations who allow woman to be degraded and enslaved at the feet of her confessor—France, Spain, Ireland, Mexico, etc., etc.,—are there, fallen into the dust, bleeding, struggling, powerless, like the sparrow whose entrails are devoured by the vulture! On the other side, see how the nations whose women go to wash their robes in the blood of the Lamb, are soaring up, as on eagle wings, in the highest regions of progress, peace and liberty.

If legislators could once understand the respect and protection they owe to women, they would soon, by stringent laws, prohibit auricular confession, as contrary to good morals and the welfare of society; for though the advocates of auricular confession have succeeded, to a certain extent, in blinding the public, and in concealing the abominations of the system under a lying mantle of holiness and religion, it is nothing else than a school of impurity.

I say more than that. After twenty-five years of hearing the confessions of the common people,

of the highest classes of society, of the laymen, of the priests, of the grand vicars and the bishops and the nuns, I conscientiously say before the world, that the immorality of the confessional is of a more dangerous and degrading nature than that which we attribute to the social evil of our great cities. The injury caused to the intelligence and to the soul in the confessional, as a general rule, is of a more dangerous nature and more irremediable, because it is neither suspected nor understood by its victims.—*Chiniquy*, “Priest, Woman and Confessional,” page 128.

4.—TRANSUBSTANTIATION A SPECIES OF CANNIBALISM.

Durand admits, that “human infirmity, unaccustomed to eat man’s flesh, would, if the substance were seen, refuse participation.” Aquinas avows “the horror of swallowing human flesh and blood.” “The smell, the species, and the taste of bread and wine remain,” says the sainted Bernard, “to conceal flesh and blood, which if offered without disguise as meat and drink, might horrify human weakness.” According to Alcuin in Pithou, “Almighty God causes the prior form to continue in condescension to the frailty of man, who is unused to swallow raw flesh and blood.” “The partaker,” says Pithou in the Canon Law, “drinks the likeness of blood, and therefore no horror is excited, nor anything done which might be ridiculed by pagans.” The statements of Faber and Lyra are to the same effect. According to the Trentine Catechism, “The Lord’s body and blood are administered under the species of bread and wine, on account of man’s horror of eating and drinking human flesh and blood.” These descriptions are shocking, and calculated, in some measure, to awaken the horror which they portray. The acci-

dents, it appears, which remain after consecration, are like sugar, which conceals bitter medicine from a child and renders it pleasing and palatable. This is actually the simile of Hugo. He compares the forms of the bread and wine to the ingredients with which a physician would sweeten a bitter draught for a squeamish patient. Human flesh and blood, clothed in this manner with the external appearance of bread and wine, may, according to popish divinity, be swallowed without any disgust of nausea, and with pleasure and good taste. The apology, however, is a very silly device. The same reason might excuse the cannibals of New Zealand. The American savage might mix human gore with other food, and cover human flesh with something less offensive to the senses, so as to disguise the outward appearance, and then glut his appetite with a full meal. He would then enjoy the substance clothed with another exterior. All this, however, would not exempt the barbarian from the brutality of anthropophagy. The Romanist, on the supposition of the corporeal presence, swallows human flesh and blood as well as the Indian.—“Variations of Popery,” page 422.

5.—ADORATION OF THE HOST.

On page 253 of “The Mission Book,” the question is asked, “Is it right to adore the blessed eucharist?” “A. Yes; we may and ought to adore it.” In the canon of the mass the people are told to adore the host when the priest elevates it. The Council of Trent decreed: “If any one should say that this Holy Sacrament should not be adored nor solemnly carried about in procession, nor held up publicly for the people to adore it, or that its worshipers be idolators: let him be accursed.”

Of this idolatrous adoration of the elements of the Lord’s Supper I have only to say: 1. Christ

never commanded it. 2. The Apostles never commanded it. 3. The primitive Christians never practiced it. 4. The Church of Rome did not practice it until the thirteenth century. 5. The Apostle accused the Gentiles of changing "the glory of the incorruptible God into an image made like to corruptible man and to birds and to four-footed beasts and to creeping things." So Rome would change the corruptible bread into the incorruptible God, who is without variableness or shadow of turning. What presumption! what foolishness! what idolatry!

6.—EXTREME UNCTION.

In Deharbe's Large Catechism we are told on page 114, "Extreme unction is a sacrament in which by the anointing with holy oil and by the prayers of the priest, the sick receive the grace of God for the good of their souls, and often also their bodies." The same Catechism tells us of the effects of extreme unction: "It increases sanctifying grace; it remits venial sins, and those mortal sins which a sick person repents of; it strengthens the soul in its sufferings and temptations; it often relieves the pains of sick persons, and sometimes restores him to health." The same authority tells us, "we should receive extreme unction when we are in danger of death from sickness."

In Edgar's "Variations of Popery," page 455, there is one paragraph well calculated to upset this dogma in the eyes of any thinking man: "The history of this innovation is easily traced. Extreme unction in its present form was a child of the twelfth century. The monuments of Christian theology for eleven hundred years mention no ceremony which in its varied and unmeaning mummery corresponds with the unction of Romanism. The patrons of this superstition have rifled the annals of ecclesiastical history for eleven centuries,

and have failed in the discovery of either precept or example for a right which they affirm was practiced as a sacrament in every nation of Christendom since the era of redemption."

7.—DEVOTION OF THE SCAPULARS.

Revelation made to Pope John XXII.: "And if among the religious or brethren of the Confraternity, who depart out of this life, there shall be any who for their sins have been cast into purgatory; I, their Glorious Mother, will descend on the Saturday after their death, and I will deliver those whom I find in purgatory, and take them up to the Holy Mountain of eternal life." These are the very words of the Bull of Pope John XXII.—"The Book of the Confraternity," page 97.

8.—MIRACLES PERFORMED BY VIRTUE OF THE SCAPULAR.

"At the siege of Montpelier, in the year 1622, a soldier named M. de Beauregard was struck by a musket-ball, but did not receive the slightest wound. He staggered, but did not fall, like a man who had merely received a slight blow. He was instantly undressed, when it was perceived that the ball, after penetrating his clothes, rested on the scapular which he wore, where it stopped, thus evidently proving that to it he owed the preservation of his life. Louis XIII., King of France, who witnessed this miracle himself, immediately put on this piece of heavenly armor also. This miracle is placed beyond doubt, as it was witnessed by a numerous army." Page 119.

"In the year 1719, the hamlet of Ballou, in the Diocese of Metz, was threatened with destruction by fire, which had suddenly broken out, when the confidence of the inhabitants in the protection of Our Lady of Mount Carmel induced them to cast a

scapular into the flames ; the fire instantly abated, and the scapular was found miraculously preserved on a burning rafter. The Bishop of Metz had an attestation of the above drawn up, which was signed and sealed by him.”—“Golden Book of Confraternity,” page 124.

9.—IS ROMANISM TOLERANT?

In reply to Bishop Spaulding’s article in the *North American Review*, in which he declares his Church to be tolerant, and patriotic orders to be intolerant, the editor of the *St. Louis Observer* says:

“It is not necessary to invoke the testimony of ancient history to justify the people’s fear of Romanism. That history has been burnt into the memories of men in all countries where freedom has struggled against tyranny. What is going on to-day is what concerns us now. If Rome had changed her policy, it would be easy to forgive and forget the dark past ; but she is still the same intolerant, tyrannical power that she has always been. Look abroad and see what is the actual condition of things in the Roman Catholic countries.

“Take France—the most enlightened, the most progressive and the most moral of Roman Catholic countries on the earth. What is the attitude of the enlightened statesmen of France towards the Church of Rome? The watchword of French statesmen is: ‘Clericalism, that is the enemy.’ Since it was first spoken by Leon Gambetta, twenty years ago, it has not ceased to be the most potent expression in French politics. Even conservative Frenchmen have been driven far towards revolutionary politics because of the aggressive meddlesomeness of the priesthood. Within the last ten years, France—enlightened, republican France—has driven every priest and nun out of the public schools, charity hospitals, and the asylums of the republic. It has been found necessary to adopt

stern, repressive measures, to keep the Catholic clergy in check. They grew so bold and so defiant, that nothing short of the stern hand of the law could break their power. Enlightened Frenchmen dread nothing so much as the intrigues and plots of the priests.

“Let us turn our thoughts for a moment to Italy, the very birthplace of Romanism. What is the truth in regard to that long-suffering land? Why did the people twenty-five years ago vote a thousand to one to transfer their allegiance from the Pope to the King? Why is it that the Italian people are this day enduring well-nigh insupportable burdens to maintain a great army, but for the fear that the Pope will regain temporal power? Their most enlightened statesman, Count Crispi, does not hesitate to say that the Pope is responsible for this condition of things. Italy is free because she defies the Pope. The Italian government is in imminent peril every hour because of the secret plottings carried on against it in the very capital of the kingdom.

“Let Bishop Spaulding turn his eyes to Austria if he wants to know whether Romanism is tolerant or not. Two years ago the editor of this paper was in Vienna, the capital of Austria, just at the time when the Methodist Church was suppressed by the instigation of the Archbishop of Vienna. A Protestant cannot even hold a prayer-meeting in his own house in Austria without being arrested and imprisoned for disturbing the peace.

“There is no religious or civil freedom in any country where Rome has power. In Hungary, only a few weeks ago, the whole population rose, almost as one man, against the tyranny of Rome. In the late political struggle the Church of Rome was on one side and the people of Hungary on the other. When Hungary buried her greatest patriot only a few months ago, the only Hungarians who

did not join in mourning the dead were the Roman Catholic priests and their political followers.

“Why are the Jesuits still banished from enlightened Germany? It is universally conceded that Germany is the most enlightened nation in Europe. Her universities are crowded with students from every nation under heaven, and the only man that is denied a place in her halls of learning is the Jesuit. Only last week the news came from Berlin that the Catholics were stirring up a revolt in Posen and other parts of Polish Germany.

“This month there was an election in Belgium, and the only exciting question was the school question. Ten years ago, the Roman Catholics abolished the free schools and set fifteen thousand Protestant school-teachers adrift. The struggle that is now on in little Belgium is between Liberalism and Clericalism. The fear of Rome has united all shades of political opinion in one party. The tariff, the labor question, the social question, all disappear before Romanism, the enemy of liberty. The excitement is at a fever heat while we pen these few words, four thousand miles from the scene of conflict.

“It is in vain that Bishop Spaulding would impute ignorance to those Americans who dread the encroachments of Rome upon our free institutions. We have not even given a tithe of the facts which cause enlightened Americans to rise up in protest against the enemies of their schools and their religious liberties.”

Bishop Spaulding's article appeared in the *North American Review*, September, 1894.

10.—ILLITERACY—ROMAN CATHOLIC AND PROTESTANT COUNTRIES CONTRASTED.

The practical effect and working result which the control or overshadowing influence of the Roman Catholic Church has upon public education, wherever such control or influence exists, are best

shown by contrasting the percentage of illiterates in those countries where Romanism and Protestantism are respectively the dominant religions of the people. It will be seen that whatever the reason may be, the result of the two influences is widely different; that Romanism has a blighting effect upon public education, and that it leads to, or is connected with, illiteracy to an astounding degree; in short, that in eight of the largest countries of Europe and America, where the Roman Catholics are in the ascendancy, the percentage of illiteracy is many times greater than it is in the eight Protestant countries of the same portions of the world.

Roman Catholic Countries.	Area Square Miles.	Population.	Percentage Catholics	Percentage Illiteracy
Venezuela-----	439,120	2,075,245	90.	90.
Austria (Hungary)---	240,942	39,224,511	67.6	32.
France-----	204,092	38,218,903	78.5	25.
Brazil-----	3,219,000	19,922,375	99.	84.
Spain-----	191,100	16,958,178	99.	60.
Portugal-----	36,028	4,708,178	99.	82.
Belgium-----	11,373	5,520,009	99.	42.
Italy-----	110,620	28,459,628	99.	61.94
Total-----	4,452,275	148,087,027	731.1	476.94
Average-----	-----	-----	91.3	59.61

Protestant Countries.	Area Square Miles.	Population.	Percentage Protestants.	Percentage Illiteracy
Victoria-----	87,884	1,009,753	73.	.035
Sweden-----	170,979	4,682,769	99.	.30
Switzerland-----	15,892	2,846,102	59.	.30
Netherlands-----	12,648	4,336,012	66.	10.50
Germany-----	211,149	46,852,680	62.6	1.27
Denmark-----	14,121	1,980,259	99.	.36
Great Britain-----	120,832	30,066,646	93.3	11.09
United States-----	3,501,404	57,928,609	86.4	9.40
Total-----	4,134,309	149,702,830	628.03	33.255
Average-----	-----	-----	79.78	4.156

This tabular statement is from data furnished by the Reports of the U. S. Commissioner of Education, the documents issued by the Bureau of Education, the census of 1880, and the Statesman's Year Book for 1887.

The conditions of the statistics are not alike in all cases, but they are sufficiently so to give an approximately correct result. These eight Roman Catholic countries, which I have contrasted with eight Protestant countries, form two groups, each covering an area of over 4,000,000 square miles, and they each contain about 150,000,000 people. In one group the Romanists show an average percentage of 91.3; in the other group, the Protestants show an average percentage of 79.78. Each religion is respectively dominant in its own group. But right here similarity ceases. While the average percentage of illiteracy in the Roman Catholic group is 59.61, or over half the population, the average percentage of illiteracy in the Protestant group is only 4.156. In other words, illiteracy in the Roman Catholic group, is 14.343 times greater than in the Protestant group.

A religious system which turns out or tolerates, as you please, an average of sixty illiterates out of every one hundred inhabitants of the countries it controls, we wish to have no hand or voice in our public education. We must reject any interference from a system which produces on the average nearly fifteen times as many ignorant adults as are found in Protestant countries. — *William Wheeler.*

11.—ACCUSED OF IMPERSONATING A PRIEST.

About 10 A. M., September 24, 1891, Messrs. Chas. Wagner and J. W. Olinger called at my residence in Denver, and requested me to unite in marriage Mr. Wagner and Miss Estefena Miera. I

stated that I would, providing there were no impediments, to which he replied that he was a divorced man and thereupon produced a legal document of divorce and a letter of commendation from the Governor of New Mexico. He also explained that Miss Miera was a Spaniard, and had been a Catholic all her life, and that the priest would not marry them because he was a divorced man and would not pledge himself to rear his children in their faith. After being assured that he was scripturally and legally divorced I promised to meet them in the parlors of the American Hotel at 7:30 P. M. to perform the ceremony. At the hour appointed I was met at the hotel by Mr. Wagner, who requested me to accompany him to the room of Miss Miera, and to explain to her that I was a Protestant minister, which I immediately did. We then repaired to the parlor, and in the presence of three witnesses, Mr. and Mrs. F. H. Smith and J. W. Olinger, I united them in marriage. On leaving the hotel I remarked that the bride and her mother were so imbued with Roman Catholic doctrines and customs that the bride addressed me as Father Brandt, and that the mother made a cross in the midst of the ceremony. It appears that on the return of bride and groom to Santa Fé, she was questioned as to who married them, to which she innocently replied, "Father Brandt." One of the priests of Santa Fé addressed a letter to a priest in Denver, making inquiries as to who was Father Brandt. A portion of this communication was handed to the papers; a reporter called upon me, to whom I related the whole circumstance. My report was not published, but an alleged interview was printed in which it was made to appear that deception was practiced. Lengthy articles appeared in several of the daily papers giving the opinions of priests and exaggerated street reports. An Associated Press

dispatch of the same import was scattered broadcast over the country. I thought at first that I would make no reply, but on being advised by friends to do so, I secured statements and affidavits from the witnesses of the contract, as well as from the parties married. Only one of the papers published my reply. The others did nothing to counteract the false statements which they had given to their readers. The following are some of the statements that I received:

SANTA FÉ, NEW MEXICO, Oct. 18, 1891

To whom it may concern :

This is to certify that when I asked Mr. John L. Brandt to marry me to Miss Estefena Miera, that I did not request him to change his garments, or his ceremony, or to impersonate a priest, or to deceive any one, for we had no occasion to practice deception. When he came to marry us he said nothing, and did nothing, to impersonate a priest, but used a Protestant ceremony, gave us a Protestant certificate, and Miss Miera knew she was being married by a Protestant minister.

Yours respectfully,
CHAS. WAGNER.

SANTE FÉ, NEW MEXICO, Oct. 18, 1891.

Mr. John L. Brandt :

DEAR SIR: This is to certify that I knew I was married by you, and I knew that you were a Protestant minister.

MRS. CHAS. WAGNER.

DENVER, COL., Oct. 17, 1891.

To whom it may concern :

This is to certify that we were witnesses to the marriage of Mr. Chas. Wagner to Miss Estefena Miera, and we do hereby affirm that Mr. John L. Brandt used a Protestant marriage ceremony, that he wore a Prince Albert coat, that he made no

crosses or signs, and neither said nor did anything to deceive anyone. We were present during the whole proceedings, and consider his actions as becoming a gentleman and a Christian minister.

F. H. SMITH.

VERNA SMITH.

DENVER, COL., Oct. 17, 1891.

To whom it may concern :

This is to certify that I was present when Mr. Charles Wagner requested Mr. John L. Brandt to unite him in marriage to Miss Estefena Miera, and I do hereby swear that Mr. Wagner did neither ask Mr. Brandt to change his wearing apparel, nor his marriage ceremony, nor to impersonate a priest, nor to deceive Miss nor Mrs. Miera ; furthermore, I was present at the marriage, and I do most unequivocally affirm that Mr. Brandt wore a Prince Albert coat—the same that he wears every Sunday in the pulpit—that he did not in any way impersonate a priest ; but to the contrary, he used a Protestant marriage ceremony, and did nothing in word or action to deceive anyone. I know that the papers and priests are misrepresenting and lying about the whole affair.

J. W. OLINGER.

Subscribed and sworn to before me this seventeenth day of October, 1891.

FRED. R. BERBOWER.

DENVER, COL., Oct. 18, 1891.

To whom it may concern :

We, the officers of the Highland Christian Church, after having investigated the charges preferred against our pastor by certain priests and papers, and after having heard from Mr. Brandt a full and frank statement of the part that he performed in the Wagner-Miera marriage, and after having examined the affidavits and statements

made by the several witnesses to the contract and ceremony, do hereby assert our belief that Mr. Brandt is innocent of any conspiracy to or practice of deception; and furthermore, it is our opinion that he is receiving a cruel and uncalled-for persecution from powers vast in extent and mighty in influence, whose fallacies he has been exposing, whose sins he has been denouncing, and whose practices he has been showing to be injurious to public morals and perilous to our free institutions; and further, it is our intention to protect him in this unjust persecution, to encourage him in his ministry, and to hold up his hands in the future as we have done in the past.

C. I. HAYS,	L. B. SHELTON,
T. A. WOOLEN,	S. A. GOSNEY,
H. H. GILLOW,	G. G. BARRIGER,
E. E. SHEPHERD,	M. C. JACKSON,
H. M. CHAMBERLIN,	W. G. TRIMBLE,
WILLIAM DAVIS,	N. T. DAVIS,
I. C. CROSE,	L. SECOR,
W. H. SMITH,	F. A. CAMPBELL,
P. J. MURPHY,	<i>Members Official Board.</i>

Now, the above statements and affidavits are from all the parties privy to the contract, and I challenge the combined Catholic world to secure a statement from one of the parties to the contrary.

It may be asked why did the priests and papers give these false reports such a vigorous circulation? I had been preaching to large congregations, a series of sermons on False Doctrines, Popular Evils, etc. These discourses were copyrighted, and published in full in *The Rocky Mountain News*. They brought against me the Roman Catholics, gamblers, saloon-keepers, corrupt politicians, etc. I was president of the Pastors' Association of Denver, and supported the citizens' ticket; the priests had

attacked our public schools, and I had answered them; nine Catholics had united with the church of which I was the pastor, and my predecessor had formerly been a Catholic; I had united in marriage a Catholic lady of great wealth to a Protestant man. They were watching for an opportunity to slander me, and they caught at this straw. My life was threatened, and on Sunday nights I was accompanied to and from the church by officers. My enemies tried to crush my influence, and circulated false reports to accomplish this end.

I remained in Denver six months after the affair happened, and continued president of the Pastors' Association of Denver and pastor of the North Side Christian Church till my departure, which was necessitated by the ill-health of Mrs. Brandt. On leaving Denver, six different sets of resolutions of appreciation and respect were given to me without my solicitation. Two of them are here appended :

At a meeting of the Pastors' Association of Denver, Colorado, held March 21, 1892, the following preamble and resolution was unanimously adopted :

WHEREAS, Rev. John L. Brandt, Moderator of the Pastors' Association of Denver, Col., is about to leave us for another field of labor : be it

Resolved, That we accept his resignation with regret, and express our appreciation of his relationship with us, and wish him a hearty God-speed in his departure from us and in his future labors.

W. W. MORTON, *Moderator*.

L. F. MOORE, *Clerk*.

May 2, 1892.

WHEREAS, Our pastor, John L. Brandt, has been compelled to resign his pastorate on account of the illness of his wife : be it

Resolved, That we unanimously regret his departure from our midst, in that we lose the services of a valuable minister of the Word; the aid and

counsel of a man that is fearless in the discharge of his duty; the sympathy and cheer of a brother that possesses a tender heart and hopeful disposition; and be it further

Resolved, That our prayers ascend to Him who is able to do all things, that Brother Brandt may be kept in all the ways of righteousness, and that his labors may yield abundant fruit for the Master.

T. B. BIRD and C. I. HAYS, *Elders of the Church.*
 MRS. FRANCES GIBSON, *Pres. Ladies' Aid Society.*
 F. A. CAMPBELL, *Pres. Y. P. S. C. E.*

Rome has told many falsehoods about me, but this is the only one that I have ever refuted.

MORAL: Rome circulates falsehoods. Roman Catholic newspapers are unfair and unjust. Protestants should never subscribe or contribute to the support of newspapers edited or controlled by Romanists.

JNO. L. BRANDT.

12.—THE THIRD PLENARY COUNCIL OF BALTIMORE ON THE NEW SYSTEM OF PRIMARY AND PARO- CHIAL SCHOOLS.

The Third Plenary Council of Baltimore, whose decrees were revised by Leo XIII., September, 1885, has surpassed all preceding Councils on American soil in the number, importance, and cogency of its regulations on the subject of education, enjoined as the law to be strictly followed by pastors, teachers and people.

Upwards of fifty of the one hundred and eighty-two pages of the body of the volume are taken up almost exclusively with all grades of schools, proceeding from the Elementary, through the Intermediate schools, colleges, and academies, to the "Catholic University of America."

At the end of Chapter I., Title VI., the following

decrees are set down as the fundamental rules governing the whole educational legislation :

“We determine and decree :

“I. That had by every church, where it does not already exist, a parochial school is to be erected within two years from the promulgation of this Council (January 6th, Feast of Epiphany, 1886) and to be kept up in the future, unless the Bishop see fit to grant a further delay on account of more than ordinary grave difficulties to be overcome in its establishment.

“II. That a priest, who, within the aforesaid time, hinders, by serious negligence, the building and maintenance of a school, or does not regard the repeated admonitions of the Bishop, deserves removal from that Church.

“III. That the mission (missionem) or parish neglecting to aid the priest in the erection and support of a school, so that on account of this supine negligence the same cannot exist, is to be reprimanded by the Bishop, and by every prudent and efficient means urged to supply the necessary helps (subsida).

“IV. That all Catholic parents are bound to send their children to parochial schools, unless they provide sufficiently and fully for their Christian education at home or at other Catholic schools. They may, however, be permitted for a good reason, approved by the Bishop, and using meanwhile the necessary precautions and remedies, to send them to other schools. But it is left to the judgment of the Ordinary to decide what is a Catholic school.”

WAYS AND MEANS OF PROMOTING PAROCHIAL SCHOOLS.

“If on the one side, we most strictly enjoin on the consciences of priests, the faithful, and especially of Catholic parents, the observance of the

above written Decrees ; on the other we regard it our bounden duty as Bishops, to labor with all our strength in providing Catholic parents with not only nominal, but actually good and efficient schools, which, 'shall be nowise inferior to the public schools,' as the Instruction of the Sacred Congregation directs. We, therefore, shall propose and enjoin some regulations by which parochial schools may be brought up to the standard of usefulness and perfection demanded by the honor of the Church and the eternal and temporal welfare of the children, and merited by the generous devotion of the parents.

"I. *As to priests*: We decree that candidates for the priesthood be taught in the seminaries that one of their principal future duties, especially nowadays, relates to the Christian education of the young ; and that it is simply impossible to fulfill this duty without parochial or other truly Catholic schools.

"Therefore in the study of Psychology, the Normal Course, and Pastoral Theology, let special stress be laid upon the matter of education. The students must also learn the method of explaining Catechism and Bible History in a clear and solid manner. . . .

"Let priests love their schools 'as the apple of their eye,' frequently visit and inspect them, or some department of them, at least once a week, watching over the children's morals, and spurring on their diligence by proper enticements. Let them teach Catechism and Bible History themselves, or have them rightly taught by the religious in charge.

"Take particular notice of their other studies ; and by public examinations once or twice a year, bring their schools before the eyes of the people and commend them to their patronage. Especial

care must be taken that all text-books be written (or edited) by Catholic authors. . . 'The priests' promotion to an irremovable rectorate or other dignity will depend upon the care of their schools.'

"II. *As to our faithful people*, we exhort and command them to be well instructed that they may become accustomed to regard their parochial schools as an essential adjunct of the parish, without which the future existence of the congregation will be imperiled.

"Let them be clearly and earnestly taught that the school is nowise a matter of choice with the priest, to prove his overflowing zeal or adopted to fill up his leisure time pleasantly and honorably. It is a duty and a burden imposed upon the priest by the Church, to be religiously borne by him—but not without the aid of his people. Nor with less zeal and prudence is the erroneous opinion to be uprooted from the minds of the laity, viz., that the solicitude for the school is to be confined to that portion of the congregation actually and directly making use of it for their children. It must be plainly demonstrated that the profits and blessings accruing from the preservation of faith and morals in parochial schools redound to the benefit of the whole community.

"Whence it shall come to pass that the people of the parish will prize and cherish their school, next to their church, as the preserver of faith and good morals and faithful mother of children who shall be a joy and consolation to all.

"The laity should give the schools fitting and generous support, by uniting their efforts to enable each parish to pay the current expenses for education. The faithful must be admonished by pastoral letters, sermons and even in private conversations about the grievous neglect of their duty if they fail in anything to provide for Catholic

schools. In this matter those especially need urging who possess more wealth and popular influence.

“Prompt and cheerful payment of the small monthly pension charged for each scholar ought to be made by all who can afford it.

“Neither ought the other parishioners refuse to increase the revenues of the Church to the extent necessary to meet the new expenses. All, whether parents, heads of families, or young people earning wages, ought to become members of a Society for the Promotion of Schools. This Association, to be recommended to all, and already introduced into many localities, with the special blessing of the Sovereign Pontiff, has for its object to collect small but regular contributions designed to make the schools, if not altogether, at least partially, free schools.”—“Judges of Faith,” page 134.

13.—WHY THE PAROCHIAL SCHOOL SHOULD HAVE NO ABIDING PLACE IN THE UNITED STATES.

The parochial school has been repudiated by its former friends. Again call the roll of the nations of Europe. Italy—Established common schools in 1860; attendance was made compulsory in 1877. France—Education was made free, compulsory, and non-religious in 1882. England—Parochial schools were found wanting, and illiteracy on the increase; common schools were established in 1870. Germany—The leading nation of Europe is the leader in common schools. The Netherlands—The same answer. Norway—Free, compulsory, non-religious, common schools. Switzerland—The same.

I do not fear being disputed when I say, quoting from so sober an authority as the *Encyclopedia Britannica*, “that in all Europe education is passing from the control of the clergy into the hands

of the state ; is becoming more secular and less sectarian." (Vol. VIII., page 712). Neither is it a religious question. Roman Catholic Italy in the south, Protestant Sweden in the north, are alike moving to establish public schools, in which the teacher shall only answer to the state and the instruction only be secular. Do *we* want to put on the cast-off garments of Europe ?

What do Mexico, Central America, and South America think of the parochial school ? I hold in my hand a book published in 1888, entitled, "The Capitals of South America," by William E. Curtis, appointed in 1885 by President Arthur as Secretary of the Spanish-American Commission. He had exceptional advantages to ascertain the facts, and is a fair writer. Let Mexico speak. Parochial schools have been prohibited. Free public schools have been established. Whoever sends a child to a parochial school is fined (page 4). Let the republics of Central America speak: Guatemala—Children between the ages of 8 and 14 are required to attend the public schools (page 84). San Salvador—Education is free and compulsory, and under state control (page 178). Costa Rica—Education under state control and is compulsory (page 218) ; whoever sends a child to a parochial school is subject to a heavy fine.

Let the republics of South America, with their 50,000,000 of people, speak. Remember that until twenty years ago the education of the children was in parochial schools under the control of the clergy. Argentine Republic—Free public schools under state control and a compulsory law, closely modeled after the system of the State of Michigan (page 557). Chili—Public, non-sectarian schools ; whoever sends a child to a parochial school is fined (page 494). Uruguay—Parochial schools have been closed, and free public schools have been estab-

lished (page 612). Venezuela--Schools are supported by the government (page 270). Brazil--The same (page 678). So on through the list, every one of them repudiating the parochial school and establishing free public schools, until we reach Ecuador. Ecuador is the only one of the South American republics that has not struggled to take education out of the hands of the clergy and destroy the parochial school. And what of Ecuador? There is not a railroad nor a stage-coach in the entire country. Laborers get from two to ten dollars a month. With a million inhabitants, there are only forty-seven post-offices. Ecuador, by nature one of the richest of the republics, yet sitting in ignorance, is the only one holding to the old system of the parochial school (page 306).

The nations of South America send this message to the United States: "We have tried the parochial school, but it has been found wanting. The education of our children has for ages been intrusted to the Church, but our children grew up in ignorance. If education is to be universal and broad, it must be placed in the hands of the state." Central America and Europe send the same message. The same message comes from Protestant Germany, Sweden, and England, and from Catholic Italy and France, Chili and Brazil. In South America, Catholicism is the state religion; yet they say emphatically, the Church is not able, through its parochial schools, to teach the people. They have, therefore, placed the work in the hands of the state. Now the parochial school knocks at our door and claims the right to teach our children. Shall we dismiss a school system which the nations of the earth are examining and copying and borrowing, and put in its place a system that nearly all have turned off?—*Dr. Sydney Strong.*

No! A thousand times no!

14.—ROME'S SECRET SOCIETIES.

In order to more easily drill the Roman Catholics and prepare them for the irrepressible struggle, the Jesuits have organized them into a great number of secret societies, the principal of which are: Ancient Order of Hibernians, Irish-American Society, Knights of St. Patrick, St. Patrick's Cadets, St. Patrick Mutual Alliance, Apostles of Liberty, Benevolent Sons of the Emerald Isle, Knights of St. Peter, Knights of the Red Branch, Knights of the Columskill, The Sacred Heart, etc., etc. Almost all of these secret associations are military ones. They have their headquarters at San Francisco, but their rank and file are scattered all over the United States. They number 700,000 soldiers, who under the name of United States Volunteer Militia, are officered by some of the most skillful generals and officers of this republic.—*Father Chiniquy*, "Fifty Years in Rome."

15.—BISHOP'S OATH

In the consecration of Bishop Burke, at Albany, N. Y., July 1st, 1894, the following oath was taken, and it was printed in the Albany *Evening Journal* of July 2:

"I, Thomas Martin Aloysius Burke, elected to the church of Albany, from this hour henceforward will be obedient to blessed Peter the apostle, and to the holy Roman Church, and to our holy father, Pope Leo XIII., and to his successors canonically elected. I will assist them to retain and defend the Roman papacy without detriment to my order. I shall take care to preserve, to defend, increase, and promote the rights, honors, privileges and authority of the holy Roman Church, of our lord the Pope and of his aforesaid successors. I shall observe with all my strength, and shall cause to be

APPENDIX.

observed by others, the rules of the holy fathers, the apostolic decrees, ordinances or dispositions, reservations, provisions and mandates. I shall come when called to a synod, unless prevented by a canonical impediment. I shall make personally the visit *ad limina apostolorum* every ten years, and I shall render to our holy father, Pope Leo XIII., and to his aforesaid successors, an account of my whole pastoral office, and of all things pertaining in any manner whatsoever to the state of my church, to the discipline of the clergy and the people, and finally to the salvation of the souls which are entrusted to me; and in turn I shall receive humbly the apostolic mandates and execute them as diligently as possible. But if I shall be detained by legitimate impediment, I shall fulfill all the aforesaid things through a designated delegate having a special mandate for this purpose, a priest of my diocese, or through some other secular priest of known probity and religion, fully informed concerning the above-named things. I shall not sell, nor give, nor mortgage the possessions belonging to my mensa, nor shall I enfeoff them anew or alienate them in any manner, even with the consent of the chapter of my church, without consulting the Roman pontiff. And if through me any such alienation shall occur, I wish, by the very fact, to incur the punishments contained in the constitution published concerning the matter.

“The consecrator, holding in his lap the books of the gospels, received the above oath from Bishop-elect Burke, who ended by saying, as he touched with both hands the gospels:

“‘So help me God and these holy gospels of God.’”

If that is not swearing allegiance to a foreign potentate, what is?

INDEX.

	<i>Page</i>
Adoration of the Host,	494
Alliance, Christian	218
American News Company,	294
Angels, Worship of	187
Antiquity opposed to Creature Worship,	205
Antiquity opposed to Withholding the Cup,	127
Apostles and Evangelists were Married,	98
Apostolate of the Press,	283
Assumption, Festival of	190
Austria, Romanism in	498
Auricular Confession,	48, 101
Babylon,	238
Ballot-box,	428
Baltimore Catholic Congress,	36
Bible,	380, 229, 231, 221
Binding and Loosing,	35
Bishop's Qualification,	99
Bishop's Oath,	514
Burning Protestant Bibles,	224
Bull of Excommunication,	221
Cannibalism and Transubstantiation,	116
Canon Law of Papacy,	23
Catechism, Keenan's,	27, 44, 49
Catechism, Deharbe's,	20, 50, 129, 171
Catechism taught in Schools,	332, 334
Catholic first, Citizen next,	28, 261
Catholics, A Word to	205
Catholic Husbands,	70
Catholic Newspapers,	286
Catholic's Rule of Faith,	210
Catholic Women,	69
Catholic Truth Society,	284
Celibacy of the Priesthood,	78 to 102
Christ the Head of the Church,	46, 249
Christ opposed to the Mass,	131
Christ opposed to Transubstantiation,	210

	<i>Page.</i>
Christ our Leader, - - - - -	250
Christ our Mediator, - - - - -	250
Church and Infallibility, - - - - -	20
Church and State, - - - - -	382, 387, 417
Coligny Murdered, - - - - -	472
Confession of Peter, - - - - -	34
Confession, Auricular, - - - - -	48 to 101
Conflict, The Next - - - - -	372, 377, 383
Confraternities and Indulgences, - - - - -	154
Congress, Baltimore Catholic, - - - - -	26
Congress, Columbian, - - - - -	5
Congress, German Catholic, - - - - -	26
Conquering the Enemy, - - - - -	411
Conscience, Liberty of - - - - -	416
Convent Converts, - - - - -	436
Convent, Escape from - - - - -	450
Convent, Experience in - - - - -	442
Convent, First Night in - - - - -	448
Convent Life Illustrated, - - - - -	432
Convent, Taking the Veil, - - - - -	446
Consecrated Host, - - - - -	120
Concubinage, - - - - -	83
Coöperation, The Power of - - - - -	426
Council of Baltimore, - - - - -	418
Councils of the Church, - - - - -	41
Council of Constance, - - - - -	126
Council of Constantinople, - - - - -	174
Council of Eliberis, - - - - -	174
Council of Florence, - - - - -	140
Council, Lateran, - - - - -	52, 109
Council of Nice, - - - - -	170, 174, 209
Council of Toledo, - - - - -	78
Council of Tolosa, - - - - -	226
Council of Trent, - 19, 20, 50, 78, 81, 95, 104, 109, 126, 130, 136, 141, 170, 175, 183, 211, 227.	
Council, Vatican, - - - - -	21, 44
Courage of God's People, - - - - -	77
Cranmer's Martyrdom, - - - - -	469
Creeds of the Church, - - - - -	41
Creed of Pope Pius, - - - - -	32, 210
Crime, - - - - -	269, 270, 271
Cup withheld from Laity, - - - - -	126
Denver, Colorado, - - - - -	293, 296
Devotion of the Scapulars, - - - - -	496
Doctrines of Rome, - - - - -	108
Domesticism, - - - - -	82
Discrimination of Catholic Papers, - - - - -	285
Eucharist, - - - - -	104

	<i>Page.</i>
England and the Press, - - - - -	268
Ecuador, - - - - -	513
Extreme Unction, - - - - -	495
France and Romanism, - - - - -	266, 490, 497
Germany and Nunneries, - - - - -	86
Germany Banished the Jesuits, - - - - -	499
German Catholic Congress, - - - - -	26
Gibbons Criticised, - - - - -	14, 212
God Blasphemed, - - - - -	64
Health and Celibacy, - - - - -	92
Heretical Popes, - - - - -	42
Heretics, - - - - -	377, 461
History against Rome, - - - - -	325
Histories in Public Schools, - - - - -	325, 326, 327
Husbands, Catholic, - - - - -	70
Illiteracy, - - - - -	265, 268, 332, 499
Images, - - - - -	173
Image-Worship, - - - - -	179, 181
Immaculate Conception, - - - - -	189
Impersonating a Priest, - - - - -	501
Immorality of the Throne, - - - - -	394
Immense Wealth of Rome, - - - - -	156
Immorality, Public, - - - - -	189
Increase in Catholic Families, - - - - -	435
Indulgences, - - - - -	135 to 156, 184
Indianapolis and Nunneries, - - - - -	88
Infanticide, - - - - -	87
Infallibility of the Pope, - - - - -	17 to 42, 486
Inquisition, - - - - -	492
Irish and Ireland, - - - - -	266, 269, 270, 489
Italy, - - - - -	267, 511
Jesuits Banished from Germany, - - - - -	499
Jesuits, Classes in Journalism, - - - - -	283
Jesuits, Doctrines of - - - - -	106
Jesuits, - - - - -	377, 386, 392, 403, 407
Judgment, Private - - - - -	253, 380
Keys to the King of Heaven, - - - - -	35
Lateran Council, - - - - -	52
Latimer's Martyrdom, - - - - -	468
Legislators, Duty, - - - - -	102, 492
Liberty, - - - - -	73, 133
Lincoln's Prophecy, - - - - -	297
Lincoln's Assassination, - - - - -	456
Litany of the Blessed Virgin, - - - - -	195
Literature, Immoral - - - - -	56
Literature, Exposing Rome - - - - -	428
Lord's Supper, - - - - -	104
Luther's Work, - - - - -	466

	<i>Page.</i>
Masses, - - - - -	129, 130, 131, 157
Married State, Natural - - - - -	92
Marriage, Substitution for - - - - -	489
Mary, Worship of - - - - -	193 to 203
Martyrs, - - - - -	387, 461
Martyrs' Memorial - - - - -	474
Methodists and Satolli, - - - - -	358
Mexico, - - - - -	512
Miracles, - - - - -	496
Mixed Marriages, - - - - -	435
Nations Subordinate to Church, - - - - -	28
Netherlands, - - - - -	268, 511
Oath, Bishop's, - - - - -	514
Oath of Naturalization, - - - - -	418
Obedience to Priests, - - - - -	386
Oldcastle's Martyrdom, - - - - -	463
Organization, the Power of - - - - -	425
Paganized Christianity, - - - - -	393, 408
Papacy, the Canon Law of - - - - -	23
Papacy, Error of - - - - -	36
Parochial Schools, Text-Books, - - - - -	476
Parochial Schools Should be Abolished, - - - - -	508, 511
Pastors' Association of Denver, - - - - -	509
Penance, - - - - -	135, 234, 450
Personal Consecration, - - - - -	431
Peter and the Rock, - - - - -	33
Peter never claimed to be Pope, - - - - -	37
Peter's Primacy not mentioned in Bible, - - - - -	37, 39
Pope, Kissing his Toe, - - - - -	30
Pope's Infallibility, - - - - -	17
Pope, Obedience to - - - - -	29
Pope's Power not defined in Bible, - - - - -	40
Pope the Antichrist, - - - - -	250
Pope's Palace, - - - - -	248
Pope opposed to Progress, - - - - -	383, 262
Pope's Power in Prussia, - - - - -	384
Pope or the Constitution, - - - - -	396
Pope's Titles, - - - - -	30
Popes, Heretical, - - - - -	42
Popes in Hell, - - - - -	43
Popes opposed to the President, - - - - -	401
Popish Nunneries, - - - - -	448
Primitive Fathers, - - - - -	42, 68
Priest assumes God's Prerogative, - - - - -	64
Priests, Number of - - - - -	71
Priests' Drunkenness, - - - - -	84
Priests' Bloated Appearance, - - - - -	88
Priests Should Marry, - - - - -	100

	<i>Page.</i>
Priest and Nun, - - - - -	450
Protestantism and Romanism, - - - - -	240, 266
Protestantism and Scriptures, - - - - -	45
Protestants, A Word to - - - - -	71, 206
Protestants Supporting Romish Institutions, - - - - -	86
Protestants Lost, - - - - -	241
Protestantism for the True Church, - - - - -	253
Protestantism Proscribed, - - - - -	254
Protestantism Favors Progress, - - - - -	262
Protestantism the Enemy of Rome, - - - - -	421
Protestantism, The Plea of - - - - -	429
Protestant Converted to Rome, - - - - -	435
Protestant Rule of Faith, - - - - -	280
Press, - - - - -	279 to 309
Psalms, Perversion of - - - - -	192
Purgatory, - - - - -	135 to 166
Public Schools and Liberty, - - - - -	344
Public Schools and Immigrants, - - - - -	344
Public School Fund, - - - - -	368, 389
Relics, - - - - -	168, 172
Religious Liberty Denied, - - - - -	390
Results of Withholding the Cup, - - - - -	127
Ridley's Martyrdom, - - - - -	468
Rock and Peter, - - - - -	33
Rome Divided, - - - - -	81, 95, 115, 174, 175, 215
Rome Opposed to Protestant Bible, - - - - -	316
Rome Opposed to the Christian Alliance, - - - - -	218
Rome Opposed to Freedom, - - - - -	391
Rome Opposed to Progress, - - - - -	262, 383, 395
Rome Opposed to Civil Liberty, - - - - -	487
Rome Opposed to the Public Schools, - - - - -	314, 323
Rome Enemy to the Sovereignty of the People, - - - - -	411
Rome Enemy of the Freedom of Conscience, - - - - -	417
Rome Enemy of the Constitution, - - - - -	411
Rome Enemy of the Oath of Naturalization, - - - - -	418
Rome Enemy of Religious Liberty, - - - - -	417, 487
Rome Proscribes the Use of the Bible, - - - - -	226
Rome and the Free Press, - - - - -	310, 418
Rome's Attack on Our Public Schools, - - - - -	317 to 382
Rome's Influence on the Nations, - - - - -	269, 270, 345, 489
Rome Fears Intelligence, - - - - -	341, 382
Rome the Apostate Church, - - - - -	253
Romanism As It Is, - - - - -	404
Roman Clergy, - - - - -	406
Romanism and the Bible, - - - - -	208
" " Crime, - - - - -	91
" " Immigration, - - - - -	434
" in the United States, - - - - -	432

	<i>Page.</i>
Romanism Intolerant, - - - - -	497
" and Paganism, - - - - -	390
" " Protestantism, - - - - -	45, 240, 273, 347, 398
Saints and Angels, - - - - -	182
Salvation, None out of Rome, - - - - -	243
Satisfaction, - - - - -	137, 139
Scapular of the Virgin, - - - - -	195
Scotland, - - - - -	267
Satolli and His Mission, - - - - -	351 to 371
Schools, Public, - - - - -	314
Scribner's Monthly Spotted, - - - - -	310
Scriptures the Infallible Guide, - - - - -	45
" used, - - - - -	18, 32, 77
" and Romanism, - - - - -	208
" Mistranslated, - - - - -	234
" Opposed to Celibacy, - - - - -	97
" Opposed to the Confessional, - - - - -	65
" " " Mass, - - - - -	132
" " " Image-Worship, - - - - -	179
" " " Purgatory, - - - - -	162, 164
" " " Transubstan'iation, - - - - -	109
" " " Communion of One Kind, - - - - -	127
" " " Satisfaction, - - - - -	139
" " " the Worship of Mary, - - - - -	202
Secret Orders of Rome, - - - - -	62, 514
Second Plenary Council of Baltimore, - - - - -	211
Sodality of the Holy Angels, - - - - -	185
Spain, - - - - -	267, 491
Spanish Catholics in Colorado, - - - - -	378
Science Opposed to Transubstantiation, - - - - -	129
Sherman's Religious Views, - - - - -	380, 401
St. Peter's, - - - - -	154
St. Bartholomew, - - - - -	472
Stars and Stripes, - - - - -	374
Sweden, - - - - -	268
Syllabus of Errors, - - - - -	24
Tammany Ring, - - - - -	383
Text-Books in Parochial Schools, - - - - -	476
Temporal Power and Infallibility, - - - - -	22
Testimonials, - - - - -	506
Theologies of Rome, - - - - -	56, 62, 63
Third Plenary Council of Baltimore on Public Schools, - - - - -	507
Toledo, Ohio, - - - - -	297
Tradition and Infallibility, - - - - -	41
Tradition, - - - - -	211, 215, 381
Trent, see Council of.	
Trent Catechism, - - - - -	141

	<i>Page.</i>
Transubstantiation, - - - - -	104 to 124
Translators condemned, - - - - -	221
United Efforts of Christians, - - - - -	425
United States, - - - - -	268
United States and Popery, - - - - -	29
Vatican, - - - - -	248
Vatican Council, - - - - -	21, 44
Vice of the Throne, - - - - -	43
Warning Voice, - - - - -	400
Washington in the Lap of Rome, - - - - -	278, 293
Women, Catholic, - - - - -	59
Women in the Vatican, - - - - -	100
World's Fair Products, - - - - -	263
Worship of Angels, - - - - -	187
Worship of Mary, - - - - -	187
Worship of Saints, - - - - -	182
Worship of, Various Degrees, - - - - -	168
Wycliffe, - - - - -	461
Y. M. C. A. and the Bible, - - - - -	225

AUTHORITIES CONSULTED.

- Aberroes, 117.
 Adams, J. Q., 284.
 Allen, 289, 336.
 Albany Evening Journal, 514.
 Ambrose, 182.
 Ambrosius, 98.
 Anderson, 326.
 Antonius, 193.
 Atto, 83.
 Aquinas, 149, 176, 423.
 Azorius, 176.
 Bacon, Leonard, 390.
 Baddelley, 246.
 Bebe, 143.
 Beecher, 381.
 Bellarmine, 141, 143, 176.
 Bernard, 95.
 Biel, 118, 193.
 Bismarck, 96, 384.
 Blaine, 387.
 Blair, 387.
 Bonaventura, 141, 185, 192.
 Bonaparte, 414.
 Book of the Confraternity, 497.
 " " Scapula, 194.
 Boston Citizen, 284, 292.
 " Pilot, 413, 415.
 Breviary, 117, 182, 190.
 Brown, 334.
 Brownson, 4, 245, 414, 421, 439.
 Bruno, 171, 212.
 Bunyan, 96.
 Burke, 96.
 Burton, 96.
 Cabrera, 170.
 Campbell, Alex., 405
 Castelar, 383.
 Carlyle, 467.
 Caracciolo, Henrietta, 86.
 Catholic Columbian, 315.
 " Herald, 302.
 Catholics of the 19th Century,
 281.
 Catholic Quarterly Review, 315.
 " Review, 266, 309, 341.
 " Telegraph (Cin.), 315.
 " Times, 282, 292.
 " Truth Society, 282.
 " Weekly, 413.
 " World, 257, 259, 260,
 329, 342, 416, 417, 422, 435.
 Chicago Tablet, 323.
 Chiniquy, 59, 80, 83, 117, 493.
 Choate, Rufus, 321.
 Christian Advocate, 353.
 Chrysostom, 128.
 Cicero, 117.
 Census Bulletin, 269.
 Clement, 94.
 Coffin, 380.
 Coleridge, 96.
 Contemporary Review, 229.
 Collette, 233.
 Cook, Joseph, 399.
 Corrigan, 302.
 Cosgrove, 266.
 Cotton, 95.
 Cox, Bishop, 312.
 Crotus, 117.
 Cusack, M. S., 56, 195.
 Curtis, 512.
 Cyril of Jerusalem, 115, 209.
 Cyprian, 82.
 Daily Traveler, Boston, 302.
 Damien, 83, 143, 144.
 Dens, 119, 143, 148, 171, 177, 227

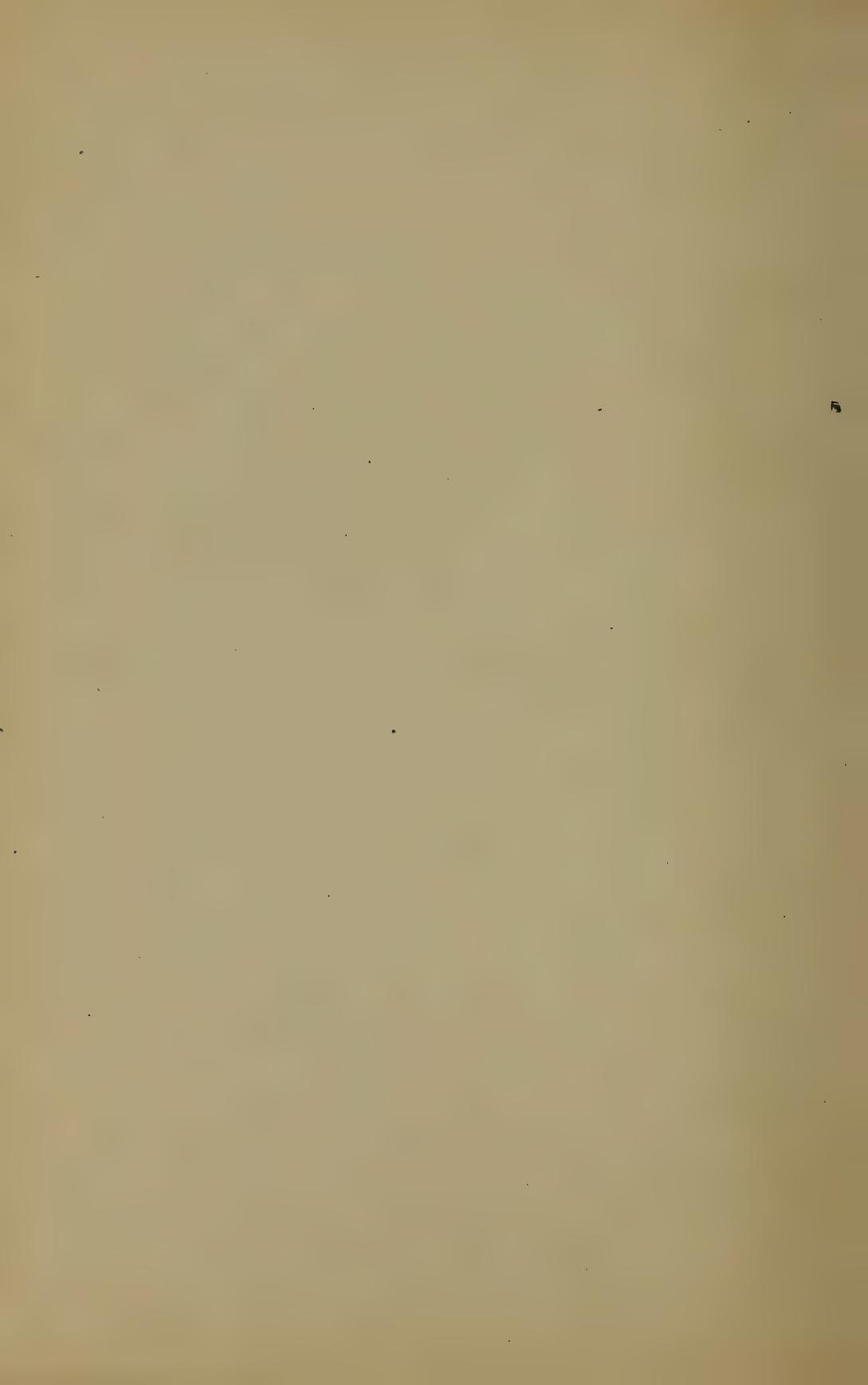
- Deharbe, 20, 105, 129, 135, 140,
 146, 150, 171, 183, 191, 215,
 237, 243, 495.
 Dick, 381.
 Dixon, 127, 381.
 Douay, 142, 233.
 Dowling, 391.
 Draper, J. W., 410.
 Dunne, 316, 343.
 Durant, 279.
 Eaton, Chas., 311.
 Edgar, 80, 119, 122.
 Elder, Archbishop, 306.
 Encyclopedia Brit., 21, 32, 470.
 " of Education, 346.
 Epiphanius, 174.
 Errett, 275.
 Eusebius, 209.
 Fabre, Archbishop, 307.
 Faith of our Fathers, 212.
 Fallon, Joseph, 325.
 Farrar, Canon, 394.
 Feijo, 95.
 Fidelis, 4, 421, 439.
 Fifty Years in Rome, 229, 514.
 Forum, 270, 389, 438.
 Franklin, 95, 275.
 Freeman's Romish Journal, 316,
 315, 328.
 Frul, 323.
 Froude, 258, 260, 270, 386, 471.
 Fulton, 362, 417.
 Gage, 122.
 Garfield, 330, 382.
 Gattina, 378.
 Gavin, 120.
 Gibbons, 27, 177, 193, 212.
 Gibson, 381.
 Gilmour, 28, 260, 307, 316, 343,
 412.
 Gladstone, 17, 29, 36, 392.
 Glories of Mary, 199.
 Grant, 322, 330, 389.
 Gregory, 27, 81.
 Gretser, 171.
 Gury, 106.
 Halstead, Murat, 384.
 Hamilton, Gail, 378.
 Harper's Monthly, 395.
 Hecker, Father, 413.
 Heine, 467.
 Hodge, 489.
 Hogan, 84, 86, 448.
 Homer, 148.
 Hugo, 333, 392, 407.
 Hughes, Archbishop, 233, 483.
 Hume, 469.
 Ignatius, Loyola, 257.
 Ignatius, _____, 127.
 Irish World, 341.
 Ireland, Archbishop, 4, 343,
 421, 438.
 Jerome, 82.
 Johnson, 95.
 Judges of Faith, 314, 511.
 Katzer, 260.
 Kane, 305.
 Keane, 302, 371.
 Keenan, 27, 241, 242.
 Keller, 301.
 Knox, John, 470.
 Lactantius, 181.
 LaFayette, 377.
 Lansing, 25.
 Lasserre, 229.
 Liguori, 84.
 Light on Popery, 264.
 Lincoln, Prof. H. H., 375.
 Lincoln, Abraham, 398.
 " Assassination, 456.
 Luther, 87, 95, 155, 380.
 MacAfee, 120.
 MacDonald, 270.
 Mackenzie, 396, 420, 487.
 Macaulay, 378.
 Malone, 326.
 Manning, 5, 108, 315.
 Monk, Maria, 87, 442.
 Martin, Justin, 115.
 Markoe, 5, 284.
 Morriss, 414.
 Mattison, 435.
 M. E. Home Journal, 454.
 Meyer, 326.
 Memorial of the Captivity of Na-
 poleon, 422.
 Michelet, 491.
 Milton, 378.

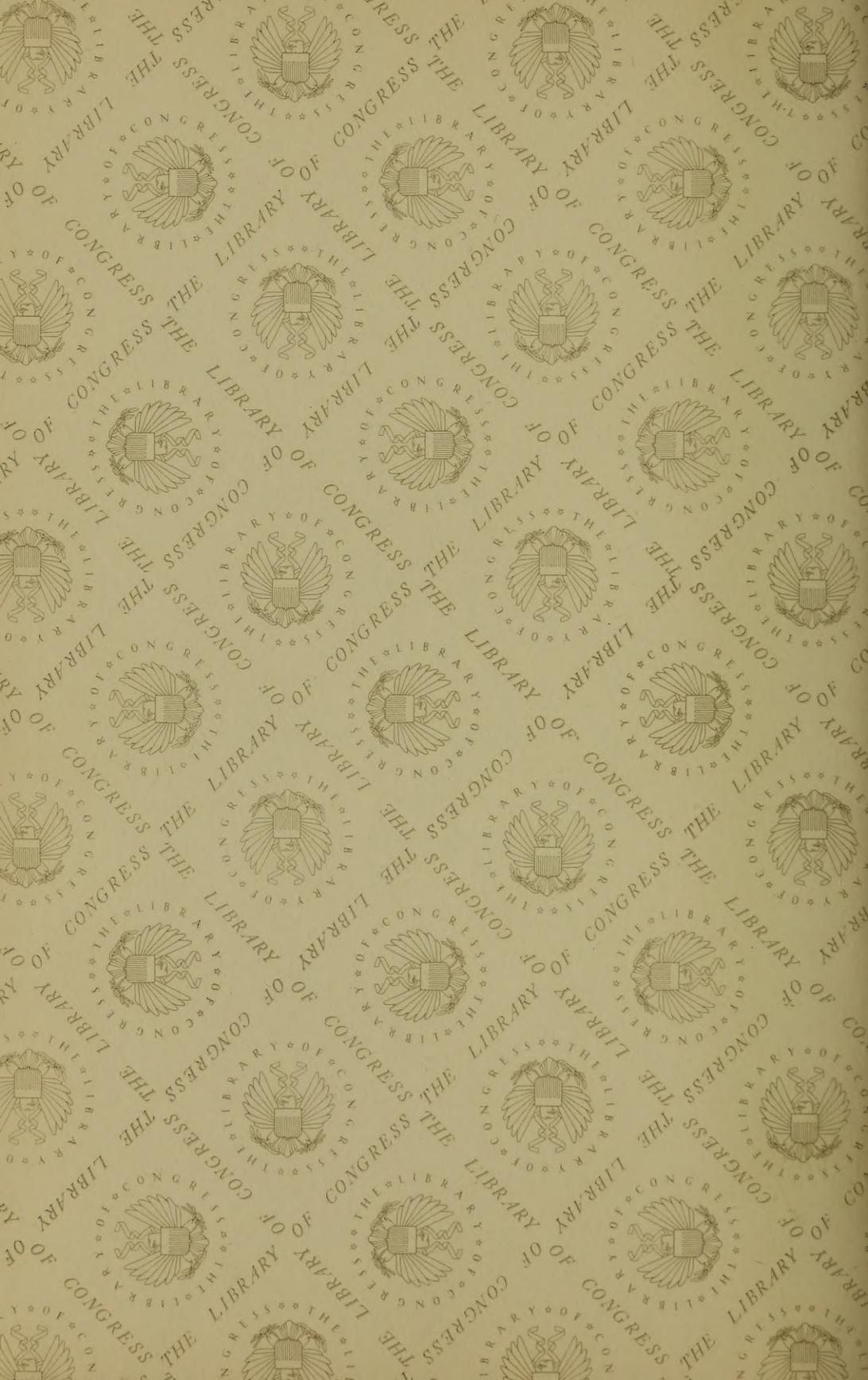
- Milner, 19, 227.
 Mission Book, 107, 183, 190, 494.
 Morse, 378.
 Morton, 471.
 Mosheim's History, 408.
 Munsey's Magazine, 357.
 Mysteries of Neapolitan Con-
 vent, 85.
 MacArthur, 384.
 McDowell, 327.
 McGloin, 290.
 McCloskey, 264.
 Nast, 293, 294.
 New Englander, 268.
 Newton, Bishop, 394.
 Newman, 5.
 North American Review, 366.
 O'Connell, 413, 415.
 O'Gorman, Edith, 444, 446.
 Origen, 115, 181.
 Oswald, 193.
 Otho, 149.
 Paris, 143.
 Parker, Joseph, 397.
 Paul, 56, 165.
 Philadelphia Enquirer, 403.
 Plato, 148.
 Plain Talk of Protestants To-
 day, 248.
 Pontifical Romanism, 423.
 Pope Gregory XIV., 438, 193,
 217, 281.
 Pope Gregory VII., 81.
 " " the Great, 142,
 149, 174.
 Pope Innocent III., 153.
 " Leo XIII., 5, 28, 220, 259,
 261, 279, 301, 316, 365, 412, 413.
 Pope Leo X., 152, 154.
 " Pius IX., 32, 88, 170, 221,
 244, 264, 316, 334, 413, 415,
 416, 419.
 Pope Pius IV., 142, 183, 210,
 257, 281.
 Pope Pius VII., 216.
 " Urban, 152, 420.
 Preston, 252, 257, 260, 413.
 Purcell, 43, 44.
 Religion and Literature, 412.
 Richardson, Miss Eliza, 56.
 Rothwell, 283.
 Rowland, 323.
 Sadlier's History, 198, 476, 433.
 Saurin's Sermons, 404.
 Shoupe, 258.
 School Plot Unmasked, 338.
 Schaff, 377.
 Schulte, G. F., 23.
 Scott, 96.
 Second Plenary Council of Bal-
 timore, 221.
 Segur, 246.
 Seymour, 270.
 Shakespeare, 196.
 Shaw, 159, 263, 345.
 Sheridan, 275.
 Sherman, Gen., 380.
 Sherman, Col., 385.
 Shepherd of the Valley, 415.
 Smith, John Talbot, 351, 363.
 St. Louis Republican, 84, 368.
 " Observer, 497.
 Strong (Our Country), 259, 268,
 340, 383, 433, 437.
 Strong, Sydney, 513.
 St. Augustine, 115.
 Substitution for Marriage, 88.
 Sodality of the Holy Angels, 185.
 Tablet, 257, 343.
 Talmage, 387.
 Tenney, 378.
 Tertullian, 115.
 Tetzl, 154.
 The Weekly Register, 291.
 Theodoret, 115.
 Third Plenary Council of Bal-
 timore, 300, 282, 507.
 Thompson, 393, 507.
 Thomas, Saint, 144, 170.
 Toledo Blade, 298.
 Townsend, 282, 289, 292, 377.
 Traynor, 12.
 Tribune, N. Y., 269.
 Vandeveld, 84.
 Vandyke, 119.
 Vaughan, 283.

- | | |
|---------------------------------|---------------------------------|
| Variations of Popery, 494, 495. | Wheeler, 332, 501. |
| Vasques, 177. | White, J. G., 15, 401 |
| Ventura, 159. | Winston, 390. |
| Virgil, 148. | Wiseman, 256. |
| Walker, Father, 315, 323, | Wolff, G. D., 27, 286, 300, 309 |
| Walsh, 83, 266. | World, N. Y., 361. |
| Warren, 434. | World Almanac, 270. |
| Webster, 321, 339. | World's C. C. Congress, 414, |
| Weniger, 260. | 417, 419. |
| Wesley, 377. | Wycliffe, 461. |
| Western Tablet, 419. | |

It is now 11 P. M., February 14th, 1895. I have been laboring incessantly, night and day, for the past six months, to bring this book to completion. It is much larger than I at first anticipated making it, but the calumnies and persecutions of Rome have been a spur to my activities. I must here acknowledge my indebtedness for information to the authorities above quoted. I am truly grateful for the words of encouragement received from my many friends. I also desire to make mention of the hearty coöperation and faithful labor of Mrs. Brandt. It has been a work of love for my country and my God. To all patriots and Christians it is dedicated.

THE AUTHOR.







LIBRARY OF CONGRESS



0 021 219 739 7